SOCIO-ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF ILLITERATE WOMEN WITH SPECIAL REFERENCE TO BHANGORIA VILLAGE, KARACHI - PAKISTAN

BY

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DEPARTMENT OF SOCIOLOGY UNIVERSITY OF KARACHI

1998
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FATEH MUHAMMAD

A Thesis submitted to the University of Karachi for the Degree of Doctor of Philosophy

DEPARTMENT OF SOCIOLOGY
UNIVERSITY OF KARACHI

(Professor Dr. Ansar Hasan Kizilbash)
Research Director
Dedicated to

JiJi (*my foster mother*)
Amman Somi (*my mother*)
Khairunnisa (*my wife*)
Jamila (*my daughter*)

and

Aazadi (*my daughter*)
ACKNOWLEDGEMENTS

I am grateful to Prof. Dr. Ansar Hassan Kizilbash, my research director and chairman, Department of Sociology, University of Karachi, for his continuous encouragement, support, constructive criticism and scholarly guidance throughout the course of the study, which has enabled the researcher to complete his research work, I am deeply indebted to him. He is the architect of my academic career, and has always remained a source of inspiration for me to surmount most difficult tasks in my life. I am also thankful to him for providing computer facility.

I thank Prof. Masoodul Haq, Chairman and Prof. Dr. Junaid Saghir Siddiqui, Department of Statistics for their assistance in statistical analysis.

I am grateful to Mr. Salman Malik, Senior Research Economist, Applied Economics Research Centre (AERC), University of Karachi, who had been always co-operative and helpful even in difficult situations faced during coding and data processing on SPSS.

I express my thanks to Nazir, Jamila, and Zarina for all they did for me.

A number of friends, colleagues and students also helped, supported and encouraged me in different ways from time to time in completing this piece of work. They include Mrs. Rana Saba, Assistant Professor, Department of Sociology, Mr. Javed Ameri, Lecturer, Department of Philosophy, University of Karachi, Mr. Ghulam Muhammad Burfat, Lecturer Sociology, Government National College, Mr. Sohail Javed, Staff Economist, AERC, and Mr. Faisal Haris, Department of Sociology, University of Karachi.

My thanks are due to Mr. Sajid Ali and Mr. Nomanul Haq, Researchers, Institute for Educational Development, Aga Khan University, and Mr. Syed Qaisar Ali Anjum, Computer Operator, AERC, they have taken special care in composing the manuscript.

Finally, I would like to thank all the women of Bhangoria village, for their kind co-operation and patience in giving information and extending all assistance during this study.

Fateh Muhammad
SUMMARY

Human resources constitute the ultimate basis for the optimum development of a country. A country which is unable to develop the skill and knowledge of its people and to make their best use is likely to lag behind. Human resources can be developed in many ways, one of the most important being education. Today, education and literacy among women has come to mean a more efficient fulfillment of the changing role and status, better quality of life, freedom from ignorance, injustice in security disease, poverty and malnutrition, a healthier physical and intellectual development of the children and cumulatively a better future for the nation. In deed the healthy and balance growth of the nation depends on the proper socio-economic development of a nation. The socio-economic development would be handicapped as long as women remain second class citizen, illiterate powerless and deprived of the just and equitable status in the society.

Pakistani illiterate women have a low socio-economic status compared to literate Pakistani women. Their socio-economic and demographic characteristics have proved their subservient status in the patriarchal society of Pakistan.

Ever since the establishment of Pakistan as sovereign independent state in 1947 the restrictions on women's emancipation is a weak link in the chain of national development. This has resulted in frustration of Pakistani women, especially the illiterate ones.

An important factor in the analysis of situation is dissatisfaction among these women.

In spite of being active participants in socio-economic activities they feel discouraged by being denied a status according to their roles. This research reveals different cues as to how the situation should be approached for possible solutions of this problem.
In addition to the introduction the main discussion has been organized in four Chapters. Of these the second has been devoted to a theoretical framework and review of related studies.

In Chapter III research methodology is present. A structured interview schedule was employed for the collection of data, 296 illiterate women were interviewed, simple random sampling procedures were used for selection of the subjects. The respondents were illiterate women, who were in age group 21-60 years.

81 univariate and 14 bivariate tables were formed for the systematic presentation of data. For the analysis of data the researcher used certain procedures like frequency and percentage distribution, Chi-square of independent test ($X^2$) and contingency coefficient test. On the basis of these tests generalization were made and 14 hypotheses were tested.

Chapter IV describes the results and discusses them one by one, the conclusion drawn on the basis of these results follow in Chapter V. The data accumulated through the interview schedule formed the basis of the conclusions drawn in this Chapter and discussed as their possible implications about the topic under investigation.
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CHAPTER – 1
INTRODUCTION

Human resources constitute the ultimate basis for the optimum development of a country. A country which is unable to develop the skill and knowledge of its people and to make their best use is likely to lag behind. Human resources can be developed in many ways, one of the development would be handicapped as long as women remain second class citizens, illiterate, powerless and deprived of the just and equitable status most important being education. Today, education and literacy among women has come to mean a more efficient fulfilment of the changing role and status, better quality of life, freedom from ignorance, disease, poverty and malnutrition, a healthier physical and intellectual development of the children and cumulatively a better future for the nation. Indeed the healthy and balanced growth of the nation depends on the proper socio-economic development of a nation. The socio-economic development would be handicapped as long as women remain second class citizen, illiterate, powerless and deprived of the just and equitably status in the society.

The founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah believed that “no nation can make any progress without the co-operation of its women” (Ashraf, 1968:476). So, if a nation has to develop then its women and girls (half population) also develop, be educated, become healthy and develop positive self-image. If the so called “better half” continues to be neglected, discriminated and exploited in matters of education, nutrition, employment, health and legal rights, how can she expected to give her “best” for the health, socialisation, development of her, child, family, community, society and nation?

The world conference of the International Women’s Year held in Mexico under auspices of United Nations in 1975, focused attention of all nation on the need of eliminating discrimination against women and recognition of the basic rights of women as the equals of men in all spheres of life. During the United Nations Decade for Women (1975-85) special problems confronting women, in the shape of limited participation in any worthwhile activity, low literacy rate, low mobility, poor health, lack of training, frequent pregnancies, maintenance of large families with non extent domestic facilities, violence, utter helplessness and powerlessness in a variety of
situation have been highlighted. The three recurrent themes at most of the women's conferences during the past twenty years have been education, health and employment. Long and short term plans of action have been drawn up. Education has been recognised as the major tool for the equalisation of opportunities. But it appears that there is an urgent need for taking the debate on key issues out of the conference halls into our homes and the mainstream of our national life.

Development is a whole, its ecological, cultural, social, economic, institutional and political dimensions must be understood and interrelated. A number of researches have expressed that target population should be integrated into ongoing socio-cultural process so as to improve the existing poor conditions of women.

The importance of women's role in the process of development has received enough attention in media, academic and planning since International Women's Years, 1975. Interestingly women have been adversely affected in the past by the technological and sociological changes brought about by the development process. A number of scholars and researches have pointed out the way in which women have unequal status in developing countries (Baserup, 1970; Germain, 1975, 1976; Palmer, 1977; Hafeez, 1981, 1985; Muntaz, 1993). Many agencies have also pointed out the need for some action to promote equality between men and women and to ensure the full integration of women in total developmental efforts (UN Commission on Women Status, 1977; Pakistan Commission on Women Status, 1985). It is perceived that women were ignored in the past during the process of development, "One major implication of ignoring women is that they have not benefited from the education and training programmes that have taught new skills and improved the education of men" (Bhatti, 1988:73).

Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations in 1948, proclaimed the rights of 'everyone' to education. The right has been reiterated and proclaimed and confirmed in a number of other important international conventions as well. However, majority still do not enjoy this right. Women claim to be victims of greater discrimination, arising from various causes and followed by various adverse consequences.
In many countries the equality of sexes in almost every field, including education, is recognised only at verbal level and in reality, it does not exist. It is particularly unfortunate that women, almost everywhere, have a higher rate of illiteracy than men. World-wide data in 1980 revealed that 33.9% women were illiterate as compared to 23.3% men. In the developing countries this gap is even greater, 48.5% in the case of women as against 32.2% in case of men (UNESCO, 1985). For Africa these rates are 70.8% and 49.5% respectively. The data in Table-1 gives the percentage of illiterate in some Asian countries.

The difference in illiteracy rates of males and females are highlighted by these data. The figures of Asian countries are marked example of discrimination against and unequal opportunities available to women. More than 81% female of the specified age-group are illiterate in Pakistan as compared 77.8% in Bangladesh and 71.1% in India. (See Table No. 1).

Data about educational attainment up to different levels also indicated a rather low percentage of women being educated up to higher levels. Particularly in case of rural women, the level of attainment of higher education is extremely low. Table-2 provides information about the percentage distribution of population of 25+ by level of education.

Percentages were high under “no schooling” column and lower levels of education in India, Pakistan and Bangladesh. In the third category of figures regarding the female were not significant in Pakistan, Bangladesh and India. Figures for Pakistan were very low as compared to the data of neighbouring countries, 90.40% females of specified age group had no schooling at all. Conditions in Pakistan were depressing when compared even with Indonesia, Malaysia, Philippines, Thailand and Sri Lanka.

In 1976 it was estimated that 69% of the 712 million girls under 15 years of age all over the world were in developing countries (Saunders, 1979; United Nations). Percentage of girls admitted in Primary schools continues to be lower than that of boys in almost all developing countries. The situation in most of these countries was that the higher the level, the lower the girls enrolment. Enrolment pattern of the primary age group showed that in many developing countries even less than half of
the children were enrolled in schools, the girls being in an even more dismal condition.

Table-3 shows the gross enrolment ratios for the first, second and third levels of education in some Asian countries. Comparison of enrolment ratios at all levels of education with other countries indicated the lowest placement of Pakistan.

Enrolment of female students as indicated in Table-3, was lower than that of male students at all levels of education. In Pakistan only 33% of primary age-group girls were enrolled as compared to 55% in Bangladesh, 68% in India, in other countries this percentage being even greater.

At secondary level in Pakistan 13% female of the age-group were enrolled while this rate was much higher in other countries: India 24%, Sri Lanka 58%, Iran 33% and Iraq 37% Enrolment ratio at third level (college and university) was again the lowest in the case of Pakistan i.e. 1.1% as compared to 1.7% in Bangladesh and 4.7% in India. A number of factors account for these figures, the most important being the lack of realisation of the importance of education, the "belief" — apparently still prevalent in many countries — that education is not necessary for girls. The statistics show that a girl has less chance than a boy of getting her share of things; of becoming literate, of profiting from a good education, of getting high qualifications, of earning as much as a man does or of influencing or taking important decisions herself.

Constitutions of most countries proclaim equality of sexes. While national laws of many developing countries have increasingly tended to abolish legal discrimination against women, equality of men and women still remains an ideal, rather than a reality. The fact of discrimination against women is a world-wide phenomenon depending upon a number of factors. Women do not enjoy educational opportunities. Nearly everywhere in the world they are given less education than men, and over vast areas of the globe the majority of illiterate are women. Even today, after twelve years having celebrating the "Women Decade" 1975-1985, millions of women live in a state of withdrawal from the world, deprived of their very identity. Education is considered to be the essential instrument of emancipation and self-fulfilment for women, but most of them never got a chance to become educated.
In most countries girls lag behind boys in enrolment, particularly in scientific, technical and vocational streams of the curricula. The higher the level of education, the greater is the gap in enrolment ratios between boys and girls. As a result in most parts of the world, the number of women pursuing careers in science and technology is very small as compared to that of men. Women find promotion and advancement more difficult than their male colleagues.

Progress in female education is being made, but it is not quite visible perhaps because of the high population growth rate in a number of developing countries. For a few decades now, the need to educate women has been realised in Europe and in the United States. As a result, the literacy rate of women is comparatively closer to men. In developing countries the governmental and non-governmental organisations are trying to reduce the existing inequalities in educational opportunities.

**FEMALE ILLITERACY IN PAKISTAN**

Female illiteracy is one of the major social problems of Pakistan, which hinders upward mobility and productivity, which is also a main cause of increasing the inequalities between men and women and ensuring the minimum participation of women in the development process.

Illiteracy rates by province-wise, sex and residence areas are given in Table 4. Differences in male/female illiteracy rates were wide in all areas of Pakistan, in urban and rural population. Rural female illiteracy rate in all cases was very high. 97.3% rural female in Balochistan were illiterate. Illiteracy figures of other province were also discouraging. Urbanisation appeared to have some positive correlation with literacy rate as a great disparity existed even among rural and urban males. In case of Sindh and Balochistan the difference in illiteracy rate of urban-rural males was nearly more than 50%. In case of N.W.F.P. 27% more rural than urban men were illiterate. In Punjab the difference in urban-rural male illiteracy is about 22%. Illiteracy rate of rural women was the highest in all provinces. So the most deprived segment of population was the rural illiterate women.
Availability of education means being given an opportunity to develop one's gifts and to play a reasonable and sensible role in service of society. Education, as a career contributes towards full development of personality of women, and enhances their life. Millions of illiterate Pakistani women are still awaiting to be given the means to learn, to read and to write—the first stage of their self development.

SOCIO-ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF ILLITERATE WOMEN OF SINDH

Sindhi women and particularly illiterate Sindhi women have a low socio-economic status compared to literate Pakistani women. Their socio-economic and demographic characteristics have proved their subservient status in the patriarchal society of Sindh. Rousseau's famous saying about mankind "Man was born free, and everywhere he is in Chains", is a more accurate description of the status of Sindhi illiterate women. She has no single authority even, in her own purely personal matters, man makes all the decisions which determine her "position" in the society, he defines her "role in a variety of activities. The decisions about education, health, occupation, marriage and physical mobility, are all made for her by men-folk, from the selection of dress to the selection of life partner, she usually depends on decisions of others, other may be fathers, brothers, husbands or sons.

The kin, parental, conjugal and domestic role are more important for illiterate women than the economic and community roles. As the socially prescribed role of Sindhi women's limited to raising a family, education is never a priority for girls. The result is that the female illiteracy rate in Sindh is one of the highest in the world. There is a wider disparity between the rural and urban areas in Sindh, rural Sindhi women have illiteracy rates many times higher than their urban sisters. Shah concludes that "urban Sindhi women has a literacy rate 13 times as high as the rural (Shah, 1986: 210).

Marriage is almost compulsory in Sindh as in other parts of Pakistan, because all Muslims, males and females are required to marry and fulfils their sexual and procreative needs within marriage institution.
According to 1981 census, in Sindh 73.8% women (ages 15+) were married, 16.4% unmarried, 9.6% widowed, or never married and 0.2% divorced. Compared to males, the widowed rate was very high among females, i.e. 9.6% in females and only 3% males, which proves a low rate of remarriage among females. The legal minimum age of marriage is 18 years for males and 16 years for females, most marriages occur at fairly young age. As Prof. Dr. Allana (1986: 72) states “There is also a custom of arranging the betrothal of a boy or a girl in their infancy. It is also a custom to arrange the betrothal of children before they are born. Some times the age of a bridegroom is 6 years old and that of a bride just 10 years old, and sometimes it is vice-versa”.

Divorce though allowed in a Sindhi Muslim society, is rare, less than 1 percent of the males and females age 15 to 59 years were divorced. In Sindhi society divorce is considered against family tradition, it is also thought to be shameful and is therefore subject to under reporting. In many cases, a woman is forced to spend her entire life in misery in her husband’s home without seeking divorce. Remarriages of widows is also considered against family tradition in many areas of Sindh. The remarriages of widowed men appears to be more common than the remarriages of widowed women. Family planning is still a taboo in illiterate masses, couples do not like to talk about fertility control, because it is against their cultural values. In Pakistan only 12% of married women aged 15-49 are currently using contraceptives (UNICEF, 1993).

Domestic role is very important in a Sindhi women’s life. All Sindhi women like other Pakistani women do household work such as cooking, cleaning, washing, collection of fuel and fodder, taking care of their large families, repair their huts an muddy houses, look after any domestic animals, along with these tedious house chores, they also participate in economically productive activities, various empirical researches shows that between 70% to 80% of the rural woman work in what are reorganised economically productive tasks (Khan and Bilquis, 1979). Rural women whose numerical strength makes them the majority, work on average a 14-16 hours day (Mumtaz and Shaheed, 1987: 24).

Sindhi culture defines the role of man as the bread winner and provider of food and shelter for women and children, family traditions state that women do not need to do
any paid work if the husband, father, brother or son can provide “bread” to them, usually take birth in their father’s home and die in husband’s or son’s home.

The belief the illiterate women are considered “useless” has also led to the generally poor health of females as compared to males, females aged 1 to 39 years have higher mortality rates than the males of the same ages. A Sindhi girl is considered a less important person than her brother, she will eat less well than him and rarely be taken to see a doctor. As a woman, her health will continue to suffer and deteriorate because of the large number of pregnancies. Most Sindhi illiterate women are severely anaemic, and it is very common for a women to look twice the age of her husband. By the time she is 30 she will be looked like an old woman of 50’s.

Sindhi society negates women’s individuality and persuades them to endure abuse and hardships for the sake of her family, husband, children and family traditions. Physical and mental abuse, rape, battering, neglect and starvation lead to depression or a fatalistic outlook: a common end-result of life-long drudgery and abuse. In many areas of Sindh wife-beating and kara-kari (murder of both male and female on adultery charges) is generally an accepted common practice.

JUSTIFICATION OF THE STUDY

The present study was expected to yield information about what is expected status and role of an illiterate women by herself and how far she is practically performing her role in our present society. A cognitive picture of an illiterate women could be built by finding out their socio-economic and demographic characteristics and suitable programmes might be planned for their socio-economic upliftment.

Age at marriage and fertility behaviour studies of illiterate women might provide useful information about patterns of marriage, knowledge, opinion and practice of family planning, so that women welfare programmes could be co-ordinated.

It is also believed that this study is expected to yield empirical information about the causes of female illiteracy in Pakistan, so that suitable strategies could be implemented for the eradication of female illiteracy from Pakistani society.
This study will be of great use to the sociologists, educationists, community
development workers, researchers and personnel who are engaged directly or
indirectly generally in human development programmes and particularly in women
development programmes in Pakistan.

OBJECTIVES OF THE STUDY

In the present study an attempt has been made to study and examine the socio-
economic and demographic characteristics of illiterate women residing in Bhangoria
village, F.B. Area Karachi Sindh. The present study was expanded with following
general and specific objectives:

GENERAL OBJECTIVE

The general objective of the study is to provide useful information about the socio-
economic and demographic characteristics of illiterate women, this study would also
help to ascertain the causes and consequences of female illiteracy in Pakistan and
particularly in Sindh.

SPECIFIC OBJECTIVES

Implicitly in the above general objective, the following were the specific objectives of
the study:

1. To study social background of illiterate women.
2. To study the opinion of illiterate women about status and role of women in
   society.
3. To study the nature and causes of Purdah observation among illiterate women.
4. To study health conditions of illiterate women.
5. To study social and leisure time activities of illiterate women.
6. To study economic conditions of illiterate women.
7. To study knowledge, attitude and practice of family planning among illiterate women in society.

8. To describe and analyse demographic characteristics of illiterate women.

9. To investigate the causes of female illiteracy among Sindhi women of Pakistan.

HYPOTHESES

1. Opinion of illiterate women about "participation of women in productive activities outside the home" is likely to be related with their age.

2. Opinion of illiterate women about "socially woman is inferior than man", is likely to be related with their type of family.

3. Observation of Purdah (Veil) is likely to be related with age of illiterate women.

4. Observation of Purdah (Veil) is likely to be related with marital status of women.

5. Health conditions of illiterate women is likely to be related with their daily working hours.

6. Health condition of illiterate women is likely to be related with their family income.

7. Occupation of illiterate women is likely to be related with their family income.

8. Housing conditions of illiterate women are likely to be related with their size of family.

9. Daily working hours of illiterate women are likely to be related with their number of children.

10. Number of children is likely to be related with their age at marriage.

11. Age at marriage is likely to be related with their type of marriage.

12. Knowledge of illiterate women about family planning is likely to be related with their access to electronic media.

13. Attitude of illiterate women about family planning is likely to be related with their age.

14. Practice of family planning among illiterate women is likely to be related with their type of family.
INDEPENDENT VARIABLES

1. Age
2. Type of Family
3. Marital Status
4. Daily Working Hours
5. Family Income
6. Size of Family
7. Number of Children
8. Age at Marriage
9. Type of Marriage
10. Access to Electronic Media

DEPENDENT VARIABLES

1. opinion of illiterate women about participation of women in productive activities.
2. opinion of illiterate women about socially woman is inferior than man.
3. Observation of Purdah
4. Health Conditions
5. Occupation of illiterate women
6. Housing condition of illiterate women
7. Daily working hours
8. Number of children
9. Age at marriage
10. Knowledge about family planning
11. Attitude about family planning
12. Practice of family planning / Use of contraceptives

KEY CONCEPTS

1. Illiterate Women

Women who can not read or write/uneducated women.
2. **Socio-economic characteristics**

In the present study the term socio-economic characteristics covers following characteristics of illiterate women:

i) Age-group  
ii) Type of family  
iii) Size of family  
iv) Number of siblings  
v) Fathers / Mothers / Husband’s educational qualification  
vi) Self image of illiterate women about status and role of women in society  
vii) Purdah (veil)  
viii) Social and leisure time activities  
ix) Health  
x) Type of diseases  
xi) Type of treatment  
xii) Type of house / Number of rooms and domestic facilities  
xiii) Personal and family monthly income  
xiv) Occupation : self / fathers, mothers and husband’s  
xv) Daily working hours  
xvi) Female illiteracy and its causes

3. **Demographic characteristics**

In the present study the term demographic characteristic covers following variables:

i) Marital status  
ii) Age at marriage  
iii) Husband’s age at marriage  
iv) Type of marriage  
v) Number of children  
vi) Knowledge, attitude and practice of family planning
4. **Age group**

In the present study the respondents were classified into the following three social groupings based on age:

i) Young age 21 - 40 years  
ii) Middle age 41 - 50 years  
iii) Old age 51 and above years

5. **Joint / Extended family**

A joint / extended family consists of husband, wife, children and grandparents, aunt uncles, cousins, nieces and nephews or any relation of these.

6. **Nuclear Family**

Nuclear family composed of husband, wife or any of them with their unmarried children.

7. **Size of family**

In the present study the family were classified into following categories according to its number of members living in a single household:

i) Large family consists of 11 or more  
ii) Average size family consists of 6 to 10  
iii) Small family consists of 1 to 5 members

8. **Purdah (veil)**

Avoidance of contact or speech with males not belonging to the woman's family and wearing of burqa or chadar.
9. Social and leisure time activities

Woman's time spend in visiting relatives, attending social and religious gatherings and entertainment activities i.e., listening to radio or viewing T.V. or V.C.R.

10. Marital status

In the present study the respondents were classified into following categories according to their Marital Status.

i) Unmarried
ii) Married
iii) Separated
iv) Divorced
v) Widow

11. Daily working hours

In the present study respondents daily working hours were classified into following three categories.

i) Low working hours 1 - 6 hours daily
ii) Average working hours 7 - 12 hours daily
iii) High working hours 13 and above daily

12. Family's monthly income

In the present study the respondents were classified according to their family's monthly income into the following three groups.

i) Low income group Rs.2000 or less per month
ii) Average income group Rs.2001 - 4000 per month
iii) High income group Rs.4001 and above
13. **Pacca House**

Houses of brick construction.

14. **Katcha house**

Houses made of mud walls and thatched roof.

15. **Housing condition**

In the present study housing condition of the respondents were classified into following categories according to their number of rooms.

i) **Worse condition:** Houses consists of only one room.

ii) **Average condition:** Houses consists of two rooms.

iii) **Better condition:** Houses consists on three or more rooms.

16. **Number of children**

i) **Low number of children** 0 - 3

ii) **Average number of children** 4 - 7

iii) **More number of children** 8 and above

17. **Age at marriage**

i) **Lower age at marriage** below 15 years

ii) **Average age at marriage** 15 - 19 years

iii) **Higher age at marriage** 20 and above years

18. **Endogamous marriage**

Marriage within a specified group based on kinship and same community.

19. **Exogamous marriage**

Marriage outside the kinship and line-age group.
20. Access to electronic media

i) High Access to Electronic Media
Those respondents who are listening radio and watching television are treated in the present study as respondents with high access to electronic media.

ii) Average Access to Electronic Media
Those respondents who have only access to T.V., are treated as respondents with average access to electronic media.

iii) Low Access to Electronic Media
Those respondents who have only access to radio or none of them, are treated respondents with low access to electronic media.

21. Knowledge of family planning
Knowledge about contraceptives.

22. Attitude about family planning
Attitude about contraceptives.

23. Practice of family planning
Practice of contraceptives.

24. Physical mobility
Physical movement from one place to another place for the purpose of marketing, recreation or participation in any other activities, outside the home.
25. **Productive activities**
   Income generative activities.

26. **Family tradition**
   Family norms or social character whose conformity is insured by their tendency to follow family tradition.

27. **Mela**
   A concourse of people for religious purposes at a shrine of a saint or holy man.
Table 1
Percent of Illiterates in Selected Asian Countries as Estimated by UNESCO 1985 (Age-group: 15+)

<table>
<thead>
<tr>
<th>Country</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thailand</td>
<td>9.0</td>
<td>5.8</td>
<td>12.2</td>
</tr>
<tr>
<td>Iraq</td>
<td>10.7</td>
<td>9.8</td>
<td>12.5</td>
</tr>
<tr>
<td>Sri Lanka</td>
<td>12.9</td>
<td>8.8</td>
<td>17.3</td>
</tr>
<tr>
<td>Singapore</td>
<td>13.9</td>
<td>6.6</td>
<td>21.4</td>
</tr>
<tr>
<td>Philippines</td>
<td>14.3</td>
<td>14.0</td>
<td>14.6</td>
</tr>
<tr>
<td>Jordan</td>
<td>25.0</td>
<td>13.4</td>
<td>36.9</td>
</tr>
<tr>
<td>Turkey</td>
<td>25.8</td>
<td>14.1</td>
<td>37.5</td>
</tr>
<tr>
<td>Indonesia</td>
<td>25.9</td>
<td>17.0</td>
<td>34.6</td>
</tr>
<tr>
<td>Malaysia</td>
<td>26.6</td>
<td>19.1</td>
<td>34.0</td>
</tr>
<tr>
<td>India</td>
<td>56.5</td>
<td>42.8</td>
<td>71.1</td>
</tr>
<tr>
<td>Iran</td>
<td>49.2</td>
<td>37.7</td>
<td>61.0</td>
</tr>
<tr>
<td>Bangladesh</td>
<td>66.9</td>
<td>56.5</td>
<td>77.8</td>
</tr>
<tr>
<td>Pakistan</td>
<td>70.4</td>
<td>60.1</td>
<td>81.4</td>
</tr>
</tbody>
</table>

## Table 2
Percentage Distribution of Population (25 years of age and over) by Educational Attainment and by Sex in Selected Countries

| Country       | No Schooling |   | First Level |   | Second Level |   | Third Level |   |
|---------------|--------------|---------------|-------------|---------------|-------------|---------------|-------------|
|               | MF           | F             | MF          | F             | MF          | F             | MF          | F             |
| Japan         | 0.4          | 0.6           | 45.3        | 47.6          | 39.7        | 42.1          | 14.3        | 9.5           |
| Urban         | 0.3          | 0.4           | 40.3        | 42.5          | 42.5        | 45.8          | 16.5        | 11.0          |
| Rural         | 0.7          | 0.9           | 60.6        | 62.9          | 31.0        | 30.9          | 7.6         | 5.1           |
| Philippines   | 14.1         | 15.9          | 35.9        | 36.4          | 16.4        | 13.9          | 11.9        | 11.3          |
| Sri Lanka     | 17.8         | 26.0          | 50.5        | 45.9          | 14.9        | 13.0          | 2.3         | 1.9           |
| Korea         | 19.7         | 26.9          | 34.5        | 39.4          | 18.2        | 16.7          | 8.9         | 4.0           |
| Thailand      | 20.5         | 26.3          | 67.3        | 65.4          | 4.5         | 2.6           | 2.9         | 2.4           |
| Malaysia      | 43.4         | 51.0          | 30.0        | 27.6          | 8.8         | 7.1           | 5.1         | 3.7           |
| Urban         | 32.5         | 39.5          | 29.7        | 28.5          | 14.1        | 12.0          | -           | -             |
| Rural         | 47.5         | 55.3          | 30.1        | 27.2          | 6.9         | 5.2           | -           | -             |
| Indonesia     | 41.1         | 53.9          | 31.6        | 26.6          | 4.7         | 3.3           | 0.8         | 0.4           |
| Urban         | 21.1         | 34.8          | 26.0        | 24.2          | 12.1        | 9.8           | 2.9         | 1.4           |
| Rural         | 45.9         | 59.0          | 33.6        | 27.3          | 2.7         | 1.5           | 0.2         | 0.1           |
| India         | 72.5         | 85.2          | 11.3        | 7.2           | 13.7        | 6.6           | 2.5         | 1.1           |
| Pakistan      | 78.9         | 90.4          | 8.7         | 4.7           | 10.5        | 4.2           | 1.9         | 0.7           |
| Urban         | 59.5         | 73.9          | 12.9        | 10.8          | 22.1        | 12.8          | 5.4         | 2.6           |
| Rural         | 82.3         | 93.0          | 10.0        | 5.4           | 6.9         | 1.4           | 0.9         | 0.1           |

Table 3

Gross Enrolment Ratios at First, Second and Third Level of Education in Selected Countries in Asia

<table>
<thead>
<tr>
<th>Country</th>
<th>First (Primary) Male</th>
<th>First (Primary) Female</th>
<th>Second (Secondary) Male</th>
<th>Second (Secondary) Female</th>
<th>Third (College/University) Male</th>
<th>Third (College/University) Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangladesh</td>
<td>67</td>
<td>55</td>
<td>26</td>
<td>11</td>
<td>7.2</td>
<td>1.7</td>
</tr>
<tr>
<td>India</td>
<td>100</td>
<td>68</td>
<td>44</td>
<td>24</td>
<td>12.5</td>
<td>4.7</td>
</tr>
<tr>
<td>Indonesia</td>
<td>87</td>
<td>73</td>
<td>21</td>
<td>11</td>
<td>4.0</td>
<td>1.3</td>
</tr>
<tr>
<td>Iran</td>
<td>113</td>
<td>88</td>
<td>47</td>
<td>33</td>
<td>5.3</td>
<td>2.3</td>
</tr>
<tr>
<td>Iraq</td>
<td>113</td>
<td>99</td>
<td>67</td>
<td>37</td>
<td>13.3</td>
<td>6.3</td>
</tr>
<tr>
<td>Korea</td>
<td>104</td>
<td>102</td>
<td>92</td>
<td>86</td>
<td>36.6</td>
<td>15.8</td>
</tr>
<tr>
<td>Singapore</td>
<td>115</td>
<td>111</td>
<td>68</td>
<td>69</td>
<td>13.3</td>
<td>10.2</td>
</tr>
<tr>
<td>Sri Lanka</td>
<td>103</td>
<td>99</td>
<td>54</td>
<td>58</td>
<td>4.3</td>
<td>3.5</td>
</tr>
<tr>
<td>Pakistan*</td>
<td>64</td>
<td>33</td>
<td>27</td>
<td>13</td>
<td>2.8</td>
<td>1.1</td>
</tr>
</tbody>
</table>

Source: UNESCO Statistical Year Book (1985)
* Economic Survey of Pakistan (1985-86)
### Table 4

**Province-wise Illiteracy Rate by Sex and Urban/Rural Areas in Pakistan (Age 10+)**

<table>
<thead>
<tr>
<th>Province</th>
<th>Male Total</th>
<th>Female Total</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pakistan</strong></td>
<td>65.72</td>
<td>52.38</td>
<td>80.42</td>
</tr>
<tr>
<td>Rural</td>
<td>75.09</td>
<td>60.74</td>
<td>90.47</td>
</tr>
<tr>
<td>Urban</td>
<td>45.13</td>
<td>34.25</td>
<td>57.13</td>
</tr>
<tr>
<td><strong>Punjab</strong></td>
<td>64.70</td>
<td>51.22</td>
<td>79.12</td>
</tr>
<tr>
<td>Rural</td>
<td>72.06</td>
<td>57.45</td>
<td>87.50</td>
</tr>
<tr>
<td>Urban</td>
<td>45.95</td>
<td>35.68</td>
<td>57.32</td>
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<tr>
<td><strong>Sindh</strong></td>
<td>60.81</td>
<td>49.14</td>
<td>75.09</td>
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<tr>
<td>Rural</td>
<td>79.84</td>
<td>66.57</td>
<td>95.53</td>
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<tr>
<td>Urban</td>
<td>42.07</td>
<td>31.38</td>
<td>53.80</td>
</tr>
<tr>
<td><strong>N.W.F.P.</strong></td>
<td>76.45</td>
<td>61.14</td>
<td>92.26</td>
</tr>
<tr>
<td>Rural</td>
<td>80.73</td>
<td>65.70</td>
<td>96.05</td>
</tr>
<tr>
<td>Urban</td>
<td>53.88</td>
<td>38.12</td>
<td>71.37</td>
</tr>
<tr>
<td><strong>Balochistan</strong></td>
<td>77.49</td>
<td>63.62</td>
<td>92.77</td>
</tr>
<tr>
<td>Rural</td>
<td>80.73</td>
<td>69.57</td>
<td>97.30</td>
</tr>
<tr>
<td>Urban</td>
<td>50.88</td>
<td>34.58</td>
<td>60.58</td>
</tr>
</tbody>
</table>

*Computed from Labour Force Survey (1984-85)*

*Demographic Survey of Pakistan (1988-92)*
CHAPTER - 2
THEORETICAL FRAME WORK

The area of the socio-economic and demographic characteristics of illiterate women has wide potentialities for enquiry, even though a limited sociological research work was undertaken in a systematic way in this field. There are few studies which were conducted about Pakistani women and few books also written about them, majority of them are still illiterate. This material is being used as related literature in the present study. In the present chapter an attempt was made to critically discuss and define the concepts and terms used in the study based on limited reviews in order to highlight the research gaps and to develop a conceptual frame and model.

