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CHILD REARING PRACTICES  
IN PAKISTAN

by

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CHILD REARING PRACTICES IN PAKISTAN

KHAN

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## ABSTRACT

Child rearing practices of Pakistani urban and rural mothers were studied. On comparing the results with Lebanese and American child rearing practices much similarity was found to exist between the Lebanese and Pakistani samples. They both showed much eagerness, and pleasure on pregnancy, preference for male children, longer period of nursing and indulgence, and approval of disciplinary actions of severe husbands. There was also positive relation between warmth of the mothers and amount of time spent with the child.

Similar to the Lebanese mothers, Pakistani city mothers' attitude towards sex is repressive and sex taboo for the girls, in both urban and rural areas, is greater than for boys. Swaddling is also very common specially among the Pakistani rural sample studied. Likewise, similar to the Lebanese, weaning is abrupt in the rural areas of Pakistan, but in the city it is slower than found for both the American and Lebanese samples.

Pakistani city mothers unlike the Lebanese mothers were found to breast feed the female child for a longer period than males inspite of their preference for the latter. Also no decrease in warmth for the growing child was noted, as most of them preferred older children than infants.



No difference in warmth was found among Pakistani rural and urban mothers as was reported by Prothro, but similar to his findings a larger percentage of cold mothers was found to exist among the city lower class.

In Pakistan, toilet training is begun and completed earlier than found for Lebanese and American children. Less upset was noted among early trained children.

Disciplining of the child in the rural areas of Pakistan was done, similar to the Lebanese, by the mothers whereas in the city both parents were responsible.

Like the Lebanese and Americans, the Pakistani five year old was found to identify with the parent of the same sex, who is also more responsible for his discipline. The difference though was too small to give statistical significance.

Similar to the Lebanese, Pakistani girls enjoy working outside home and are sad to leave their job on getting married, but unlike the Lebanese the latter also seem to enjoy their role of motherhood.

The differences between Pakistani city middle class on one hand and lower class and rural people on the other was found to be on the whole greater than Prothro's findings in Lebanon.

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## CHAPTER I

### INTRODUCTION

#### THE LAND AND THE PEOPLE

This is a report on a study of child-rearing practices of one hundred and sixty Pakistani mothers in the district of Karachi. Of these, one hundred mothers were from the city of Karachi itself, and the remaining sixty from near by rural areas. The method of study was modelled after Prothro's study on child-rearing practices of Lebanese mothers. It is hoped that this study will yield some new information regarding urban and rural family life in Pakistan, and also provide data for objective comparison with Lebanese and other norms. However, in order to evaluate properly the responses which mothers made to the interviews, it is necessary to give a brief background of the physical, social, cultural and historical settings in which the responses occurred and the manner in which the respondents were selected and interviewed. Accordingly, the first chapter will be devoted to this background information. Only a few extracts from economy, history and anthropology will be presented, just enough to show their influences on the

life of these people and differences among them. The second chapter will give a detailed description of the procedures followed in choosing and interviewing the subjects.

### INFLUENCE OF GEOGRAPHY<sup>1</sup>

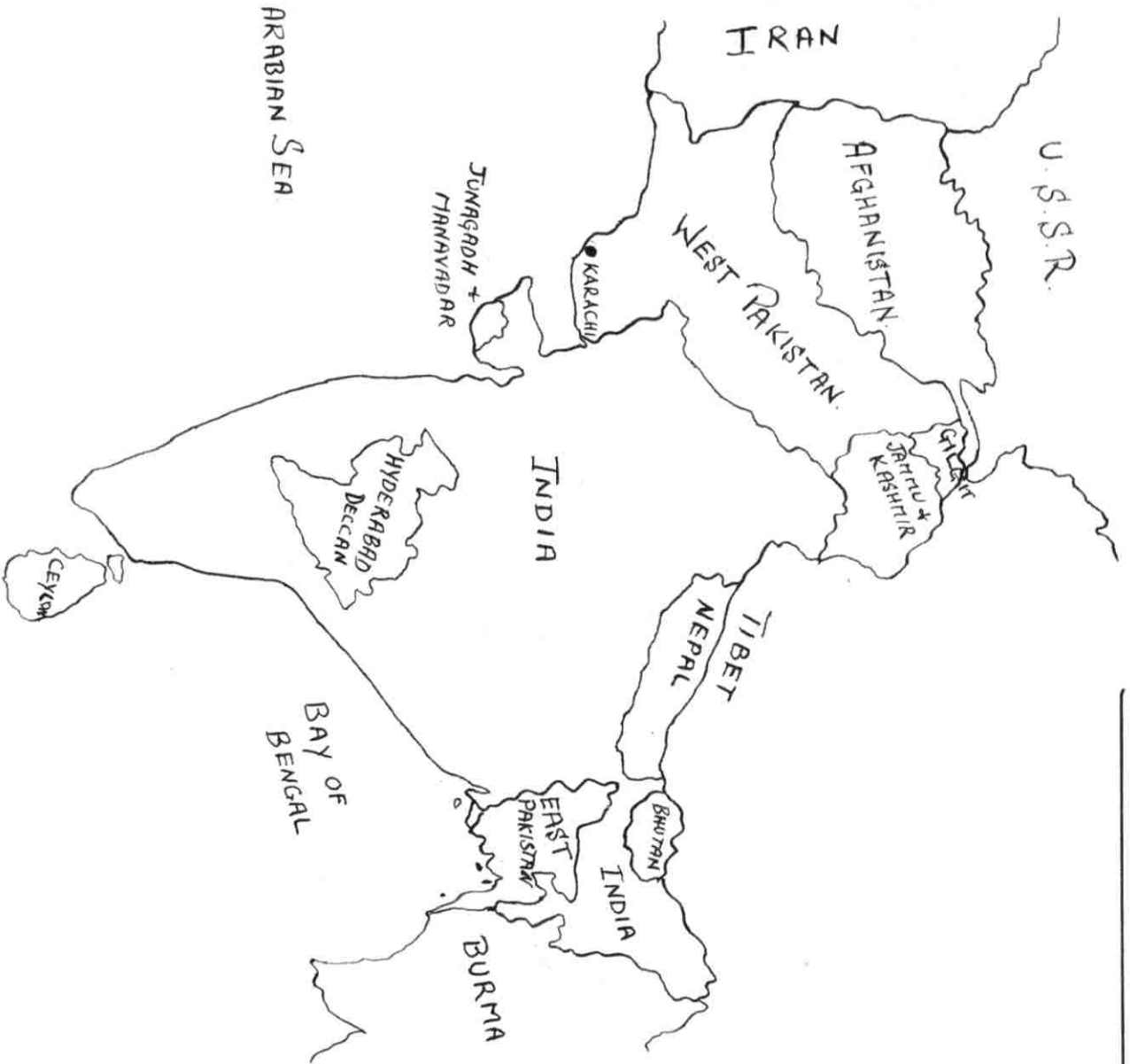
Pakistan is the fifth largest country in the world with a total area of 365,529 square miles. Geographically, it is divided into two parts or zones - East Pakistan and West Pakistan. The area of the former being 55,126 square miles and of the latter 310,403 square miles. The two wings are separated from each other by over a thousand miles of Indian territory (see map p.3). For this reason, there is a vast difference in terrain, landscape, weather and way of life of the people.

West Pakistan stretches from the sunny shores of the Arabian Sea in the south, to the snow-covered peaks of the mighty Himalayas in the north. In between these, are the vast arid deserts, greenfields, orchards, and some of the world's most beautiful lakes, valleys and glaciers. East Pakistan lacks these contrasting features.

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1. The facts and figures have been from the following:

- a. Ministry of Home and Kashmir Affairs, Home Affairs division, Census of Pakistan Population, 1961, (Karachi: Manager of Publications), Vol: 1.
- b. Amjad Husein, Pakistan Annual, Pakistan Herald Press, Karachi - 2, Vol: 2.



PAKISTAN IN ASIA



It is, in turn, the land of mighty rivers, green meadows and pastures, dense sub-tropical forests and picturesque landscape. Except for its Eastern and South Eastern hilly ranges, it is a vast alluvial plain built by the deposition of the Ganges, the Meghna, the Brahmaputra and their innumerable tributaries and distributaries. The difference in natural topography of the two wings causes differences in climate, natural vegetation, agricultural products and methods, and general habits of living.

East Pakistan has a typical tropical monsoon climate, with plenty of rainfall. There is no record of snowfall or frost. The summers are shorter and cooler. The rich alluvial soil, together with the suitable climatic and topographical conditions favour agricultural growth twice or more in a year. It also has a larger percentage of agricultural land as compared to its total area of Pakistan. Though East Pakistan has only 14.8 per cent of the total area of the country its agricultural land is about 41.5 per cent. On the other hand West Pakistan forms 85.2 per cent of the total area, but it has only 58.5 per cent of its land suitable for agriculture. This may be attributed to the lack of rainfall and its rugged topography. This contrast in natural physical conditions, which makes agricultural life in East Pakistan much easier, may also be the main cause for East Pakistanis being, in general, less energetic and sturdy than

West Pakistanis and of being more of traditional agriculturists.

The climatic conditions influence the agricultural products, which in turn, affect the food habits of the people of both wings. The staple food in East Pakistan is rice, fish and pulses, whereas, West Pakistanis generally take wheat and meat. Besides these differences there are other differences within each wing. Whether it is in East or West Pakistan, inhabitants of various regions exhibit differences in languages, customs, dresses, eating habits and general ways of living.

#### HISTORICAL BACKGROUND<sup>1</sup>

Though politically Pakistan appeared on the map of the world only seventeen years ago, historically and culturally the country is one of the oldest in the world. The areas now comprising Pakistan were once the seats of ancient civilization, which flourished nearly four thousand and five hundred years ago. It led the world in art, culture, crafts, architecture, city planning, trade and commerce, and art of good living before the Europeans started the system of well-planned community life. The Indus Valley civilization links Pakistan with the past.