THE STATUS OF WOMEN IN ISLAM

As a comprehensive system of beliefs and values, Islam evolved principles that touched upon most aspects of social existence. Few, if any, of these therefore remain unaffected by the Islamic ‘regeneration’ (tajdid). The impact is further intensified by the scale, which this regeneration unfolds. Even societies which seemed securely on the road to secularist modernisation are now drawn into and give evidence of widespread, intensified emulation of Islamic lifestyles. Centrally affected by these developments are the societal patterns of men’s and women’s status and the interrelationship of the sexes. The question of women’s status in Islamic society, the issue of separation of female world from male world by means of excluding and barring women from public affairs, is hotly debated as the forces of tradition cross arms with the forces of modernity in today’s open, swiftly changing Islamic world of internal and external pressures and crises. The apologists of the traditional Islamic order who are in the forefront of the battle not only to retain, but to restrengthen ‘the Islamic way of life’ propagate a distinctive social order which has been described in terms of the institutionalisation (1) of the difference in ranking of men and women and (2) of the ‘cushioning-off’ of the female world (the home) from the male world (public affairs). (Van, 1971, 651-653). This order they sanction in religious terms by ascribing it directly to the Quran or to ‘the original order of Islam’. By describing the order in religious terms in this fashion, they contribute, or intend to contribute, to the compulsive impact of the institutions concerned.
It is thus a worthwhile undertaking to investigate exactly and in some detail what the Quran and the early Islamic Traditions (Hadith) contain regarding men's and women's status, interrelationships, rights, duties, etc. It will also relevant to inquire how this information was used (or even changed) by later generations of Muslims.

This is, however, a vast area of concern, and only a small beginning can be made here in this research. The researcher will attempt simply to indicate and characterise some of the available source materials, map out a course of action for research, and offer some preliminary findings.

The study of the early Islamic sources is enhanced as well as made difficult by their status as well as by the role which they have played in the development of the Islamic order as a whole. Not only the Quran itself, but also the early Islamic Traditions represent infallible, since divinely inspired, sources of the shari'a, the Holy Law of Islam, through which their principles and prescriptions are applied to all (or almost all) aspects of social and political existence. The Islamic doctrine that Hazrat Muhammad (P.B.U.H) as an individual and his Companions as a group acted under tacit divine inspiration, elevated even their daily behaviour patterns to the level of legally binding precedent or model behaviour (Sunna) which all believers were expected to follow. Already at the end of the first century of Islam, the principle that 'the Sunna is the judge of the Quran, and not vice versa' was formed by the pious scholars in their endeavour to raise the Sunna to a position of equality with the Holy Book in establishing the Law.(Goldziher, 1967, 31).

A study of the legislative detail of the Quran as well as the Sunna of the early believers as depicted in the Traditions, therefore, brings us face to face with the 'blueprint;' of the just Islamic order. Even when and where this model order was completely or incompletely practised, it remained the code of ultimate normative value that the individual believer knew – and knows – as a vital part of his faith and against which he measures – and measures – his own, usually imperfect, reality.
Women in the Quran

While the Hadith is a source that reflects both early and later usage, and hence tends to be ambiguous as to the age and authenticity of the information it contains, the Quran, on the other hand, is free of ambiguities of this kind. Thus, we find in it in some detail women's rights and duties as put into place during the Prophet's lifetime.

For perspective, the Quranic material should be studied against the background of the Jahiliyya. Furthermore, for the reasons mentioned above, the Quran should best be let to speak for itself, without the benefit of commentaries on Quran.

Far from being a mere 'projection of the Bedouin mind', (Harrison, 1924, 42), the new faith with its mutually integrated religious, social, political and economic institutions was born in and shaped by a city environment. Furthermore, Islam arose within the context of a situation of change — change brought about by commercial development that had already profoundly altered the political, social and spiritual structures in Western Arabia. The pre-Islamic trend toward urbanisation was crystallised and enhanced by the Islamic order which in its earliest form combined the patriarchal society of the pastoral nomad with urban life. Desert and urban societies are, of course, structurally different. For one thing, the economic situation of desert life creates a balanced division of labour between the sexes, and permits a high degree of freedom for women. Urban living, on the other hand, disrupts this balance and forces women into the background. This situation of increasing urbanisation generating social change — combined with a deplorable lack of pertinent sources — may be the reason for our uncertainty concerning the status of women in pre-Islamic Arab urban society.

On the other hand, we hear of publicly visible, independently wealthy women who are active in their own rights. The best-known example here is, of course, Hazrat Khadija, Hazrat Muhammad's(P.B.U.H) first wife. Much has been speculated about the existence of a matriarchal social order in pre-Islamic Arabia. Some details of Hazrat Khadija's marriage to Hazrat Muhammad(P.B.U.H) are reminiscent of what Wellhausen (1893, 466) has suggested about matriarchal marriages in pre-Islamic Arabia. The whole issue of the Arabian matriarchate is, however, an old controversy
(Spender, n. d.) and need not be discussed here. What is of interest to us here, rather, is that aside from such rare figures of public visibility, involvement and independence as Hazrat Khadija, the majority of pre-Islamic urban women appear to have lived in a male-dominated society in which their status was low and their rights were negligible. Most women were subjugated to male domination, either that of a male relative, or that of the husband. The men’s right over their women were as their rights over any other property. This seems to have been so not only in marriages by capture, where the captured woman was completely under the authority of her captor, (Levy, 1933, 92-93) but also in marriages by purchase or contract. Here, the suitor paid a sum of money (the mahr) to the guardian of the bride-to-be (and possibly another sum, the sadaq, the woman herself), thereby purchasing her and making her his exclusive property. The marriage contract, in other words, was contract between husband and guardian, with the bride as the sales object. (Levy, 1933, 95). Furthermore, neither conventions nor laws seem to have existed to put a limit to the number of wives that a man could have simultaneously, so that the only restrictive considerations were economic ones. As to divorce in the Jahiliyya, it was matter entirely up to the will of the husband who, ‘having purchased his wife, could discharge his total obligation to her by payment of any portion of the mahr that might remain due to her father or guardian, and be rid of her by pronouncement of the formula of dismissal’. This formula, pronounced three times, was effective instantly. Finally, there is some indication that women in pre-Islamic Arabia were not allowed the holding, or in any case the uncontrolled disposal, of their possessions.

A) When studied against the background of the Jahiliyya, both the social status and the legal rights of Muslim women were improved through Qur'anic legislation. Among the laws effecting such improvement were the following:

1. The Qur'anic laws putting an end to the pre-Islamic custom of burying baby girls alive. (Pickthala, n.d.) For example,

Surah 16 (The Bee) verses 58 and 59: when if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is worth inwardly. He hideth himself from the folk because of the evil of that whereof he hath had
tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily, evil is their judgement.

Surah 81 (The overthrowing verses 8 and 9: And when the girl child that was buried alive is asked for what sin she was slain . . . . (cf. Surah 6 (Cattle) verses 138 and 141, and Surah 17 (The Children of Israel) verse 31).

2. The Quran sanctions marriage as a meritorious institution and invests it with importance and dignity. While marriage in Islam is not a sacramental, indissoluble (or monogamous) union of man and women, (Pickthall, n.d.) but a contract concluded between man and women, it is one of the Signs of God, and is meritorious.

Surah 30 (The Romans) verse 21: And of His signs is this: He created for you helpmates from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect.

Women are like fields to be cultivated and made fertile.

Surah 2 (The Cow) verse 223: Your women who are tilth for you (to cultivate) so go to you tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him...

Men and woman are important as well as comforting to one another.

Surah 2 (The Cow) verse 187: . . . . they are raiment for you and you are raiment for them . . . .

Wives should be treated well in marriage.

Surah 33 (The Clans) verse 51: . . . . that they may be comfortable and not grieve, and may all be pleased with what thou givest them . . . .
Furthermore, the laws of the Quran restrict the number of wives a man can have simultaneously to four with the clear recognition that even this number may be so large as to make it difficult to treat all of them with impartiality.

Surah 4 (Women) verse 3: . . . marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that you right hands possess. Thus it is more likely that ye will not do injustice. Id., verse 129: Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn no altogether (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

3. The Quranic laws guaranteeing women the right to inherit and bequeath property. For example,

Surah 4 (Women) verse 7: Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much — a legal share.

_id., verse 11: Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there by one (only), then the half. And to his parents, a sixth in the inheritance, if he have a son, and if he have no son, and his parents are his heirs, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents or your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.
id., verse 12: And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.

4. The Quranic laws guaranteeing women the right to have full possession and control of their wealth, including the dower, while married and after divorce. As it is the women who receives the dower in Islam, and no longer her guardian, the terms *mahra* and *sadaq* have become synonymous. For example,

Surah 4 (*Women*) verse 4: And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

id., verse 24: . . . seek them with you wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for what you do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

id., verses 20 and 21: And if ye wish to exchange one wife for another and you have given one of them a sum of money (however great), take nothing from it. Would you take it by the way of calumny and open wrong? How can ye take it (back) after one of you hath gone unto the
other, and they have taken a strong pledge from you? (cf. Surah 4: 127).

Surah 2 (*The Cow*) verse 229: Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep the limits of Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whose transgresses Allah’s limits: such are wrongdoers.

5. The right of the wife to be properly fed and clothed at the husband’s expense. For example:

*Surah 4 (Women*) verse 34: Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women) . . . .

6. The Quranic divorce laws which stipulate the obligatory ‘*idda* (a waiting period of some three months after the final pronouncement of the divorce formula) also have to be mentioned here, as they entail a slight amelioration of women’s position at divorce. While pre-Islamic wives could be repudiated and turned out by their husbands immediately, the Quran legislates:

*Surah 2 (*The Cow*) verse 228: Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above women. Allah is Mighty, Wise.
The Quranic legislation, in other words, secures adequate time for reflection, and legislatates fair treatment of the woman if the man ultimately resolves upon divorce. Resumption of the marriage in the period of “suspended divorce” is both possible without further ceremony, and recommended. Otherwise, a “release in kindness” is enjoined (cf., e.g., Surah 2 (The Cow), verses 228, 229, 231, 232). Special rights are also given to the nursing mother (id., verses 233), etc.

B) The Quranic laws, while improving women’s status, do not establish political, social or economic equality of the sexes, as “Men are a degree above women” (Surah 2 (The Cow) verse 228).

1. For example, the testimony of a woman is worth half that of a man, e.g.

   Surah 2 (The Cow) verse 282: ... and call to witness from among you men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if they one erreth (through forgetfulness), the other will remember.

2. In most cases, women inherit half of what men inherit.

   Surah 4 (Women) verse 11: ... to the male the equivalent of the portion of two females . . . .

3. The marriage laws enjoin women not only to strict monogamy, but to marriage with Muslims only. For example,

   Surah 2 (The Cow) verse 221: ... and give not your daughters in marriage to idolaters till they believe, for lo! A believing slave is better than an idolater though he please you.

*Muslim men, on the other hand, are free to marry* the virtuous women of the believers and the virtuous women of those who received the Scripture before
you, when you give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. (Surah 5 (The Table Spread) verse 5).

According to this law, then, marriage of a Muslim man to Jewish, Christian and Sabian women is lawful, although marriage to idolatry is not.

4. Within the context of marriage, the wife is in charge of her husband who has full authority over her, including the authority over her, including the authority to admonish and beat her if she is rebellious. For example,

Surah 4 (Women) verse 34: Men are in charge of women, because Allah hath made the one of them excel the other, and because they spend of their property (for the support of their women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then, if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

As for those accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (Swearing) by Allah that he is of those who speak the truth; And yet a fifth, invoking the curse of Allah on him if he is of those he lie. And it shall avert the punishment from if she bear witness before Allah four times that the thing he saith is indeed false. And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.

One may even argue that women's essential equality with man is more complete is Islam that it is in Judaism and Christianity. Both in the Old and in the New Testament, Eve is responsible for the Fall and the expulsion from Paradise. She transgressed, and as punishment for her transgression, God cursed Eve (Before he cursed Adam) by saying
I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desired shall be thy husband, and he shall rule over thee. (Genesis 3:16) (King James Version).

This inequality with man was then extended to other areas, e.g. by Paul in the First Epistle to Timothy, chapter 2 (King James Version):

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be on silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceives was in transgression. Notwithstanding, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

In the Quran, on the other hand, Adam and Eve are jointly responsible for the transgression and consequent expulsion from Paradise.

Surah 7 (The heights) verses 18-26: He (God) said to (Iblis): Go forth from hence, degraded banished. As for such of them as follow thee, surely I will fill hell with all of you. And (unto man): O Adam; Dwell thou and they wife in the Garden and eat from whence ye will, but come out nigh this tree least ye become wrongdoers. Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your lord forbade you from this tree only lest ye should become angels or become of the immortals. And he swore to them (saying): Lo! I am a sincere advisor unto you. Thus did he lead them on with guile. And when they tasted of the tree, their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you? They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost! He said: Go down (from hence), one of you a foe to the other. He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth. O Children of Adam!
We have revealed unto you raiment to conceal your shame, and splendid venture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

It would lead us away from our topic were we here to engage in a discussion of the concept of original sin and its presence and absence in Quranic teaching.

Suffice it to say that all the Quranic doctrines cited so far clearly converge to establish the absence of the doctrine of woman's spiritual inferiority in Quranic teaching.

C) Secusion and Veiling of Woman in the Quran:

On these, possibly the most sensitive of all issues, the Quran makes a clear distinction between the prophet's wives on the one hand and believing women in general on the other hand.

1. The legislation specific to Hazrat Muhammad's (P.B.U.H) wives is to be found, for example, in Surah 33 (The Clans) verses 33b and 34. These verses are preceded by some that indicate clearly that the wives of the Prophet are not like other women, and are followed by a verse legislating the proper behaviour for all believing visitors who come to the Prophet's house. The context, thus, makes it clear that the legislation applies to the Prophet's household specifically and not to the believers in general.

Surah 33 (The Clans) verse 28: O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.

But if ye desire Allah and his messenger and the abode of the hereafter, the lo; Allah hath prepared for the good among you an immense reward.
O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.

And whosoever of you is submissive unto Aliah and his messenger and doeth right, we shall give her reward twice over, and we have prepare for her a rich provision.

O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.

And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and his messenger. Allah’s wish is but to remove uncleanness far from you, O folk of the household, and cleanse you with a thorough cleansing.

And bear in mind that which is recited in your houses of the relevations of Allah and wisdom. Lo! Allah is subtle, Aware.

(53) O ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and when your meal is ended, them disperse. Linger not for conversation. Lo! That would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them behind a curtain. That is purer for your hearts and their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever
marry his wives after him, Lo! That in Allah’s sight would be in enormity.

It is no sin for them (thy wives) (to converse freely) with their fathers, or their sons, or their sons, or their brothers, or their brother’s son, or the sons of their sisters or of their women, or their slaves. O women! keep your duty to Allah. Lo! Allah is witness over all things.

2. The Quranic legislation that applies to the women of the believers in general is found is Surah 33 (The Clans) verse 59:

O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks round them (when they go abroad). b that will be better, that so they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.

And in Surah 24 (Light) verses 30 and 31, where general rule of chaste and modest conduct are laid down for both male and female believers:

Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.

And tell the believing women to lower their gaze and be modest, and display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their husbands or fathers or husband’s fathers, or their sons or their husband’s sons or their brothers or their brother’s sons or sister’s sons, or their women, or their slaves, or male attendant who lack vigour, or children who know naught of women’s nakedness. And let them not stamp their feet so as to reveal what they hide of their
ADJUSTMENT AND DEVELOPMENT OF SOME ASPECTS OF WOMEN'S STATUS THROUGH QURAN INTERPRETATIONS

As Islamic society changed rapidly during the course of its early history, the dictates of the Quran were made the basis of interpretation and hence accommodation, adaptation, and adjustment to later reality. While it would certainly be of the greatest benefit here to analyse in bulk in a comparative way the main interpretations of at least the most important Quran verses dealing with women’s status a few samples will have to suffice. As illustrative examples, two verses - and their interpretations - have been selected here. The first deals with the status of the women, the other with the veil.

As pointed out above, the Quran is free from any clear or specific legislative detail directed at Muslim women to keep in seclusion to their houses or to veil their faces. Seclusion and veiling, however, both presumably of Persian and possibly Byzantine origin—were legitimised by exegetes who interpreted have the vague and general Quranic provisions to sanction them.

The efforts of the Quran interpreters may also in part have been caused by their desire to ensure maximum application of the Quranic provisions. For ‘in the same way as the Rabbinical Commentators of the Pentateuch placed ‘a fence about the law’ by requiring a precautionary margin in order to ensure the entire fulfilment of its dictates, so the interpreters of the Quran demanded more than their original’.

In Surah 4 (Women) verse 34, we read that

Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded......etc.
Abu Ja’far Muhammad ibn Jarir al Tabari (d.923) comments on this Quran verse in the following way:

Men are in charge of their Women with respect to disciplining (or chastising) them, and to providing them with restrictive guidance concerning their duties toward God and themselves (i.e. the men); by virtue of that by which God has given excellence (or preference) to the men over their wives: i.e. the payment of their dowers to them, spending of their wealth on them, and providing for them in full. This is how God has given excellence to (the men) over (the women) and hold authority over them in those of their matters with which God has entrusted them.

Tabari has interpreted the Quran verse literally and specifically as endowing the men (a) with authority over their women in the family setting, and (b) with the obligation to provide for their women by way of material support.

Some 350 years later, Nasir al-Din Abu I khayr ‘Abd Allah ibn’ Umar al-Baydawi (d. 1286) gives an interpretation of the same verse that provides generally applicable restrictive detail and sanctions the view of woman as creatures incapable of and unfit for public duties- a view that was fully developed by his time.

Men are in charge of women, i.e. men are in charge of women as rulers are in charge of their subjects .... God has preferred the one (sex) over the other, i.e. because God has preferred men over women in the completeness of mental ability, good counsel, complete power in the performance of the duties and the carrying out of (divine) commands. Hence to men have been confined prophecy, religious leader ship (‘imama), saintship (wilaya), ..... the performance of religious rites, the giving of evidence in law courts, the duties of Holy war, and worship (in the mosque) on Friday, etc., the privilege of electing chiefs, the larger share of inheritance, and discern in the matter of divorce, by virtue of that which they spend of their wealth, in marrying (the women), such as their dowers and cost of their maintenance.

Later Quran commentators not only accepted Baydawi’s interpretation, but further categorised and hardened the restrictive detail provided by his exegesis. Ahmad ibn
Muhammad al-Khafaji (d. 1659), goes on to specify the various aspects of the restrictions which Baydawi had put forth categorically for example:

- religious leadership (‘imama) (which is inaccessible to women) is understood to include both the ‘imama kubra and the ‘imama sughra. Wilaya he understands not as ‘saintship’ but as ‘assuming of responsibility (tawallin) for the women in marriage matters, which means the power to make decisions’ (which by this time, of course, was no longer theirs.

The religious rites (sha’a’ir) from which women are barred according to Baydawi, are exemplified and specified as: the call to prayer (‘adhan), the second call to prayer(‘iqama). The Friday sermon, Friday worship (in the mosque), and the takbirat al-tashriq (certain rites during the pilgrimage).

Not only the process on ever-increasing exclusion of women from all public concerns, but also the development of the law of the veil is traceable through comparative study of the Quran commentaries. On the basis of vague and general Quranic rules, e.g. those imposing modest behaviour for women, the exegetes prescribe the veil in increasingly absolute and categorical fashion.

Surah 24 (Light) verse 30: And tell the believing women to lower their gaze and be modest, and display of their ornaments only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husband’s fathers ..... (etc.)

Tabari (d. 923) interprets this as an order to believing women to lower their gaze so as not to look at what God has forbidden them to look at, and to preserve their private parts from the glances of him who has no right to glance at them, by veiling them with some garment or other...... As for the apparent ornament (which may be displayed), it is the face and the hands (up to the middle of the forearm), including eye-makeup (kuhl), rings, bracelets, and dyes.
Tabari's argument for the lawful uncovering of the face and the extremities runs as follows:

Since man has to cover his genitals when praying, and woman has to uncover her face and hands during prayer, but has to cover all else - except that it is transmitted from the Prophet that he forbade her to display more than half her forearm - it follows therefrom that she has the right to display of her body that which is not pudendal, as man has the right to do so. Because what is not pudendal, may lawfully be shown. If she has the right (to show these parts), it is understood that they are of those that God has exempted when he said: 'except that which is apparent', because this much may be seen of her.

As for the prescription to draw their veils over their bosoms, i.e. the order to draw their veils over their breast pockets (juyub), it implies, according to Tabari, the injunction to veil their hair, neck and ears. The interpretation of the same verse in Baydawi (d. 1285) reads as follows:

Let them lower their gaze before the men at home it is not lawful for them to look, and let them guard their private parts by veiling them, or by bewaring of (or: guarding against) fornication. The lowering of glances is presented because the glance is the messenger of fornication. And let them not display of their adornment such as jewellery, dress and make-up - let alone the parts where they are worn or applied - to those to whom (such display) is not lawful..... what is meant by adornment is the place where adornment is put (or worn) ....

As to the opinion that the prohibition to display does not include the face and hands, because they are not pudendal, Baydawi argues clearly, that:

this applies to prayer only, not appearance, because the whole body of the free women is pudendal, and it is illicit for anyone (except the husband or the dhawu mahram) to look at any part of her except by necessity such as (medical) treatment, or the bearing of witness.
As for later commentaries such as al-Khafaji's (d. 1659) Hashiya on al-Baydawi, this restrictive interpretation is further heightened and emphasised. Women have now completely disappeared behind the veil. Al-khafaji teaches on the authority of al-Shafi'i that:

the whole body of the women is pudendal, even face and hand, without exception (absolutely).

He also cites the opinion that

face and hand are pudendal except during prayer and that a woman's prayer does not become invalid if she uncovers these parts of her body.

Since these interpretation, however, leaves no part of the woman visible, the Quranic exemption excepts that which is apparent has to be given a new meaning. Al-Khafaji and others deals with this difficulty by interpreting the verse as

a command of exception from the established rule, which applies to such exceptional circumstances as the giving of evidence in law courts and medical treatment only.

The process of progressive exclusion and increasing restriction imposed on women is thus clearly visible through comparison of the original Quranic legislation with the series of commentaries which later ages produced. The evidence is furnished both by commentaries that were written as interpretations of the Quranic directly, and by the supercommentaries (hawashi) that adapted and develop the teachings of earlier commentaries rather than just those of the Holy book.

**THE HADITH**

The Hadith material by virtue of its provenance and role in the shaping of the Islamic order is both a record of the way of life of the early community, and an indicator of later changes and development. Furthermore, in view of the fact that the Hadith reflects the formation of the Islamic Sunna against the back ground of Jahiliyya
moral laxity and in the face of the indifference of vast numbers of individuals converted, but not yet deeply committed, to the new religion, it is not surprising to find also in the Hadith- descriptions of the early Islamic elite the traits of the inspirational example rather than just that of the realistic portrait. Given, therefore, the inevitable gap between the actual and the idealised, between the genuine and later ascription, it is only to be expected that the Hadith entails much varied and often contradictory information on the society it describes. In the present research only a few aspects of the Hadith literature can be presented.

A) **The Images of Women in the Hadith**

The nature of women as reflected in the Hadith spans the whole spectrum from the saintly to the evil and unclean.

1. **The Saintly Women**

The most extraordinary women who are especially favoured by God and therefore blessed with unusual powers and extraordinary experiences are, of course, Hazrat Muhammad’s(P.B.U.H) wives whose close association with the Prophet lifts them above the realm and ranks of ordinary womankind. Most of them, e.g. had extraordinary dreams or visions prior to their marriage to the Prophet, such as Hazrat Sawda and ‘Umm-e-Habiba, Hazrat Aisha’s picture, on the other hand, was shown by the Archangel Gabrielle to the Prophet prior to his proposal of marriage to her father; or, according to another account, she was shown to Hazrat Muhammad(P.B.U.H) as his future bride and a substitute for Hazrat Khadija by Gabrielle while still in the cradle. This was a favour from God to take away the Prophet’s grief over Hazrat Khadija’s death.

Hazrat Muhammad (P.B.U.H) received revelations while he was in Hazrat Aisha’s company and, according to some Hazrat Aisha could even see the Angel and exchanged greetings with him, while, according to others, they sent greetings through the Prophet to each other, although she could not see him. The Prophet took his wife
Hazrat Hafsa back after he had divorced her, because the Angel Gabrielle commanded him to do so, as she was a righteous woman and would be his wife in Heaven. All of the Prophet's terrestrial wives will be his wives in Heaven, e.g. Hazrat Zaynab bint-e- Jahsh, Hazrat Hafsa, Hazrat Aisha's image in Heaven, is even shown to Hazrat Muhammad (P.B.U.H) to make his own death easier on him.

The special status of Hazrat Muhammad's wives as legislated in the Quran imposed specific rights and privileges as well as duties and limitations upon them. Their title, 'ummahat al-mu'minin', is used through the Hadith as a technical term that applies exclusively to them as a finite group. It is noteworthy that the Hadith emphasises the fact that the title endows its bearers with authority over the male believers. We hear, e.g. of a woman who said to Hazrat Aisha: 'Oh Mother!' and received the answer: 'I am not your mother, but the mother of your menfolk'.

It is not surprising, then, to find this group of women presented with all the qualities of piety and religious right-mindedness, such as fasting continuously, overly generous in the giving of free-will alms offerings at the expense of their own food supply, and living in voluntary poverty including possession and wearing of threadbare clothes that they mend themselves. At the same time, they are most knowledgeable about the matters of religion and truthful in their transmitting of information concerning the Prophet of Islam.

In the treatment of the sanctified Mothers of Believers, however, very human 'female' traits such as jealousy and possessiveness are emphasised by the pious transmitters as well. In the Prophet's household, new arrivals evoked great jealousy on the part of the already established wives, as well as fear of being replaced in the Prophet's favour by a rival. The Prophet, however, was absolutely scrupulous in treating all of his wives equally and visited each of them once a day when he made his daily rounds to their houses, even on the
day of a wedding to a new wife. Each wife had her fixed day to spend with him, a prerogative which she most zealously guarded but which she could give to a rival - to please the Prophet - if she so chose. On the occasion of travels, lots were cast to decide which of his wives were to accompany the Prophet and which stayed at home. Some wives attempted to detain the Prophet on his daily visit through the use of some trick or other, such as Hazrat Hafsah who, knowing of Hazrat Muhammad’s (P.B.U.H) love for sweets, detained him by offering him a honey drink, until this ruse was discovered and terminated by a counter-ruse of Hazrat Aisha, Hazrat Sawda and Hazrat Safiyya. Backbiting and bragging matches among the women are also recorded, as are some incidents of unwillingness to help a rival out in a case of need.

The lives of the wives of the Prophet, therefore, are written on several levels: the anecdotal level that reflects their squabbles and therewith the ‘foibles of their sex’, the normative level where they appear as paragons of virtue and as models for all women to follow, and the level of pious legend with its tales of divine grace and the workings of miracles on their behalf.

2. Ordinary Women as Spiritual and Sexual Equals of Men

The general opinion toward women reflected in the Hadith is a positive one. This fact is intimately linked with the original teachings of Islam, and the lifestyle of its founder. The Hadith elaborates on the Quranic teachings regarding the spiritual equality of women and men, and provides detailed information on women who perform all the religious duties enjoined by Islamic doctrine, thereby proving their full membership in the faith, such as prayer, almsgiving, the freeing of a slave, ritual slaughtering of sacrificial animals, and fasting (although the latter, according to some, should be done with the husband’s permission except during Ramadan when the husband’s consent is not necessary. As for the holy war, its equivalent for women is the
blameless pilgrimage. Regarding martyrdom, the woman who dies in childbirth is a martyr. Women also build mosques and can even act as prayer leaders.

Women's spiritual equality with men is matched by - and, indeed, flows from - their human equality of full personhood, including their sexuality. The lack of a tradition of asceticism, - or, rather, in all probability, the refusal on the part of community to permit such a tradition to grow strong enough to drastically alter the substance of Islam - is reflected in those hadiths that admonish the believer not to overdo prayer by night and fasting by day. For, as the claim, the self - the body - the family have their rights which necessitate that one refrain from exhausting oneself through the observance of religious duties. Indeed, the wife is important enough that fasting should be broken on her - as on a guest's - behalf.

The sexual instinct in both man and woman, far from being sinful, is part of God's creation, and hence the pleasures that the sexes bring to each other are rightful, provided they be enjoyed in the context of lawful marriage (or concubinage). Marriage is meritorious and strongly recommended, partly because it preserves modesty better. Indeed, says Ibn 'Abbas, 'the best of His people is he who has the most wives' (i.e. of course, the Prophet himself).

The Prophet advocated marriage both in his words and by his personal example. He was married often and happily. The Hadith records expressions of great affection for his wives, such as his words to Hazrat Aisha that he loved her 'more than butter with dates', and that 'her excellence over all other women was like the excellence of bread-soup (his favourite dish) over other dishes'. Furthermore, the Hadith tells about his virility as it does about his piety, strength of character, and powers of perspiration. 'Women, pleasant odours, and prayer were the three things which he found most precious in this world'. The Prophet loved women, perfumes, and horses.
A wife should be given her full share of sexual pleasures by her husband who is enjoined to devote himself for 8 days (or 3 days) when marrying a woman who has been married before, for 7 days when marrying a virgin. The woman, on the other hand, may not shun her husband's bed, and if she denies herself to her husband and he is angry at her because of it, the angels curse her until dawn. She is the fully equal sexual partner of her husband. Her consent, e.g. is required before the husband can engage in 'azl (coitus interruptus).

The favourable opinion toward sex presented in the Hadith is not, however, reflective of a 'deeper awareness of human sexuality', (Bellamy, 1979, 27) but remains, in James Bellamy's words, 'rather naive and simplistic, even innocent'. The language used to describe sexual acts is unspecific and chaste as well as serious. Only very rarely are particular sexual acts mentioned. A successful wedding night, e.g. is described as one where the groom (the Prophet) 'was pleased by the bride' (Hazrat Safiyya) and 'did not sleep that night and did not cease to converse with her'. The Hadith emphasises the Prophet's virility as much as his prudishness. Ultimately, the prudishness that pervades the Hadith as a whole may indeed stem from the reluctance of the pious transmitters to investigate too closely the most private details of the Prophet's or his household's personal lives.

Women should be cared for well and treated with kindness by their husbands as well as given the right to do their own idiosyncrasies, since 'woman is like a rib which will snap if one tries to straighten her natural crookedness'. 'The morsel that a man puts into his wife's mouth will be rewarded by God'. Wives are not slaves and should not be treated as such.
3. **Women as Inferior Beings**

Under the impact of a growing asceticism in the Islamic community, and in the framework of a changed social order which secluded women from public life, the nature of women came to be perceived in a different way. Naturally, the Hadith reflects these changes.

Women are naturally, morally and religiously defective. Women, houses and horses are ominous. Prayer is interrupted if dogs, donkeys (unbelievers) and women pass too closely by the place of prayer. Women are unclean over and above menstruation. There is, e.g. a difference in the degree to which the urine of baby boys and baby girls defiles clothes, the latter being greater. Women are evil temptresses, the greatest fitna for men. It is one of the signs of the Hour that there will be only one man for every fifty women. And women make up the larger part of the inhabitants of Hell, because of their unfaithfulness and ingratitude toward their husbands.

Women’s inferiority, however, does not only stem from their impurity and moral deficiency, but also from their weaker intellectual powers. Therefore, among many other deficiencies, women do not have the qualities that would render them fit to rule. A people that entrusts a woman with rulership will not prosper and thrive, and her government will not render her people happy. At the same time, it is sinful for women to leave the confines of their sex. The Prophet pronounced a great curse against women who behave and act like men.

B) **Seclusion and Veiling of Women in the Hadith**

1. **The Women of the Prophet**

The Hadith gives unquestionable evidence that hijab -which implies not merely the face-veil, but the sum-total of practices connected with the seclusion of women - was legislated and hence made obligatory for the wives of the Prophet. The only contradictions evident in the Hadith material regarding the hijab have to do with the occasion for the
revelation of the hijab, not with which group of women the hijab was imposed upon. Among the several explanations, we find mention of Hazrat Zaynab bint Jahsh’s wedding to the Prophet who became disturbed either because some male guests lingered and would not leave the bridal meal on the wedding night, or because he saw some men loitering in the vicinity of Hazrat Zaynab’s house on the morning after the wedding night. In any case, great emphasis is placed on the use of the hijab by the Mothers of Believers. Hazrat Aisha, again evidencing model righteous behaviour, secluded herself behind the hijab even from Hazrat Hasan and Hazrat Hussain, Hazrat Muhammad’s (P.B.U.H) grandchildren (in super-erogatory seclusion). On travels, Hazrat Muhammad’s (P.B.U.H) wives were secluded in litters so indistinguishable and unrevealing that even the Prophet mistook one litter for the litter of the other. In Hazrat ‘A’isha’s case her litter was even moved on although she was not in it (hadith al-tifk).

As seclusion in the house and veiling abroad were the prerogative of Hazrat Muhammad’s (P.B.U.H) wives, great emphasis is laid on their use in the cases of Hazrat Juwayriyya, Hazrat Rayhana and Hazrat Safiyya, all three prisoners of war, as proof that they were in fact Hazrat Muhammad’s (P.B.U.H) wives. That this is indeed the reason for these story materials, and that they do not intend to imply veiling of free women in general, is, for example proven by the following, otherwise incomprehensible account:

Hazrat Safiyya sat behind Hazrat Muhammad (P.B.U.H) on his mount wrapped like bundle in his cloak that covered her face and back and was fastened under her feet. As the mount stumble and she and the Prophet were thrown off, Hazrat Abu Talha covered his face with his own garment before helping her to get up, so as not to look at her. (Because she was now one of the ‘Mothers of the Believers’).

Hazrat ‘A’isha, of course, is again the model of veil-wearing. She was veiled even as little girl before she reached puberty, after Hazrat
Muhammad's (P.B.U.H) proposal of marriage had been made to her father, and she wore a face-veil even during the tawaf. For less pious reason, she sometimes veiled herself when she did not want to be recognised, for example once when Hazrat Muhammad (P.B.U.H) unveiled his new bride Hazrat Safiyya in public, Hazrat 'Aisha mingled with the spectators to have a look at her new rival.

Thus, as the norms of proper 'Islamic dress' were established, detailed instructions were often put in to Hazrat 'A'isha's mouth, e.g. when we hear of Hazrat Hafsa, Hazrat 'A'isha's niece, entering Hazrat 'A'isha's house in a thin veil that revealed her bosom and of Hazrat Aisha ripping it off while saying: 'Don't you know what God has revealed in the Surah of the Light?' (Surah 33, see above). She then covered her chest with a thick veil. Even in this story, then where she is the arbiter of correct appearance, the veil she dispenses is meant to cover the chest and not face of a woman who is not one of Hazrat Muhammad's (P.B.U.H) wives and therefore is not expected to use the hijab.

It is equally clear that some of the sources indicate confinement and immobility for Hazrat Muhammad's (P.B.U.H) wives after the Prophet's death, which he himself is supposed to have imposed on the Farewell Pilgrimage and which, e.g. Hazrat Sawda and Hazrat Zaynab observed, saying that 'no mount would move (them) about after the death of the Messenger of God' Hazrat Aisha, on the other hand, certainly did not adhere to this regulation. She engaged in numerous manoeuvres in the public sector, among them her battle against Hazrat Ali that centred and surged around her camel. The hadith reports other pieces of evidence on such mobility as well.

As the segregation issue became a prominent feature of Islam, it was extended from life into death. The rule that only those males were permitted to descend into a woman's grave at burial who had been dhawu mahram to her applied at first to Hazrat Muhammad's
(P.B.U.H) wives only. The same woman, Zaynab bint Jahsh, at whose wedding to the Prophet the hijab was revealed, was put into her grave by her relatives only and the Mothers of the Believers prevented the Caliph 'Umar from descending into her tomb, 'as only he may descend to whom it was lawful to look at her while she was alive'.

2. **Veiling and Seclusion of Ordinary Women**

On the issue of veiling and seclusion, the Hadith material is quite contradictory. Three main characteristics are discernible without difficulty. Firstly, 'permissive' and 'restrictive' material is found side by side, often anchored in the same early authority (such as Ibn ‘Abbas). Secondly, the relevant material often exists in the form of clusters of related traditions. In this context, it is noteworthy that the longer and more detailed variants more often than not include restrictive detail which is absent in the shorter versions. What comes across as an addition, in other words, is often restrictive. Finally, the restrictive material is therefore generally more abundant in the later, as opposed to the earlier, Hadith collections as a whole.

On the basis of these general observations which will have to suffice here, one may argue that the traditions depicting women's visibility and full participation in society are of the greatest importance and should be studied with the greatest care. For there is good reason to believe that they more of less faithfully reflect aspects early Islamic society which were left behind by later generations. For this reason, it will be beneficial to present some of the available material for illustrative purposes.

In pre-Islamic times, the veil was probably not unknown among women in the Hijaz, since it may have been used as a mark of distinction by the urban high-born as against the slave women. In any case, however, its wearing apparently did not constitute an essential part of early Islamic way of life. In the initial pledge allegiance (bay’ā)
that the women as a group made to the Prophet, the veil is not mentioned. Rather, the women pledged that ‘they would not take partners unto God, steal, commit adultery, kill their children, lyingly invent slander, or disobey the Prophet in a lawful matter’, which ‘lawful matter’ is then explained as ‘that they would not scratch their faces or tear their breasts or undo their hair, and wail’; nor would they ‘use obscene language’ or ‘act dishonestly toward their husbands (by favouring others or giving them of the husbands’ closely related’, ‘as the Quran says’. The veil, thus, is not one of the conditions imposed upon the women, and as a matter of fact only one single hadith among the extremely large number of hadiths reporting on the women’s bay’a in Hazrat Ibn-e- Sad’s Tabaqat mentions that the women were ‘wrapped in their cloaks’ when they went to see the Prophet. But even this ‘wrapped in their cloaks’ certainly does not signify a complete veiling.

a) It was a matter of course for women in early Islamic society to accompany their men into battle and even to participate actively in battle, either by trying to instil the courage to fight in their men who had been defeated or whose spirits were lagging, or by nursing the wounded, fetching water, and recovering the dead. Women could also grant protection in war and asylum to a fugitive.

b) In the early years of Islam, many women accepted the new religion and joined the community of believers on their own without the consent of their husbands, even making the hijra on their own. Hazrat Muhammad’s (P.B.U.H) paternal aunt Arwa may serve here as a representative voice speaking for the soul-searching that must have preceded such a drastic step:

To the son of her first marriage who has become a Muslim, ‘Arwa laments the fact that women can’t do what men can do: ‘By God, if we could do what men can do, we would follow
and defend him (Hazrat Muhammad’s (P.B.U.H)). And her son inquires what prevents her from doing the same, she answers that she has to find out first what the other women are doing. He then implores her to convert and pledge allegiance to Hazrat Muhammad’s (P.B.U.H), and she does.

These women who joined the believers in Medina on their own, without their husbands, were submitted to an examination to establish ‘that love of God and His Prophet only, not love of a man or flight from a husband’ were responsible for this decision.

c) Women were travelling widely in the early years of Islam. While Hazrat Muhammad’s (P.B.U.H) wives - at least according to some authorities - were secluded even on their travels with the Prophet to the point where the Prophet himself mistook the litter of one of his wives for the litter of another, other women appear to have been much freer of movement. Notably, we find a discussion in the Hadith on how long (24 hours, 3 days) a woman may travel by herself without a husband or male relative accompanying her. By the time of Ahmad ibn Hanbal, however, we find a hadith indicating that she may not travel without her husband or dhu mahram.

d) As to women’s participation in the prayers at the mosque, there is overwhelming evidence in the Hadith that women prayed in the mosques together with the men. They even visited the mosques at night. The sheer number and variety of traditions indicating that women had the right to and should not be prevented from visiting the mosque, or that they should be admonished to visit the musalla on the days of festival, or that they must leave the mosque before the men, that one gate of the mosque is reserved for women, and, finally, that women are advised to perform the prayers in the houses, in all probability
reflect the various stages of the debates on this point that were raging in the early Islamic community. These debates eventually ended with women’s disappearance from public prayer, ‘as the harsh disapproval of the learned succeeded in driving them out of the mosque’. Even the question as to whether or not here we find, e.g. the imposition that the prayers of menstruating women are only accepted if they wear a veil. The debate was later extended to include women’s access to the bathhouse and, not surprisingly, the bathhouse is prohibited to women.

e) Men and women often met in the streets and greeted each other. Even in the homes, however, there was ample social contact between the sexes, so that men and women knew each other personally, even if they were not closely related. Some traditions report that men visited their wives’ houses and saw and talked to the female guests present, just as they visited sick women to talk to them. We also find reports on women acting as hostesses to the husband’s guests. One of the many available and well-documented categories of situations which may be used as evidence for the considerable amount of social contact between men and women in early Islam is that wherein a man proposes directly to a woman (in all cases the women described are widows or divorcees), without benefit of a male intermediary. These proposals often occur in the house of the woman which the man is visiting. We hear e.g. of a woman who tells a suitor of a previous proposal by another man. The (second) suitor proposes right then and there and gets the bride. Similar evidence may be found in the Prophet’s proposal to Hazrat Zaynab bint Jahsh whose house he entered after her divorce from Hazrat Zayd, but prior to his marriage to her, without even having asked for her permission to enter. We also hear about Umm Salama to whose house the Prophet came to pay his condolences during a lengthy visit after her husband’s
death. After her waiting period he then proposed to her personally, and, after some negotiations, she accepted him. It is not surprising that in this story, as in many others, additional hadiths exist which indicate either that a curtain existed between her and him on this occasion, or that the groom sent an emissary to express the proposal, or that he proposed ‘to the son of her brother or to her son, or her guardian’. Through emendations/additions such as these, the story was brought into agreement with later expectations.

3. The Hadith as the Record of the Changing Status of Women in Islam

In his recent work Zwischen Hadit and Theologie, Josef van Ess has blazed new trails in the field of Hadith research. By concentrating on a particular cluster of related traditions on the predestination issue and by engaging in a criticism of the text (matn) and the chain (sanad) simultaneously, he succeeded in establishing a system of relationships between the different versions of the material which enabled him to draw up a preliminary time frame for each. Until techniques along these lines are perfected, much has to be left to the reader’s intuition in fitting the material into a system of chronological stratification. Side-by-side enumeration of contradictory detail, of course, usually indicates editorial activity on the part of some traditionalists. In many cases, the structure of a Hadith can throw some light on the intention of the transmitter, and help to prove forgery. For instance, information is usually more reliable if it is merely illustrative detail than if it is the central ‘message’ of the hadith, unless the illustrative detail constitutes a recognisable interpolation into a transmission also transmitted without it. Anachronisms, of course, are clues that give the whole tradition away.

Unfortunately, all extant hadith collections are younger than the late eight century of the Christian calendar; i.e. they were compiled more than five generations after Hazrat Muhammad’s (P.B.U.H) death. But
even so, development of the material is discernible within the compilations as a group. A study of whole collections on a comparative basis, e.g. with the help of Hadith Concordances such as Wensinck’s, proves that the later the source, the more abundant, detailed, and normative-restrictive the information on women which it contains. The later traditionists who included such material in their collections presumably justified their activities by arguing that as it was meritorious for men to follow the Sunna of the Prophet in all matters, so women should adhere to the sunna of his wives, particularly as regarded veiling and seclusion in the home.

While it would be most desirable to study all relevant materials in all of the Hadith collections in depths on a comparative basis, particularly with the inclusion of much later collections such as the Kanz al-`ummal fi sunan al-`ahwal by Muttaqi al-Hindi (d.1567) and others, such an ambitious undertaking will have to remain the object of a future investigation.

THE STATUS OF WOMEN: A GLOBAL VIEW

Since 1500 years separate the date of birth of Hypatia, a remarkable woman who lived and studied in the city of Alexandria, and that of Sandra Day O’Connor, the first woman to be appointed to the Supreme Court of the United States. Still virtually unknown to most men and women, Hypatia, astronomer, mathematician and mechanical genius, is now mentioned by leading scientists and historians in the same breath as Archimedes, Ptolemy, Euclid, Erastothenes, and the other great men whose genius flourished in the city founded by Alexander the Great in 322 B.C. Considered by many as the single greatest centre of learning and creative genius in history, the Bibliotheca Alexandriana eventually contained some 700,000 works. Hypatia, who developed the process of distilling fluids, was one of many women who were outstanding scientists during the past 3,000 years but whose names and achievements are only now beginning to emerge in the wake of new historical research (Alic, 1986, 41-47).
As a woman, Hypatia had her share of enemies. In Cosmos Carl Sagan wrote that Cyril, the Archbishop of Alexandria, despised her because of her close friendship with the Roman governor and because she was a symbol of learning and science. Unfortunately for her, any learning and science not wholly controlled by the church was tagged as paganism, in the year 415 Hypatia was ambushed by a mob of Cyril's parishioners. They dragged her from her chariot, tore off her clothes and flayed her flesh from her bones. Hypatia's remains were burned with her documents, writings and other works destroyed. Cyril was made a saint (Sagan, 1980, 278-279). On the order of Christian Emperor Theodosius the entire library of books in Alexandria was also subsequently destroyed. The Emperor considered the library and its scientist, where Eratosthenes some 600 years earlier had first accurately determined the circumference of the earth, a nest of paganism. In 1988, President Hosni Mubarak of Egypt laid the cornerstone for the reconstruction of the great library.

There is nothing new about battered women, when Dr. Monique Fouant of the Medical College of Virginia studied Chilean mummies from Azapa culture (circa 1000 B.C.) she found that 36 percent of the women, but only 9 percent of the men, had broken bones and over half were skull fractures. The nature of the fractures indicated that in 45 percent of the mummies examined, death had been inflicted by lethal blows. It was the same story 750 years later, in the Alto-Ramirez culture. Of the women, 50 percent had fractures; of the men, only 20 percent. (American Health, June 1986, 10)

Kidnapping to the sale of younger women for prostitution, cruelty towards women on certain African and Asian countries, slavery, female infanticide, and bride killings in dowry disputes remain problems long after man has reached and walked on the moon.

Between 1985 and 1986 alone, more than 2300 Indian brides were killed in dowry disputes. The killing of brides, usually by burning, as an expression of dissatisfaction with the dowry, has become one of the scourges of modern India. "Bride burning, the Horror Spreads" is how these acts were described in a special survey in India Today of June, 30 1988. These are only the official figures, mostly from urban areas, and police admit that many more dowry murders take place in the rural areas. India has already passed a Dowry Prohibition Act, the Suppression of Immoral Traffic in
Women and Girls Act (1978) and the Cruelty to Women Deterrent Punishment Ordinance (1983), yet the problem continues due to lack of enforcement.

The trafficking in women remains a problem in mainland China. "It is strictly forbidden to kidnap and sell women and girls: This activity [sic] will be strictly prosecuted", is a sign put up by Chinese provincial authorities in many cities, particularly on hotel walls, such as the one quoted above which appeared on a hotel in Aigou in the province of Sichuan, China. (National Geographic, vol.168, no.3, 1986, 313).

Somewhere in between the death of Hypatia and Circa 1960, the idea that woman could be mothers, teachers, nurses, clerks, and shopping assistants, as well as scientists, justices, of the Supreme Court, astronauts, mathematicians, astronomers, engineers, business managers, newspaper editors, doctors, professors, lawyers and airline pilots. There is nothing of specific importance about 1960 but, as Margaret Freivogel observed, it is only during the past 25 years that one can speak of any significant gains made by women in their struggle for equal rights ("Most Gains for Women’s Rights were Achieved in the last 25 years" The St. Louis Post-Dispatch, December 13, 1987). Recognition that in speaking of "human rights" one should also include women’s rights, and not only cultural and language rights of ethnic minorities, is something ethnic gained ground only during the ‘70s.

Insofar as it affects women, a definition of gender discrimination is necessary, the best definition seems that of Constantina Saffilious-Rothschild: "Sex discriminations redress to the differential treatment of women and men on the basis of their gender, and without consideration of individual differences, in terms of ability, competence, inclination and commitment." (Veenhoven(ed.) 1975, 140).

Assessing the progress made by women during the period 1975-1985 (the U.N. Decade for Women), most qualified observers are agreed that the changes have been extremely uneven and, on the whole, modest. As pointed out by Ruth Sivard in her World Survey, in no major field of activity can it be said that women have attained equality with men. The influx of women into the paid labour forces has not significantly narrowed the gap between men’s and women’s pay nor has it stemmed
the rising tide of poverty among women world-wide. "Throughout the world women are still disproportionately represented among the poor, the illiterate, the unemployed and under employed. They remain a very small minority at the centres of political power." (Women: A World Survey, World Priority, Washington DC, 1985, 5)

Examples cited by Sivard: Although women are 50 percent of the teachers in primary schools and 31 percent of the total in secondary schools, there were 80 million more boys than girls in primary and secondary schools. Educated women rank higher than educated men in verbal skills but world wide (excluding China) there are 130 million more adult women than men who cannot read or write. Finally although they comprise 50 percent of the world enfranchised population, women hold no more then 10 percent of the seats in the national legislatures. Faith in equal rights for men and women formed part of the Charter of the United Nations. Today, more than 40 years later, it is evident that progress has been mostly promise. There are UN members state where nine out of ten women over the age of 25 still have not had any schooling whatsoever. (Women: A World Survey, World Priority, Washington DC, 1985, 5)

The wage labour market still discriminates actively and persistently against women, and salary, social security, pensions and working conditions are often less favourable for women than for men. The world averages do, of course, conceal very great regional differences. Working women in manufacturing industries — in Japan and the Republic of Korea, for instance — take home less than half the wages earned by men, while women in Denmark, Norway, Sweden, El Salvador, Burma and Sri Lanka fare best, with average earnings 80 percent of those of men. In Afghanistan only 4 percent of girls are enrolled in secondary schools as against 88 percent in Australia. In Angola only 1 percent of women have access to contraceptives; in Belgium 76 percent do.

In Sweden

(Population: 8.4 million, Area: 173,730 square miles)

- Female life expectancy is 81 years.
- One in 167 girls dies before her fifth birthday.
- One in 53 15-year olds will not survive her childbearing years. (one per cent of these deaths relates to pregnancy and childbirth.)
- Fewer than 1 percent of 15-19 year old women have already been married.
• Women bear one to two children on average.
• Over three fourths of married women use contraception.
• Virtually all school-aged girls are in school.
• Female university enrolment is 37 percent of women aged 20-24.
• About half the secondary school teachers are women.
• Three out of five women are in the paid labour force.
• Two out of five women are professionals.
• Women live an average of seven years longer than men.
• Women and men have similar literacy rates.
• About half of the paid workforce is female.
• In 1988 women held 113 seats in Sweden’s 349-member parliament.

In Bangladesh

(Population: 109.5 million, Area: 55,598 square miles)

• Female life expectancy is 49 years.
• One in five girls dies before her fifth birthday.
• One in six 15-year olds will not survive her childbearing years. (About one-third of these deaths relate to pregnancy and childbirth.)
• Almost 70 percent of 15-19 year old women have already been married.
• Women bear five to six children on average.
• One fourth of married women use contraception.
• One in three school-aged girls is in school.
• Female university enrolment is less than 2 percent of women aged 20-24.
• One in 10 secondary school teachers is a women.
• One in 15 women is in the paid labour force.
• Only 3 out of 1,000 women are professionals.
• Women live an average of two years less than men.
• Some 24 percent more women are illiterate than men.
• Only 14 percent of the paid workforce is female.
• In 1988 women held four seats in Bangladesh’s 202-member parliament, out of 30 reserved for them.

In most countries women are less protected by social legislation that men, even in countries that have enacted such legislation. While legislation that guarantees equal pay for equal work (or work of equal value) has been adopted in an increasing number of countries, women’s vertical job segregation has not decreased significantly the past decade and, in many countries, is reported to have increased. (United Nations, World Survey of the Role of Women in Development, New York, 1985, 34)

Women’s single best performance was in gaining full voting powers so that by 1985 voteless women could be found only in the so-called Gulf States, Saudi Arabia and
the Republic of South Africa where coloured and Indian women gained a vote for their own representatives in the central Parliament (as a result of the new constitution of 1983), which still left blacks out in the cold. Gaining voting rights world-wide is a major development over the 19th century, when the opinion towards women was most blatantly expressed in France’s Napoleonic Civil Code, which stated that “those persons without rights at law are minors, married women, criminals and the mentally deficient.”

The right of women to hold political office has now also been achieved in virtually all countries, at least on paper. The UN Convention on equal political rights (1954) ensured women’s right to vote and eligibility for election to public office on equal terms with men, but has not really been translated into tangible results. The convention was passed in 1954 but 30 years later has been ratified by only 90 countries out of a total of over 160 member states.

In effect some 70 countries pay only lip service to the UN Convention outlawing sexual discrimination and there is wide gap between constitutional rights and reality. According to United Nations and United States Department of State sources, women’s representation in the highest councils of government in most countries is still less than 10 percent. Considering that women are generally 50 percent or more of the electorate this is a very lopsided situation and women retain the dubious distinction of being the most under-represented major population group in the countries of the world, both in terms of official appointments to the executive and of elected representative. In the United States women were only 9 percent of all county governing boards in 1987 and only 4 percent were mayors or members of municipal governing boards (Rix ed., 1988). Over the past 10 years, the number of women who were cabinet members of United States administrations or ambassadors was so small as to be statistically insignificant. In Africa’s most prosperous, richest, and technologically most developed country, the Republic of South Africa, there were 50 cabinet and deputy cabinet ministers in 1987, all of them men. Not one woman was to be found among the 50-odd heads of civil service departments and agencies, either. The major exception in the world to this pattern of deliberate exclusion is the Nordic countries, where women occupy between 18 to 25 percent of the cabinet posts— in particular Norway, where the figure in 1987 exceeded 30 percent. In Sweden one-
third of all Parliamentary seats are held by women (Population Crisis Committee, Population Briefing Paper, Washington DC no.20, June 1988, 9).

Women in the West seeking divorce from unfaithful, drunken, idle and brutal husbands, men who gamble or recklessly spend the wife’s income or inheritance, are still finding the Catholic Church standing in their way. The threat of damnation is powerful. In September 1988 the Vatican also reconfirmed the church’s decision that women are forbidden the priesthood (The Atlanta Journal and Constitution, October 1988, 18).

In 1986 nearly 50,000 protesters led by priests marched through the streets of Buenos Aires to oppose parliamentary moves to allow divorce in Argentina. The Argentinean Republic, with a large Roman Catholic population (85 percent), is one of seven countries in the world that do not sanction divorce. In 1987 the legislature indicated its willingness to pass a law legalising divorce, but the church threatened legislators who voted for the divorce bill with excommunication.

In July 1986 the Church of England’s policy-making General Synod refused for the eleventh time in 11 years to allow women priests ordained outside England to conduct services within Britain. Since 1976 about 600 women have been ordained in the United States Episcopal Church and were invited to conduct services in English churches by vicars who support women priests. The Church of England made it clear that, if further services are held by women priests, the offending vicar will be facing penalties including dismissal from his parish (The Atlanta Journal and Constitution, July 6, 1986, 15).

In August 1988, however, Anglican bishops from around the world adopted a resolution recognising the right of national branches of the church to have women as bishops. Thus, female bishops will be accepted in the United States, Brazil, Hong Kong and New Zealand (four states in which the church had already ordained about 1,000 women as priests, even in England which is considered the mother of democracy), but the church will not permit women in England to become bishops. In September 1988, the Episcopal Diocese of Massachusetts finally elected the first female bishop in the 450-year-old history of the Anglican church. In contrast to this
painstaking progress in the Anglo-Saxon world, women in Sweden have been priests in the Lutheran Church since the 1950s. The bishop of Stockholm is a woman, and nearly half of the 481 priests are women. In fact, some 20 percent of the total of 4,913 priests in Sweden in 1988 were women. In 1987, the female enrolment at Theological Institute of Uppsala University was 53 percent, up from 38 percent in 1977 (The Atlanta Constitution, June 22, 1988, D3).

Little enough had been achieved by those who strove to give women an equal opportunity to advancement in the economic, cultural, religious, political and judicial fields between 1960 and 1975, so that when the United Nations, itself a fortress of male dominance, finally got around to declaring 1975-1985 the Decade for Women, it created a wave of expectancy among educated women and women’s organisations around the world.

Ten years is not a long time in the history of any country, or of most governments, but it must seem an eternity for a qualified, experienced woman newspaper reporter to wait for the day when she would be paid the same salary as a fellow male reporter for doing the same work, on the same news desk, and during the same hours of day.

The first world conference dealing with the rights of women and launching the Decade for Women was held in Mexico city in 1975. Considering the generally backward status of women in Mexico in terms of education, employment opportunities, income and career prospects, no better location could have been found in the Western Hemisphere. Only about 19 percent of the active labour force and only 26 percent of all students at university were women (United States Department of Commerce, Women of the World, Washington DC, May 1984, 63, 76).

No attempt was made at Copenhagen to launch a comparative analysis of the failure of more than 100 governments to implement their own constitutional provisions and other laws protecting and advancing the rights of women, the one area where male-dominated administration was so obviously vulnerable to exposure and counteraction.

In 1985 the Decade for Women ended with a 12-day UN-sponsored conference in Nairobi, Kenya, attended by more than 2,000 delegates from 140 countries. Some
13,000 delegates also arrived for Forum 85, a loosely confederated group of 157 non-governmental organisations.

The conference in Nairobi failed to produce adequate, specific, concerted proposals on how to break down existing cultural, religious and traditional discrimination against women. Even the subject of the right of women to choose when and how many children to have did not make the grade. Yet this issue is one the most important ones to be redressed by women's organisations and governments in the Third World. It failed to become a central rallying point in Kenya, the venue of the conference, the capital of a country where men's blind and irresponsible resistance to birth control has produced the highest birth-rate in the world, creating catastrophic social and economic problems and condemning women to remain in a centuries-old stereotype society. At the end of the Decade for Women, and despite Kenya's high profile at the United Nations, 50 percent of all road construction workers in Kenya were still women. Worse, women were being relegated by laws, so-called reform laws, into a landless class dependent on their men for subsistence.