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1. The facts and figures have been taken from: M.Z. Kiani, "Land of Contrasts", Pakistan Annual, 1963, (Karachi: Pakistan Herald Press).

This civilization reached the pinnacle of glory even before Babylon was built. Archaeological excavations revealed that their architecture was simple and utilitarian rather than ornamented. There were no imposing temples as in Sumer, nor royal tombs as in Egypt. It seems, that the aim of the city builders was to make life comfortable rather than luxurious. Their economy was based on the fertile valleys of the major rivers of the Indus basin. They cultivated wheat, barley, sesamum, dates and cotton. These characteristics of the past are still found in those areas of Pakistan.

The two parts of Pakistan have been influenced by different civilizations in the past, which may account for the differences in the present culture. In West Pakistan the main influence was of the Aryans, the Greeks, the Scythian, the Huns, the Tartars, the Mongols, the Turks, the Moghuls and a number of other invading hordes from the Central Asia, as well as the Arabs. They brought with them their faiths, customs, cultures, military skill, art and craftsmanship. This resulted in a fruitful fusion with the local modes, manners and customs. In East Pakistan the Arab traders, the Portugese seafarers as well as the Arakanese rulers from Burma considerably influenced the language, customs and culture of the people.

According to the recent history of Pakistan, it was a part of British India until 14th of August 1947.

The unfavourable political and economic conditions for the Muslims led to the partition of India. Thus Pakistan was born as an independent state with eighty million people rejoicing at the birth of freedom. After independence many Muslims of India migrated to Pakistan from various parts of India, bringing with them different languages, customs and beliefs.

The period between 1947 and now has been a period of construction and reforms. Political systems changed from time to time. However, a radical change in the system came when Martial Law was proclaimed in October 1958. One of the important aims of this regime was to bring the people and the administration closer. For this purpose, the system of Basic Democracy was introduced in 1960. It was hoped that, these institutions would create social and political awakening among the rural masses, and prepare them to fight the problems of poverty, illiteracy and disease in their respective areas.

#### ECONOMY

Pakistan is an agricultural country. Sixty per cent of its national income is derived from agriculture and agricultural products, and ninety percent of the total foreign exchange earning is through agriculture.<sup>1</sup>

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<sup>1</sup>. Government of Pakistan, First Five Year Plan, 1955-60, (Karachi: National Planning Board, 1957), p. 213.

Pakistan's economy is largely dependent on the export of jute and jute products. Jute, is in fact, the most important cash crop of the country and the largest single foreign exchange earner. Millions of people of East Pakistan depend on the cultivation, marketing and manufacture of jute. It has been estimated that five million of 8½ million rural population, are directly concerned with its cultivation.<sup>1</sup> The second most important cash crop is cotton, but Pakistan has yet to find a stable and growing market for its manufactured goods. Lately, the production of oil, gas and condensates has resulted in foreign exchange saving to the tune of Rs. 1160 millions.<sup>2</sup> The establishment of oil refineries is also expected to add to these savings. Per capital income, which remained constant previously, has increased by 5.5 per cent during the period 1960-62.<sup>3</sup>

In short, Pakistan is a developing country with a large area of its natural resources still to be exploited. Agriculture forms the backbone of Pakistan's economy, but a large amount of its agricultural waste is not being fully used. A number of sugar factories are producing

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1. M.J. Zahedi, "Jute", Pakistan Annual, 1964, (Karachi: Pakistan Herald Press), p. 1.
  2. Syed Amjad Ali, "Prospects of Foreign Investment in Pakistan", op. cit., p. 1.
  3. S.A. Hasnie, "Developing National Economy", op. cit. p. 1.

molasses which could be used in the production of alcohol. Similarly, no adequate use of cotton waste and linters is made. The new land reform measures undertaken by the government may probably bring some economic prosperity for 90 per cent people of small means.<sup>1</sup> Industries supplement agriculture. They may gain impetus due to financial aids and concessions given by the Industrial Development banks, and the Pakistan Industrial Credit and Investment Corporation set up by the government. The establishment of more industries will provide employment to a large number of people who are migrating to the cities for the purpose.

#### SOME DEMOGRAPHIC DATA<sup>2</sup>

Pakistan ranks sixth among the countries of the world in size of population. The rate of population has increased in the past few years, due to the excess of births over deaths and net immigration. According to the census report 1961, the population of Pakistan is about 94 million persons, of whom 53 per cent are males and 47 per cent females. The population of the two wings East and West is 51 million and 43 million respectively. In East Pakistan the males are about 52 per cent and

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<sup>1</sup> S.A. Irshad, "Pakistan and Interest Free Economy", op.cit. p. 3.

<sup>2</sup> The facts and figures are taken from: Ministry of Home and Kashmir Affairs Division, Home Affairs Division, Census of Pakistan Population, 1961, (Karachi: Manager of Publications), Vol:1.

females 48 per cent, while in West Pakistan the male and female percentage is 53 and 47. These figures show a higher percentage of males than females in Pakistan. Even among children the sex-ratio in favour of boys is found to be high. For every 100 girls there are 128 boys in East Pakistan and 123 boys in West Pakistan. Male children are generally preferred, especially in the rural areas.

The density of population is 256 persons per square mile. East Pakistan has a higher density with 922 persons per square mile as compared to West Pakistan which has 138 persons per square mile. About 87 per cent of the total population live in rural areas and 13 per cent in urban areas. Out of these 95 per cent East Pakistanis inhabit rural areas and 5 per cent urban areas. In West Pakistan 77.5 per cent dwell in rural areas and 22.5 per cent in urban areas. This may account for the people of East Pakistan being more traditional and resistant to change than those of West Pakistan. Comparing the male and female marital status, males outnumber females in "single" category. The percentage being 23 for males and 10 for females. This may be due to girls getting married in their teens, whereas men, especially in the urban areas, prefer to get economically settled before they marry.

The population of Pakistan according to the

religious groups, has Muslims as the largest group. There are 82.5 million Muslims forming 88.1 per cent of the total population.<sup>1</sup> The other religious groups in order of numbers are Hindus, Christians, Zoroastrians and Buddhists. Majority of the Hindu and Buddhist population is in East Pakistan.

According to the 1961 census, the literacy<sup>2</sup> percentage in the country is only 19.2 . There is a sharp difference in the literacy percentage of the two sexes. The percentage for males being 28.0 and for females 9.3 only. This may be mainly due to the traditional "purdah" or veil system and partly due to other economic reasons. There is a variation of literacy rate between the two provinces, 21.5 per cent being for East Pakistan and 16.3 per cent for West Pakistan. But there are fewer university-educated persons in East Pakistan than in West Pakistan. In the former, only 4.4 per cent hold degrees and 4.9 have higher degrees, whereas in the latter 15.0 per cent have degrees and 12.7 per cent are in post-graduate level. The urban literacy is higher than the rural, being 33.0 per cent against 10.9 per cent.

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1. Office of the Census Commissioner, Ministry of Home Affairs, Final Tables of Population, (Karachi: Manager of Publication, October, 1961), p. 17.

2. "Literacy" for this purpose has been defined as ability to read and write and also ability to read with understanding even if it meant inability to write.



This may be attributed to the existence of better educational facilities in the cities and the usual tendency of the rural literates to migrate to towns for higher schooling and for earning better livelihood. Pakistan has more than one language spoken as mother tongue. In East Pakistan Bengali being the only language of speech with some differences in dialects among its people from different areas. In West Pakistan, Urdu, Punjabi, Sindhi, Pushto, and Baluchi forms a great heterogeneity of mother tongues.

Pakistan's population, according to the economic activities, has 33.46 per cent of its total population in the civilian labour force, and 66.54 per cent are self-supporting persons and dependents. Of the latter 35.14 per cent are aged under 10 years. Out of the total male population 29.29 per cent are in the civilian labour force. The corresponding percentage for females being 4.17<sup>1</sup>. A large number of Pakistani women work only in the house. The social strata comprises of few upper class people who are landlords and big business magnates; some middle class people who are mainly professionals and in defense services and a large number of peasants and lower class people.

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<sup>1</sup> • Census of Pakistan Population, 1961, op.cit., p. V-5.

### ETHNOGRAPHY AND ANTHROPOLOGICAL OBSERVATION

Excavations at Harrappa and Mohenjodaro in Pakistan, have revealed that there were four racial types - the Proto-Australoid, the Mediterranean, the Alpine and the Mongoloid. The first type is represented by long skulls, strong built and tall stature. The Mediterranean group was of moderate heights, long heads, narrow prominent noses and long faces. The third group is distinguished by its small heads, and the fourth was typical of Mongolian features and physical built.<sup>1</sup> There are also minor differences among people who claim to trace the chain of their descent to Arabs, Aryans or Iranian forefathers. Of these the Bohras claiming Arab descent, and the Khojas who trace their ancestry to Iran, are among the most important. At present, the natural physical conditions and intermarriages have resulted in various types of people. Inhabitants of the Northern areas are taller, sturdier and fair skinned. The physical appearance of the people from the Eastern wing also differs, from those of the West, the latter being on the whole taller, sturdier and light complexioned.

The Pakistani family has many common characteristics

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<sup>1</sup>. F.A. Khan, "The tale of two Cities", Pakistan Annual, 1963, op.cit., p. 1.

with families of other Asian countries. As was shown in Prothro's<sup>1</sup> study of Lebanon, the Pakistani family also constitutes the basic unit of the social structure. An individual owes primary loyalty to the family and is subordinate to it. It is patriarchal and patrilineal. The wife and younger members are subordinate to the husband and father or other male members of the family. There is a joint family system. The property of the family being shared by all. It is not uncommon to find the elder member of the family sacrificing his chances to live fully in order to support the other poor relations. Such a system may be doing injustice to the individual but it maintains social stability. The unemployed, the aged and the sick can always be sheltered within this system. Members of the family who live separately are also tied to their larger family groups to which they come back on occasions like marriage, death or other family functions.