There is a positive side. The United Nations Decade for Women (1975-1985) did more to bring the inequality suffered by women to the attention of the media and the governments of the world than anything else during the past 50 years. It also spurred more research on the status of women, their unequal social status, handicaps, legal disabilities, poor economic status and under-representation in the governments and councils of cities, provinces, states and international organisations than anything else this century. As Maria Riley observed, "One of the most important outcomes . . . has been the development of statistical and sociological information about women that was never available before. . . . "("Women Are the Poor", Development Forum, United Nations, New York, 1985, 7). Three-fourths of all the non-governmental organisations questioned on the subject said that the decade succeeded in organisations questioned on the subject said that the decade succeeded in bringing "a greater awareness of the vital role of women in development, a higher level of consciousness and progress in the legislative field." (United Nations Secretariat: UN Decade for Women, July 1985, 2). The so-called Female Bill of Rights which the UN's Nairobi conference adopted was also an important step, even if it took voting on 350 items to include all the difficulties of women that had to be addressed. The
Washington Post said in its summary of the Nairobi conference that this final document “was a manifesto of 350 feminist proposals demanding that the world’s women be given their fair share of power in government, commerce and in their families... True, the UN... cannot force governments to implement any of the proposals that their delegations agree to. But approving them constitutes a ‘moral commitment’ buttressed by international consensus.”

The Decade for Women did not produce fundamental changes in societies’ opinion towards women, or the opinion of men in general. The improvement were statistical, but in limited areas and in a limited number of countries, and the same statistics often revealed new or accentuated existing discrimination. And other issues have come to the fore: the election of more women to Congress; day care; pay equity; abortion rights; and the feminisation of poverty.

In judging and evaluating continued discrimination against women some qualified and independent researchers no longer mince their words. “Discrimination... is a profound and subtle sickness that has lodged itself deep in the subconscious of both men and women as well as in the structure of our societies,” is how editor Debbie Taylor begins the preface to Women: A world Report. “This,” she continued, “makes it one of the hardest sources of inequality to fight because it grips women from within and without.” (Oxford University Press, 1985, Pretace). The National Academy of Sciences, evaluating sex segregation in United States employment, said that this segregation “is a deeply rooted social and cultural phenomenon. It is perpetuated not only by barriers and constraints, but also by habits and perceptions.” (Women’s Work, Men’s work: Sex Segregation on the Job, National Academy Press Washington DC, 1986, 13).

In the late ‘70s in Australia, women formed 50 percent of active party members, but only about 7 percent ended up nominated as candidates for office. In Britain women were between 35 to 50 percent of party members, but only about 20 percent were nominated as candidates. In fact, during the early 1980s Britain’s female head of government, Margaret Thatcher, formed a cabinet with less female representation than at any time during the past 20 years. In 1983 the West German electorate of 23.4 million women and only 19.8 million men elected a Bundestag (Parliament) of which
90.3 percent of the members were men. In the United States, the figure for 1988 was 95 percent men, up 1 percent since 1975 (The American Woman 1988-89, 90, table 2.1). During the general election in Britain in June 1987, altogether 41 women were elected to Parliament by the parties involved as against only 19 in 1979.

Generally speaking, women, are hopelessly under-represented in the legislatures of states or the cabinets of modern governments. The higher representation of women in the Communist East Block countries should be considered in the light that those representative bodies are largely ceremonial rubber stamps and that it is the Communist Party which wields the real power. Qualified observers have dubbed women in politics as "the second electorate" (Lovenduski and Hills eds., 1981).

The other side of the coin is that there has been a marked change in the opinion of people towards women's role in politics and society in the past ten years. In Western Europe, for example, 66 percent of people questioned by a series of surveys by the European Community said they believed it was time to break down the strict stereotypes of women's and men's social roles. And between 1975 and 1983 opinions changed markedly in terms of how people perceive women and politics. In 1975 some 59 percent believed politics should be left to men. In 1983 only 29 percent still held this view (Women and Men of Europe in 1983, Supplement no.16, to women of Europe, Commission of the EEC Brussels, 1984). As of the beginning of the 80's, more than before, women were also finding growing awareness and support from men and male-dominated institutions.

When women are better informed and educated, the evidence shows that the family's health and income benefit. When women are given training and skills, the nation's productivity gains and the economy grows. Men in business, health affairs, economics, education, and government are beginning to show that they are to blind to the advantages of a better deal for women. The American economist Barbara Bergmann said in her excellent work The Economic Emergence of Women that what we are witnessing is a break-up of the (ancient) sex-role caste system.

Though only just at its onset, one of today's most important debates is the proposal that women's work at home should not be judged in a vacuum but as part of the gross
national product. There are two assumptions. The first is that domestic work makes
the labour of others possible and women are, in any case, also forced to work. In fact,
it is a rare family in Africa or Asia, and even in the United States, which can manage
on the proceeds of just one person’s labour. In Italy 85 percent of mothers who hold
full-time jobs outside the home stated that their husbands do no domestic work at all.
In Europe as a whole, a working women has, on average, only two-thirds of the free
time her husband enjoys.

Secondly, women’s work in the informal sector, notably in Asia, Latin America and
Africa, is a significant factor in production and sales. This contribution is often totally
ignored in the system of national accounts because of lack of definition as to what
output would qualify as part of the gross national product, and because of lack of
records and control. But the contribution is important enough for economists and
social scientists to argue that the United Nations itself should revise its system of
national accounts. In October 1986, an expert group of the United Nations met in
Santo Domingo to determine how to measure women’s income and their participation
and production in the informal sector. The experts agreed that additional sectoral
desegregation in the system of national accounts is necessary. Women’s work at home
is therefore rightly described as an enormous contribution to the economy (Rhoadie,
1989, 28).

An accompanying factor, with strong sociological overtones, is patriarchy and
women’s labour. In most Third world countries, women’s production is not taken into
account simply because custom, law, or religion permits the husband to consider
everything that she produces or earns as his own and he alone decides on the
allocation of her time and their joint resources. There is a case to be made that some
families would be far more productive if there were a better distribution of so-called
man-hours between husband and wife. In A Lesser Life: The Myth of Women’s
Liberation in America, Sylvia Hewlett cites a scientific study which found that the
average married working woman in the United States performs 84 hours more work
per month than her husband (Warner Books, 1986, 89).

In a special study of patriarchy and women’s labour, Judith Heath and David Ciskel
conclude:
There are significant policy implications of studying family power and income distribution because the family’s power relationship mirror society’s stratification system [Lipman-Blumen 1975]. Although women’s participation in the labour force has increased significantly over the past two decades, they are still effectively denied equal access to the upper echelons of society and they fail to achieve equality in the division of labour in the unpaid household sector. Women’s access to and attainment of top positions in the hierarchy of society’s economic, political, educational, and legal institutions will lead to a more egalitarian society, but also to drastic changes in family structure unless patriarchal institutions are radically reformed toward a more egalitarian household economy (Journal of Economic Issues, vol.22, no.3, September 1988, 792).

Injustice to women is seen less in the extra work women must do that in the assumption that it is their role, and theirs alone, to do all the work inside the home. this assumption, said Hewlett, is a triple injustice because women end up working twice as many hours as men, are not paid for those extra hours of work, and their domestic work is looked down on because it is unpaid. The chief injustice is that a women is expected, required, even forced, to hold down a job and also be a mother to her infant children while receiving no assistance from society, or the state, to carry this dual burden.

The question of women’s work at home and the evaluation of that work becomes even more important as female-headed households increase. One study of 74 developing countries conducted in the early 1970s found that in 20 percent of all households the woman is de jure, about 25 percent of all households in the developing countries are now headed by women (Women in the World Economy, Oxford University Press, New York, 1987). In addition the de facto position also reveals a higher percentage of women as head of the household. Because of mass migration of male labour, women become de facto heads of households in many countries in Latin America and Africa. In Kenya, Botswana, and Sierra Leone more than 40 percent of the households are left in the care of women (Newland, May, 1980). Increasing divorce rates in Europe (in most west European countries the rate has doubled and even trebled since 1960) and
Latin America and Asia have contributed to single-parent households of which the vast majority are headed by women (54). In 1987, female-headed households in the United States were 10.4 million, up 89 percent over 1970 (Foster et. al. (eds.), 10).

Where a woman has become de jure or de facto the head of the household her difficulties are also often made even worse by the opinion of male-dominated governments. This is particularly true of Africa. In Sierra Leone, for example, an estimated 40 percent of rural households are without an adult male, but the tribal chief will allocate to those women a plot of land only 30 to 50 percent of that usually allocated to a man. In Ghana one study found that 59 percent of women in one part of the country had to forfeit their land because they had lost their husbands, either through death, divorce, or migration (56). The irony of this is that, in Africa, women farmers tend to be as good as or better than men. In Kenya, 38 percent of the farms are run by women. And they manage to harvest the same crop per hectare as men despite men’s greater access to fertiliser, seed and insecticide. Where women received the same amount of assistance they outperformed the male farmers (United Nations, World Survey: Women in Agriculture, A/ CONF/ 116/ 4, 1985). To add to women’s difficulties, their income is often taxed at a higher rate than men’s, such as in Zambia, on the assumption that men will meet most of the family expenses (United Nations, Economics Commission for Africa, E/ ECA/ REIWID/ OAB/ 4, 1984). Such unequal treatment is not reserved for African women alone. In West Germany retired women receive, on the average, only half the pension that men enjoy (United Nations, Information Park, World Assembly on Ageing, Vienna, 1982).

In the legal world itself, a massive amount of work remains to be tackled — for example, property rights for women in Africa, and political representation in the Muslim world. The right to seek and have an abortion remains a major moral and legal issue throughout the world. The policy and political ramifications are manifest, but until the mid-`80s the legal aspect has been largely neglected. Even the subject of women as a force in law requires attention. In the West German Federal Department of Justice there were only nine female lawyers in 1984 or 5.7 percent of the total work force (Wild, 1985, 9). In all of Italy only 10 percent of the lawyers are women and in India’s leading state, Tamil Nadu (Madras), 97.13 percent of persons in the legal profession are men (Indian Bar Council Review, vol. X(4), 53).
In almost all of Asia and Africa the woman continues to have no say what so ever in the matter of family planning. These women live in states which are among the 89 nations which have so far ratified the UN Convention on the Elimination of All Forms of Discrimination Against Women. The covenant, unlike many other UN resolutions, is a legally binding document that commits countries to achieving equal political, social and economic rights for women. (Equal pay laws have now also been signed by 94 countries, up from 28 in 1978.) Countries which have signed the UN covenant include Muslim, black African, Asian and Latin American states, where equality, as generally understood, is either not applied or not at all promoted by the state; consequently the gap between policy and practice remains wide and deep (Rhoadie, 1989, 30).

According to World Bank statistics there are more illiterates among blacks in the world than among any other race, but 75 percent of all illiterate people in the world are women. In the so-called Third World (overwhelmingly non-white) the number of women unable to read and write actually increased by 65 million between 1960 and 1980, as compared to only a 13 million increase of illiterate men. There are member states of the United Nations where nine out of 10 women over the age of 25 have never been to school, any school (Women: A World Survey, 6). And in the former Soviet Union, that vociferous opponent of gender and racial discrimination, women make up 88 percent of the ditch-diggers at any typical hydro-electric project while constituting less than 1 percent of the Soviet Academy of Science (Lapidus, 1978).

In the world at large nothing gives cause for greater concern than the fact that more and more women are falling into poverty. There are many reasons for this, reasons which will become clear in this study. But the situation is serious enough for the 616 delegates from 46 countries who attended the 1984 Second International Inter-Disciplinary Congress on Women, held in Groningen, the Netherlands, to express concern about the rise of the so-called Fourth World, or women in poverty. In many countries of the world — Malaysia, Sudan, Iran, Bangladesh, Ghana, Tanzania, Java, Brazil, Morocco, India and Pakistan, to name but a few — ideologies still define female labour as the property of men, and their income is taken by men in what Haleh Afshar called the “process of proletarization of women” (Afshar ed., 1985).
Even in the world's richest country, the United States, the growing poverty of women may soon become a first-rate crisis (Scanlan, May 1988, 15-16). As of 1985, some 87 percent of all single-parent households were headed by women, and over one-third of them were poor (The American Woman 1988-1989, 139). In 1970, families with a female as householder formed 37 percent of all poor families. By 1985, the percentage was up to 48. So 48 percent of all families living below the poverty line were headed by women (United States Bureau of Census, 1987). The Bureau of Census also reported that, in 1984, 43 percent of females (as against only 20 percent of males) aged 21 to 64 years had no earnings at the time of the survey (Male, Female Differences in Work Experience and Earnings, Washington DC, 1987). And even if these women all were suddenly to find employment, at the rate at which the gap between men's and women's wages had decreased the past decade, women workers will not have parity with men until the year 2020 (69).

What women should be aware of most of all is complacency, the belief that the impetus of the period 1975-1985 will become self-sustaining. Such complacency is fed by "tokenism" and the way the progress and achievements of individual women are trumpeted in the media of the West, notably the United Sates, as if they were the rule rather than the exception.

Indira Gandhi become Prime Minister of India because she was part of a political dynasty; but in her country, women, in terms of income, health, education, employment, political representation, and social equality, are at the bottom end of the scale in any international comparison. Her election was no more representative of women's progress in politics in India than Golda Meir's government in patriarchal Israel (1969-1974). Publicity about the political victory of Benazir Bhuto in Pakistan, a country where women's status is determined by feudal tribal law, is threatening to fall into the same trap of appearance vs. reality. The position of women in Pakistan is among the worst in the world, and Benazir Bhuto's achievement would have been virtually impossible had she not been the daughter of a previous Prime Minister who was overthrown in a coup d'état in 1977 and then hanged. She had become the first political head of a Muslim country, but her achievement does not signify any trend in women's politics in Pakistan or in the Muslim world.
Similarly, the 1987 election of Stella Sigcau as Prime Minister of the Republic of Transkei (a black state on the east coast of South Africa whose independence is recognised only by the Republic of South Africa) was an aberration in politics among the male-dominated Sotho society. Sigcau stayed in power for only 86 days before she was ousted on December 30, 1987, by major General Bantu Holomisa in a bloodless coup, ostensibly on grounds that she had received large sums of money for ensuring that gambling rights were given to certain casino owners. Corazon Aquino was inspired to run for President of the Philippines in 1983 because her husband was assassinated — not because she was a career politician riding a wave of political progress by women. In fact, women’s representation in the Philippine Congress of 165 representatives had dropped from 12 in 1970 to only seven in 1980.

There are only three countries in the world, Norway, Sweden and Iceland, where there is constantly expanding and sustained high level of participation by women in representative politics. In 1988 Vigdis Finnbogadottir swept to her third term as Iceland’s President. The final vote count showed that she gained 94 percent of the 74 percent votes cast (The Atlanta Journal and Constitution, June 27, 1988, A5).

Tokenism is visible in many areas and many countries. Rita Suessmuth was elected President of the West German Parliament in November 1988 to preside over a Parliament where less than 10 percent of the representatives were women, even though women form more than half of the West German electorate and also vote in greater numbers than men. When Elizabeth Butler-Sloss became Britain’s first woman appeals court judge in June 1988, there was a major problem of protocol since there was no provision in British law or custom for a woman to be a judge of the High Court. She could not be called “Lord Justice Butler-Sloss” and had to settle the ensuing confusion herself. Barristers at the court will now have to address her as “My Lady, Lord Justice Butler-Sloss” or, in short, as “My Lady.” In France, Jacqueline de Romilly was elected in November 1988 to the French Academy, the most prestigious academic institution in France. The 40 members are known as “the immortals.” Normally they were all men. In the 353-year history of the Academy she was only the second woman elected. (Novelist Marguerite Yourcenar was the only other woman ever given the honour.) Mme. De Romilly could hardly be overlooked. On her
election, at age 75, she was a full professor at the College de France, founder of the chair in Greek civilisation and the author of 15 works on philosophy and literature (The Atlanta Journal and Constitution, November 27, 1988, A2). But France has produced many great women scientists, writers, and philosophers and Mme. De Romilly’s appointment does not signify a trend.

In the United States, Dr. Johnetta B. Cole became President of Spellman College in Georgia in November 1988. She was not the first woman to head a college in the United States, but Spellman College is a school founded 107 years ago for the sole purpose of educating black women. So after a century Dr. Cole was the first woman to be appointed to this post. Nation-wide, her appointment is statistically insignificant. Only 10 percent of the presidents of American colleges and universities are women (The Atlanta Journal and Constitution, November 6, 1988, A1). In similar vein, when Sandra Day O’Connor was appointed to the United States Supreme Court, her appointment overshadowed the fact that only 5.4 percent of all federal judges were women and, as Karen Morello points out in her excellent book The Invisible Bar, of 20,000 judicial positions in the United States only 900 are held by women. Ms Morello writes in the conclusion to her book that “the entry of substantial numbers of women in law will not necessarily mean that women will move on to the higher levels of profession. Women are likely to be relegated to a second tier . . . . The forces that once kept women out of law altogether simply have shifted now to keeping them out of powerful positions within the law.” (The Invisible Bar: The Woman Lawyer in America 1638 to the present, 1986, 218, 250).

Often newspapers and magazines in the United States devote considerable attention to the individual stars of media who are women. Though women now comprise 50 percent of all journalists, their presence as editors is statistically insignificant.

Men are still overwhelmingly in control of the media of the United States. At a Washington conference on “Women, Men and Media,” sponsored by the Gannett Foundation and the University of Southern California, it was shown that women held only 6 percent of the top jobs in the news media and only 25 percent of middle management. A survey of the front pages of ten major newspapers by a media consultant revealed that women also have little presence, either as makers or reporters.
of major news. More disturbing was the results of a five year study of media wages by Jean Gaddy Willson of the University of Missouri which proved that women on average earn only 64 cents for every dollar men earn. There was also substantial average wage gaps between women and men, despite equal experience in comparable jobs: a difference of more than $3,000 in radio, nearly $8,000 in newspapers and more than $9,000 a year in television. The study also revealed that in this respect even the foremost newspapers of the world are not above rank hypocrisy. Of the major newspapers surveyed The New York Times, champion of racial and sexual equality, had the worst record in terms of payment and employment of women while the much criticised USA Today fared the best (Newsweek, April 28, 1989, 71 and the Atlanta Constitution, April 14, 1989, 2D). It is the same elsewhere in the world. In the print media — newspapers and news magazines — women are represented less than 1 percent in Japan and less than 15 percent in Norway and Denmark.

The global outlook for women is far from good, and in all of the countries of the world except the United States, Canada, Western Europe, Australia, New Zealand, and a few of the Communist states in Europe, conditions are in fact still dismal. There is no country where women enjoy equal status with men, although the Scandinavian states are heading that way. An analysis of the state of equality for women in Scandinavia in 1989 found that women had achieved a percentage share in political power unequalled in the West. Women occupied more than 30 percent of the parliamentary constituencies in Sweden, Norway and Denmark. Eight of the 18 cabinet posts in the Norwegian and eight of the 21 in the Swedish government in 1989 were held by women. Where direct elections are involved women fared exceptionally well. For example, in the regional council of Varmland in central Sweden, 41 of the 81 seats were won by women. The Labour Party in Norway and the opposition Social Democrats in Denmark both apply a quota system where by 40 percent of all candidates for parliamentary elections must be women.

Nonetheless, a Swedish Cabinet Minister, Maj-Lis Loow, said that though a foundation for equality now exists, behind these sunny statistics there was still an elementary inequality, pointing to the fact that the 40 percent quota system effectively bars women from achieving 50 percent or more. When it comes to the real political power in Scandinavia, such as influential parliamentary committees, the percentages
suddenly take a plunge. The 35 percent women in the Swedish parliament provided only 16 percent of the members of all standing committees. As in the case of France and other Western countries, women are also concentrated in the so-called soft areas of power, in cabinet posts such as health, social affairs, pensions and the environment. Scandinavia has never had a woman as Minister of Finance. Outside parliament the labour unions and management in business and industry in Scandinavia remain bulwarks of male domination. This may change in time. Currently 50 percent of all students in business and economics at Swedish universities are women while in Norway they now constitute a 54 percent majority (Courant, 1982). In Africa, Asia, and Latin America, crushing poverty, worsened by widespread discrimination on grounds of custom or religion, have left most women in a state so dismal as to be difficult for women in Western industrial countries to comprehend. In the final analysis the aspirations of women do not differ that much in rich or poor countries, Islamic or Christian, Western or Marxist: all seek equality under the law; equal educational opportunities; better health services and access to birth control measures; equal wages and equal opportunities in vocation.

Governments in most of the countries of the world could and should have translated these aspirations by legal reform and by stringent implementation. Unfortunately, it has happened in fewer than 25 of the 157 countries of the world. Even in those countries where some individual women have come to be symbols of women's capabilities and where the law has been structured to provide for equal status and opportunity, progress has been either painfully slow or patchy. In most societies, ingrained inequalities are still easy to find.

THE STATUS OF PAKISTANI WOMEN

To understand the cultural priorities, customs, values and beliefs currently prevalent in Pakistan, it is essential to understand the historical background of the society and culture.

Pakistani women live in a culture that is many centuries old. The current institutions, beliefs, opinions and customs have been shaped by a long history during which the Indian sub-continent was conquered by Muslim rulers who brought the religion of
Islam; this conquest resulted in the conversion of a sizeable minority of local inhabitants to the Islamic faith.

Several negative images about the status of women were preserved in the Hindu religion. These images had traditionally been supported by the local inhabitants prior to conversion. After conversion to Islam, many of these images and beliefs continued to define the status of Muslim women, and their influence can still be perceived in present day Pakistan. In India itself, several traditions continue to affect the status of Hindu women in the modern day. The Indian committee on the status of women recounts the influence that the Hindu religion has had on the role definition of Hindu women. A woman is described by a multitude of derogatory attributes in Hindu religion: 'sickle-minded, sensual, seducer of men, given to falsehood, trickery, folly, greed, impurity and thoughtless action; root of all evil, inconsistent and cruel'. With regard to her appropriate roles, the Hindu religion states; 'In her childhood a woman must be subject to her father, in youth to her husband, and when her lord is dead, to her son, she must never be independent. Service and obedience to the husband are of paramount importance and a wife has no separate existence of her own'. Further more, the widow's expectation of immolation on the deceased husband's pyre (Sati) was the extreme expression of the notion that a woman's worth is nil without her husband (Government of India, 1974: 40-41).

Such were the images and beliefs on which the status of woman converted to Islam were based. These were the traditions of the Hindu majority in undivided India. When Islam was adopted in the eighth century AD many of the old belief systems of the converts to Islam did not change simultaneously. During the Muslim rule on the sub-continent, some Muslim women, particularly from the aristocracy, had access to education and creative expression, but the vast majority of the women converts continued to exist within the age-old social structure, values and beliefs. Islamic prescriptions with regard to the rights of women to education, property, approaches of marital partner and the like were neither institutionalised nor generally granted. Certain other aspects of the religion for example, the prescription regarding purdah — were avidly accepted and incorporated into the way of life, partly because they were consistent with the existing belief system. Historically, seclusion of woman and their withdrawal from work outside the home were important values held by upper caste
Hindu (Government of India 1974: 4) various forms of purdah are still practised by Hindu women in present day India (Papanek, 1973).

It would be erroneous to say that the present day status of Pakistani women is determined purely by historical circumstances, but at the same time the force of tradition and custom must not be neglected in such an analysis. As Papanek (1973: 309) states while discussing the differences in Hindu and Muslim forms of purdah, for example, 'in the case of South Asian Muslims, the interaction with Hindu society is a particularly crucial point to consider.

It is impossible to describe that composite of various averages, The Pakistani women for the simple reason that like all other stereo typical ‘The ‘s’ which pass for reality, she does not exist. In Pakistan, as in other third world countries, it is even more difficult to identify the average woman than in the industrialised countries, depending on her geographical location, a Pakistani woman can find herself in a tribal, feudal or urban environment. She can be a highly qualified and self confident professional, or a self attaching peasant toiling along side her menfolk; Pakistani woman then is a myriad creature for whom a single image does not suffice. To talk of Pakistani woman in fact to talk of groups of women of clusters of similarity in a disparate reality.

Like that of her men, a Pakistani woman’s life is influenced by the social system, regions and class to which she belongs, and differences occur in each of the four provinces of Pakistan, but the majority of Pakistani womanhood belongs to silent and unmentioned peasant. It is a poor and virtually illiterate majority which leads a life of physical hardship involving long hours at tedious chores, for which there is a neither compensation nor recognition. Most of these women bear the double burden of house work and outside work. Consequently they are, the first to rise and last to sleep. They must light the fire, prepare breakfast, have the dishes washed and the house cleaned before setting out their ‘working’ day. After every one has collapsed in bed, these women are still cleaning, clearing and preparing for the following day. Not only do women have longer days then rest of the family, but being the last to eat, they eat less and suffer from anaemia and malnutrition. But whether a Pakistani women belongs to the elite or toiling masses, whether she lives in the remote village of the tribal areas
cut off from social change or in the dynamic environment of Karachi, her life is
governed by the same rules of patriarchal system.

Related Studies

Changes in the Status and Roles of women in Pakistan

By: Baqai, Dr. M. Sabihuddin

This study was carried out at the department of Sociology, University of Karachi, in
1976, with a grant of Ford Foundation, Islamabad, Pakistan.

The focus of study was as follows:

i) The working wives have a lower fertility rate than the non-working wives.

ii) High value assigned to employed women is an important motivating factor for
desiring small number of children.

iii) The employment of women is associated with delayed marriage and reduced
births.

iv) The more education a wife has the more likely it is for her to have lesser
number of children.

v) Lesser the hold of in-laws more the inclination to have a small family.

vi) Women with high education place more value on education of their children
than do less educated women.

vii) Education is directly related with status consciousness among women.

viii) Employment as well as education of women enhance authority of wives in
decision making at home and upbringing of children.

The universe of the research consisted of two categories of women of Karachi, i.e.,
career women and domestic women. A two-stage random sample technique was
adopted for selection of respondents and interview-schedule method was used for data
collection.
Some related findings of the study are given below:

i) Pre-dominant majority of women believed that status of women was higher now than a generation back. Also education was considered to be the most important factor in raising the status. The second place in importance was given to employment. The change in opinion of women themselves was emphasised and it was assigned the third place. Two-third of the women, however hold the value which assigns to woman a status lower to men. Career women were more conscious of their lower status than domestic women. A large majority of women had an inferior self-conception.

ii) Some three-fifth of the women had pointed to the prevalence of differentiated reaction of people at the birth of a girl or a boy.

iii) Changes in the status of women to a marked extent were evident from the data, when a large number of them (i) hold authority within family, (ii) are responsible for decision making in domestic matters (iii) are being consulted by husbands even in matters related to education of children and selection of jobs by growing offspring.

iv) A high percentage of domestic women assigns the main role of women at home, while career women lay stress on participation of women in activities outside in addition to their responsibility within homes.

v) Change in the status and the roles of women has impact on population growth in the following direction: (i) Majority of both the career women and the domestic women attribute to education delaying influence in marriages and hence there is marked trend for late marriages rather than early marriage (ii) A large majority of both categories views education as an influence in the modification of opinion among women so that they begin to prefer small families as opposed to large families (iii) The enhancement of status consciousness is also attributed by most of the respondents as an important factor affecting fertility. (Baqai, 1976)
The Environment, Attitudes and Activities of Rural Women: A Case Study of a Village in Punjab

By: Seemin Anwar Khan and Faiz Bilquees

This research report was published in the Pakistan Development Review, the quarterly journal of The Pakistan Institute of Development Economics, in 1976.

The intent of the study was:

i) To describe the environment and living conditions of rural women in a Pakistani village.

ii) To describe the opinions of these women towards education, marriage, family planning and identity factors leading towards the emergence and the continued existence of such opinions.

iii) To describe in detail the daily and annual activities of rural women.

The main related findings of the study are given below:

i) Age Distribution

The study shows that 41.7 percent of the population consisted of children under 14 years of age, only 9.4 percent were 50 years old and above which suggests a short life expectancy. The sex ratio of the village was 102.2.

ii) Housing

There are two types of houses in the village — katcha and pacca. Forty two houses have only one room each, 19 have two rooms each, 2 have three rooms each and other 2 have four rooms each. Only seventeen houses have separate kitchens. The houses are usually poor ventilated. Most of the rooms have only one door, although a few also have a window or a small ventilator.
Health Facilities

There is no health centre in the Jhok Sayal. Medical facilities are available in Jaranwala and Bucheki, both eight miles away. The landlords usually have supplies of medicines like quinine and aspirin, which they provide free to the villagers. There is no trained health visitor or nurse so that illnesses are diagnosed by either the patient or the landlord. If the patient is a female, it is usually the male member of the household who approaches the landlord for medicine. The villagers have a wide range of time- honoured home remedies and nostrums for different ailments e.g. put oil in hand if you have a 'headache' 'drink saltish water for stomach-ache' and 'drink tea for a cold' most serious cases are usually taken to the hospital in Jarwanwala or the dispensary located in Bucheki.

Educational level

At the time of survey there were 100 boys on the rolls of the school. Six girls were also attending the school regularly but they were not on official rolls.

According to the teachers the villagers are not interested in educating their daughters partly because they have no appreciation of the value of formal learning and partly because they do not want their daughters to attend a boys' school.

Seventy nine percent of the population is illiterate. Only four women out of sixty three knew how to read and write, i.e., 93% of the women in the sample were illiterate.

Some of the illiterate women do not show any desire to learn reading or writing. One them said "I am too old now; what will an old parrot like me learn now."

A few younger women do want to learn. However, most wish to acquire skills like sewing and knitting.
Twenty seven (43%) women did not want their daughters to finish primary school. A major reason was lack of school facilities for girls. Some women said that poverty was an obstacle. Some women observed that their girls helped them with housework, child care and fodder collecting and they could not be spared. A few reported custom and prestige to be the main reasons for their reluctance to send their daughters to schools, claiming “we are zamindar (landlord) we don’t educate our daughters because they are not going to earn a livelihood.” A young woman told us that she wanted her daughters to learn how to read and write, but her mother in law, who strongly believed in old traditions, would not allow them to do so. Family elders often have a very strong hold over all the domestic matters and their authority is not questioned. Some women considered religious education to be sufficient for girls.

Only 6 out of sixty three women interviewed believe in equal educational opportunities for both sexes. Fifty-three (84%) consider it absurd. Their replies vary like, ‘boys have to earn a livelihood for themselves; so they should be educated more’, ‘boys education is an investment’, ‘boys have to tackle the worldly affairs’ etc.

The researchers talked to a few unmarried girls in the absence of their mothers. Most of them were resigned to the prevailing opinion that boys were superior to girls and therefore deserved preferential treatment.

v) Mass Media

Radio is the only mass communication medium available to most of the villagers. Twenty of the 63 households in the survey owned a radio set and 52 women reported listening to it. Only 29% of the total women listened daily to the radio and 53% listened rarely.

Some of these women told that their husbands did not let them listen to the radio because they considered it bad.
vi) Purdah

The basic dress of village women consists of shalwar and kameez. The grown up girls, however, also cover their heads and shoulders with a big dupatta or a chaddar. This is both a sign of modesty and a reflection of their concept of purdah. The two city girls married in the village cover themselves with black burqas when they go out of their homes. Burqas are also worn by women of the richer families when they go for shopping in Jaranwala. It was observed that the observance of purdah increased with the economic and social well being of the women. As such purdah is considered to be a symbol of affluence. The majority of the Jhok Sayal women are poor and have to work physically outside their houses. They cannot, therefore afford the luxury of purdah. Since the more prosperous women of the village observe purdah and also wish their daughters to be adequately educated, no negative correlation seems to exist between women’s own purdah observation and their desire for their daughter’s education.

vii) Marriage

Because of old customs, girls in the village usually get married at an early age despite the 1961 Muslim Family Laws that sets the age of marriage at 16 for females and 18 for males. By early marriage, the women avoid degrading remarks which are common if daughter remain unmarried after attaining puberty. Another reason for early marriage is the custom of watta (Exchange) in marriage, according to which a brother may ask for the hand of his sister’s daughter for his son and give his own daughter in marriage to the sister’s son. Marriage within the family and the baradari (kin) is preferred.

viii) Family Planning

Fifty (79%) women had heard about women’s information about family planning methods, the sources of information were varied, 13 (23.64%) radio only, 11 (20%) neighbour only, 11 (20%) LHV, 10 (18.18%), 5 (9.09%) radio and neighbour (both) 4 (7.47%) radio and Dai (both) and 1 (1.82%) magazine has the source of information of the total of 50 women who had heard about
family planning only 19 women (38%) approved of family planning, 27 (54%) did not approve and 4 (8%) would not reply.

When asked whether they would ever practice family planning, 50 percent replied negatively and 18 percent did not reply. The 30 percent who approved of family planning included women who had already been practising birth control. Women who do not want to practice family planning include a few who expressed their preference for sons. Many women regard birth control as a sin. In a few cases the women who were questioned were satisfied with their family size but their in-laws were not. Fear of family planning is another reason for the unwillingness to practice it. A few women who did practice it became sick or the devices were defective, and their experience affected the opinion of other women. (The Pakistan Development Review, 1976, No. 3)

**Socio-Economic Characteristics of Women in Sindh**

By: M. B. Abbasi

This study was conducted by the Sindh Regional Plan organisation Economic Studies Centre, Karachi, in 1980, and sponsored by women’s Division, Government of Pakistan, Islamabad. The main focus of the study was to discuss and analyse the “role of women in Sindh”. The study was based on the data drawn from the “Household Income and Expenditure Survey” conducted by Sindh Regional Plan Organisation in collaboration with the Faculty of Economics, Boston University, USA, under USAID.

Following were the main findings of the study:

i) **Household Composition**

The study presents data on the households, their size and composition, showing both macro and micro level for the villages, town and cities in the form of a group of clusters. This indicates important relationship in the context of general features of households. The single member family ranges from 3% to 8% of the population --- the highest percentage of 7.2% occurred in Traditional Rural Settlements and the lower 3.7% in Large Urban Settlements.
By and large the majority of these single family households are few. A few women, who do not have their near and dear one maintain single house-hold normally uncommon in our typical traditional Muslim society. Nearly 48% of the population lives in the families of 2 to 5 members. 38% of the population, both in urban and rural areas live in the houses having family of 6 to 12 members. The general interpretation is that small family size acts independently and decisions in the house are taken jointly by husband and wife. In a large family system collective interests are given more importance than individual interest and the role of woman is comparatively less significant than that of man.

In urban areas 12% of the women answered all the questions on behalf of male members of the households, whereas there was not a single case in rural areas.

ii) Daily Activities of Rural Women

The picture obtained from the daily diary of women’s chores in rural areas suggests that women shares responsibilities equally with men both in terms of number of working hours and percentage of population participation. The economic conditions may necessitate carrying out of different nature of daily functions by woman, nevertheless, the role played by her has significant effect on the real income and productivity in the general context of collective scope of the house holds. Inspite of hard work she carries out in the rural households, a woman has still tended to help a man even in his field work. In the sowing and harvesting seasons woman plays important role in helping man in the field specially in cotton and rice crops.

The analysis among other things, highlights two important problems currently being faced by rural population: (I) carrying water, and (ii) looking after livestock. These two jobs besides women, are also observed to have been carried out by school-going age population, specially in the families of low income groups and to some extent, in middle income groups, use of their children rather than sending them to school. The rural life problem structure is such that man, woman spend their whole life in resolving their daily problems
with the result they hardly get an opportunity to plan their future on long term basis.

iii) Employment Status of Women

Employment status and occupation, more than other factors, contribute to the general social status of an individual and in this respect change in status, whether a woman if employed or not, is of important significance in the traditional class-conscious society. The HIES gathers information on the employment status of women on the basis of standard criteria by working out labour force participation rate from all the persons of HHS of age above 15 years who happen to work more than a week for wages, family, land or other business during the year under report viz. 1978-79.

The data depict that male labour force participation is higher in rural areas than in urban areas which works out to 84.5 percent and 70.4 percent respectively. The picture drawn with respect to female labour force participation in both of rural areas as compared to 8.7 percent in urban areas. The overall picture rate for Sindh works out to 44.7 percent; it is slightly higher in rural areas than in urban areas.

The general assessment of data drawn from HIES indicates that women’s employment status compared to man remained very low in all respects both in terms of daily wages and the professional skills.

iv) Educational Level of Women

Female enrolment participation rate appears to be better in urban areas than in rural areas. In case of urban areas, 54 percent of females go to primary school as compared to 4 percent in rural areas. As against this, the percentage of girl enrolment in secondary schools in rural areas is relatively higher, being 12 percent as compared to 44 percent of girls enrolment in urban areas’ females enrolment in college, and technical institutions is generally low in rural areas, and in some cases, it is negligible.
The family background of education is very strong factor affecting enrolment participation rate in urban areas. In case of rural areas, family background is less significant; what is more important in rural areas is the set up of household's socio-economic characteristics, which includes the land tenureship, income of the families and availability of schools. The decision of the head of households for female enrolment, above all, is the availability of school which is termed here a distance from schools. Separate female schools would encourage more females to attend school.

v) Women's Health Condition

On the whole number of persons affected in one or more diseases are on the high side in rural areas in comparison to urban areas (14.7%) and again the proportional ratio of female affected percentage in both rural and urban areas (19.6%) is still higher than male members of the society, (14.0%)

Six selected disease are enumerated to summarise 'illness' are (I) Malaria, (ii) Stomach-ache (iii) T.B. (iv) Blindness (v) Deafness (vi) other diseases. (Abbasi, 1980).

WALLS within WALLS

By: Anita M. Weiss

This study was done by Prof. Anita M. Weiss, International Studies, University of Oregon. The study was based on the life history accounts that the researcher collected from a representative sample of working women resident in the old walled city of Lahore during the summer of 1987. The researcher focussed in particular on women who were engaged in some sort of labour for which they or their families received monetary compensation. As the researcher admitted that the stories do not speak for all Pakistani women, or even for all women living in Lahore. Their personal histories reflect the parameters belonging the lives of poor urban women within which there are degrees of freedom of movement but we see today more limitations than possibilities for expansion.
Some related findings of the study are following:

i) The study depicts that 51 percent of the women have had some kind of formal education, 28 percent studied beyond the primary level. Seven of the “uneducated” women were however, taught to read the Quran at home.

ii) The researcher found that 75 percent were married or had once married, only 64 percent were currently married. Thereby leaving eleven percent of the women to have to fend for themselves. Most women are married within their biradari, more than half of the married women were closely related to their husband before their marriage.

iii) Of the one hundred women interviewed in random sample survey 33 percent said that they were presently earning an income. The most prevalent work-related skill reported was sewing and/or embroidery. All of the women earning an income in these two categories said that they work at home and are dependent on the largess of a middle man to deliver the raw material and to pick up the finished goods.

iv) When inquiring how often the surveyed women had become sick in the preceding year, 47 percent reported 2-3 times, this is that same category of “a bit, but not too much”. 16 percent reported having a chronic illness. 92 percent of households reported having seen a medical doctor in the past year, while only six percent consulted a hakim (Traditional medical practitioner) and no one went to a pir (Person having spiritual powers) for an illness or inquiry. It should also be mentioned that women here do not see childbirth a “medical problem”, few even considered the option of having a child in a hospital as births generally occur in the home.

v) 15% go to see relatives at least once a week, 27% see relatives occasionally. 48% visit relatives very occasionally. 10% never go to visit relatives. 29% visit with neighbour daily, 43% never visit neighbours, 8% see friends at least once a week, 71% never go back to visit friends (presumably they will see
each other at functions, however) 64% visit pirs or shrines once or twice a year, 5% go at least once a week, 27% never go to visit a pir or shrine.

vi) Almost all women in the walled city .......... 96 percent observe some sort of purdah. (Weiss, 1992)

**Women in Pakistan: an Economic and Social Strategy**

Published by: The World Bank

It was a World Bank Country Study, published in 1989. The main focus of the report was progress in human resource development (education, health, and family planning) with reference to Pakistani Women. The abstract of the report is given below.

According to World Bank’s report (1989) a major obstacle to Pakistan’s transformation into a dynamic, middle-income economy is under-investment in its people, particularly women. Development is held back ..... and the gains of growth are not widely shared .... or as beneficiaries. Increasing opportunities for women will be essential to improve economic performance, promote equity, and slow Pakistan’s rapid population growth.

The role of women in Pakistan is complex: in many social contexts, women are accorded esteem and importance; but on most counts, the rest of South Asia. Using standard Socio-economic indicators, this report documents women’s status and shows that the gap between Pakistan and other developing countries in this report has increased over time. It examines the productivity, and economic development. It presents a three part strategy to recommendations to improve opportunities for women that are tailored to Pakistan’s fiscal and administrative constraints.

The report suggests ways to increase the participation of women as providers and beneficiaries in education, family planning and health services. This greater involvement is essential for faster progress in the social sectors ... and for slower population growth with the family, women are the lead managers of human resources and, in Pakistan’s segregated society, are the preferred service providers for three
quarters of the population (women and children). Women's education is especially crucial: to improve the education and health of all family; to slow population growth; and to increase economic productivity.

The report recommends several approaches to improve women's access to extension, credit, new technology, inputs, markets and formal sector employment. They would enable women to raise their productivity, and hence their contribution to economic development and family welfare, in several ways. First, the more women are seen to be economically productive the more families will invest in female education and health care, and the more women in the future will be able to increase their productivity. Second, women's income is especially important for poor families. Third, contrary to conventional notions and most official statistics, women already contribute considerably to the rural and urban economies. Nonetheless, their productivity is depressed well below potential levels, because they lack access to productive inputs and services. Because of their "invisibility" women are still often excluded from development programmes that could improve their productivity in agriculture or small-scale enterprises. Moreover, their participation in the formal labour force is also very constrained.

The report makes several other suggestions to open up opportunities for women. It recommends removing the overt legal and regulatory discrimination against them that now reinforces a limited view of their potential. It notes that women's organisations can serve as useful channels for service delivery and sources of group supports. Finally, it emphasises that political leadership and the mass media can play a vital role in improving women's opportunities hence their contribution to development. (The World Bank, 1989)

*Women Economic Participation in Pakistan: A Status Report*

By: Farida Shaheed and Khawar Muntaz

This research report was published by Shirkat Gah: Women Resource Centre, Lahore in 1990, this report was prepared for UNICEF, Pakistan.
The report starts with a brief discussion of problems and inadequacies in statistics and in gauging women's economic participation. Where it is felt that statistical sources under enumerate or ignore female participation, case studies and independent reports such as the Status of Women Commission Report (1985) are used to indicate where more effective research tools, and concepts need to be designed and information collected.

The second part — the core of report — describes the actual situation regarding women's labour force participation, detaining gender differentials in the type and categories of women employment, status, representation in higher professional and policymaking position etc. Women's economic activities are reviewed by rural/urban, formal/informal sectors, and by provincial diversities. The differences between socio-economic classes with a special focus on lower income groups and age-wise variations with special reference to the girl child/adolescent.

The third section of the report examines the constraints impeding women's economic empowerment, the impact of work on women, their perceptions, opinions, choices and future prospects, and the experience of positive development initiatives. This has a dual focus. Education and training, that looks at existing facilities and the use of these as well as the impact of development processes on traditional informal educational systems and knowledge bases, and cultural/social constraints on access to and control over assets on the other. This section also examines past and current policies regarding women's economic participation and future trends.

The main findings of the report are given below:

i). Cultural constraints are a major impediment to women's productivity. Gender specific roles are very clearly demarcated by culture: women are responsible for the reproduction of society and servicing this collective within the home, men are responsible for their families' financial and physical needs and carrying out chores outside the household. The concept of "izzat" or honour predominates, and a primary ingredient in family or male honour is a man's ability to provide for his family's material needs. A complementary aspect of honour relates to women's chastity. Under these circumstances, women's
mobility is greatly restricted, early marriages for girls encouraged, and women’s employment in remunerated activities negatively valued. To facilitate the maintenance of “honour” codes society operates according to the rules of purdah; gender segregation and female seclusion.

ii) The implications of these cultural norms for women’s economic activities are severe. These shape the perception of Pakistan’s women who rarely consider their own tasks and activities as either essential or economically significant.

iii) In reality, women are an integral part of the economic process of the country, within and outside their homes, in the formal and informal sectors, in urban and rural areas. Rural women are major contributors in four sub-sectors of the rural economy: 1) crop production, 2) live stock production, 3) cottage industry and 4) household and family maintenance activities, such as transporting water, fuel and fodder to and from the home, food preparation and preservation, and caring for children, the elderly and the disabled. Women make up 76 percent of all part time workers. Female workers are more likely to be full-time workers in all farm sizes in NWFP (89.54%) and Sindh (74.36%). Punjab shows an almost equal division between full time workers (55.6%) and part time workers, while in Balochistan 82.84 percent of female family workers are part-time. Rural women also engaged in craft production contribute substantially to household incomes, using traditional skills.

An estimated 2 million women are part of the informal urban labour force as home-based workers (piece-rate workers, family businesses, self-employed entrepreneurs) and those working outside the house (in manufacturing as construction workers, in domestic services and as vendors).

The informal sector is characterised by levels of education and skills, lack of capital resources, lower incomes and a high degree of segregation. Women, constrained by seclusion norms, lack information about market forces and are dependent upon contractors and middle persons, are exploited and remain outside of protective legislation. (Shaheed and Mumtaz, 1990)
Situation Analysis of Children and Women in Sindh


This research report was published in 1993, which was a joint effort by the Government of Sindh and the UNICEF Provincial office at Karachi. The data on which this analysis is based have been obtained from mainly government sources.

Main related findings of the report are given below:

i) Life expectancy stands at 59.3 for males and 60.7 for females. Estimates of crude birth rates show that this rate is lowest in Sindh (32.8/1000) compared to the other provinces of Pakistan. The sex ratio is 93 females to 100 males. Under 14 children form 45 percent of the population. If the over 60’s are added (seven percent), 52 percent of population of Sindh is made up of dependants.

ii) People’s day to day lives are governed by an interplay of tribal/community codes (along with lineage identity and exaggerated concepts of “maintaining face” and honour), Islamic lore (as understood locally), Indo-British Judicial traditions and customary traditions. Many of these are detrimental to the poor in society and to women in particular.

iii) The extended family is the basic unit of social organisation in rural Sindh.

iv) Only a small proportion of people can be said to have access to safe drinking water.

v) Poverty and high population growth reinforce each other in a vicious cycle. Studies have shown that a major proportion of incomes in low income urban and rural areas are spend on food. The largest parts of expenditure on food is on cereals and milk, the latter reflecting the large number of children in the family.
vi) Motherhood is characterised by a long history of under-nourishment, over work, frequent pregnancies and morbidity. The average maternal mortality rate calculated on the basis of three major hospitals in Karachi is 700/100,000. The major direct causes of maternal mortality are haemorrhage, sepsis, obstructed labour and eclampsia. 43.8 percent of pregnant women receive antenatal care from doctors but that 70 percent of these mothers deliver at home. The total fertility rate for Sindh stands at 5.1 lower than those of other provinces, but mean number of children ever born is the highest at 6.6. The Pakistan Demographic and Health Survey shows that in Sindh 59.4 percent of pregnant women did not receive any tetanus toxoid (TT) coverage Infant mortality in Sindh is believed to be under 100/1000 which means that out of 10 children, one dies before reaching the age of one.

vii) A study of reasons for low contraceptive prevalence in Pakistan shows that there is a wide gap between awareness (75 percent in urban and 56 percent in rural areas) and actual usage (21 percent in urban and 6 percent in rural areas).

viii) About 50 percent of old children in the age group 5-9 years are enrolled at primary level (69 percent for boys and 30 percent for girls). By the time they complete five years cycle, about 50 percent have already dropped out. Only 20 percent of all the primary school going children are able to complete primary education.

ix) The literacy for Sindh (10 years and above) stands at 32 percent (51 percent in urban areas and 16 percent in rural areas). For males, it is 40 percent (58 percent in urban and 25 percent in rural areas) and for females, 22 percent (42 percent in urban and only 5 percent in rural areas).

x) In the rural areas of Sindh women normally work a 16-hour work day including household and field duties, as well as fetching drinking water and fuel for cooking.
A majority of women and girls in Sindh can be said to be living under harsh conditions, there are some categories that requires, special attention. These include disabled women and girls, women of migrant displaced and refugee communities, those affected by male drug addicts, battered and abused wives, women in jails, women caught in tribal or revenge disputes and those in bonded labour. Information on women prisoners show that the greatest number is in the age group 26-35 years and that a majority are undergoing sentences under Zina Charges (Adultery charges). (Govt. of Sindh/UNICEF, 1993).
CHAPTER - 3
RESEARCH METHODOLOGY

Methodology refers to "A system of principles and method of organising and constructing theoretical and practical activity,..." (Sharma, 1992: 516). Collins Dictionary of Sociology (1991) has defined methodology as "... the techniques and strategies employed within a discipline to manipulate data and acquire knowledge". Before conducting research on any problem the researcher is required to workout a research design, which provides guideline for the collection of relevant evidence by researcher for his study. These processes are also known as research methodology. These techniques consist of type of study, universe, sampling procedure, units of study, method of data collection, pre-testing, coding tabulation, presentation of data, statistical analysis of data and so on.

TYPE OF STUDY

The present study is an exploratory research, which can be defined as "A preliminary study, the major purpose of which is to be familiar with a phenomenon that is to be investigated, so that the major study to follow may be designed with greater understanding and precision" (Sharma, 1992, 315).

In the this study the researcher selected the exploratory study because in his opinion this type of study permits the investigator to define his research problem and formulate his hypotheses more accurately. It also enables the researcher to choose the most suitable techniques for his research and to decide on the questions most in need of emphasis and detailed investigation and it may alert him to potential difficulties, sensitivities and areas of resistance.

In the present study the researcher has tried to explore and discover the certain basic facts about socio-economic and demographic characteristics of illiterate women, attempt has also been made to find out causes of female illiteracy in Pakistani society, particularly in Sindh, province of Pakistan.
UNIVERSE

Since the topic of the present study is "Socio-Economic and Demographic Characteristics of Illiterate Women" the researcher purposively selected Bhangoria village, Federal B. Area, Karachi, as universe for the present study for the following reasons:

i) Bhangoria village is one the oldest villages of Karachi, it is situated in District Central Karachi and surrounded by urban areas, inspite of cultural contact with urban people, the people of village still remain in cultural isolation, their lifestyles are completely based on their tradition. 90.22% women (15+ years) are illiterate, in the light of above facts it is thought that this village will be a suitable universe for the study of Socio-Economic and Demographic Characteristics of Illiterate Women, therefore it was selected as universe for the present study.

ii) Few female students of the researcher were already engaged in social welfare and community development activities in this village, they researcher thought they might be used as best informants about the personal life of illiterate women.

iii) Another reason for the selection of Bhangoria village as universe was that the researcher was familiar with the culture and language of the people, the majority of women of that village can easily speak and understand their mother-tongue "Sindhi", the researcher also can speak and write Sindhi language.

iv) Another reason for selection of this village as a universe was that the researcher came to know that this village was surrounded by many schools and colleges, yet the vast number of women (90.22%) of this village were still illiterate whereas male literacy rate of this village was nearly 70 per cent, so the difference between male and female literacy rate was crucial and had drawn attention of the researcher toward this village of Karachi.
SAMPLE FRAME AND SIZE

Simple random sampling procedures were used for selection of the subjects with the help of the local community leaders and female social workers, a list of all illiterate women (21 and +) of Bhangoria village was prepared. According to this list there were total number of women were 992, out of them 895 were illiterate and only 97 were literate, 33% of the total illiterate women residing at this village were randomly selected as a sample, thus a total of 296 illiterate women were included in the sample and the researcher collected data from these 296 women.

METHOD OF DATA COLLECTION

In the present study the interview schedule and case study method were used for data collection. The method of interview schedule was considered to be the most suitable method of data collection for the present study due to the following reasons:

i) In order to create and establish rapport with the respondents which was very essential to collect data in different personal and sensitive issues such as purdah, social and leisure time activities, age at marriage, knowledge, opinion and practice of family planning etc.

ii) By this method it was easier to explain the meanings and remove misunderstandings which might develop, so more complex questions may be used.

iii) The respondents of the present study were "illiterate women", this method does not require respondents to have the ability to read, handle long and complex questions.

iv) The presence of the interviewer as well as the opportunity to discuss participation in the study with the respondents when there are objections results quite often in high response rate.
v) During interview the researcher has an opportunity to observe non-verbal behaviour of the respondent.

vi) Interviews need participation, not just “response”. Participation involves another person with respondent complete the task, so interviewing is perceived as a co-operative venture rather than a one-sided exercise.

vii) Here the interviewer has an opportunity to control the conditions under which the questions are answered, and to channel the reactions and comments to the researcher.

viii) Respondents have no opportunity to know what questions come next, or to alter the order of the questions they answer. When the order of the questions is significant, an interview is more useful than the questionnaire.

ix) The respondents does not have as much time available to answer questions as when questionnaire was employed. When spontaneity is important, interview offer a real advantage over other methods.

x) When interviews are employed, the identity of the respondent is known; follow-up studies can be conducted.

The interview schedule used for the present study consist of 9 parts. There were a total of 72 questions. The first part deals with personal profile of the respondents, which includes age, type of family, size of family, number of siblings, father’s mother’s and husband’s qualification, the second part of the schedule deals with the opinion of illiterate women about ‘status and role of a women in a society’ this part consisted of 14 statements, 7 statements represent modern approach, where 7 statements represent traditional approach about the status and role of women in society, opinion of the illiterate women were asked on a five point scale. The third part of the schedule deals with purdah (seclusion), questions were asked about purdah observation, nature and also causes of purdah, the forth relates with their social and leisure time activities, this section consists of following questions.
i) Do you listen to Radio?
ii) Do you watch Television?
iii) Do you visit Cinema?
iv) Do you attend Mela?
v) Do you participate in community welfare activities?
vi) Do you attend social gatherings?
 vii) Do you visit your relative frequently?
viii) Do you conduct meeting with your women neighbour?

The fifth part of the schedule deals with their present health conditions, nature of diseases, pattern of treatment and birth taking place in their family. The sixth part is concerned with economic characteristics, which include type of house, domestic facilities, personal and family’s monthly income, their occupation, father’s, mother’s and husband’s occupation and daily working hours. The seventh part deals with demographic characteristics of respondents, which include marital status, age at marriage (both respondents and their husband’s) type of marriage and number of children, the eighth part is concerned with knowledge, opinion and practice of family planning among women and the ninth part is concerned with causes of female illiteracy.

PRE- TESTING

Pre-testing of the schedule is the pre-requisite for data collection. Prior to the finalisation of interview-schedule, 20 interviews were taken and some modifications and additions were done wherever required. The purpose of the pre-testing is to remove errors, ambiguities in the interview-schedule. In the light of the results of the pre-testing it was observed that certain questions were either irrelevant or ambiguous. Thus few questions were modified and re-arranged, and the final interview schedule was formulated in order to get valid and reliable results.

INTERVIEW PROCESS

Before starting the actual data collection, the researcher had visited many times the respondents through local leaders and female social workers to establish good rapport with the respondents. These introductory meeting had facilitated the researcher to build up good rapport with the respondents. Appointments were fixed according to
their convenience and leisure time. This procedure helped to collect information pertaining to their personal lives.

The data for the present study includes the data which had been collected from the respondents using the structured interview schedule. This method helped to find out socio-economic and demographic characteristics of illiterate women. Since the socio-economic and demographic characteristics of illiterate women were the main foci of the present study, the researcher probed the respondents together for correct information in the respect, with the help of female social worker within a period of one year January 1996 to December 1996.

CODING

After the data collection each interview schedule is allotted a symbol which is known as a code number. Thus "Coding is the process of assigning numbers or categories to data or information" (Johnson, 1995: 41). According to Earl Babbie "Coding is the process of transforming raw data - either manifest or latent content into standardised, quantitative form" (Babbie, 1992: 342). B. Bushan has defined it as "the process of translating raw research data into a form which can be used in calculation by classifying data into categories and assigning each category a numerical value" (Bushan, 1991: 31)

In the present study the collected data were properly edited, coded and verified with the help of a code design which was prepared exclusively for this purpose. Coded data were entered on separate code sheets and finally transcribed to the magnetic tape in order to analyse the data using computer facility.

TABULATION

Tabulation is an ordinary arrangement of data in columns and rows. It is a process of sorting and counting the number of cases and information against the categories of classes. According to B.N. Gosh "Tabulation is a means of recording classification in a compact form in such a way as to facilitate comparisons and show the involved relations" (Gosh, 1986: 13)
There are two types of tables through which data are presented:

i) **Univariate or Simple Tables**

This type of table describes one variable and presents its values in the form of frequency. (Sarantakos, 1993: 332)

In the present study for the presentation of data 81 univariate tables were formulated, representing each question and sub-question, percentage were also drawn.

ii) **Bivariate Tables**

They describe two variables. These tables are referred to as contingency tables. The one variable in the dependent variable - is presented in the rows and the other - the independent variable - in the columns.

**ANALYSIS OF DATA**

After the collection and tabulation of data the next step was to analyse the information obtained from the sample. To arrive at decision, the researcher used certain procedures like frequency and percentage distribution, Chi-Square of independence test ($X^2$) and contingency co-efficient test. On the basis of these generalisation were made and hypotheses were accepted or rejected.
CHAPTER - 4
ANALYSIS AND INTERPRETATION OF DATA

In this chapter the researcher is supposed to present a broad view of socio-economic and demographic characteristics of the respondents under study. The present research has been conducted to study the socio-economic and demographic characteristics of illiterate women in Bhangoria Village.

In this chapter the data have been tabulated in the form of tables, applying the statistical methods. Simple distribution and percentage tables have been made and contingency tables were also formulated for the analysis of hypothesis, which show the relationships of two or more involved in the hypothesis.
Table - 5

Frequency and percentage distribution of respondents by their age

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-25</td>
<td>60</td>
<td>20.3</td>
</tr>
<tr>
<td>26-30</td>
<td>59</td>
<td>20.0</td>
</tr>
<tr>
<td>31-35</td>
<td>8</td>
<td>2.7</td>
</tr>
<tr>
<td>36-40</td>
<td>49</td>
<td>16.5</td>
</tr>
<tr>
<td>41-45</td>
<td>46</td>
<td>15.5</td>
</tr>
<tr>
<td>46-50</td>
<td>34</td>
<td>11.5</td>
</tr>
<tr>
<td>51-55</td>
<td>24</td>
<td>8.1</td>
</tr>
<tr>
<td>56-60</td>
<td>16</td>
<td>5.4</td>
</tr>
<tr>
<td>TOTAL</td>
<td>298</td>
<td>100.0</td>
</tr>
</tbody>
</table>

A Glance at the table and the Graph reveals that majority of the illiterate women belong to younger age group i.e. 45 years or less (75% of the respondents). The life expectancy for female in Pakistan is 62. They will constitute a significant portion of the population in the coming few decades and if they remain illiterate, inspite of national and international efforts for “education for all” we cannot achieve the target.
**Table - 6**

**Frequency and percentage distribution of respondents by their Family Type**

<table>
<thead>
<tr>
<th>Family Type</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nuclear</td>
<td>107</td>
<td>36.1</td>
</tr>
<tr>
<td>Joint/Extended</td>
<td>189</td>
<td>63.9</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>296</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

The overall findings of Table 6 show that the majority of the illiterate Women (63.85%) are living in joint/extended family system. Type of family is an important cultural variable which influences decision about female education.
Table 7

Frequency and percentage distribution of respondents by their Numbers of family members living in a single house

<table>
<thead>
<tr>
<th>Family Members</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5</td>
<td>66</td>
<td>22.3</td>
</tr>
<tr>
<td>6-10</td>
<td>106</td>
<td>35.8</td>
</tr>
<tr>
<td>11-15</td>
<td>72</td>
<td>24.3</td>
</tr>
<tr>
<td>16 and above</td>
<td>52</td>
<td>17.6</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>296</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Over all analysis of Table 7 revealed that the majority of the illiterate Women were living in big families (6 and above members).
Table 8

Frequency and percentage distribution of respondents by their Numbers of Siblings

<table>
<thead>
<tr>
<th>S.No</th>
<th>No. of siblings</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1 - 3</td>
<td>96</td>
<td>32.4</td>
</tr>
<tr>
<td>2</td>
<td>4 - 6</td>
<td>124</td>
<td>41.9</td>
</tr>
<tr>
<td>3</td>
<td>7 and above</td>
<td>76</td>
<td>25.7</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From table 8, it has been observed that in the sample population the majority of the illiterate women had 4 or more number of siblings. The data revealed that the majority of the illiterate women belonged to families where number of children were higher.
Table - 9

Frequency and percentage distribution of respondents
by their Father's education Qualification

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Education Qualification</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Illiterate</td>
<td>227</td>
<td>81.9</td>
</tr>
<tr>
<td>2</td>
<td>Primary to middle</td>
<td>47</td>
<td>17.0</td>
</tr>
<tr>
<td>3</td>
<td>Matriculation to Intermediate</td>
<td>3</td>
<td>1.1</td>
</tr>
<tr>
<td>4</td>
<td>Graduate and above</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>277</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the table 9 it may be noticed that father's educational qualification is an important variable and have positive effect on female literacy.
<table>
<thead>
<tr>
<th>#</th>
<th>Mother's Educational Qualification</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Illiterate</td>
<td>282</td>
<td>95.3</td>
</tr>
<tr>
<td>2</td>
<td>Primary to middle</td>
<td>11</td>
<td>3.7</td>
</tr>
<tr>
<td>3</td>
<td>Matriculation to Intermediate</td>
<td>3</td>
<td>1.0</td>
</tr>
<tr>
<td>4</td>
<td>Graduate and above</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The data in the above table show that the majority of mothers of illiterate women are also illiterate.
Table - 11

Frequency and percentage distribution of respondents by their Husband's educational Qualification

<table>
<thead>
<tr>
<th>Number</th>
<th>Educational qualification</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Illiterate</td>
<td>115</td>
<td>45.6</td>
</tr>
<tr>
<td>2</td>
<td>Primary to middle</td>
<td>55</td>
<td>21.8</td>
</tr>
<tr>
<td>3</td>
<td>Matriculation to Intermediate</td>
<td>54</td>
<td>21.4</td>
</tr>
<tr>
<td>4</td>
<td>Graduate and above</td>
<td>28</td>
<td>11.1</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>252</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The data in the above table depict that the majority of illiterate women's husbands are also illiterate or halfway educated. The figures suggest that currently the majority of illiterate women are married to illiterate or insufficiently educated men.
Table 12

Frequency and percentage distribution of respondents by their Opinion about "Man and Woman are equal"

<table>
<thead>
<tr>
<th>Sub.</th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>128</td>
<td>43.2</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>70</td>
<td>23.6</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>48</td>
<td>16.2</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>50</td>
<td>17.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>286</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The data above show a positive change in the way of thinking of illiterate women. Their self-image is improving. The majority of the respondents believe that “Man and woman are equal”, while in Pakistani society the popular notion is “Man and woman are not equal.”
### Table 13

Frequency and percentage distribution of respondents by their Opinion about "Physically Woman is weaker than Man"

<table>
<thead>
<tr>
<th></th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>130</td>
<td>43.9</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>68</td>
<td>23.0</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>26</td>
<td>8.8</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>61</td>
<td>20.6</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>11</td>
<td>3.7</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>298</strong></td>
<td><strong>100.0</strong></td>
<td></td>
</tr>
</tbody>
</table>

The overall analysis of the table 13 suggests that in the opinion of the illiterate women, "Physically, woman is weaker than man". In the opinion of researchers these patterns of behaviour are logical result of patriarchal system, in which these women were raised and socialised as a weaker creature than men folk.
Table - 14

Frequency and percentage distribution of respondents by their opinion about "Socially woman is inferior than Man"

<table>
<thead>
<tr>
<th>Sub. Number</th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>125</td>
<td>42.2</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>44</td>
<td>14.9</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>39</td>
<td>13.2</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>62</td>
<td>20.9</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>26</td>
<td>8.8</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above data depicts that majority of illiterate women in Pakistan think that they are socially inferior to man.