A village in Pakistan is normally habited by members of the same clan kins or natives of the place. Cultural change is slow as most of the people are uneducated and illiterate.

Marriage in Pakistan is the concern of the whole family, which usually takes the responsibility of

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<sup>1</sup>. E.T. Prothro, Child Rearing in the Lebanon, (Massachusetts: Harvard University Press, 1961), p. 17.

prearranging it. Often the boy and the girl have to accept the choice of their parents, even if they themselves have not seen each other before. Family backgrounds of the bride and groom are more important than their own merits and compatibility of temperaments. Marriage among cousins and persons from same region is preferred. Also to give a rich dowry is a sign of eminence and grandeur. A family would rather go in a debt than to fall in the estimation of its neighbours. However, the educated boys and girls, are demanding the right to see their mates before marriage and have a role of companionship with their spouses.

#### INFORMATION ON THE AREA OF STUDY - KARACHI

Karachi which was until recently the Federal Capital of Pakistan, is located in West Pakistan. It comprises of the city of Karachi, 91 villages and 5 islands. Its total area is 1357 square miles. Out of this Karachi city is 230 square miles, the rest goes to villages.<sup>1</sup> According to the 1961 census, its population was 1,912,598 persons in Karachi city and 131,446 persons in its rural areas.<sup>2</sup> The city has a density of 8,316 persons per square mile, whereas, the rural areas have

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<sup>1</sup>. Ministry of Home and Kashmir Affairs, District Census Report Karachi, (Karachi: Manager of Publications, 1961), p. 1 - 2.

<sup>2</sup>. Ibid., p. IV - 2.

117 persons<sup>1</sup> per square mile. This may be due to urbanization.

Karachi has been selected as the representative area of urban and rural Pakistan, due to its having many common characteristics with Pakistan in general.

#### Type of Population

The city being the main industrial and commercial center has attracted a large number of people from all over Pakistan. Migrants from India have also settled here. In short, people of various nations, races and religions live here. This cosmopolitan nature of population is not found anywhere else in Pakistan. Besides this, adjacent to the city are rural areas having traditional life patterns. These are typical of village life in Pakistan.

#### Sex-Ratio

As is the case for Pakistan in general, Karachi also has a higher percentage of male population, the ratio being 76 females for every 100 males.<sup>2</sup>

#### Religions

Considering the religious factor, Muslims form the largest group in Karachi, as in Pakistan generally. The

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1. Ibid., p. IV - 5.

2. Ibid., p. IV - 4.

population according to the various religious groups is as follows<sup>1</sup>:-

TABLE I. Distribution of Population by Religious Groups.

<u>Religious Group</u>	<u>Number of Persons</u>
Muslims	1,983,752
Christians	36,640
Hindus	18,516
Zoroastrians	4,685
Buddhists	252
No Religion	199

Language

On account of heterogeneous character of the population, people have different mother tongues. Urdu by far is the main language spoken by 54 per cent of the population. The other languages spoken are:-

TABLE II. Distribution of Population Speaking Different Languages.

<u>Language</u>	<u>Percentage</u> <sup>2</sup>
Punjabi	13.0%
Sindhi	8.6%
Gujrati	7.5%
Baluchi	5.3%
Pushto	5.2%
Bengali	1.3%

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1. Ibid., p. IV - 22, Table 12.

2. Ibid., p. IV - 26.

### Literacy

Karachi has the highest literacy rate of 32.07 per cent in Pakistan.<sup>1</sup> It also has a higher literacy of 36.08 per cent for males against 23.82 per cent for females.<sup>2</sup> The rate of literacy is higher in urban areas than in the villages.

### Housing

Information on the housing conditions and average number of people per household, revealed, that, on an average 4.3 persons constituted a family in the city and 4.1 in the rural areas.<sup>3</sup> The average number of rooms per household was 1.5 in the city and 1.1 in the villages.<sup>4</sup>

### Economy

The economy of Karachi city is mainly industrial and commercial, whereas, in the rural areas it is mainly agricultural. Vegetable and fruit gardens are found in the villages along the well-irrigated banks of the rivers. These rivers remain dry most of the year due to scanty rainfall. Some commercial crops are also grown.

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1. Ibid., p. I - 15.

2. Ibid., p. I - 15.

3. Ibid., p. III - 32.

4. Ibid., p. III - 7.

The social strata as for Pakistan in general, comprises few upper class businessmen and landlords, the middle class which is predominantly professional and skilled labour, and the lower class which forms the largest group, are peasants and low income people without any formal education.



## CHAPTER II

### PROBLEM AND PROCEDURE

#### STUDIES OF CHILD-REARING

Modern child psychology has stressed the role of loving care during early childhood in the healthy growth of the child and in the development of his personality through life. Thus, parents, especially mothers, lay the foundation and set the pattern for the child's unfolding of himself. Community programmes can help them in their task, but they can not do it for them. At the Conference of Social Work in 1950, Lester Granger of the National Urban League pointed out that "poverty is by no means the worst that can happen to children but the worst is the indifference of parents to the child's needs of safety and fun.<sup>1</sup> Parents do this in the way they perform the ordinary day to day tasks of caring for the child. Thus we see the importance of child-rearing methods especially in the first few years of the child's life.

In Pakistan, modern views of child psychology have been introduced only a few years ago. Child psychology is taught in Colleges of Home Economics to help the future mothers in understanding the child's

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<sup>1</sup> Davis, Annie Lee, Children Living in their Own Homes, (U.S.A: Federal Security Agency, Children's Bureau, 1953), p.1.

basic needs. However, this aims only at future improvement and is limited to a few. Information regarding child-rearing practices in Pakistan is very meagre. If any adverse effect on the psychological bringing up of children is found, one of the reasons may be due to apathy in this field. An objective study of child-rearing in Pakistan, could render important information for comparison with modern principles of bringing up the child and to see if there are any drawbacks or not. Suggestions for improvements if needed could also be given. Articles appearing in magazines and other publications, on how to bring up a child, can not be of much use, unless one has the knowledge of what the child is really facing in his home now. Thus, studying objectively the child's problems is at the moment most important.

#### STUDY OF PAKISTANI FAMILIES

It has only been in the last two or three years that some studies of Pakistani families have been made. Even these were limited in their scope. One of the studies conducted was on "Problems of Working Mothers in Karachi". This study revealed that their greatest problem was inability to take enough care of the home and children, besides other problems of fatigue and strain. Another study was made on "Expectations from Marriage of College Educated Girls in Karachi". This study has shown

that girls from coeducational institutions preferred husbands who were handsome, smart and faithful, whereas those of Home Economics Colleges preferred husbands who were understanding, cooperative and sincere. This research gives some information about the basis on which girls were planning their future families. But still some aspects of the Pakistani family remain unexplored. Fields open to research work are, their ways of living, their attitudes towards social change, their expectations from spouses and children, and so on.

#### SOME QUESTIONS TO BE EXPLORED

This study is going to be the first of its kind. The primary task here is to select an area in West Pakistan, as a representative sample. A few questions posed as guides can be useful in the investigation. Thus, an attempt will be made to seek answers to the following questions:-

1. How do Pakistani mothers treat their children?
2. Are there differences in the treatment of
  - a) Urban and rural mothers ?
  - b) Lower and middle class mothers?
3. Does education influence the attitudes of the mothers?
4. Are there National norms by which Pakistani mothers of all groups can be differentiated from mothers of other countries?.

### PROCEDURE - THE RESEARCH TECHNIQUES

This study is deliberately modelled after Prothro's study on "Child-Rearing in Lebanon", and Sears' study of American mothers, "Patterns of Child-Rearing". This will facilitate more objective comparisons. A revised form of Prothro's interview schedule was used for interviewing the mothers. The questions asked covered a wide range of maternal behaviour and explored most of the areas of child-rearing that are considered important by contemporary child-psychologists.

### ON THE VALIDITY OF INTERVIEWS

It was decided to use the interviewing approach in the study as it was the only way to obtain sufficient data on a wide range of topics, within a reasonable time. Other methods, such as personal observation and giving questionnaires would not have been proper. The former would have required a much longer period of time and the latter was out of question as most of the subjects were illiterate.

The interviews were conducted with the help of people who already knew the subjects. Responses to the questions posed could therefore be interpreted on a basis of generalized personal knowledge of the people and their culture. Every effort was made to avoid suggesting "correct" replies and the questions were worded neutrally.

## COMMUNITIES

The district of Karachi was chosen as a good representative area of Pakistan. The city of Karachi has a cosmopolitan population not found in any other place in Pakistan. Adjoining the city are rural areas forming a good representative sample of the traditional village life in Pakistan. Besides this, care was also taken to draw people from different areas of the city and to include all income levels.

## INTERVIEWING, INTERVIEWS AND INTERVIEWERS

Seven young ladies served as interviewers. Four of them held the Master's Degree in Education from the American University of Beirut. The other three were social workers holding diplomas from the same University. Almost all of them had previous experience in interviewing. All of them were Pakistanis and spoke English and Urdu fluently. They were residents of the area they conducted the interviews in and were personally known to the community. The interviews in the rural area were conducted by the writer herself. She was introduced to the village Chief's daughters by one of the government employed social workers who was personally known to them. They in turn introduced her to the people of the village of 'Thano' in Malir.<sup>1</sup>

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<sup>1</sup> • According to the District Census Report Karachi, 1961, the total area of this village is 4376 acres, with a population of 3639 people, 1934 being male and 1705 females, only 612 are literates. There are 731 households.

The interviews were conducted with the help of questionnaires. Immediately after each interview with a mother was completed, a sheet on "socio-economic status evaluation" was filled out. This sheet called for information about the home: type of construction, number and size of rooms, bathroom facilities, existence of running water, kind and amount of furniture and appliances, reading matter, general appearance of the house, number of servants and general location in the town or city. This information together with information on occupation was used to make a general classification of the class status of the family. The length of the time of interview with each mother was one and half to two hours on an average. As many of the mothers did not know English, an Urdu version of the interviewing schedule was made. The interviews were conducted from the month of August 1964 to November 1964.