This poor self-image has become a hurdle in the women's way of upward mobility, and as well as creates a social Milieu in which women remain a second class citizen.
Table - 15

Frequency and percentage distribution of respondents by their opinion about "Woman should get modern Education"

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>147</td>
<td>49.7</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>84</td>
<td>28.4</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>19</td>
<td>6.4</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>32</td>
<td>10.8</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>14</td>
<td>4.7</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>298</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The overall analysis of the above table suggests that despite of various Socio-cultural barriers, Pakistani illiterate women are well aware of the importance of modern education. In the opinion of the majority of illiterate women, women should get modern education.
Table 16

*Frequency and percentage distribution of respondents by their opinion about "Woman should get only religious and home education"*

<table>
<thead>
<tr>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>39</td>
<td>13.2</td>
</tr>
<tr>
<td>Agree</td>
<td>32</td>
<td>10.8</td>
</tr>
<tr>
<td>Can't Say</td>
<td>22</td>
<td>7.4</td>
</tr>
<tr>
<td>Disagree</td>
<td>89</td>
<td>30.1</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>114</td>
<td>38.5</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>296</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The above data suggest a change in the traditional thinking of the population, because traditionally, in Pakistan general belief is that woman should get only religious education, but now this thinking is rapidly changing due to awareness and globalisation, now 24% of illiterate women are in favour of modern education and skill learning.
Table 17

Frequency and percentage distribution of respondents by their opinion about "We should give equal importance to education and health of Boys and Girls"

<table>
<thead>
<tr>
<th>Rank</th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>159</td>
<td>53.7</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>87</td>
<td>29.4</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>14</td>
<td>4.7</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>27</td>
<td>9.1</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>9</td>
<td>3.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The data in the above table also suggest a change in the traditional behaviour-pattern of Pakistani people, especially in illiterate women's behaviour pattern. Usually it is seen that sex-discrimination is culturally sanctioned in our society: boys get much more than girls in every walk of life, parents even mothers give less importance to their female child. However, now the situation is changing.
Table - 18

Frequency and percentage distribution of respondents by their opinion about "We should given more importance to Boys"

<table>
<thead>
<tr>
<th>Skill</th>
<th>Response</th>
<th>People</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>81</td>
<td>27.4</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>41</td>
<td>13.9</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>22</td>
<td>7.4</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>107</td>
<td>36.1</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>45</td>
<td>15.2</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>286</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The data in the above table also prove the analysis of the previous tables and suggest a change in the traditional behaviour pattern of people, the majority of the respondents disagree with the statement “we should give more importance to boys”
Table - 19

Frequency and percentage distribution of respondents by their opinion about "Girls are burden for their parents"

<table>
<thead>
<tr>
<th>Sn. No</th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>63</td>
<td>21.3</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>17</td>
<td>5.7</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>29</td>
<td>9.8</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>108</td>
<td>36.5</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>79</td>
<td>26.7</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>286</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Traditionally, in Pakistani society the birth of a female child is thought to be a curse for parents, and she is treated as burden on her parents, but the data above suggest that now the situation is changing, majority of the illiterate disagree or strongly disagree with the statement “Girls are burden on their parents”.

Table - 20

Frequency and percentage distribution of respondents by their opinion about "To some extent restrictions on physical mobility of a woman are necessary"

<table>
<thead>
<tr>
<th></th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>108</td>
<td>36.5</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>96</td>
<td>32.4</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>37</td>
<td>12.5</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>45</td>
<td>15.2</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>10</td>
<td>3.4</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above data suggest that despite various changes in the behaviour pattern of people, discussed in previous tables, the majority of respondents strongly agree or agree with the statement that "To some extent restrictions on physical mobility of a woman are necessary". This style of thinking proves a contradiction.
Table - 21

Frequency and percentage distribution of respondents by their opinion about "Women should participate in productive activities outside the home"

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>80</td>
<td>27.0</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>46</td>
<td>15.5</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>78</td>
<td>26.4</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>77</td>
<td>26.0</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>15</td>
<td>5.1</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>290</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The overall analysis of the above table also suggests a contrast in the behaviour pattern of people. Here plurality of the respondents looks in favour of women's participation in productive activities outside home. However, the data in previous table (Table 20) shows that the majority of the respondents are in favour of restrictions on the physical mobility of women. These two different views shows contradiction about the role and status of women in society.
Table - 22

Frequency and percentage distribution of respondents by their opinion about
"Women participation in decision making process about herself, children and home is necessary"

<table>
<thead>
<tr>
<th></th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>152</td>
<td>51.4</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>79</td>
<td>26.7</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>35</td>
<td>11.8</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>22</td>
<td>7.4</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>8</td>
<td>2.7</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above data suggest that majority of the respondents strongly agree or agree with the statements, "women's participation in decision making process about herself, children and home is necessary." This type of thinking also proves a change in the traditional way of thinking of people, because overall in Pakistani society women participation in decision making process is very low, as we have discussed in previous chapters. From the selection of dress to the selection of life partner a Pakistani woman and especially illiterate woman is completely dependent on the decision of others. In this situation illiterate women's opinion about women's participation in decision making process is a sign of change in our society.
Table 23

Frequency and percentage distribution of respondents by their opinion about "Girls should marry as early as possible"

<table>
<thead>
<tr>
<th>No.</th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>102</td>
<td>34.5</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>66</td>
<td>22.3</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>19</td>
<td>6.4</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>71</td>
<td>24.0</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>38</td>
<td>12.8</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>298</td>
<td>100.0</td>
</tr>
</tbody>
</table>

These figures also suggest a contradiction in the behaviour pattern of Pakistani illiterate women—majority of them strongly agree or agree with the statement that "Girls should marry as early as possible". Marriage is compulsory, in Pakistan, for both male and female, but females' marriage is a religious duty of their parents or brothers. Therefore they desire to perform their religious duty as soon as possible. As a result of this thinking early marriages are very common in Pakistani society.
Table 24

Frequency and percentage distribution of respondents by their opinion about "For welfare of family we should practice Family-Planning"

<table>
<thead>
<tr>
<th>Sub</th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>72</td>
<td>24.3</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>47</td>
<td>15.9</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>76</td>
<td>25.7</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>76</td>
<td>25.7</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>25</td>
<td>8.4</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The data in the above table suggest that the use of contraceptive is a sensitive issue in Pakistan, majority of respondents are uncertain or they don't want to say anything about it because family planning is still a taboo among Pakistani women and especially among illiterate women but from above figures we can conclude that the opinion of illiterate women is also changing about the practice of family planning methods. A substantial number of respondents strongly agree or disagree with the statement "For the welfare of family we should practice family planning".
Table - 25

Frequency and percentage distribution of respondents by their opinion about "Literate woman is better than illiterate woman"

<table>
<thead>
<tr>
<th>Srl</th>
<th>Agree</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>182</td>
<td>61.5</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>76</td>
<td>25.7</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>13</td>
<td>4.4</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>18</td>
<td>6.1</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>7</td>
<td>2.4</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above figures prove increasing importance of female literacy in our society. A significant majority of the respondents (who were illiterate themselves) strongly agreed or agreed with the statement "Literate women is better than illiterate women" consequently this way of thinking will create a positive environment for female literacy in our society.
Table - 26

Frequency and percentage distribution of respondents by Observation of Purdah

<table>
<thead>
<tr>
<th></th>
<th>Observation</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>274</td>
<td>92.6</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>22</td>
<td>7.4</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The above figures show that observation of Purdah (veiling/seclusion) even today is a compulsory act for Pakistani women, especially for illiterate women. It is a sign of modesty and honour in our society, Pakistani women have to cover their body (especially Head, Face and Chest) with a piece of cloth (Chadar) or Burqah.
### Table - 27

**Frequency and percentage distribution of respondents by Nature of Purdah**

<table>
<thead>
<tr>
<th>N.</th>
<th>Name of Purdah</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chadar</td>
<td>207</td>
<td>755</td>
</tr>
<tr>
<td>2</td>
<td>Burqa</td>
<td>67</td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>274</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above figures suggest a change in the nature of purdah. The majority of the illiterate women is now using chaders (a piece of cloth) for purdah. A significant minority is also using burqa for purdah, but the number of burqa wearing is rapidly decreasing in our society.
Table - 28

Frequency and percentage distribution of respondents
by causes of observation of Purdah

<table>
<thead>
<tr>
<th>Slno</th>
<th>Causes</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Due to family tradition</td>
<td>103</td>
<td>37.6</td>
</tr>
<tr>
<td>2</td>
<td>Due to religion</td>
<td>89</td>
<td>32.5</td>
</tr>
<tr>
<td>3</td>
<td>Due to male family members</td>
<td>29</td>
<td>10.6</td>
</tr>
<tr>
<td>4</td>
<td>Due to social environment</td>
<td>35</td>
<td>12.8</td>
</tr>
<tr>
<td>5</td>
<td>Due to other causes</td>
<td>18</td>
<td>6.6</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>274</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above figure suggests that the main reasons of Purdah observation are family tradition and religion. Majority of the respondents observe purdah due to family tradition or religion.
Table 29

Frequency and percentage distribution of respondents by their opinion about "Is Purdah compulsory for woman?"

<table>
<thead>
<tr>
<th>No</th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>204</td>
<td>68.9</td>
</tr>
<tr>
<td>2</td>
<td>To some extent</td>
<td>62</td>
<td>20.9</td>
</tr>
<tr>
<td>3</td>
<td>No</td>
<td>30</td>
<td>10.1</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>298</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The majority of the respondents (100%) were Muslims and in Islam seclusion of woman is compulsory, Muslim woman has to observe purdah and it is compulsory for women. The data of the present study also suggest the same trends about the observation of purdah. In the opinion of the majority of respondents purdah is compulsory for woman.
Radio listening in Pakistani society is a main leisure activity, particularly for women who can't go out side home for recreation. Data suggest that 78% of the respondents listen to radio frequently and 22% do not listen to radio. Those who do not listen to radio frequently may be due to non-availability of radio-set or cultural barriers, because in many traditional families women are not allowed to listen to radio.
### Table 31

**Frequency and percentage distribution of respondents according to Viewing of Television**

<table>
<thead>
<tr>
<th>No.</th>
<th>Activity</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>159</td>
<td>53.7</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>137</td>
<td>46.3</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>298</td>
<td>100</td>
</tr>
</tbody>
</table>

Television watching is also becoming a main leisure activity in Pakistani homes, data suggest that 53.7% of the respondents watch television frequently but another significant number of the respondents does not view television. Women not watching television may be due to non-availability of television sets or due to cultural barriers, because in many Pakistani homes women are not allowed to watch television.
### Table 32

**Frequency and percentage distribution of respondents according to Viewing of VCR**

<table>
<thead>
<tr>
<th>View</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>68</td>
<td>23.0%</td>
</tr>
<tr>
<td>No</td>
<td>228</td>
<td>77.0%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>296</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

V.C.R viewing is a new and modern phenomenon in Pakistani society, particularly in illiterate families, and it is becoming a major mode of recreation, which has replaced cinema-going in Pakistan, even though majority of the respondents do not view the VCR. It may be due to non-availability of V.C.R sets or due to cultural barriers for female viewers.
Table 33

Frequency and percentage distribution of respondents according to Visiting Cinema House

<table>
<thead>
<tr>
<th>No.</th>
<th>Visiting Cinema House</th>
<th>No.</th>
<th>% (rounded)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>6</td>
<td>2.0</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>290</td>
<td>98.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The data in table 33 suggest that a very small number (2%) visit a cinema frequently, absolute majority of the respondents (98%) do not visit cinema house. The main reason behind this situation is restrictions on the physical mobility of female in Pakistan (as discussed in table 20). In Pakistani culture cinema house has a negative concept, where people and particularly men-folk don’t like their families to visit.
### Table - 34

**Frequency and percentage distribution of respondents according to attending Mela**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Attendance</th>
<th>(Oriental)</th>
<th>(Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>56</td>
<td>18.9</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>240</td>
<td>81.1</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

In Pakistani culture Mela (Festival) is a day of happiness, which can be celebrated at a shrine of a religious leader or a saint to pay him tribute for his services, usually it is visited only by men-folk, a smaller number of women also visit the mela, our data also define the same trend.
Table - 35

Frequency and percentage distribution of respondents by their participation in community Welfare activities

<table>
<thead>
<tr>
<th>Status</th>
<th>Participation in Community Welfare Activities</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>77</td>
<td>26.0</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>219</td>
<td>74.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The above data show that only 26% of the respondents participate in community welfare activities. The majority of the respondents do not participate in any community welfare activities, the reasons of this situation are lack of awareness, illiteracy, lack of mobility and negative opinion of men-folk about female work. Overall patriarchy is responsible for this wastage of human resources.


Table - 36

Frequency and percentage distribution of respondents by attending Social Gatherings

<table>
<thead>
<tr>
<th>S.No</th>
<th>Attending Social Gatherings</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>245</td>
<td>82.8</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>51</td>
<td>17.2</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The data suggest that attending a social gathering is a main activity of illiterate women on an occasion when women can go outside the home, usually without any restrictions, to participate in birth and marriage ceremonies have become a main source of gatherings and meetings of women in Pakistani culture.
The data suggest that Pakistani society is still a relation oriented society, where to visit relatives is highly sanctioned activity for female-folk. Females can freely go to visit their relatives, and it has become a recognised social activity.
Table - 38

Frequency and percentage distribution of respondents according to their meetings with their women neighbours

<table>
<thead>
<tr>
<th></th>
<th>Meeting with Women Neighbours</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>236</td>
<td>79.7</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>60</td>
<td>20.3</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The data suggest that meeting with women neighbours in their leisure time is a main social activity for illiterate women. Usually Pakistani women have close relation with their women neighbours, and they frequently visit each other, these informal occasions have become a main source of psychological gratification for them.
Table 39
Frequency and percentage distribution of respondents according to their health condition

<table>
<thead>
<tr>
<th></th>
<th>Health Condition</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Very Good</td>
<td>80</td>
<td>27.0</td>
</tr>
<tr>
<td>2</td>
<td>Good</td>
<td>102</td>
<td>34.5</td>
</tr>
<tr>
<td>3</td>
<td>Poor</td>
<td>32</td>
<td>10.8</td>
</tr>
<tr>
<td>4</td>
<td>Very Poor</td>
<td>82</td>
<td>27.7</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>296</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The data depict that the majority of the respondents have good health, whereas another significant number of respondents have poor or very poor health, nearly 40% are sick, which is an alarming situation. Figures suggest that a significant number of illiterate women are currently facing health problems and it may be due to poverty, illiteracy or lack of health facilities or may be due to existing sex-discrimination in our society.
<table>
<thead>
<tr>
<th>Rank</th>
<th>Disease</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gastrointestinal &amp; parasitic diseases</td>
<td>40</td>
<td>35.1</td>
</tr>
<tr>
<td>2</td>
<td>Diseases of Heart, Blood pressure and diabetics</td>
<td>18</td>
<td>5.8</td>
</tr>
<tr>
<td>3</td>
<td>Eyes diseases</td>
<td>14</td>
<td>12.3</td>
</tr>
<tr>
<td>4</td>
<td>Anaemia</td>
<td>23</td>
<td>20.2</td>
</tr>
<tr>
<td>5</td>
<td>Tuberculosis</td>
<td>9</td>
<td>7.9</td>
</tr>
<tr>
<td>6</td>
<td>Other diseases</td>
<td>10</td>
<td>8.8</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>114</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table shows the morbidity pattern of the respondents. Gastrointestinal, parasitic diseases and anaemia are the most common diseases found among Pakistani illiterate women. In the opinion of researcher the main causes of these diseases are lack of proper diet, lack of sanitation facilities, unhygienic living conditions and overall behaviour and opinion of men-folk towards their female-folk.
Table 41

Frequency and percentage distribution of respondents according to their type of treatment

<table>
<thead>
<tr>
<th>#</th>
<th>Type of Treatment</th>
<th>People</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Private physician</td>
<td>114</td>
<td>38.5</td>
</tr>
<tr>
<td>2</td>
<td>Govt. Hospitals</td>
<td>51</td>
<td>17.2</td>
</tr>
<tr>
<td>3</td>
<td>Hakims (Local Healers)</td>
<td>40</td>
<td>13.5</td>
</tr>
<tr>
<td>4</td>
<td>Religious Healers (Pir/Mazars)</td>
<td>65</td>
<td>22.0</td>
</tr>
<tr>
<td>5</td>
<td>No treatment</td>
<td>26</td>
<td>8.7</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>288</td>
<td>100</td>
</tr>
</tbody>
</table>

The above data show that the majority of respondents have contacted private physician for their treatment, another significant number of respondents contacted religious healers for their health problems, while the role of government hospitals and Hakims are insignificant. An important aspect of these figures is that 8.7% are living without any treatment. The data suggest that role of government hospitals need to be improved.
**Table - 42**

**Frequency and percentage distribution of respondents according to birth taking place in their family**

<table>
<thead>
<tr>
<th>Type of Birth Location</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Home</td>
<td>191</td>
<td>64.5</td>
</tr>
<tr>
<td>2 Hospital/Maternity Home</td>
<td>105</td>
<td>35.5</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>296</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Birth taking place is an important variable, which plays a significant role in the rate of maternal mortality. *The countries where majority of confinements takes place at home are included in the list of the countries where maternal mortality is too high. 64.5% of the respondents said that in their families confinements took place at their home.* From this data it may be concluded that there is a significant relationship between the variables birth taking place and maternal mortality rate, because Pakistan is included in the countries where maternal mortality rate is very high.
Table - 43

Frequency and percentage distribution of respondents according to nature of Birth attendant in their Family

<table>
<thead>
<tr>
<th>S.No</th>
<th>Nature of Birth Attendant</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Untrained Dai/TBA</td>
<td>110</td>
<td>37.2</td>
</tr>
<tr>
<td>2</td>
<td>Trained Dai/LHV</td>
<td>81</td>
<td>27.4</td>
</tr>
<tr>
<td>3</td>
<td>Lady Doctor/LHV</td>
<td>105</td>
<td>35.5</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Another variable, which plays a significant role in maternal mortality, is the nature of birth attendants present during birth taking. The above data shows that majority of the respondents said that in their family, birth was attended either by untrained dais/traditional birth attendant, or by trained dais/Lady health visitor.

The data suggest that majority of illiterate women’s families does not like to rely upon doctors for their birth problems; they usually prefer traditional birth attendants. Consequently the maternal health problems and maternal mortality rate of Pakistan is not declining inspite of many organised efforts by GO’s and NGO’s.
### Table 44

Frequency and percentage distribution of respondents according to their type of House

<table>
<thead>
<tr>
<th>Type of House</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Katcha</td>
<td>25</td>
<td>8.4</td>
</tr>
<tr>
<td>Semi Pacca</td>
<td>66</td>
<td>22.3</td>
</tr>
<tr>
<td>Pacca</td>
<td>205</td>
<td>69.3</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>296</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The above table shows that the majority of the respondents are living in Pacca houses, while nearly 31% are living in semi Pacca or Katcha houses (Huts). Of these 31% belonged to those people who are living under absolute poverty level without any domestic facilities in Pakistani society. This type of houses (huts) lack sanitation and are a symbol of poverty.
Table 45

Frequency and percentage distribution of respondents according to their number of rooms

<table>
<thead>
<tr>
<th>Size</th>
<th>Number of respondents</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>One</td>
<td>96</td>
<td>32.4</td>
</tr>
<tr>
<td>2</td>
<td>Two</td>
<td>113</td>
<td>38.2</td>
</tr>
<tr>
<td>3</td>
<td>Three</td>
<td>41</td>
<td>13.9</td>
</tr>
<tr>
<td>4</td>
<td>Four</td>
<td>32</td>
<td>10.8</td>
</tr>
<tr>
<td>5</td>
<td>Five and Above</td>
<td>14</td>
<td>4.7</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The overall analysis of the above table suggests that a significant number of respondents were living in single room or two room houses. From these figures it may be concluded that a majority of illiterate Pakistani women belonged to poor families.
Table 46

Frequency and percentage distribution of respondents according to availability of water connection in the Home

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>219</td>
<td>77</td>
<td>296</td>
</tr>
<tr>
<td>2</td>
<td>74.0</td>
<td>26.0</td>
<td>100</td>
</tr>
</tbody>
</table>

The data shows that majority of the respondents have water connection inside their home, but a significant number of respondents (26%) do not have this facility inside their homes. They have to bring water from outside the home. Usually this work is a purely female job. Therefore in urban villages or slums even today women and girls spend much time performing this task.
Table - 47

Frequency and percentage distribution of respondents according to Electricity in their Homes

<table>
<thead>
<tr>
<th></th>
<th>Electric in Home</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>269</td>
<td>90.9</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>27</td>
<td>9.1</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

Electrification is now very common in Pakistan, particularly in big cities. A majority of people does have this facility, but there are many who cannot enjoy this facility, because they cannot afford the charges and consequently they are living without this basic facility in a modern city like Karachi.
Frequency and percentage distribution of respondents according to piped natural gas in their Homes

<table>
<thead>
<tr>
<th>No.</th>
<th>Piped Natural Gas in Home</th>
<th>Amount</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>150</td>
<td>50.7</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>146</td>
<td>49.3</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The data suggest that the number of piped natural gas consumers is also increasing, but a significant number of respondents (49.3%) do not have natural gas connections at their homes, usually due to its economic cost. All the respondents belonged to the same locality; nearly half of them have piped natural gas connections while the other half do not. The latter therefore use other traditional types of fuel for cooking for example wood and fodder. In these homes it is a duty of women or girls to arrange fuel for their daily cooking.
Table - 49

Frequency and percentage distribution of respondents according to availability of Bathrooms

<table>
<thead>
<tr>
<th>Sub.</th>
<th>Status of Bathrooms</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>175</td>
<td>59.1</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>121</td>
<td>40.9</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The data suggest that a significant number of respondents (41%) do not have bathrooms in their homes. The non-availability of bathrooms may be due to economic conditions or due to lack of awareness, but the important thing is they are living without bathrooms in a metropolis. The fact remains that their sanitary environment is very poor.
Table - 50

Frequency and percentage distribution of respondents according to presence of latrine inside their Homes

<table>
<thead>
<tr>
<th>Sub.</th>
<th>Presence of Latrine Inside Home</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>190</td>
<td>64.2</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>106</td>
<td>35.8</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The figures in table 50 also prove another fact that a significant number of the respondents (35.8%) are living without latrine inside their home; this small fact can easily highlight the socio-economic conditions of Pakistani illiterate women as well as their domestic hygienic conditions.
The table is showing a very important variable i.e. monthly personal income of illiterate women. The hard fact is that the majority of the respondents (81.8%) have no personal income. Personal income usually plays a vital role in bestowing decision-making authority on women. Since they have no personal income, usually they have no decision making power.
Table 52

Frequency and percentage distribution of respondents according to their Monthly Family Income

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2000 or less</td>
<td>122</td>
<td>41.2</td>
</tr>
<tr>
<td>2 2001-4000</td>
<td>98</td>
<td>33.1</td>
</tr>
<tr>
<td>3 4001-6000</td>
<td>64</td>
<td>21.6</td>
</tr>
<tr>
<td>4 6000 and above</td>
<td>12</td>
<td>4.1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above figures reflect the distinction among respondents according to their monthly family income; the figures suggest that a majority of the respondents belonged to the low-income group. The researcher may conclude that there is an inter-relationship between illiteracy and low income.
Table 53 shows that the majority of the respondents (81.8%) are housewives. The figures suggest that among illiterate women occupational mobility is very low, and it is a logical result of the cultural barriers traditionally imposed on women in the name of religion. In traditional societies like Pakistan women’s work is limited to the confines of the home. They are thus engaged in unpaid and economically unrecognised labour, known as house chores or domestic work.
Table - 54

Frequency and percentage distribution of respondents according to their Father’s Occupation

<table>
<thead>
<tr>
<th></th>
<th>Occupation</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Labourer</td>
<td>160</td>
<td>54.1</td>
</tr>
<tr>
<td>2</td>
<td>Farmer</td>
<td>35</td>
<td>11.8</td>
</tr>
<tr>
<td>3</td>
<td>Business man</td>
<td>31</td>
<td>10.5</td>
</tr>
<tr>
<td>4</td>
<td>Service</td>
<td>40</td>
<td>13.5</td>
</tr>
<tr>
<td>5</td>
<td>Technician</td>
<td>24</td>
<td>8.1</td>
</tr>
<tr>
<td>6</td>
<td>Other</td>
<td>6</td>
<td>2.0</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

The above figures suggest that a majority of the respondents’ fathers were labourers; they belonged to the down trodden class of the society.
### Table 55

**Frequency and percentage distribution of respondents according to their Mother's Occupation**

<table>
<thead>
<tr>
<th>Section</th>
<th>Mother Occupation</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>House Wife</td>
<td>272</td>
<td>91.9</td>
</tr>
<tr>
<td>2</td>
<td>House Maid</td>
<td>13</td>
<td>4.4</td>
</tr>
<tr>
<td>3</td>
<td>Labourer</td>
<td>6</td>
<td>2.0</td>
</tr>
<tr>
<td>4</td>
<td>Other</td>
<td>5</td>
<td>1.7</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>298</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The figures in table 55 suggest that a majority of the respondents' mothers were housewives.
Table - 56

Frequency and percentage distribution of respondents according to their Husband's Occupation

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Father's Occupation</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Labourer</td>
<td>79</td>
<td>31.3</td>
</tr>
<tr>
<td>2</td>
<td>Farmer</td>
<td>12</td>
<td>4.8</td>
</tr>
<tr>
<td>3</td>
<td>Businessman</td>
<td>40</td>
<td>15.9</td>
</tr>
<tr>
<td>4</td>
<td>Service</td>
<td>70</td>
<td>27.8</td>
</tr>
<tr>
<td>5</td>
<td>Technician</td>
<td>43</td>
<td>17.1</td>
</tr>
<tr>
<td>6</td>
<td>Other</td>
<td>8</td>
<td>3.2</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td>288</td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The above table suggests that a majority of the respondents' husbands are labourers.
Table - 57

Frequency and percentage distribution of respondents according to their Daily Working Hours

<table>
<thead>
<tr>
<th>Group</th>
<th>Daily Working Hours</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1-6</td>
<td>51</td>
<td>23.3</td>
</tr>
<tr>
<td>2</td>
<td>7-12</td>
<td>68</td>
<td>27.0</td>
</tr>
<tr>
<td>3</td>
<td>13 or more</td>
<td>133</td>
<td>52.7</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>252</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above figures also indicate another hard fact: that a majority of the respondents (52.7%) are working daily for 13 or more hours.
Table - 58

Frequency and percentage distribution of respondents according to their Marital Status

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Unmarried</td>
<td>44</td>
<td>14.9</td>
</tr>
<tr>
<td>2 Married</td>
<td>209</td>
<td>70.6</td>
</tr>
<tr>
<td>3 Re-Married</td>
<td>7</td>
<td>2.4</td>
</tr>
<tr>
<td>4 Separated</td>
<td>10</td>
<td>3.4</td>
</tr>
<tr>
<td>5 Divorced</td>
<td>6</td>
<td>2.0</td>
</tr>
<tr>
<td>6 Widow</td>
<td>20</td>
<td>6.8</td>
</tr>
<tr>
<td>TOTAL</td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above data shows that the majority of the respondents are currently married. Divorce, separation and re-marriage rate is very low. This may be due to the fact that marriage is a compulsory act for women and divorce is against socio-cultural norms of the society, due to which it is rare in our society.
Table 69

Frequency and percentage distribution of respondents according to their Age of First Marriage

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 15 Years</td>
<td>125</td>
<td>49.6</td>
</tr>
<tr>
<td>15-19</td>
<td>81</td>
<td>32.1</td>
</tr>
<tr>
<td>20-24</td>
<td>32</td>
<td>12.7</td>
</tr>
<tr>
<td>25 and above</td>
<td>14</td>
<td>5.6</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>252</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The above data suggest that early and little age marriages are still very common in our society, more than (80%) of the respondents were married at the age of 19 or low.
Table - 60

Frequency and percentage distribution of respondents according to their Husband's Age at First Marriage

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 18 Years</td>
<td>14</td>
<td>5.6</td>
</tr>
<tr>
<td>18-21</td>
<td>70</td>
<td>27.8</td>
</tr>
<tr>
<td>22-25</td>
<td>109</td>
<td>43.3</td>
</tr>
<tr>
<td>26-29</td>
<td>24</td>
<td>9.5</td>
</tr>
<tr>
<td>30 and Above</td>
<td>35</td>
<td>13.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>252</td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

If we compare the above figures with the figures of previous table (Table 59), we can easily find out that there is a vast difference between males' and females' age at marriage in our society. Male usually marries at a later age compared to females.
Table - 61

Frequency and percentage distribution of respondents according to their Type of Marriage

<table>
<thead>
<tr>
<th></th>
<th>Endogamous</th>
<th>Exogamous</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>244</td>
<td>8</td>
<td>96.8%</td>
</tr>
<tr>
<td>2</td>
<td>3%</td>
<td>3.2%</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>252</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

These figures uncover another traditional aspect of our society, (96.8%) marriages of the respondents are endogamous.
Table - 62

Frequency and percentage distribution of respondents according to their Number of Children Ever Born

<table>
<thead>
<tr>
<th>Number of Children Ever Born</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>70</td>
<td>27.8</td>
</tr>
<tr>
<td>2</td>
<td>127</td>
<td>50.4</td>
</tr>
<tr>
<td>3</td>
<td>55</td>
<td>21.8</td>
</tr>
<tr>
<td>TOTAL</td>
<td>252</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The above data simply indicate that majority of respondents has 4 and above children.
Table 63

Frequency and percentage distribution of respondents according to their Knowledge of Family Planning

<table>
<thead>
<tr>
<th>Code</th>
<th>Knowledge of Family Planning</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>108</td>
<td>63.52</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>62</td>
<td>36.47</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>170</td>
<td>100</td>
</tr>
</tbody>
</table>

It is interesting to note that majority of the respondents have knowledge of family planning.
**Table - 64**

Frequency and percentage distribution of respondents according to their source of knowledge about Family Planning

<table>
<thead>
<tr>
<th>Source of Information</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radio</td>
<td>46</td>
<td>27.1</td>
</tr>
<tr>
<td>Television</td>
<td>65</td>
<td>38.2</td>
</tr>
<tr>
<td>Husband</td>
<td>31</td>
<td>18.2</td>
</tr>
<tr>
<td>Female friends/Relatives</td>
<td>12</td>
<td>7.1</td>
</tr>
<tr>
<td>Family planning workers</td>
<td>11</td>
<td>6.5</td>
</tr>
<tr>
<td>Any other</td>
<td>5</td>
<td>2.9</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>170</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

From the above data it is very clear that television and radio are the main source of knowledge about family planning. It is one of the main positive effects of electronic media that it is increasing knowledge of people about different issues.
Table - 65

Frequency and percentage distribution of respondents according to their inter-personal communication about family planning

<table>
<thead>
<tr>
<th></th>
<th>Inter-personal Communication</th>
<th>Frequency</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>45</td>
<td>26.47</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>125</td>
<td>73.53</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>170*</td>
<td>100</td>
</tr>
</tbody>
</table>

This table also highlights another traditional aspect of our society, which is inter-personal communication about family planning between husband and wife. It is very weak because traditionally family planning is a taboo in Pakistani society; couples and particularly illiterate couples don’t like to talk about it with each other.