The interviewers received good cooperation from the mothers. Except for one or two cases in the rural areas where the inhabitants felt that something concrete should be done for them in the form of material aid, rather than asking them questions and writing books. No incident of lack of cooperation was reported. As each of the young ladies was a member of the community, she had little difficulty in obtaining entry into the homes. The Pakistanis are socially hospitable thus it was easy to

start an interview. The purpose of the interview was explained. It was pointed out that the information collected would enable people of other countries to know something about Pakistani culture and also it would be interesting to compare the results with the past and future methods of child-rearing. As the rural people's main point of interest was a school, which had lately been opened, it was explained to most of them that the information would help to provide education suited to their needs and expectations, if it was possible.

#### SOME DEMOGRAPHIC DATA OF THE SAMPLE INTERVIEWED

The study was limited to a sample of mothers having a five year old child in Karachi district. Mothers of children who were twins, or who had noticeable physical or mental defects, or who came from 'broken' homes (through death or divorce), or from polygamous marriage were eliminated. All of the mothers who were interviewed were Pakistanis. The size of the sample interviewed was altogether 160. Out of these 100 were from the city of Karachi and 60 from the adjoining rural areas.

#### SOCIO-ECONOMIC STATUS OF FAMILIES STUDIED

The sample comprised, besides 60 peasants or rural families who were included in the lower class, 90

middle class and 10 lower class families of the city. The upper class families were distinguished either by their income or by their education while in other aspects they were no better than the middle class families. This state of affairs led the writer to include them in the latter category. If the father had completed ten or eleven years of schooling or if both parents had completed six or seven years of schooling, the family was considered middle class, unless there was strong evidence to the contrary. The lower class either had less than six years of schooling or none at all and an income range of Rs. 80 - 300.

#### EDUCATION OF PARENTS

At the end of the interview, each mother was asked whether her husband had been to school. If so, upto what level. Later the mother was asked the same questions about her own education. The information received is condensed in Table III.

TABLE III. Years of Schooling of Parents in Karachi District.

<u>Years of Schooling</u>	<u>None</u>	<u>3-6 years</u>	<u>7-9 years</u>	<u>10-13 years</u>	<u>Grad.</u>	<u>Post Grad.</u>
Nos. of Urban Fathers	1	10	1	23	35	30
Nos. of Rural Fathers	38	17	5	-	-	-
Nos. of Urban Mothers	12	12	11	40	13	12
Nos. of Rural Mothers	54	6	-	-	-	-



As already disclosed in the Census Report of Pakistan 1961, more men were found to be educated than women. Also, city parents were found to have received more education than the rural ones, and the ratio of educated city parents was higher.

AGE OF PARENTS

Mothers were asked for the ages of their husbands and their own. In most cases the ages given were approximations. The data is shown in Table IV as the following:-

TABLE IV. Number of Fathers and Mothers in Each Decade.

<u>Nos. of Fathers</u>	<u>Below 20</u>	<u>20-29</u>	<u>30-39</u>	<u>40-49</u>	<u>50-59</u>	<u>60-69</u>
Total	-	21	99	31	9	-
Urban	-	2	63	28	7	-
Rural	-	19	36	3	2	-

<u>Nos. of Mothers</u>	<u>Below 20</u>	<u>20-29</u>	<u>30-39</u>	<u>40-49</u>	<u>50-59</u>	<u>60-69</u>
Total	4	89	59	7	-	-
Urban	-	40	53	6	(one said it was secret)	
Rural	4	49	6	1		

The reported average age of urban and rural fathers combined is 36.25 years. The urban father's mean age being 38.5 years and 32.5 years for the rural fathers. The average age of the total number of mothers interviewed was 28.65 years, urban being 31.65 years, and rural 25.16 years.

The data revealed that the only four mothers who were below 20 years of age were from rural areas. This may be due to the village girls getting married at an earlier age than the girls in the city who go for education. Again, another significant difference was that only two fathers of the city, out of the 100, were in the 20-29 years age group, whereas 19 out of the 60 rural fathers were in this age group. This also reaffirmed that most of the city fathers prefer to marry late, after getting economically well-settled in life.

The age difference among husbands and wives on an average, for the entire sample was 7 years. For the urban group the age difference was 6.9 years and for the rural 7.3 years.

#### HOUSEHOLD SIZE AND COMPOSITION

The patrilineal nature of the society is seen from the fact, that, in the families studied, there were more instances of the husband's relatives staying in the same house than the wives. In the urban areas 35 out of the 100 families studied, had the husband's relatives staying with them. Only 10 families had the wife's relatives. In the rural areas 36 out of 60 families taken had the husband's relatives residing with the couple and only 2 families had the wife's people staying with them. According to the chi square test it was at

the .01 level of significance and it is thus highly significant.

The average number of rooms, in the rural areas per household was one whereas in the city it was four.

TABLE V. Size of Nuclear Families.

	Number of Children							Median Number of Children per Family	
	1	2	3	4	5	6	7		8-12
Karachi City	2	28	17	11	14	11	4	7	2.7
Middle Class	8	27	16	10	11	8	4	6	2.9
Lower Class	-	1	1	1	3	3	-	-	4.9
Rural Areas	5	16	14	12	6	4	3	-	2.5
Total	13	44	31	23	20	15	7	7	2.2

The data shows that the median number of children per family is slightly higher in the city than in the rural areas. In the city itself it is much higher for the lower class people than the middle class.

#### MOTHER'S EMPLOYMENT HISTORY

Out of the 60 rural mothers interviewed only 2 went out to work along with their husbands, in the fields. Two of them stitched clothes for others to supplement their husbands' income. In the city 17 out of the 90 middle class mothers were teaching in schools or colleges; one was a doctor, one a secretary, and one was working in the airlines. None of the lower class mothers in the

city worked outside their home. Significance is at .01 level which is very high.

#### SEX RATIO

Of the total 160, five year old children, whose mothers were interviewed, 80 were boys and 80 girls. Among the 60 rural ones, 32 were boys and 28 girls. Forty-eight of the 100 kids taken in Karachi city were boys and the rest were girls. This shows a higher number of girls in the Karachi city sample. This may be due to mere chance factors. The census report shows a general higher number of male children for the whole district of Karachi. It was found that, the villagers preferred male children. The village mother in course of the interview sometimes remarked that she wanted to have a boy and was unhappy when she had a girl.

## CHAPTER III

### INFANT INDULGENCE AND MATERNAL WARMTH

Offsprings are given profound significance in the life goals of parents in Pakistan. It is extremely traumatic, especially for women, if she fails to conceive. From this, it is understandable that the birth of a child should be welcomed very warmly. As stated by Stanley Maron<sup>1</sup>, it is true that usually boys are greeted with greater ritual and enthusiasm. This fact was confirmed in the course of the interviews, especially in the rural areas. Some of the rural mothers remarked that they wanted a male child and were unhappy when they had a female. But inspite of the preference for boys, the Pakistani mothers show sympathy towards their girl babies. Due to this fact the latter is not neglected. Sometimes, "a girl will ... be nursed for two and a half years in contrast to her brother's maximum of two"<sup>2</sup>. The results obtained in our study regarding this aspect revealed that out of the total of 79 male children in the sample, 45.6 per cent were breast fed for two or more years, whereas out of the total of 81 girls in the sample 43 per cent

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1. Stanley Maron, Pakistan: Society and Culture, (Human Relation Area Files, New Haven, 1957), p. 162.

2. Ibid.

were breast fed for the same period of time. This small difference of 2.6 per cent is not high enough to exclude chance factors. Our findings on breast feeding of only the urban male and female children, supported Stanley Maron's statement. More females than males were found to be breast fed for two or more years, the percentage being 18.8 and 12.5 respectively.

While no statistically significant difference regarding breast feeding in general was found to exist between sexes, greater difference between urban and rural areas were found to exist. In the rural community studied, a slightly higher, that is 93.7 per cent of males and 89 per cent females were breast fed for two or more years making a total of 91 per cent of all the rural sample. In contrast in the urban sample only 12.5 per cent of the boys and 18.8 per cent of the girls were breast fed for the same period, making the total of 16 per cent only. It is obvious from these findings that breast feeding is much more common in the rural areas for the age group of two and more years. This difference is significant at the .001 level of confidence.

#### FEELINGS ON PREGNANCY

All the questions in the interviews were centered around the five year old child. Questions regarding pregnancy referred to that specific Pregnancy and not to

pregnancy in general. Answers to the following four questions were aimed at:-

1. How the mother felt when she first discovered she was pregnant with X ?. (X is the five year old child).
2. How did her husband feel about it?
3. From the viewpoint of expenses and ages of children and so forth was X's coming suitable?
4. Would it be better if X was delayed a little?

The replies of the mothers revealed that most of them were happy to be pregnant. Of the total urban and rural mothers 93 per cent were pleased, delighted and very happy on their being pregnant. Out of these a larger percentage of rural mothers expressed their happiness, the percentage being 98 whereas, for the urban mothers the percentage was 89. This difference is highly significant at the .001 level. Many of the rural mothers were happy at their pregnancies, for they welcomed it as God's gift.

To the answer for the second question regarding husband's feelings about the particular pregnancy it was found that 98 per cent of the total husbands were either very happy or happy about it. Out of these 100 per cent were rural husbands and 97 per cent urban husbands.

The last two questions which asked for present judgement of the mothers on that particular pregnancy

revealed that 84 per cent of the total mothers thought it was suitable. More urban mothers felt it would be better if it was delayed. The percentage being 22 for urban mothers and 5 only for rural mothers. In the city itself, more lower class mothers, 5 out of 10, than middle class mothers, 17 out of 90, said the pregnancy was unsuitable. This trend is significant at .01 level of confidence. The rural and urban lower class, though were approximately of the same income level, the former seemed to welcome pregnancy more than the latter. This may be attributed to the fact that the city lower class is mostly surrounded by the middle class people. They face the challenge of rising higher and achieving the middle class standards. On the other hand, the rural people are in the environment of others having same standards of living. Thus their aspirations are not as high as the city lower class people.

According to Sears<sup>1</sup> most of the American mothers were working before marriage and those who were happy in their work and happy to leave on getting married, were also happy on becoming pregnant. Prothro in his study of Lebanese Mothers arrived at just the opposite results and he found no relation between happiness at leaving work and becoming pregnant. Most of the city mothers who left work for marriage were sad for it. They preferred

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1. Sears, et. al., Patterns of Child Rearing, (Evanston Ill: Row Peterson & Company, 1957).



independent status as working girls over the role of motherhood. In the study of Pakistani mothers, only 20 out of 90 middle class city mothers worked before getting married. Out of these 20 were sad on leaving their jobs; five had mixed feelings, two were neutral and only one was happy. Unlike most of the American mothers, (Sears et.al. p.46. Table II:5) who were happy to leave their jobs and were happy on the pregnancy and partly like most of the Lebanese mothers who were sad on leaving their jobs, (Prothro, p.55), the Pakistani mothers in majority expressed sadness or mixed feelings on leaving their jobs. They differed from Lebanese mothers as they were happy on getting pregnant though they were not happy to leave their jobs. The only one mother who was happy to leave her job was found to be neutral on pregnancy. Three out of 10 mothers who did not leave their jobs were sad on becoming pregnant. It may be concluded from this fact that Pakistani girls enjoy working outside home but they are also happy in their role of motherhood. Our data showed that rural girls did not work outside home before marriage. Those who were working after marriage were happy on becoming mothers. None of the city lower class mothers in our sample was found to be a working mother. Of these 70 per cent were happy or very happy on being pregnant whereas the rest were neutral or sad on expecting the child. Hence the general Pakistani norm,

like the Lebanese, is delight at becoming a mother. This was verified by the data collected in the present study.

A small difference was found to exist between the prevalence of less enthusiasm for last pregnancies as compared with more enthusiasm for the first pregnancy. Out of the 26 city mothers whose five year old child was the eldest, only three said that they were not happy about the pregnancy, and only 2 out of 26 rural mothers who were having their first baby expressed unhappiness about it. The reasons given by the urban mothers for their being unhappy at pregnancy were mainly the wish to enjoy life or get adjusted to the husband before having a baby. Rural mothers did not give any specific reason, but remarked that it was too soon. Later pregnancies were probably not desired because of economic and health reasons. This difference in enthusiasm for first and last pregnancies is significant at .50 level of confidence.

The preference for male children by Pakistani parents is already mentioned. It is more so in case of rural people. Also, if the family had only female children before, they would welcome new pregnancy expecting it to be a male this time. Some mothers who did not have male children showed concern about it. They felt that their husband might take another wife for the same reason.

## SWADDLING

Swaddling was found to be very common in the area of Pakistan especially the one taken as the sample for interviewing. The baby is tied in cloth and wrapped around to keep him warm and straight. Sometimes bricks are also used for shaping the head which is placed on a kind of clay or cloth mould. Among the rural people 85 per cent of the mothers did not swaddle their babies.

Swaddling was less common in the urban sample. 69 per cent of the mothers swaddled their babies. The median period of time for swaddling was around five months. The length of swaddling period depends on the season. It was remarked by some of the mothers that they swaddle their child for a longer period during the winter season. Among the reasons given for the usefulness of swaddling were that the child feels secure and sleeps peacefully. The child is also kept warm, his limbs are kept straight and it is easier to carry him around. Out of the total 77 mothers who swaddled 77 said they did so because the child sleeps sound. Only 2 urban mothers said that it was not customary to do so. Among the 69 city mothers who did not swaddle, 33 said it was not customary in their homes, 5 said it was unhealthy for the growth of the child and one said she did not like it. The 3 rural mothers who did not swaddle their children said that it would hamper the infant's growth. No significant

### SWADDLING

Swaddling was found to be very common in the rural area of Pakistan especially the one taken as the sample for interviewing. The baby is tied in cloth and wrapped around to keep him warm and straight. Sometimes it serves also for shaping the head which is placed on some kind of clay or cloth mould. Among the rural people only 5 per cent of the mothers did not swaddle their child. Swaddling was less common in the urban sample. Only 69 per cent of the mothers swaddled their babies. The median period of time for swaddling was around five months. The length of swaddling period depends on the season. It was remarked by some of the mothers that they would swaddle their child for a longer period during the winter season. Among the reasons given for the usefulness of swaddling were that the child feels secure and sleeps well, he is also kept warm, his limbs are kept straight and it is easier to carry him around. Out of the total of 88 mothers who swaddled 77 said they did so because the child sleeps sound. Only 2 urban mothers said that it was customary to do so. Among the 69 city mothers who did not swaddle, 33 said it was not customary in their families, 5 said it was unhealthy for the growth of the baby and one said she did not like it. The 3 rural mothers who did not swaddle their children said that it would hamper the infant's growth. No significant

difference in the length of time of swaddling was found out for the city and rural mothers, as Prothro found in his study. The urban mothers average time period of swaddling was 4.2 months and for the rural mothers it was 4.9 months. Concluding from these findings we can say that swaddling is more or less associated to customs prevalent in certain parts of Pakistan. For both traditional and city mothers the main concern for swaddling was warmth and good sleep of the infant, unlike the differences in goals of Lebanese traditional and modern mothers found out by Prothro. (p.58). The former had child's health as the goal whereas the latter aimed at her own convenience.

#### INFANT CARE

Mothers were asked for their opinions on whether a child should be picked up or left when he cries. They were also questioned as to what did they do when X was a baby. Did they pick him up or leave him when he cried during the day and at night?. The general response of the urban mothers was to pick up the child when he cries. Only 13 per cent said that he should be left lest he gets accustomed to being picked up. All the rural mothers said that the child should be picked up and fed. Answering to the second question as to what did they do when X was an infant, 99 per cent of the city mothers

and 100 per cent rural mothers said that they picked him up and sometimes fed him if he was hungry. At night 45 per cent urban mothers picked up the child and 53 per cent nursed him. Only 2 per cent said they left him to cry. Though 13 per cent of the city mothers were of the general opinion of not picking up the child when he cries, only 2 per cent did so for their own child. The data reveals that the Pakistani mothers, in general, pick up the child when he cries. The urban and rural mothers differ at one point only; the former do not always feed the child when he cries but may fondle, play or sing to him.

The mothers were then inquired about the amount of time they could spend with the infant. Seventy-five per cent of the rural mothers said they did not have any time to spend other than the time spent for nursing him; 24 per cent said they had some time, and only 1 per cent said they had much time. On the other hand, only 6 per cent of the urban mothers said that they did not have any time for playing or fondling the baby; 56 per cent said they had some time and 36 per cent had much time. Thus we see that city mothers spend more time with their children than do rural mothers.

The relation between attitudes towards pregnancy and amount of time spent with the infant was sought. Among the 6 urban mothers who did not have time to spend

with X, only one was sad on pregnancy; one was neutral and the 4 remaining were happy about it. All the rural mothers who did not have time to spend with their infants were happy on their pregnancy. Thus there seems to be no positive correlation between happiness on getting pregnant and amount of time spent with the child.

#### MATERNAL WARMTH

This was judged from answers rendered to the following questions:-

1. What are the things about X that please or annoy her?
2. Does she show her affection for him or is she reserved?
3. Does she have much time to spend with X for amusement?
4. How does she feel about being a mother?

Of the total of 160 mothers 137 said that they were affectionate or very affectionate, 12 had mixed feelings and 9 were reserved. Almost all the rural mothers said that they were very affectionate or affectionate only 3 said they had mixed feelings. About the things that pleased or annoyed them regarding X 49 urban mothers and 36 rural mothers said that they liked the child very much for his being obedient or for his sweet looks and talk or his intelligence. Rural mothers liked the child

very much for his going to school. Four urban mothers and 6 rural mothers were neutral. Forty-six urban mothers and 24 rural mothers who had mixed feelings said that they liked the child but were annoyed by his frequent temper tantrums or disobedience and also by his stubbornness or fighting with other children. Only one urban mother said that she did not like the child as he was a nuisance. Answering to the fourth question, concerning how they felt about being a mother, 89 per cent of the city mothers and 59 out of the 60 rural mothers said they were happy. On the basis of the answers to these questions, all the mothers were put in three categories of warmth; high, low, and medium.

TABLE VI. Number of Mothers of Each Group as Low, Medium, and High in Warmth.

<u>Group</u>	<u>Low Warmth</u>	<u>Medium Warmth</u>	<u>High Warmth</u>
Urban Middle Class	6	30	54
Urban Lower Class	4	3	3
Rural Class	-	6	54

From the data presented in Table VI it can be said that unlike Lebanese norms, no difference in warmth between urban and rural Pakistani mothers was noted. However, similar to Prothro's findings, a large percentage of cold mothers was found to exist amongst the lower class



city mothers. The significance at .10 level of confidence. Out of the urban mothers rated warm 82 per cent said they had some or much time to play, fondle, or sing to the child. Of those who were rated cold 80 per cent did not have any time for the same. Among the 10 lower class city mothers, six were rated as warm. Of these 4 said they had some or much time to spend with the child. Of the remaining four who were rated as cold, 2 stated they had no time to spend with X. Out of the 54 rural mothers rated high in warmth 81.4 per cent said they had some or much time to spend with the child. None of the mothers were rated as cold. Of the six rated medium in warmth, 2 said they had no time. There seems to be a significant correlation between maternal warmth and the time spent with the child, for both rural and urban mothers. More mothers who were rated as warm said they had some time to spend with the child. This is significant at .50 level of confidence and agrees with Prothro's findings regarding this aspect.