*Question about inter-personal communication between husband and wife about family planning was asked only from married and re-married women.
Table 66

Frequency and percentage distribution of respondents according to their attitude about family planning

<table>
<thead>
<tr>
<th></th>
<th>Positive</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Positive</td>
<td>72</td>
<td>42.4</td>
</tr>
<tr>
<td>2</td>
<td>Negative</td>
<td>98</td>
<td>57.6</td>
</tr>
<tr>
<td>TOTAL</td>
<td>170</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

Even though these figures about attitude about family planning is disappointing, as 57.6% of the respondents have a negative attitude towards family planning. But in the attitude of the researcher number of respondents (42.4%) those have positive attitude is a great change in our society, which need to be used for population control in Pakistan.
Table 67

Frequency and percentage distribution of respondents according to their Practice of family planning

<table>
<thead>
<tr>
<th>Family Planning</th>
<th>Practice of Family Planning</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Yes</td>
<td>20</td>
<td>11.8</td>
</tr>
<tr>
<td>2 No</td>
<td>150</td>
<td>88.2</td>
</tr>
<tr>
<td>TOTAL</td>
<td>170</td>
<td>100</td>
</tr>
</tbody>
</table>

These figures are very disappointing because 67.5% of the respondents have knowledge of family planning and 42.4% have favourable opinion towards it, but the number of users of contraceptive is only 11.8%, the above facts proved that in Pakistani society women alone cannot decide about the use of contraceptive, but they are dependent on others for the use of contraceptive.

* Question about practice of family planning was asked from those Married and Re-married women those age was 49 years or less.
Table - 68

Frequency and percentage distribution of respondents according to Reason for not using family planning methods

<table>
<thead>
<tr>
<th>Reason</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious beliefs</td>
<td>40</td>
<td>26.7</td>
</tr>
<tr>
<td>Family tradition</td>
<td>78</td>
<td>52.0</td>
</tr>
<tr>
<td>Husband's Objection</td>
<td>10</td>
<td>6.7</td>
</tr>
<tr>
<td>Fear of side effects</td>
<td>10</td>
<td>6.7</td>
</tr>
<tr>
<td>Desire of Male child</td>
<td>7</td>
<td>4.7</td>
</tr>
<tr>
<td>Other Reasons</td>
<td>5</td>
<td>3.3</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>150</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The above figures prove that family tradition and religious beliefs are the main hurdle in the use of contraceptive in our society.

* The above question was asked only from those Married and Re-married women whose age was 49 years and less, and they were not using practice of family planning.
Table - 69

Frequency and percentage distribution of respondents by their opinion about "Family tradition as a cause of female illiteracy"

<table>
<thead>
<tr>
<th>No.</th>
<th>Opinion</th>
<th>Freq.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>164</td>
<td>55.4</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>65</td>
<td>22.0</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>29</td>
<td>9.8</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>33</td>
<td>11.1</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>5</td>
<td>1.7</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>290</td>
<td>100</td>
</tr>
</tbody>
</table>

The above data depict that the main cause of female illiteracy is family tradition. It is a hard fact that in many Pakistani families and particularly in illiterate Pakistani families female education is to be thought against their family traditions or norms.
Table - 70

Frequency and percentage distribution of respondents by their opinion about "Negative attitude of male as a cause of female illiteracy"

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Attitude</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>138</td>
<td>46.6</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>48</td>
<td>16.2</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>58</td>
<td>19.6</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>44</td>
<td>14.9</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>8</td>
<td>2.7</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

This table indicates that men's negative opinion toward female education is a main cause of female illiteracy in Pakistan. We can conclude that without changing males' attitude towards female education we cannot increase female literacy in our society.
Table - 71

Frequency and percentage distribution of respondents by their opinion about "Fear of female education as a cause of female illiteracy"

<table>
<thead>
<tr>
<th>Score</th>
<th>Opinion</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>78</td>
<td>26.4</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>87</td>
<td>29.4</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>32</td>
<td>10.8</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>52</td>
<td>17.6</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>47</td>
<td>15.9</td>
</tr>
</tbody>
</table>

TOTAL |                       | 298    | 100        |

These figures prove that in the opinion of the majority of the respondents main cause of female illiteracy is fear of female education, because majority of the people think that educated girls are bold enough and they damn care about family tradition. In their opinion modern education has negative effect on over all personality of a female, therefore they have their fears about female education in consequence they don't like to send their girls to school.
### Table - 72

**Frequency and percentage distribution of respondents by their opinion about "Religious Philosophy as a Cause of Female Illiteracy"**

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>93</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>38</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>55</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>73</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>37</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>286</strong></td>
</tr>
</tbody>
</table>

The above data suggest that the significant number of the respondents, thought that religious philosophy is also a cause of female illiteracy, but from other figure we can draw that nearly 37% are disagree or strongly disagree with the statement and 18.6% did not give the answer about the statement. Which show that people are cautious about their religious philosophy, due to their belonging.
Table - 73

Frequency and percentage distribution of respondents by their opinion about "Purdah as a cause of female illiteracy"

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>115</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>50</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>43</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>50</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>38</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>298</td>
</tr>
</tbody>
</table>

The above data suggest that purdah (veiling) is also an important cause of female illiteracy, when a Pakistani girl reaches the age of 10 or above she has to observe purdah. In many families it is compulsory for a young girl, and it is not limited for a dress only, but she also cannot talk other persons except her family or close relatives. In result she has to live only in the four walls of her house, therefore she cannot attend a school. She has to remain illiterate.
Table 74

Frequency and percentage distribution of respondents by their opinion about "Opposition of religious leader/Community leader as a cause of female illiteracy"

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Can't Say</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>98</td>
<td>29</td>
<td>52</td>
<td>75</td>
<td>42</td>
<td>298</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

In Pakistan the majorities of the religious/community leaders are themselves illiterate or low educated due to which they don’t like female education, and they also instruct their followers not to send their daughters to school. Majority of the people respect to their religious/community leaders and obey their commands as "Sacred commands".
<table>
<thead>
<tr>
<th>Style</th>
<th>Opinion</th>
<th>&quot;Total&quot;</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>110</td>
<td>37.2</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>38</td>
<td>12.8</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>40</td>
<td>13.5</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>69</td>
<td>23.3</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>39</td>
<td>13.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>296</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

In Pakistan community usually is a group of persons having blood relationships, and they belong to the same lineage. They have mutual respect for each other and they have their own community norms, according to these norms female education is a taboo deviance from the traditions. Therefore community leaders in Pakistan usually known as “Waders”, “Chaudheries”, “Khans” or “Sardars” are main opponents of female education, without changing their opinion toward female education, we can’t achieve target goals in the field of education.
Table 76

Frequency and percentage distribution of respondents by their opinion about "Early marriages as a cause of female illiteracy"

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>118</td>
<td>39.9</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>31</td>
<td>10.5</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>27</td>
<td>9.1</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>76</td>
<td>25.7</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>44</td>
<td>14.9</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100.0</td>
</tr>
</tbody>
</table>

As previously discussed, early marriages are still common in Pakistan, a plurality of the respondents accepts that it is a main cause for female illiteracy in Pakistan.
The average number of children in Pakistani families is 6 and above, and it is a main hurdle in the way of female education. Because majority of population is belonged to low income group, and they cannot afford education expenditures for all of their children, In this connection they prefer their male children and kept their daughters illiterate.
Table - 78

Frequency and percentage distribution of respondents by their opinion about "Ignorance of parents as a cause of female illiteracy"

<table>
<thead>
<tr>
<th></th>
<th>Opinion</th>
<th>Frequency</th>
<th>% of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>119</td>
<td>40.2</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>27</td>
<td>9.1</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>43</td>
<td>14.5</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>73</td>
<td>24.7</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>34</td>
<td>11.5</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>286</td>
<td>100</td>
</tr>
</tbody>
</table>

As previously discussed, majorities of the parents are illiterate, they themselves are not aware about the importance of female education. Therefore they become a main hurdle in the way of female education.
### Table - 79

**Frequency and percentage distribution of respondents by their opinion about "Father's illiteracy as a cause of Female Illiteracy"**

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Option</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>147</td>
<td>49.7</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>37</td>
<td>12.5</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>37</td>
<td>12.5</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>38</td>
<td>12.8</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>37</td>
<td>12.5</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>296</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The above figures suggest that there is a positive relationship between fathers' level of education and their daughters' level of education. Majority of the fathers in Pakistan are illiterate, therefore they are perceived as a cause of female illiteracy.
Table - 80

Frequency and percentage distribution of respondents by their opinion about "Mother's illiteracy as a cause of female illiteracy"

<table>
<thead>
<tr>
<th></th>
<th>Distribution</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>112</td>
<td>37.8</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>23</td>
<td>7.8</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>43</td>
<td>14.5</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>79</td>
<td>26.7</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>39</td>
<td>13.2</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>296</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Even though Pakistani mothers have minimum decision making authority about the education of their children, their suggestions play an important role. Majority of them are illiterate, therefore their suggestions are usually against female education.
Table - 81

Frequency and percentage distribution of respondents by their opinion about "Poverty as a cause of female illiteracy"

<table>
<thead>
<tr>
<th>No.</th>
<th>Opinion</th>
<th>Together</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Agree</td>
<td>144</td>
<td>48.6</td>
</tr>
<tr>
<td>2</td>
<td>Agree</td>
<td>33</td>
<td>11.1</td>
</tr>
<tr>
<td>3</td>
<td>Can't Say</td>
<td>24</td>
<td>8.1</td>
</tr>
<tr>
<td>4</td>
<td>Disagree</td>
<td>36</td>
<td>12.2</td>
</tr>
<tr>
<td>5</td>
<td>Strongly Disagree</td>
<td>59</td>
<td>19.9</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>296</td>
<td>100</td>
</tr>
</tbody>
</table>

It is a hard fact that in Pakistan nearly 30% of population are living under the absolute level of poverty, education is an expensive activity, majority of them cannot afford it, therefore “Poverty“ is claimed one of the major causes of female illiteracy in Pakistan.
Table 82

Frequency and percentage distribution of respondents by their opinion about "Girls household work as a cause of female illiteracy"

<table>
<thead>
<tr>
<th>Opinions</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>146</td>
<td>49.3</td>
</tr>
<tr>
<td>Agree</td>
<td>29</td>
<td>9.8</td>
</tr>
<tr>
<td>Can't Say</td>
<td>36</td>
<td>12.2</td>
</tr>
<tr>
<td>Disagree</td>
<td>43</td>
<td>14.5</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>42</td>
<td>14.2</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>298</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Household work is a sacred duty of females in Pakistan. A female child from her early age start to perform households work, it becomes a compulsory duty. Her education becomes least important for her, and for their parents.
Table 83

Frequency and percentage distribution of respondents by their opinion about "Less chances of female employment as a cause of female illiteracy"

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>%</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>126</td>
<td>42.6</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>21</td>
<td>7.1</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>56</td>
<td>18.9</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>55</td>
<td>18.6</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>38</td>
<td>12.8</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>236</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

In Pakistani society generally females have low chances of employment due to several causes, usually educated girls/female remains unemployed and the fruits of modern education for female are less evident, therefore people feel that education is a wasting of time and money for a girls child.
### Table - 84

**Frequency and percentage distribution of respondents by their Opinion about "Shortage of girls school is a cause of female illiteracy"**

<table>
<thead>
<tr>
<th>Opinion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>145</td>
<td>49.0</td>
</tr>
<tr>
<td>Agree</td>
<td>88</td>
<td>29.7</td>
</tr>
<tr>
<td>Can't Say</td>
<td>30</td>
<td>10.1</td>
</tr>
<tr>
<td>Disagree</td>
<td>21</td>
<td>7.1</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>12</td>
<td>4.1</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>298</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Shortage of girls' schools is a main educational problem of Pakistan. Over all 50% school going age children have no schooling facility, parents don't like co-education for their daughters and they don't send their girls to schools.
Table 85

Frequency and percentage distribution of respondents by their opinion about "Shortage of female teachers is a cause of female illiteracy"

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Can't Say</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>136</td>
<td>81</td>
<td>45</td>
<td>24</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>296</td>
<td>100.0</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Majority of Pakistani women is illiterate or low educated, therefore availability of female teachers is also a main problem in Pakistan. Due to sex segregation parents do not send their daughters to those schools where teachers are male, therefore shortage of "female teachers" has become a major cause of female illiteracy in Pakistan.
TESTING OF HYPOTHESES

Contingency Table No. 1

Ho - Opinion of illiterate women about “participation of women in productive activities outside the home” has no relationship with their age.

H1 - Opinion of illiterate women about “participation of women in productive activities outside the home” is likely to be related with their age.

Q. No. 3 & 19
Table No. 5 & 21

<table>
<thead>
<tr>
<th></th>
<th>S. A.</th>
<th>A</th>
<th>UD</th>
<th>DA</th>
<th>S. D. A.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(47,567)</td>
<td>(21,621)</td>
<td>(10,810)</td>
<td>80</td>
<td>(8,918)</td>
<td>296</td>
</tr>
<tr>
<td>S. A.</td>
<td>87</td>
<td>05</td>
<td>08</td>
<td>80</td>
<td>05</td>
<td>296</td>
</tr>
<tr>
<td>A</td>
<td>28</td>
<td>13</td>
<td>05</td>
<td>46</td>
<td></td>
<td></td>
</tr>
<tr>
<td>UD</td>
<td>21</td>
<td>45</td>
<td>12</td>
<td>78</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DA</td>
<td>55</td>
<td>10</td>
<td>10</td>
<td>77</td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. D. A.</td>
<td>05</td>
<td>05</td>
<td>05</td>
<td>15</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Calculated value of Chi-square ($\chi^2$) = 74.85
Table value of Chi-square at 8 df and 0.05 level of significance = 15.5
Co-efficient of Correlation (C) is = 0.449

As the calculated value of $\chi^2$ is greater than its table value at 8 df and 0.05 level of significance, therefore, the original hypothesis “opinion of illiterate women about participation of women in productive activities outside the home” is likely to be related with their age” is rejected. The relationship as indicated by the value of Co-efficient of Correlation is 0.449, which shows that there is a moderate relationship between the variables.
**Contingency Table No. 2**

**Ho** - Opinion of illiterate women about “socially women is inferior than man” has no relationship with their type of family.

**H₁** - Opinion of illiterate women about “socially women is inferior than man” is likely to be related with their type of family.

Q. No. 4 & 12

Table No. 6 & 14

<table>
<thead>
<tr>
<th>S. A.</th>
<th>82</th>
<th>43</th>
<th>125</th>
</tr>
</thead>
<tbody>
<tr>
<td>(46,186)</td>
<td>(29,814)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>08</td>
<td>36</td>
<td>44</td>
</tr>
<tr>
<td>(15,905)</td>
<td>(28,094)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>UD</td>
<td>05</td>
<td>34</td>
<td>39</td>
</tr>
<tr>
<td>(14,086)</td>
<td>(14,086)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DA</td>
<td>07</td>
<td>55</td>
<td>62</td>
</tr>
<tr>
<td>(22,412)</td>
<td>(22,412)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. D. A</td>
<td>05</td>
<td>21</td>
<td>26</td>
</tr>
<tr>
<td>(9,398)</td>
<td>(9,398)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>107</td>
<td>189</td>
<td>286</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square ($X^2$) = 82.147

Table value of Chi-square at 4 df and 0.05 level of significance = 9.488

Co-efficient of Correlation (C) is = 0.466

As the calculated value of $X^2$ is greater than its table value at 4 df and 0.05 level of significance, therefore, the original hypothesis “opinion of illiterate women about “socially woman is inferior than man” is likely to be related with their type of family”, is accepted and the null hypothesis is rejected. The relationship as indicated by the value of Co-efficient of Correlation is 0.466, which is moderately stronger.
Contingency Table No. 3

H₀ - There is no relationship between observation of purdah and age of illiterate woman.

H₁ - Observation of Purdah (veil) is likely to be related with age of illiterate woman.

Q. No. 3 & 24

Table No. 5 & 26

<table>
<thead>
<tr>
<th>Observation</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>165 (162.919)</td>
<td>75 (74.054)</td>
<td>34 (37.027)</td>
</tr>
<tr>
<td></td>
<td>11 (13.081)</td>
<td>05 (5.946)</td>
<td>06 (2.973)</td>
</tr>
</tbody>
</table>

Total 176 80 40 296

Calculated value of Chi-square (X²) = 3.847

Table value of Chi-square at 2 df and 0.05 level of significance = 5.991

As the calculated value of Chi-square is lesser than its table value at 2 df and 0.05 level of significance. Therefore, the null hypothesis "there is no relationship between observation of purdah and age of illiterate women", is accepted and the alternate hypothesis is rejected.
Contingency Table No. 4

Ho - There is no relationship between observation of purdah and marital status of illiterate woman.

H₁ - Observation of Purdah (veil) is likely to be related with marital status of women.

Q. No. 57 & 24

Table No. 26 & 58

<table>
<thead>
<tr>
<th></th>
<th>Married</th>
<th>Un-Married</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yes</strong></td>
<td>36</td>
<td>238</td>
<td>274</td>
</tr>
<tr>
<td>(40.729)</td>
<td>(233.270)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>No</strong></td>
<td>08</td>
<td>14</td>
<td>22</td>
</tr>
<tr>
<td>(3.270)</td>
<td>(18.728)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>44</td>
<td>252</td>
<td>296</td>
</tr>
</tbody>
</table>

* including Re Married / Separated / Divorced / Widowed

Calculated value of Chi-square \(X^2\) = 8.679

Table value of Chi-square at 1 df and 0.05 level of significance = 3.841

Co-efficient of Correlation (C) is = 0.171

As the calculated value of \(X^2\) is greater than its table value at 1 df and 0.05 level of significance, therefore, the alternate hypothesis "observation of purdah (veil) is likely to be related with marital status of woman" is accepted and the null hypothesis is rejected. The relationship as indicated by value of Co-efficient of Correlation is 0.171 which is fairly weak.
**Contingency Table No. 6**

**Ho** - Health Conditions of illiterate women has no relationship with their daily working hours.

**H<sub>1</sub>** - Health Conditions of illiterate women is likely to be related with their daily working hours.

Q. No. 56 & 38

Table No. 57 & 39

<table>
<thead>
<tr>
<th>Condition</th>
<th>Low</th>
<th>Average</th>
<th>High</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>V.Good</td>
<td>32</td>
<td>(16,216)</td>
<td>14</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>(25,486)</td>
<td></td>
<td>(37,287)</td>
<td></td>
</tr>
<tr>
<td>Good</td>
<td>16</td>
<td>73</td>
<td>13</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>(2,432)</td>
<td></td>
<td>(5,594)</td>
<td></td>
</tr>
<tr>
<td>Poor</td>
<td>05</td>
<td>05</td>
<td>22</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>(6,486)</td>
<td></td>
<td>(14,918)</td>
<td></td>
</tr>
<tr>
<td>V.Poor</td>
<td>07</td>
<td>06</td>
<td>69</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>(16,621)</td>
<td></td>
<td>(38,223)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>99</td>
<td>138</td>
<td>296</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square ($X^2$) = 1360.117

Table value of Chi-square at 6 df and 0.05 level of significance = 12.592

Co-efficient of Correlation (C) = 0.906

As the calculated value of $X^2$ is greater than its table value at 6 df and 0.05 level of significance, therefore, the original hypothesis “health conditions of illiterate women is likely to be related with their daily working hours” is accepted and the null hypothesis is rejected. The relationship as indicated by value of co-efficient of correlation is 0.906, which is strongly significant.
Contingency Table No. 6

H₀ - Health Conditions of illiterate women has no relationship with their monthly family income.

H₁ - Health Conditions of illiterate women is likely to be related with their monthly family income.

Q. No. 51 & 38

Table No. 52 & 39

<table>
<thead>
<tr>
<th>V. Good</th>
<th>08</th>
<th>12</th>
<th>60</th>
<th>80</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good</td>
<td>29</td>
<td>68</td>
<td>05</td>
<td>102</td>
</tr>
<tr>
<td>Poor</td>
<td>21</td>
<td>05</td>
<td>06</td>
<td>32</td>
</tr>
<tr>
<td>V. Poor</td>
<td>64</td>
<td>13</td>
<td>05</td>
<td>82</td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
<td>98</td>
<td>76</td>
<td>296</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square ($X^2$) = 205.641

Table value of Chi-square at 6 df and 0.05 level of significance = 12.592

Co-efficient of Correlation (C) = 0.640

As the calculated value of $X^2$ is greater than its table value at 6 df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis "health conditions of illiterate women is likely to be related with their monthly family income" is accepted. The relationship as indicated by value of Co-efficient of Correlation is 0.0640, which is fairly significant.
Contingency Table No. 7

Ho - Occupation of illiterate women has no relationship with their family income.

H\textsubscript{1} - Occupation of illiterate women is likely to be related with their family income.

Q. No. 51 & 52

Table No. 52 & 53

<table>
<thead>
<tr>
<th>Occupation</th>
<th>LOW</th>
<th>AVERAGE</th>
<th>HIGH</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housewife</td>
<td>82</td>
<td>90</td>
<td>70</td>
<td>242</td>
</tr>
<tr>
<td></td>
<td>(99.743)</td>
<td>(80.121)</td>
<td>(89.743)</td>
<td></td>
</tr>
<tr>
<td>Employed</td>
<td>40</td>
<td>08</td>
<td>06</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>(22.256)</td>
<td>(17.878)</td>
<td>(13.884)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
<td>98</td>
<td>76</td>
<td>296</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square (X\textsuperscript{2}) = 37.306

Table value of Chi-square at 2 df and 0.05 level of significance = 5.991

Co-efficient of Correlation (C) = 0.334

As the calculated value of X\textsuperscript{2} is greater than its table value at 2 df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis “occupation of illiterate woman is likely to be related with their family income” is accepted. The value of co-efficient of correlation is 0.334 which is fairly insignificant.
Contingency Table No. 8

Ho - Housing conditions of illiterate women has no relationship with their size of family.

H1 - Housing conditions of illiterate women is likely to be related with their size of family.

Q. No. 5 & 44

Table No. 7 & 45

<table>
<thead>
<tr>
<th>Condition</th>
<th>Worse (One Room)</th>
<th>Average (Two Rooms)</th>
<th>Better (Three &amp; More)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>72 (40.216)</td>
<td>08 (34.378)</td>
<td>16 (21.405)</td>
<td>96</td>
</tr>
<tr>
<td>Average (Two Rooms)</td>
<td>19 (47.337)</td>
<td>72 (40.466)</td>
<td>22 (25.195)</td>
<td>113</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>106</td>
<td>66</td>
<td>296</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square ($X^2$) = 93.654

Table value of Chi-square at 4 df and 0.05 level of significance = 9.488

Co-efficient of Correlation (C) = 0.490

As the calculated value of $X^2$ is greater than its table value at 4 df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis "housing conditions of illiterate women is likely to be related with their size of family" is accepted. The relationship as indicated by the value of co-efficient of correlation is 0.490, which is moderately significant.
Contingency Table No. 9

Ho - Daily working hours of illiterate women have no relationship with their number of children.

H₁ - Daily working hours of illiterate women are likely to be related with their number of children.

Q. No. 61 & 56

Table No. 62 & 57

<table>
<thead>
<tr>
<th></th>
<th>Low (1-6 hrs)</th>
<th>Average (7-12 hrs)</th>
<th>Long (13 &amp; above)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(13.891)</td>
<td>(25.702)</td>
<td>(10.914)</td>
<td>51</td>
</tr>
<tr>
<td>Low</td>
<td>32</td>
<td>08</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Average</td>
<td>25</td>
<td>31</td>
<td>12</td>
<td>88</td>
</tr>
<tr>
<td>(18.689)</td>
<td>(35.619)</td>
<td>(14.841)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Long</td>
<td>13</td>
<td>88</td>
<td>32</td>
<td>133</td>
</tr>
<tr>
<td>(36.225)</td>
<td>(67.027)</td>
<td>(28.463)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>70</td>
<td>127</td>
<td>55</td>
<td>252</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square \( (X^2) \) = 67.588

Table value of Chi-square at 4 df and 0.05 level of significance = 9.488

Co-efficient of Correlation \( (C) \) = 0.431

As the calculated value of \( X^2 \) is greater than its table value at 4 df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis "daily working hours of illiterate women are likely to be related to their number of children" is accepted. The relationship as indicated by the value of co-efficient of correlation is 0.431, which is slightly significant.
Contingency Table No. 10

Ho - Number of children of illiterate women has no relationship with their age at marriage.

H_1 - Number of children of illiterate women is likely to be related with their age at marriage.

Q. No. 58 & 61

Table No. 59 & 62

<table>
<thead>
<tr>
<th></th>
<th>Low (1 - 3)</th>
<th>Average (4 - 7)</th>
<th>More (8 &amp; above)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>10</td>
<td>28</td>
<td>32</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td>73</td>
<td>48</td>
<td>06</td>
<td>127</td>
</tr>
<tr>
<td></td>
<td>42</td>
<td>05</td>
<td>08</td>
<td>55</td>
</tr>
<tr>
<td>Total</td>
<td>125</td>
<td>81</td>
<td>46</td>
<td>252</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square ($X^2$) = 81.38

Table value of Chi-square at 4 df and 0.05 level of significance = 9.488

Co-efficient of Correlation (C) = 0.493

As the calculated value of $X^2$ is greater than its table value at 4 df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis "number of children of illiterate women is likely to be related with their age at marriage". The relationship as indicated by the value of co-efficient of correlation is 0.493, which is slightly significant.
Contingency Table No. 11

Ho - Age at marriage of illiterate women has no relationship with their type of marriage.

H₁ - Age at marriage of illiterate women is likely to be related with their type of marriage.

Q. No. 60 & 58

Table No. 61 & 59

<table>
<thead>
<tr>
<th>Less (Below 15 yrs)</th>
<th>119 (98.214)</th>
<th>06 (23.788)</th>
<th>125</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average (15-19 yrs)</td>
<td>52 (63.643)</td>
<td>29 (17.357)</td>
<td>81</td>
</tr>
<tr>
<td>More (20 &amp; above)</td>
<td>27 (36.143)</td>
<td>18 (9.857)</td>
<td>48</td>
</tr>
<tr>
<td>Total</td>
<td>198</td>
<td>54</td>
<td>252</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square ($X^2$) = 41.263

Table value of Chi-square at 4 df and 0.05 level of significance = 9.488

Co-efficient of Correlation (C) = 0.375

As the calculated value of Chi-square ($X^2$) is greater than its table value at 4 df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis "age at marriage of illiterate women is likely to be related with their type of marriage, is accepted. The relationship as indicated by the value of co-efficient of correlation is 0.375, which is fairly weak.
Contingency Table No. 12

Ho - Knowledge of illiterate women about family planning has no relationship with their access to electronic media.

H₁ - Knowledge of illiterate women about family planning is likely to be related with their access to electronic media.

Q. No. 28, 29 & 62

Table No. 30, 31 & 63

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>137</td>
<td>15</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>(97.18%)</td>
<td>(24.86%)</td>
<td>(47.22%)</td>
</tr>
<tr>
<td></td>
<td>08</td>
<td>22</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>(47.18%)</td>
<td>(12.04%)</td>
<td>(22.78%)</td>
</tr>
<tr>
<td>Total</td>
<td>145</td>
<td>37</td>
<td>70</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square ($X^2$) = 116.019

Table value of Chi-square at 2 df and 0.05 level of significance = 5.991

Co-efficient of Correlation (C) = 0.561

As the calculated value of $X^2$ is greater than the table value of $X^2$ at 2 df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis "knowledge of illiterate women about family planning is likely to be related with their access to electronic media is accepted. As the relationship indicated by the value of co-efficient of correlation is 0.561, which is moderately significant.
Contingency Table No. 13

Ho - Attitude of illiterate women about family planning has no relationship with their age.

H₁ - Attitude of illiterate women about family planning is likely to be related with their age.