Prothro also found that mothers who did not have time for X as an infant also did not have any time for him when he was 5 years old. Our findings agree with his; all the mothers who said they did not have time for X when he was an infant also did not have time for him when he was 5 years old. Seven out of the 8 rural mothers who did not have time for X as an infant stated they did not have

any time when he was 5 years.

In Prothro's study nearly three-fourths of the mothers preferred infants rather than older children. The study on Pakistani mothers revealed that 113 out of the total of 160 mothers preferred children above one year of age. The reasons given by the mothers for their likeness for infants and older children were similar to the Lebanese mothers. Those who liked the child as an infant did so for his cuteness or for fondling and cuddling him. Those who preferred older children, said it was easier to handle them.

Preference for male children is also one of the features of the Pakistani culture. The boys on the whole were found to have more warm mothers. Out of the total of 79 male children in the sample 72 had warm mothers, whereas out of the total of 81 female children only 65 had warm mothers. This difference is significant at the .01 level of confidence which is greater than Prothro's (.05) in his study of Lebanese mothers.

Also our findings agreed with Prothro for the degree of enthusiasm for pregnancy as linked to the ordinal position of the child. Both Prothro and our study revealed no significant difference in warmth received by the eldest or youngest child.

Only 9 city middle class mothers were found to have servants caring for their child. They were all

rated as affectionate. This finding, that the presence of servants in the house does not interfere with the mother's warmth, agrees with Prothro's conclusion about Lebanese mothers.

## CHAPTER IV

### FEEDING, WEANING AND TOILET TRAINING

The helplessness of the newborn baby makes the family's, especially the mother's role most important. The child's early socialization begins with feeding, weaning and toilet training practices. According to Iqbal Dar and Faith Smitter<sup>1</sup>, the general belief that all mothers love their child inherently as it is part and parcel of her nature is incorrect. There are mothers who are capable of not loving their children and can reject them or be ambivalent towards them. The mothers love is depicted to a large extent by the way they feed, wean and toilet train their child. Dar and Smitter also mentioned that the lower class mothers usually hurry up their children to grow, as their childhood seems to annoy them. But most of the middle class parents have become aware of the child's special needs and they wish to give him the best opportunities and facilities which they can afford.

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<sup>1</sup>. Iqbal Dar and Faith Smitter, "Growing up in Pakistan". International Cooperation Administration, (Lahore; Pakistan, 1957), p. 52.

INFANT FEEDING

Usually the common practice in Pakistan is to breast feed the newborn baby. Our data revealed that 83 per cent urban mothers and 100 per cent rural mothers breast fed their child. The findings on Pakistani mothers' breast feeding the infant is more similar to the Lebanese mothers than the Americans, as 92 per cent of the former breast feed their children (Prothro, p.41) whereas only 40 per cent of the latter did so (Sears et. al., p. 71). Out of the 17 per cent Pakistani city mothers who did not breast feed their baby, 14 per cent gave doctor's advice and insufficiency of milk as the main reasons; 2 per cent said that the child did not take it, and only one per cent said they did not like to breast feed the child. Sometimes early pregnancies led to early weaning from breast.

TABLE VII. Duration of Breast Feeding  
Numbers of Months Breast Fed

<u>Group</u>	<u>Bottle Only</u>	<u>L.3</u>	<u>3-6</u>	<u>7-1 yr.</u>	<u>1 yr.-2yrs.</u>	<u>2 yrs.</u>
Total Urban Group	17	-	21	15	31	16
Urban Middle Class	16	-	19	15	27	13
Urban Lower Class	1	-	2	-	4	3
Rural Group	0	-	1	0	10	49

From Table VII we can see that rural mothers breast feed their children for a longer period of time than the urban mothers. The median age for rural mothers breast feeding is nearly 3 years, whereas for city mothers it is 4 years 4 months. It is higher than both Lebanese and American mothers' median age of breast feeding the child; the former was found to be just under one year (Prothro p.72) and the latter was around 3 months (Sears p.71).

The weaning age of the rural baby is quite late. The rural child who is weaned at the age of 3 years in the rural areas is already taking solid foods. This may be one reason why the need of feeding bottle is not felt by the rural people besides other reasons, as of availability, or economic reasons and attitudes of the people. Only one rural mother was found to use the feeding bottle for her child.

In the city itself, the lower class Pakistani mothers breast feed the child for a slightly longer period of time. The median age for the city middle class mothers' breast feeding their child was around one year, and for the lower class it was one and a half years. The difference is statistically significant at the .001 level of confidence.

In order to check whether feeding bottles were used for the sake of convenience or not, a comparison was

made between city middle class mothers who had servants and those who did not have. Out of the 67 urban middle class mothers who had servants 53 used bottle and out of 23 who did not have any servants 22 used the bottle. The percentage for bottle feeding for mothers who had servants was 79 and for those who did not have servants was 95 per cent. Our findings do not agree with Prothro's as a higher percentage of mothers who did not have servants used bottle.

As previously mentioned Pakistani parents also prefer male offsprings but they do not neglect the female child. Our data regarding the period of breast feeding the girls and the boys did not show any significant difference. On the contrary out of 47 urban males 11 were not breast fed, whereas out of 53 females only 7 were not breast fed.

#### NURSING SCHEDULE

Great difference was noted in the feeding schedule of the urban middle and lower class mothers and the rural class mothers. Eighty-six per cent of the urban middle class mothers said that they followed a strict or partly scheduled feeding procedure; whereas only 5 out of 60 rural mothers had any kind of nursing schedule. Most of the rural and lower class mothers fed the child when he was hungry. The middle class family's emphasis on

following a set pattern of order is similar to the Americans and Arabs and Armenians. The mothers who followed a strict or partly schedule were as indulgent as those who did not.

### WEANING

The weaning practices of the Pakistani mothers especially the rural and lower class is severe and similar to the Lebanese. In the village sample 56 out of 60 mothers said that they weaned the child abruptly by applying something bitter to the breast. Among the city mothers 34 per cent said that they weaned their child abruptly by the same method as the rural mothers or by just stopping to give the breast; 2 of them said they did not remember, and 33 per cent weaned the child in one week, whereas the rest took 1 to 6 months for weaning. Those who weaned gradually gave bottle, solid foods, or milk in cup at times and sometimes they would give breast. The reasons given for weaning by most of the mothers was that the child was old enough. Among mothers who weaned their child early most of them did so due to quick pregnancy or insufficiency of milk and doctor's advice. The weaning period for Pakistani middle class mothers who did not wean abruptly, is longer than the Lebanese mothers' weaning period of one or two days and also the American mothers' weaning period of one month. For Pakistani mothers the



weaning period extends to 6 months.

#### UPSET AT WEANING

As compared to the Lebanese and American children's upset at weaning, Pakistani babies were found to be less upset on weaning. Out of the total of 100 urban mothers 47 per cent said they had no upset, 37 per cent had little upset, 5 per cent had some upset and only 7 per cent had much upset. Among the 60 rural mothers 48 (80 per cent) had some upset. From these figures it can be said that all the rural mothers had some kind of upset at weaning as compared to the 47 per cent of urban mothers having no upset at weaning. But no cases of much upset were noticed among the rural children. Out of the 37 per cent urban and 80 per cent rural children who showed little upset 15 per cent urban and 76.6 per cent rural children were weaned abruptly. Of those who showed some upset 8 per cent were weaned abruptly. Out of the 7 per cent urban children who showed much upset 2 per cent were weaned abruptly, and 24 per cent out of 47 per cent urban children who showed no upset at weaning were also weaned abruptly. This is statistically significant at the .30 level of confidence.

Unlike Prothro's and Sears' conclusions, our study revealed more upset at weaning among children who were weaned early. Out of the 152 Pakistani children

weaned at 11 months or later, 5 were reported to have had much upset, making the percentage of 3 only. Out of the 8 urban children weaned before 11 months, 2 had much emotional upset, the percentage being 25. This difference is statistically significant at the .01 level of confidence.

Among the 59 mothers who said they followed no nursing schedule none of them reported much difficulty with weaning. Of 91 mothers who followed some schedule in feeding, 7.6 per cent reported much difficulty with weaning. Thus we can conclude that following a schedule in feeding reduces weaning difficulties.

Our results on decisive and indecisive weaning and upset noticed, seems to agree with Prothro. Out of the total 160 mothers, 57 per cent rural and 56 per cent urban mothers were decisive in their weaning. Out of these, 1.7 per cent reported much weaning difficulty. Out of the rest who weaned their child over a longer period of time than three days and were classed as indecisive, 10.6 per cent reported much weaning difficulty. Probably, it can not be said that weaning difficulty may have led to the use of severe weaning technique, as this method is more of a traditional factor .

The two hypothesis given by Prothro that thumb-sucking is related to weaning disturbances and late weaning, were also tested. Out of the 31 urban and 6 rural children who sucked their thumbs, only one had had

much weaning difficulty and 12.5 per cent had little or some upset. Taking only the urban sample the percentage was higher being 54 per cent. All the 6 rural kids and 27 out of the 31 urban children who sucked their thumbs were weaned after 11 months. Thus considering only these figures we might agree with Prothro's hypothesis that late weaning and some kind of emotional upset results in thumbsucking. However, when the mothers were asked about the age at which the child started to suck his thumb, all of them were found to have started since birth or long before they were weaned. This report clearly contradicts the hypothesis mentioned earlier.

No relationship was found between mother's warmth and happiness at being pregnant and difficulty at weaning the child. There was also no relationship between feeding problems at age five and upset on weaning. Out of the total 60 rural children, only one child who had little weaning upset had feeding problem at the age of five years. Out of the 7 urban children who showed much upset at weaning, 3 had no feeding problems at the age of 5 years, 3 had little upset and only one had much upset as a five-years-old.

#### FEEDING PROBLEMS

The mothers were asked if their child had any difficulty in eating the kind or quantity of food given

to him. Sixty-two urban and 54 rural mothers reported no problem; 25 urban and 4 rural mothers said they faced some or little trouble, and 13 urban mothers only said that their child had much trouble in eating food. The prevalence of feeding problems was found to be less than Americans and Lebanese children.

Comparing the children who had feeding difficulty with those who did not our findings also agreed with the Lebanese and American studies. Feeding problems for Pakistani children were not related to infant weaning problems or to age of weaning.

TABLE VIII. Relation of Feeding Problems to Maternal Warmth.

<u>Warmth Rating of Mothers.</u>	<u>No: Children with Feeding Problems.</u>	<u>No: Children with no Feeding Problems.</u>	<u>Total</u>
High Warmth	26	85	111
Average Warmth	14	25	39
Low Warmth	4	6	10
All Mothers	44	116	160

From the data given in Table VIII we can see that of those mothers whose children had feeding problems, 87 per cent were high in warmth and 13 per cent were low in warmth. Of mothers not reporting any problems of feeding 87 per cent were high in warmth and 6 per cent were low in

warmth. Prothro found that warm mothers had more problems in feeding their child unlike Sears' findings which were opposite to this. Our findings show equal percentage of warm mothers had feeding problems and no feeding problems for their children but a higher percentage of low warmth mothers reported feeding difficulty than no difficulty. This is statistically significant at the .06 level of confidence.

#### TOILET TRAINING

Rural and lower class parents usually have no definite ideas or procedures for toilet training. During the period of early childhood the child is free to relieve himself anywhere. But most of the middle class mothers have definite ways of instructing the child in toilet habits. These parents may go to the opposite extreme and make the child feel guilty about this function. The child may learn to regard elimination as shameful rather than understanding the problems of sanitation. According to Iqbal Dar<sup>1</sup>, lower class mothers believe that bed-wetting will stop in its own time. They do not take it seriously. Middle class mothers show more concern and they might ask doctors' or others advice or punish the child. The rural mothers use some old pieces of cloth as diapers or they put small trousers on the child. If it is summer they

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1. Iqbal Dar, Ibid., pp. 73-74.

might keep the child naked and the toddlers generally go about only in a frock. The city mothers use diapers homemade or bought.

The age at which toilet training is begun is earlier than for the American and Lebanese babies. The rural mothers start toilet training since birth. They put the child on their feet when they feel that he will eliminate. Forty-four out of 60 rural mothers said that they started toilet training of the child since birth. The median age for the urban mothers beginning the toilet training was 8 months, and is similar to Lebanese. Most of the city mothers use a pot for the child but some of them, especially among the lower class use same method as rural mothers. They put the child on their feet when he starts eliminating.

Similar to the Lebanese mothers, most of the Pakistani mothers (70 per cent urban and 93 per cent rural) said that they faced no difficulty in toilet training of the child. Only 5 per cent urban and 1 out of the 60 rural mothers said that toilet training was difficult. The rest of the mothers faced slight problem in training their child in bowel control. The average age at completion of training was 15 months as opposed to the 21 and 18 months for the Lebanese and the American children respectively. In general it can be concluded that the Pakistani mothers usually start toilet training

earlier, and they are somewhat concerned about it, especially the city middle class mothers and they complete the training earlier than the Lebanese and American mothers.

#### EMOTIONAL UPSET AT TOILET TRAINING

Though no relationship between upset at weaning or feeding problems at age five and upset at toilet training was found as in the previous studies of Prothro and Sears, our study did not agree fully with theirs in relationship between age at beginning toilet training and upset noticed.

TABLE IX. Relationship Between Age at Beginning Toilet Training and Number of Children Showing Emotional Upset.

<u>Age at Start of Training.</u>	<u>Number of Children.</u>	<u>Per Cent Upset.</u>
Before 5 months	89	12%
5 - 9 months	27	48%
10 - 14 months	13	23%
15 - 19 months	30	30%
After 19 months	1	0%

Similar to Prothro's findings our study also shows less emotional upset for children whose toilet training

began before 5 months of age, but unlike Prothro's findings our findings show emotional upset for children whose toilet training began later than 14 months. Sears in his study of American children has found opposite results. The reasons for these contradictory results may be attributed to the usual less severity of Pakistani mothers, like the Lebanese in toilet training of the child at the earliest age. The mother learns to anticipate the child's bowel movements and places him in the right place to pass his bowel. For older children punishment may be used. Thus it is true that the technique and not the age may be the determiner of the success of the training.

#### ANAL CHARACTER

Similar to the Lebanese the Pakistani villagers use fields, vacant lots and other open places as outdoor toilets. In the city the middle class has bathrooms with some kind of toilet facilities and some of them have toilets on Western standards. The middle class mothers are more concerned about tidiness and cleanliness of the child. The village child does not feel any inhibition in this aspect as he uses any place for this purpose.

Similar to Prothro's finding about the relationship between toilet training and the Freudian concept of "Anal character" our study reveals the same conclusion. In the opinion of the author, the Pakistani modal



personality is even less compulsive and unobsessed with tidiness and cleanliness than the Lebanese. This clearly rejects the Freudian theory that harsh and early methods of toilet training results in what Freudians call an "Anal character".

## CHAPTER V

### SEX AND SEX ROLES

Similar to most of the Eastern countries, the honor of the family in Pakistan is also greatly linked to the virtue of their womenfolk. Premarital and extra-marital sex relations of the female members are taken very seriously. An angry father or husband, especially in the rural and uneducated areas might chop off the woman's nose or even kill her for such a reason. Also among the educated people of the city the girls who might have committed any act of such kind may never be considered good. It might be extremely difficult for them to have a respectable husband or status as a wife.

The influence of this strong taboo on female sex behaviour outside of marriage and non-permissive attitude might express itself in some way in the early treatment of children of both sexes. In an endeavour to collect information regarding this aspect of child rearing the following questions were answered by Pakistani mothers:-

1. How do you feel when the child goes about naked?
2. What did you do to teach X that this is not approved?

3. Does he have any idea how children are born?  
(If Yes) where did he get this information?
4. What did you do when you found the child playing with his genitals? (If never happened) Is it advisable to prevent children from doing this?

In reply to the first question about nudity most rural mothers (85%) were neutral. The remaining 15 per cent said they disliked it. In the city, most of the Pakistani mothers like the Lebanese said they disliked it, the percentage being 26 for those who said they disliked it very much and 59 for those who disapproved of it to a certain extent. Only 14 per cent city mothers were found to be neutral on this aspect and only one of them said she liked it. The great majority of the city mothers, like the Lebanese, started training the child in this respect before the age of two years. Twenty per cent urban mothers and only one out of 60 rural mothers, said they started it since birth; 4 per cent urban mothers started at 4 years of age. Rural mothers were found to be indifferent regarding this matter. Some of them remarked that they would put clothes on the child if they had or else he may go naked.

As expected the feelings about modesty for girls were somewhat stronger than for boys. Among the 15 urban mothers who were neutral or who said they liked the child to go naked 9 (60 per cent) were mothers of boys.

Similar to the Lebanese, special emphasis on modesty in girls begins during the first year of life. In spite of the indifference shown by the village mothers regarding nudity, difference was seen in the way village children of both sexes were dressed. Though the girls wear no trousers or underwears, yet they were not seen naked as they wore long gowns extending from shoulder to the ankles. The boys on the other hand may go completely naked or they wear short shirts which do not cover their bodies completely.

Replying to the question regarding the knowledge of the child about how children are born, 74 per cent urban and 93 per cent rural mothers said that the child knew nothing about it; 17 per cent urban and 7 per cent rural mothers did not know if the child knew anything about it, and 9 per cent urban mothers only said the child had some kind of knowledge in this matter. Seven of these children had learned about it from their mothers; and 2 from the father and grandmother.

No similar study on practices of masturbation has been done on Pakistani teenagers as found for Lebanese and American children. In our present study most of the Pakistani city mothers, like the Lebanese mothers, denied that their child masturbated. The percentage being 63 for urban and 30 for rural mothers. The majority (85 per cent) of village mothers were indifferent towards this aspect

and only 7 per cent city mothers were found to be the same. Ninety per cent of the city mothers reported very much dislike for it. As given by Prothro, the reason for the less occurrence of this activity in the city might be the usually close control exercised by the middle class families over the child. The rural kids are more free from their mothers' close watch and have more idle time to indulge in such activities.

From the total of 33 mothers who said their child masturbated, 26 (79 per cent) disapproved of it very much. Most of the city mothers punished the child or scolded him for it, 11 said they explained it was not good and 2 ignored it. Among the rural mothers only one said she scolded him and the rest were indifferent. Of all these city mothers 90 per cent said they disliked it very much. Among the rural mothers only 7 per cent disliked it and the rest were neutral.

Pakistani city mothers who were non-permissive on sex were also severe at toilet training. The rural mothers were more permissive in sex and less severe at toilet training. These results are similar to the results obtained in Harvard study.

#### SEX ROLES AND DISCIPLINE

Mothers were inquired about who disciplined the five year old child when both parents were present. In

the city 34 per cent of the mothers said they disciplined the child themselves; 18 per cent said the father disciplined the child and 48 per cent said that either of them did it. Among the rural mothers only one said that the father disciplined the child; 63 per cent said they themselves did it, and 37 per cent said either of them disciplined the child. From these figures it can be seen that a higher percentage of mothers in the village, like the Lebanese, were responsible for disciplining their children. The significance is very high at .001 level of confidence.

Our findings seem to agree with Prothro's that most of the fathers who were reported to have disciplined the child did so in case of boys and the mothers disciplined the girls; however, in our study the number of parents was small and the differences were too meagre to produce any statistical significance.

Mothers were also asked whether they considered their husbands severe in disciplining the child. Ten per cent urban mothers only considered them very severe; 20 per cent urban and 20 per cent rural mothers considered their husbands somewhat severe and 70 per cent urban and 80 per cent rural mothers did not consider them severe at all. The fathers were not severe for both boys and girls equally. The mothers were asked if they approved or disapproved their husbands' disciplinary methods. Seventy-six

per cent urban and 92 per cent rural mothers said they approved, and 7 per cent urban and 8 per cent rural mothers said they disapproved of his way.