Q. No. 3 & 65

Table No. 5 & 66

<table>
<thead>
<tr>
<th></th>
<th>Positive</th>
<th>0.7</th>
<th>13</th>
<th>72</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(49.976)</td>
<td>(5.829)</td>
<td>(11.859)</td>
<td></td>
</tr>
<tr>
<td>Positive</td>
<td>52</td>
<td>0.7</td>
<td>13</td>
<td>72</td>
</tr>
<tr>
<td>Negative</td>
<td>66</td>
<td>(68.023)</td>
<td>(8.070)</td>
<td>(18.141)</td>
</tr>
<tr>
<td>Total</td>
<td>118</td>
<td>14</td>
<td>28</td>
<td>170</td>
</tr>
</tbody>
</table>

Calculated value of Chi-square ($X^2$) = 5.480

Table value of Chi-square at 2 df and 0.05 level of significance = 5.991

As the calculated value of $X^2$ at 2 df and 0.05 level of significance is lesser than its table value, therefore the null hypothesis “attitude of illiterate women about family planning has no relationship with their age” is accepted and the original hypothesis is rejected.
Contingency Table No. 14

**H₀** - Practice of family planning among illiterate women has no relationship with their type of family.

**H₁** - Practice of family planning among illiterate women is likely to be related with their type of family.

**Q:** No. 4 & 66

**Table No. 6 & 67**

<table>
<thead>
<tr>
<th></th>
<th>Nuclear</th>
<th>Joint/Extended</th>
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<tr>
<td></td>
<td>(94.412)</td>
<td>(55.588)</td>
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<tr>
<td><strong>Total</strong></td>
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Calculated value of Chi-square ($X^2$) = 0.484

Table value of Chi-square at 1 df and 0.05 level of significance = 3.841

As the calculated value of $X^2$ at 1 df and 0.05 level of significance is lesser than its table value, therefore, the null hypothesis “practice by family planning among illiterate women has no relationship with their type of family” is accepted and the original hypothesis is rejected.
CHAPTER – 5
SUMMARY, CONCLUSIONS AND SUGGESTIONS

Female illiteracy is one of the major social problems of Pakistan, which hinders upward mobility and productivity, which is also a main cause of increasing inequalities between men and women and ensuring the minimum participation of women in the development process.

Pakistani illiterate women have a low socio-economic status compared to literate Pakistani women. Their socio-economic and demographic characteristics have proved their subservient status in the patriarchal society of Pakistan. Rousseau’s famous saying about mankind “Man was born free, and everywhere he is in chains”, is a more accurate description of the status of Pakistani illiterate women. She has no single authority even, in her own purely personal matters, man makes all the decisions which determine her “position” in the society, he defines her “role” in a variety of activities. The decisions about education, health, occupation, marriage and physical mobility are all made for her by men-folk, from the selection of dress to the selection of life partner, she usually depends on decision of others, such as father, brothers, husband or sons. Therefore the socio-economic development would be handicapped as long as women remain second class citizens, illiterate, powerless and deprived of the just and equitable status in the society.

METHODOLOGY

Data for the present study were collected from 296 respondents (illiterate women) from Bhangoria village, F.B. Area, Karachi, Pakistan. Simple random sampling procedures were used for selection of the subjects with the help of the local community leaders and female social workers. The respondents were illiterate women who were in age group 21-60 years. Data collection was completed by the interview method using detailed structured schedules.

81 univariate and 14 bivariate tables were formed for the systematic presentation of data. For the analysis of data the researcher used certain procedures like frequency and percentage distribution, Chi-square test of independence (X²) and Contingency
co-efficient test. On the basis of these tests generalisation were made and 14 hypotheses were tested.

FINDINGS

Following is the brief summary of the findings revealed from the simple tables:

1. Social Background of Illiterate Women

1.1 The age distribution for the respondents of the present study shows that the majority of the respondents (75%) falls in age group 21 – 45 years.

1.2 The majority of the respondents (63.85%) are currently living in joint/extended family system.

1.3 According to size of family majority of the respondents belonged to "big families" (6 and more members living in a single household).

1.4 The number of sibling of respondents ranged from 0 to 13. The majority of the respondents (41.89%) have 4 ~ 6 siblings 32.43% have 0 – 3, while 25.67% of the respondents have 8 and more siblings. The data depicts that the majority of the respondents have 4 and more siblings.

1.5 The plurality of respondents' fathers (81.9%) were illiterate.

1.6 The majority of respondents' mothers (95.3%) were also illiterate.

1.7 The majority of respondents' husbands (45.6%) were illiterate.
Social Characteristic

2. Status and Role of Women in Society

2.1 A significant number of respondents (43.24%) strongly agreed with the statement that "man and women are equal".

2.2 A significant number of respondents (43.9%) strongly agreed with statement that "physically women is weaker than man".

2.3 A significant number of the respondents (42.2%) strongly agreed with the statement that "socially woman is inferior than man".

2.4 A significant number of respondents (49.7%) strongly agreed with the statement that "women should get modern education".

2.5 A significant number of respondents (38.5%) strongly disagreed with the statement that "woman should get only religious and home education".

2.6 A significant number of respondents (53.7%) strongly agreed with the statement that "we should given equal importance to education and health of boys and girls."

2.7 A significant number of respondents (36.1%) disagreed with the statement that we should given more importance to boys.”

2.8 A significant number of the respondents (36.5%) disagreed with the statement that "girls are burden for their parents".

2.9 A significant number of the respondents (36.5%) strongly agreed with the statement that "to some extent restriction on physical mobility of women are necessary".

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2.10 A significant number of the respondents (27.00%) strongly agreed with the statement that "women should participate in productive activities outside the home".

2.11 A significant number of the respondents (51.4%) strongly agreed with the statement that "women participation in decision making process about herself, children and home is necessary".

2.12 A significant number of the respondents (34.5%) strongly disagreed with the statement that "girls should marry as early as possible".

2.13 A significant number of the respondents strongly agreed with the statement that "for welfare of family we should practice family planning".

3. Purdah

3.1 The absolute majority of the respondents (92.6%) are observing purdah.

3.2 The majority of the respondents (75.5%) are using chadar for purdah.

3.3 A plurality of the respondents (37.6%) are observing purdah due to their family tradition. Another significant number of respondents (32.6%) are observing purdah due to religious instruction.

3.4 In the opinion of the majority of the respondents (68.9%) purdah is compulsory for women.

4. Social and Leisure Time Activities

4.1 The majority of the respondents (78%) listen radio.
4.2 The majority of the respondents (53.7%) view television during their leisure time.

4.3 The majority of the respondents (77.0%) do not view V.C.R.

4.4 The absolute majority of the respondents (98.0%) do not ever visit a cinema house.

4.5 The majority of the respondents (81.1%) do not attend mela.

4.6 The majority of the respondents (74.0%) do not participate in community welfare activities.

4.7 The majority of the respondents (82.8%) have attended social gatherings.

4.8 The majority of the respondents (79.9%) held daily gossiping sessions with their women neighbours.

5. Health

5.1 A significant number of the respondents (34.5%) health is good, but another significant number of respondents (27.7%) indicated that their health is very poor.

5.2 A significant number of the respondents (35.1%) have gastrointestinal and parasitic diseases, while another significant number of respondents (20.17%) are anaemic.

5.3 The majority of the respondents consult M.B.B.S doctors during their illness, while another significant number of the respondent (23.00%) consult religious leaders/pirs/mazars during their illness.
5.4 The majority of the respondents (64.5%) informed that the confinements take place at the home in their family.

5.5 A significant number of the respondents (37.2%) told that deliveries in their family attendant by untrained dais (indigenous untrained midwives) wherever another significant number of the respondents (35.5%) told that confinements in their families were attended by lady doctors.

6. Economic Characteristics

6.1 The majority of the respondents are living in pacca houses.

6.2 A significant number of the respondents (38.2%) are living in two rooms, another significant number of the respondents are living in one-room house.

6.3 The majority of the respondents (74.0%) have tape for drinking water inside home.

6.4 The absolute majority of the respondents (90.9%) have electricity at their home.

6.5 The majority of the respondents (50.7%) have piped natural gas as fuel, while 49.3% of the respondents do not have this facility at their homes.

6.6 The majority of the respondents (59.1%) have bath room at their homes, while 40.9% of the respondents do not have bathroom.

6.7 The majority of the respondents (64.2%) have latrine inside their homes, while 35.8% do not have latrines.

6.8 The majority of the respondents (81.8%) have no personal income.
6.9 A significant number of the respondents (41.2%) family's monthly income is Rs.2000 or less, while 33.1% of the respondents having family's monthly income in the range of Rs.2000 – 4000.

6.10 The majority of the respondents' (81.8%) occupation is house-wife.

6.11 The majority of the respondents' (54.1%) fathers occupation was labourer.

6.12 The majority of the respondents (91.90%) mothers occupation was house-wife.

6.13 A significant number of the respondents (31.3%) husbands occupation was labourer while another significant number's (27.8%) were involved in service.

6.14 A significant number of the respondents (46.62%) work 13 and more hours daily, while another significant number (33.1%) work 7 – 12 hours daily.

7. **Demographic Characteristics**

7.1 The majority of the respondents (70.6%) were married.

7.2 The half of the respondents (49.60%) got married at the age below 15 years, where as another significant number 32.14% were got married at the age between 15-19 years.

7.3 The majority of the respondents (43.3%) husbands age at marriage was between 22 – 25 years, while 27.8% husbands age at marriage was in the age group between 18 – 21 years.
7.4 The absolute majority of the respondents (79.76%) had endogamous marriages.

7.5 The majority of the respondents (50.4%) had given birth to 4 to 7 children.

8. **Knowledge, Attitude and Practice of Family Planning**

8.1 The majority of the respondents (67.5%) said they have knowledge of family planning.

8.2 A significant number of the respondents (38.2%) said their source of knowledge about family planning was television, next most important source was radio (27.1%)

8.3 The majority of the respondents (73.1%) did not talk about family planning with their husbands.

8.4 The majority of the respondents (66.67%) have un-favourable attitude toward family planning.

8.5 The majority of the respondents (88.2%) did not use any contraceptive method.

8.6 The majority of the respondents were not using contraceptive due to their family tradition, while another significant number (26.6%) were not using contraceptive due to religious beliefs.

9. **Causes of Female Illiteracy**

9.1 The majority of the respondents (55.4%) strongly agreed with the statement that "family tradition as a cause of female illiteracy".
9.2 A large number of the respondents (46.6%) strongly agreed with the statement that "Negative attitude of male towards female education as a cause of female illiteracy".

9.3 A significant number of the respondents (29.4%) agreed with the statement "Fear of female education as a cause of female illiteracy, while 26.4% are strongly agree with the statement.

9.4 A significant number of the respondents (31.4%) strongly agreed with the statement "religion as a cause of illiteracy, while a significant number 24.7% disagree with the statement.

9.5 A significant number of the respondents (38.9%) strongly agree with the statement “purdah as a cause of female illiteracy”, while 16.9% are agree, and also same number (16.9%) are disagree with the statement.

9.6 A significant number of the respondents (33.1%) strongly agreed with the statement “opposition of religious leader / community leader as a cause of female illiteracy” another significant number (25.3%) are disagree with the statement.

9.7 A significant number of the respondents (37.2%) strongly agreed with the statement “opposition of community for female education as a cause of female illiteracy” while a significant number 23.3% are disagree with the statement.

9.8 A significant number of the respondents (39.9%) strongly agreed with the statement “Early marriages as a cause of female illiteracy”, while another significant number of the respondents 25.7% are disagree with the statement.

9.9 A significant number of the respondents (36.8%) disagreed with the statement "more number of children as a cause of female illiteracy, while 28.4% of the respondents are strongly agree with the statement."
9.10 A significant number of the respondents (40.2%) strongly agreed with the statement "Ignorance of parents as a cause of female illiteracy" while 24.7% are dis-agree with the statement.

9.11 A significant number of the respondents (49.7%) strongly agreed with the statement "Father's illiteracy as a cause of female illiteracy."

9.12 A significant number of the respondents (37.8%) strongly agreed with the statement "Mothers illiteracy as a cause of female illiteracy" while 26.7% of the respondents show their disagreement with the statement.

9.13 A significant number of the respondents (48.6%) strongly agreed with the statement "Poverty as a cause of female illiteracy".

9.14 A significant number of the respondents (49.3%) strongly agreed with the statement "Girls house hold work as a cause of female illiteracy".

9.15 A significant number of the respondents (42.6%) strongly agreed with the statement "Less chances of female employment as a cause of female illiteracy".

9.16 A significant number of the respondents (49.0%) strongly agreed with the statement "shortage of girls school is a cause of female illiteracy".

9.17 A significant number of the respondents (45.9%) strongly agreed with the statement "shortage of female teachers is a cause of female illiteracy, while 27.4% of the respondents are agree with the statement.

Findings of Statistical Analysis of the Hypotheses

To analyse the Socio-economic and demographic characteristics of illiterate women, fourteen (14) hypotheses also were formulated and Chi-square test was used to test their validity. The results are as follows:
1. The first hypothesis infers that the opinion of illiterate women about "participation of women in productive activities outside the home is likely to be related with their age". The calculated value of Chi-square for this hypothesis was 74.85, therefore, the hypothesis was accepted, the degree of relationship was measured to be 0.449, it shows that opinion about participation of women in productive activities outside the home has positive relationship with the age of women. It can be concluded that younger illiterate women are in favour of participation of women in productive activities outside the home, than elder women.

2. The second hypothesis infers "opinion of illiterate women about socially woman is inferior than man" is likely to be related with their type of family. The calculated value of Chi-Square for this hypothesis was 82.147, therefore, the hypothesis was accepted, the degree of relationship was measured to be 0.466. It shows that opinion of illiterate women about "socially woman is inferior than man" has positive relationship with their type of family. It can be concluded that women living in nuclear families have different opinion about social status of a woman than woman living in joint / extended families.

3. The third hypothesis infers "observation of purdah(veil) is likely to be related with age of illiterate women". The calculated value of Chi-square for this hypothesis was 3.847, which was lesser than its table value at 2 df and 0.05 level of significance, therefore, the original hypothesis was rejected and the null hypothesis "observation of purdah (veil) does not have any relationship with age of illiterate women" was accepted. It can be concluded that observation of purdah is common in all age groups of illiterate women.

4. The fourth hypothesis infers "practice of purdah (veil) is likely to be related with marital status of women". The calculated value of Chi-Square for this hypothesis was 8.679, therefore, the hypothesis was accepted, the degree of relationship was measured to be 0.171, and which shows that observation of purdah (veil) is likely to be related with marital status of women.
5. The fifth hypothesis infers "health condition of illiterate women is likely to be related with their daily working hours". The calculated value of Chi-Square for this hypothesis was 1360.117, therefore, the hypothesis was accepted, the degree of relationship was measured to be 0.806, which is strongly significant, and shows that there is a relationship between daily working hours and health condition of women.

6. The sixth hypothesis infers "health condition of illiterate women is likely to be related with their monthly family income." The calculated value of chi-Square for this hypothesis was 205.641, therefore, the hypothesis was accepted, the degree of relationship was measured to be 0.641, which shows that there is a strong relationship between health condition of illiterate women and their family monthly income.

7. The seventh hypothesis infers "occupation of illiterate women is likely to be related with their family income". The calculated value of Chi-Square for this hypothesis was 37.306, therefore, the hypothesis was accepted, the degree of association was measured to be 0.334, which shows that there is a relationship between occupation of illiterate women and their family income. It can be concluded that occupation of illiterate women is likely to be related with their family income.

8. The eighth hypothesis infers "housing conditions of illiterate women is likely to be related with their size of family". The calculated value for this hypothesis was 93.654, therefore the hypothesis was accepted, the degree of association was measured to be 0.490, which shows a moderate relationship between housing condition and size of family.

9. The ninth hypothesis infers "daily working hours of illiterate women are likely to be related with their number of children". The calculated value of Chi-Square for this hypothesis was 103.2, therefore, the hypothesis was accepted, the degree of association was measured to be 0.431, which shows a positive relationship between the variables i.e. daily working hours and number of children. That is more the number of children more will be working hours.
10. The tenth hypothesis infers "number of children of illiterate women are likely to be related with their age at marriage". The calculated value of Chi-Square for this hypothesis was 80.894, therefore, the original hypothesis was accepted, the degree of association was measured to be 0.493, which shows a moderate relationship between variables number of children and age at marriage.

11. The eleventh hypothesis infers "Age at marriage of illiterate women is likely to be related with their type of marriage". The calculated value of Chi-Square for this hypothesis was 0.375, which is fairly weak.

12. The twelfth hypothesis infers "knowledge of illiterate women about family planning is likely to be related with their access to electronic media. The calculated value of Chi-square for this hypothesis was 116.019, therefore the original hypothesis was accepted, the degree of association was measured to be 0.561, which is moderately significant.

13. The thirteenth hypothesis infers "Attitude of illiterate women about family planning is likely to be related with their age". The calculated value of Chi-Square for this hypothesis was 5.480, which was lesser than its table value at 2 df and 0.05 level of significance, therefore the original hypothesis was rejected and the null hypothesis "Attitude of illiterate women about family planning has no relationship with their age" was accepted.

14. The fourteenth hypothesis infers practice of family planning among illiterate women is likely to be related with their type of family". The calculated value of Chi-Square for this hypothesis was 0.484, therefore, the original hypothesis was rejected, and the null hypothesis was accepted.
CONCLUSIONS

The present research was planned and conducted to find out facts about socio-economic and demographic characteristics of illiterate women living in Bhangoria village, Karachi, Pakistan, included in the sample of this study. The data acquired have been analysed and following conclusions have been drawn regarding the socio-economic and demographic characteristics of illiterate women.

1. It was found that majority of the illiterate women were living in joint/extended family system, where the acceptance of new changes and new styles of living and thinking faced great resistance, and female education also treated against family tradition. In this system the kin, parental, conjugal and domestic roles are more important for illiterate women than the economic and community roles. As the socially prescribed role of women limited to raising a family, education is never a priority for girls.

2. It was found that the majority of illiterate women were living in large families without basic domestic facilities.

3. It was found that the majority of illiterate women have had 4 to 6 siblings. The data depicts that more the number of siblings, higher will be chances of female illiteracy.

4. It was found that majority of the illiterate women were living in those families, where fathers, mothers or husband were also illiterate.

5. Inspite of that majority of illiterate women believed that man and woman are equal, their self image is very low, majority of them believed that physically and socially a woman is weaker than man.

6. It was found that illiterate women think that modern education can change their socio-economic condition, so they were agreed that women should get modern education and they should participate in productive activities outside the home.
It was found that majority of the illiterate women were in favour of family planning, they were aware about the knowledge of family planning but due to family tradition and religious belief they were not using contraceptive methods.

It was found that majority of the illiterate women were observing purdah and they think that purdah compulsory for a woman.

It was found that the main social and leisure time activities of illiterate women were radio listening, T.V. viewing, social gatherings and gossiping with women neighbours, majority of them did not participating in any community welfare activities.

It was found that a significant number of the respondents (27.7%) had very poor health, infectious and parasitic diseases and anaemia were their common diseases, majority of them concern M.B.B.S. doctors during their illness, but a significant number (23%) concerned religious healers (pirs) and Mazars (shrines) for their health problems in their families 64.5%. Confinements take place at their homes, and untrained dais (indigenous midwives) attend the birth.

It was found that majority of the respondents were living in pacca houses consisted on one or two rooms without basic domestic facilities.

It was found that majority of the illiterate women were housewives, without any source of personal income, they belonged to low-income families, main occupation of their fathers/husbands were labourers. The majority of the illiterate women work 13 and more hours daily.

It was found that majority of the illiterate women were married, their age at marriage was below 15 years, their marriages were endogamous, and majority had 4 and more children, at the time of interview.
14. It is found that there are many causes of female illiteracy in Pakistan. The most common reasons of female illiteracy are:

a) Family Tradition
b) Father's illiteracy
c) Girls household work
d) Shortage of girls schools
e) Poverty

Other important reasons of female illiteracy are negative attitude of male's toward female education, less chances of female employment, ignorance of parents, early marriages and purdah.

LIMITATIONS

The present research was limited to only a small sample due to shortage of time and resources. The universe of the study was too large — illiterate women of Pakistan — therefore, it was not practically possible for the researcher to cover all universe within available resources.

Second limitation of the present study was that the researcher had to probe into personal and private matters of the illiterate women of Pakistan, usually they do not like to answer such personal questions as those about their age at marriage, husbands' age at marriage, and their knowledge and opinion about family planning and practice of family planning, still these questions treated against the cultural norms of the society. Inspite of socio-cultural hurdles the researcher with the help of local female social workers tried their best to collect as accurate data as possible establishing after the best rapport with the respondents and their relatives.

SUGGESTIONS

There is wide scope of research on this particular topic. This study which was confined to only one village of Pakistan, can be extended to other areas of Pakistan, for more accurate findings. The researcher is of the view that if this study of socio-economic and demographic characteristics of illiterate women could be conducted on a larger scale, the findings could be made more useful and more significant.
In the light of the findings of the present study, the researcher would like to make the following suggestions for the welfare and upliftment of Pakistani illiterate women.

Governmental and non-governmental institutions/agencies have to put in hard work to increase of female education, at the gross root level, because female illiteracy is a basic problem of Pakistani women, and it is also a main hurdle in the way of over all socio-economic development of the country. Primary and secondary education should be made compulsory and free for both boys and girls, informal education, semi-technical education and vocational training leading to employment and self-employment may also improve the socio-economic condition of Pakistani illiterate women, and can promote various aspects related to status and role of women in society, health issues, marriage, family, number of children, knowledge, opinion, and practice of family planning, housing condition and other economic issues.

Through informal education, and adult education community and religious leaders, parents, social workers and political leaders should be informed about the advantages of female education.

Illiterate women work hard and earn less and have no access to technology or training. They are not aware of their rights and privileges. Government should provide them facilities and opportunities for basic education, basic health and they need to be trained in income generating skills, child care, nutrition and family welfare education.

The 1991 Human Development Report (UNDP, 1991) features Pakistan's development experience. It argues that Pakistan's neglect of various social development issues has compromised the country's chances to cross the World Banks "poverty threshold" which many people had expected was possible just a few years ago. It urges increased attention to improvements in literacy, health care and in incorporating women into the benefits of the development process.

Mass media campaigns should be initiated by government and non-governmental organisations to raise self-image of women, and to raise awareness regarding women's contributions and importance of their role in national development. Focus should be on creating a favourable social milieu for and acceptance of women's participation in social and economic activities.
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APPENDIX - I

SOCIO-ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF ILLITERATE WOMEN WITH SPECIAL REFERENCE TO BHANGORIA VILLAGE, KARACHI - PAKISTAN

INTERVIEW SCHEDULE

CODE NO: ___________   HOUSE NO: ___________

1. PERSONAL PROFILE

1. Name (Not necessary) __________________________________________

2. Name of the Father/Husband (Not necessary) ______________________

3. Age (In years)

   (i)  21-25 ___________________
   (ii) 26-30 ___________________
   (iii) 31-35 ________________
   (iv) 36-40 ________________
   (v)  41-45 ________________
   (vi) 46-50 ________________
   (vii) 51-55 ________________
   (viii) 56-60 ________________
   (xi)  60+ ________________

4. Type of family:

   (i) Nuclear
   (ii) Joint/Extended

5. Size of Family

   (i)  1-5 ________________
   (ii) 6-10 ________________
   (iii) 11-15 ________________
   (iv) 16- and above ________________
6. Number of Siblings:
   (i) 0-3
   (ii) 4-7
   (iii) 8 and above

7. Father’s educational Qualification:
   (i) Illiterate
   (ii) Primary to middle
   (iii) Matric to Intermediate
   (iv) Graduate and above

8. Mother’s educational Qualification:
   (i) Illiterate
   (ii) Primary to middle
   (iii) Matric to Intermediate
   (iv) Graduate and above

9. Husband’s educational Qualification:
   (i) Illiterate
   (ii) Primary to middle
   (iii) Matric to Intermediate
   (iv) Graduate and above

II. SELF IMAGE OF ILLITERATE WOMEN ABOUT STATUS AND ROLE OF WOMAN IN SOCIETY

A set of statement is given below which represent status and role of woman in society. Please indicate the degree of agreement or disagreement on five point scale with each statement.

Strongly agree (SA)
Agree (A)
Can’t say (CS)
Disagree (DA)
Strongly disagree (SDA)

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10. Man and women are equal.

11. Physically a woman is weaker than man.
12. Socially woman is inferior than man. 
13. Woman should get modern education. 
14. Women should get only religious and home education. 
15. We should get equal importance to education and health for boys and girls. 
16. We should given more importance to boys 
17. Girls are burden for their parents. 
18. To some extent restrictions on physical mobility of a woman are necessary. 
19. Woman should participate in productive activities outside the home. 
20. Women's participation in decision making process about herself, children and home is necessary. 
21. Girls should marry as early as possible. 
22. For welfare of family we should practice family planning. 
23. A literate woman is better than illiterate woman. 

III. PURDAH OBSERVATION 
   (i) Yes 
   (ii) No 
25. If yes, what you are using for Purdah? 
   (i) Chadar 
   (ii) Burqa 
26. Why do you observe Purdah? 
   (i) Due to family tradition 
   (ii) Due to religion 
   (iii) Due to male family members 
   (iv) Due to Social Environment 
   (v) Due to other causes.
27. Is Purdah compulsory for woman?
   (i) Yes
   (ii) To some extent
   (iii) No

IV. SOCIAL AND LEISURE TIME ACTIVITIES

28. Do you listen Radio?
   (i) Yes ______
   (ii) No ______

29. Do you watch TV?
   (i) Yes ______
   (ii) No ______

30. Do you watch V.C.R?
   (i) Yes ______
   (ii) No ______

31. Do you visit Cinema?
   (i) Yes ______
   (ii) No ______

32. Do you attend Mela?
   (i) Yes ______
   (ii) No ______

33. Do you participate in community welfare activities?
   (i) Yes ______
   (ii) No ______

34. Do you attend social gatherings?
   (i) Yes ______
   (ii) No ______

35. Do you visit your relative frequently?
   (i) Yes ______
   (ii) No ______
36. Do you conduct meeting with women neighbours on your free time?
   (i) Yes __________
   (ii) No __________

37. Any other social / leisure time activity.
   (Please specify) ____________________________________________

V. HEALTH

38. Your present health condition.
   (i) Very good
   (ii) Good
   (iii) Poor
   (iv) Very Poor

39. If your health is not good, what type of diseases do you have?
   (i) __________
   (ii) __________
   (iii) __________

40. During illness, what type of treatment usually you use?
   (i) Alopathy (M.B.B.S Doctor)
   (ii) Homeopathy
   (iii) Hikmat
   (iv) Religious Healer/Spiritual
   (v) No treatment

41. In your family usually where birth taken place?
   (i) At home
   (ii) At hospital / Maternity home

42. Usually who attend birth in your family?
   (i) Untrained Dai (traditional birth attendant)
   (ii) Trained Dai
   (iii) Lady doctor/LHV
VI. ECONOMIC CHARACTERISTICS

43. Type of house:
   (i) Kutcha
   (ii) Semi Katcha.
   (iii) Pacca.

44. Number of rooms in your house:
   (i) One room
   (ii) Two room
   (iii) Three room
   (iv) Four room
   (v) Five and above

45. Do you have Tap for drinking water inside your home?
   (i) Yes
   (ii) No

46. Do you have electricity at your home?
   (i) Yes
   (ii) No

47. Do you have piped natural gas connection?
   (i) Yes
   (ii) No

48. Do you have bathrooms at your home?
   (i) Yes
   (ii) No

49. Do you have latrine in your home?
   (i) Yes
   (ii) No

50. Your personal monthly income (In rupees).
   (i) No income
   (ii) less then 1000
   (iii) 1000-3000
51. Your family’s monthly income.
   (i) 2000 or less
   (ii) 2001-4000
   (iii) 4001-6000
   (iv) 6001 and more

52. Your occupation
   (i) House wife
   (ii) Self-employed
   (iii) Housemaid
   (iv) Laborer
   (v) Any other

53. Your father’s occupation.
   (i) Laborer
   (ii) Farmer
   (iii) Business man
   (iv) Service
   (v) Technician/Driver
   (vi) Any other

54. Your mother’s occupation
   (i) House wife
   (ii) Self-employed
   (iii) Housemaid
   (iv) Laborer
   (v) Any other

55. Yours Husband’s occupation.
   (i) Laborer
   (ii) Farmer
   (iii) Business man
   (iv) Service
   (v) Technician/Driver
   (vi) Any other

56. Your daily working hours.
   (i) 1-6
   (ii) 7-12
   (iii) 13 and more
VII. DEMOGRAPHIC CHARACTERISTICS

57. Your marital status.
   (i) Unmarried
   (ii) Married
   (iii) Remarried
   (iv) Separated
   (v) Divorced
   (vi) Widow

N.B. Question Nos. 58-61 will be asked only from married and remarried women having age 40 years or below.

58. Your age at marriage (In years)
   (i) Below 15
   (ii) 15-19
   (iii) 20-24
   (iv) 25 and more

59. Your husband's age at marriage (In years)
   (i) Below 18
   (ii) 18-21
   (iii) 22-25
   (iv) 26-29
   (v) 30 and more

60. Your type of marriage.
   (i) Endogamous
   (ii) Exogamous

61. Your number of children ever born.
   (i) 0-3
   (ii) 4-7
   (iii) 8 and above

VIII. KNOWLEDGE, ATTITUDE AND PRACTICE OF FAMILY PLANNING

62. Do you know about family planning?
   (i) Yes
   (ii) No
63. Your source of knowledge about family planning?
   (i) Radio
   (ii) Television
   (iii) Husband
   (iv) Female friends/relatives
   (v) Family planning workers
   (vi) Any other (please specify)

64. Do you and your husband talk about family planning?
   (i) Yes
   (ii) No

65. What is your attitude about family planning?
   (i) Favourable
   (ii) Unfavourable

66. Do you practice family planning?
   (i) Yes
   (ii) No

67. Why are you not using family planning methods?
   (i) Due to religious belief
   (ii) Family traditions
   (iii) Husband's objection
   (iv) Due to fear of side effects
   (v) Due to desire of male child
   (vi) Due to other reasons

IX. CAUSES OF FEMALE ILLITERACY

Causes of female illiteracy are given below. Please indicate the degree of your agreement or disagreement on five point scale with each statement.

<table>
<thead>
<tr>
<th>Statement</th>
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<tbody>
<tr>
<td>Family tradition</td>
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<td>Negative opinion of male</td>
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<td>Fear of female education</td>
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<td>Religious philosophy</td>
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<td>Purdah</td>
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73. Opposition of religious/community Leaders
74. Opposition of community
75. Early marriage
76. More number of children
77. Ignorance of parents
78. Father's illiteracy
79. Mother's illiteracy
80. Poverty
81. Girl's household work
82. Less chance of female employment
83. Shortage of girl's school
84. Shortage of female teachers