TABLE X. Relation Between Mothers Approval and the Severity of Fathers Discipline.

	No: Mothers Approve.	No: Mothers Disapprove	Have Mixed Feelings	Total
Father Severe	32	-	10	42
Father not Severe	100	7	11	118
	<u>132</u>	<u>7</u>	<u>21</u>	<u>160</u>

Similar to Prothro's findings Pakistani mothers also approved the actions of severe husbands. The relation between severity and approval of the husbands' disciplining is statistically significant at the .20 level of confidence.

#### IDENTIFICATION

A five year old child according to some child psychologists identifies with the parent of the same sex. The mothers were asked as to whom did the child resemble; 39 out of the total 160 mothers said that the child resembled the mother. Out of these 32 were girls. Out of the 75 children who were reported to resemble their fathers 46 were boys. Our results agree with Sears' and

Prothro's conclusions and the difference is statistically significant at .001 level of confidence.

Besides this another question was asked as to with whom does X behave better, with the mother or the father?. Only one rural mother said that her child did not behave well with any of the parents; 91 out of the total 160 mothers said that the child behaved well with both the parents. There were altogether 16 who behaved well with the mother, out of these 8 were girls. Out of the 47 children who behaved well with the father 23 were boys. Our results in this area do not show a significant difference as found by Prothro in his study of the Lebanese children.

#### THE IDEAL BOY AND GIRL

Like the Lebanese more than half of the mothers, (81 per cent urban and 95 per cent rural) said the obedient child was the ideal one. Attendance at school was another criterion reported by 45 per cent rural mothers. Forty per cent city mothers liked the child if he behaved well generally. Only 3 per cent of the rural mothers included the child's reading the Quran as a criterion too. These ideals are not dependent on the sex of the child.

Further on a question was asked regarding what did the mothers expect the child to be when he becomes



an adult. Most of the city mothers, (64 per cent) and 42 per cent of the rural mothers wanted him to be a well-educated and self-supporting individual. Fifty-one per cent rural mothers and 17 per cent urban mothers said they wanted their child to be religious. Thirty-four per cent urban mothers said they wanted them to be well adjusted. Most of the rural mothers wanted their daughters to be good housewives, whereas only 8 per cent urban mothers said the same for their daughters. There was more differentiation in expectation for girls and boys in rural areas than in city. In the latter the mothers expected good education and social adjustment for both boys and girls.

Another question expected to differentiate between the roles of girls and boys was to find out what educational level the mother expected her child to achieve. One urban and 4 rural mothers did not have any definite plans or aspirations for their child; 23 per cent rural mothers wanted Islamic education for their children which were mostly girls and 8 per cent rural mothers expected their children, again mainly girls, to be able to read and write only. Among those who had some kind of definite plans were 19 per cent urban and 4 per cent rural mothers who wanted their children to be doctors; 1 city mother wished that her child would be a pilot; 6 city mothers wanted their child to be an engineer; 2 preferred their

child to be a lawyer; 5 expected them to be in government service; and 49 per cent of city mothers and 21 per cent rural mothers said that they wanted their child to have education as much as possible. Twenty per cent rural mothers wanted their sons to be masters in schools; 5 per cent urban mothers said they wanted their child to do M.A., 14 per cent city mothers and 10 per cent rural mothers wanted their child to do just matric, (Secondary education) especially in case of the girls for the former. To conclude, we can say that most of the city and rural mothers expected a higher level of education for boys than for girls. This was more prominent in case of the latter. Of the 29 city mothers who expected their child to have education beyond graduate level 22 were mothers of boys. This difference is statistically significant at the .001 level of confidence.

#### THE ROLE OF THE FATHER

The division of responsibility in the home and the affection which the father shows for the child were also ascertained. Prothro in his study found that 52 per cent (p.176. Q.No:62) of the Lebanese mothers worked all alone on household tasks. Our study revealed that only 33 per cent city mothers worked all alone on household job but 90 per cent of the village mothers reported

the same. Most of the city mothers, the percentage being 66, reported that both husband and wife worked together in the house and only 17 per cent rural mothers said the same.

In matters concerning the children 58 per cent Lebanese mothers were found to be responsible themselves, 20 per cent fathers were responsible and 22 per cent mothers reported that both the parents were responsible in children's matters. (p.175. Q.No:60). The responses of Pakistani mothers differed from the Lebanese as 75 per cent urban and 80 per cent rural families of Pakistan had both the parents responsible for children's matters. More mothers, the percentage being 22 for city mothers and 10 for rural were responsible concerning their children's matters. The percentage reported for the fathers for the same same were 5 for the city fathers and 3 for the rural ones.

In matters not concerning the children 58 per cent of the city mothers said that both parents were responsible and 48 per cent rural mothers reported the same. More than half of the rural mothers, the percentage being 53, reported that they themselves were responsible in such matters. Also, in the city a slightly higher number of mothers (22 per cent) than fathers (21 per cent) were responsible for making decisions not concerning the children. None of the rural fathers were found to be

responsible for such duties all alone. Our findings do not agree with Prothro's where he found a higher percentage of fathers responsible for making decisions not concerning the children.

From all this it can be concluded that city parents in Pakistan usually share their works and responsibilities at home, whereas rural families have more division of labor. The rural husbands are usually responsible for work outside home and the wife is responsible for the home and children.

Mothers were asked about the general attitude of the father towards the child. In the city 67 per cent of the mothers said that their husbands showed much affection for the child. In the rural areas the percentage was still higher, being 81 per cent. The difference is significant at the .03 level of confidence. Among fathers who were reported to show some affection were 30 per cent city fathers and 16 per cent rural ones. Thus, similar to Prothro's findings, the general trend in our study was also that the husbands liked the children, and also when compared to the number of mothers who were found to be reserved the fathers seemed to be more loving. No discrimination was reported even in our study regarding the fathers attitude towards his son or daughter.

THE CHANGING MATERNAL ROLE

To find the answer to the question as to how, if any, has the role of the mother changed in the recent years, the mothers were asked first if their methods of upbringing X were similar to the way their mothers used. If they were different which method did they prefer. The answers rendered to these questions were as follows;- much alike, 12 per cent urban and 47 per cent rural mothers; alike or generally similar, 15 per cent urban and 38 per cent rural; different, 33 per cent urban and 8 per cent rural; greatly different, 14 per cent urban and 0 per cent rural; do not know, 1 per cent urban and 1.6 per cent rural. Answers to the second question revealed that only 3 per cent city mothers preferred older methods of child rearing, whereas 65 per cent rural mothers liked the same; 46 per cent urban and 10 per cent rural mothers preferred new methods; 48 per cent city and 22 per cent village mothers preferred mixed methods of today and past; and 2 per cent urban and 1.6 per cent rural mothers replied that they did not know. Like the Lebanese mothers, most of the Pakistani city mothers preferred new techniques to the older ones but the village mothers generally preferred older methods. From this it can be seen that city mothers have changed in their outlooks more than the village ones. Mothers who preferred new techniques and who said that they differed from their

own mothers did so because they wanted to give the child more freedom and wanted him to have better education and better adjustment.

## SUMMARY

Having examined the answers rendered in our study of Pakistani mothers' child-rearing practices, we can now attempt to summarize and compare with the Lebanese and the American samples, in order to see important cultural differences and similarities among them.

### FEELINGS ON PREGNANCY

In our study we found a great similarity between Pakistani and Lebanese parents on their eagerness and pleasure at every pregnancy and childbirth. They are also, happier, if the couple is childless or does not have a male child.

Similar to Prothro's, our findings showed some unwillingness for pregnancy among the city lower class people, more than the city middle class and rural people.

Unlike Sears' findings and similar to Prothro's, our data revealed that most of the city mothers in Pakistan who had been working before marriage were sad to leave their jobs on getting married, but our findings disagree with Prothro's on the relationship between happiness at leaving the jobs and on getting pregnant. We found that mothers who were sad to leave their jobs were happy on getting pregnant. This might lead us to say that

middle class Pakistani girls, like Lebanese girls, are happy to work outside home before marriage, but unlike Lebanese wives, they are also pleased with their role of motherhood.

#### Preference for Male Child

Like the Lebanese, Pakistanis also prefer male children, especially among the rural and uneducated classes. But unlike the Lebanese, the female child in Pakistan is given equal warmth and care, and is often breast fed for a longer period than the boys.

#### MATERNAL WARMTH AND INDULGENCE

As found by Prothro in his study of Lebanese mothers, our research showed that the Pakistani baby is treated with much warmth and indulgence. He is breast fed by almost all the mothers. In the city, in spite of some of the mothers being of the opinion that the child should not be picked up whenever he cries, lest he becomes used to it, and also their reporting to have followed a feeding schedule, yet most of them were found to pick up the child and breast feed him, especially at nights, when he cried.

Similar to the Lebanese mothers most of the Pakistani mothers in the city said they had time to play and fondle the child; but the majority of the rural mothers reported they did not have anytime for the same.

No difference in warmth was noted among Pakistani



rural and urban mothers as was found by Prothro. However, similar to Prothro's findings a large percentage of cold mothers were found among the city lower class people. Also more warm mothers reported to have some time to spend with the child.

Decrease in warmth for the child as he grows was noted by Prothro in his research but our study did not reveal such results. Contrary to Lebanese mothers, most of the Pakistani mothers preferred older children than infants.

#### WEANING

In Pakistan, especially among the rural people taken in our study, and also among some of the city people, great similarity with Lebanese practices was noticed in the method of weaning. Weaning was abrupt. To accomplish weaning, occasionally bitter substances are applied to the nipple. In the city, weaning on the whole was slower than found for the Americans and the Lebanese children. The weaning period usually extends to 6 months, whereas for the American children it was found to be 1 month and for the Lebanese only 1 to 2 days.

Unlike Sears' and Prothro's conclusions, our study pointed out more upset among children weaned early. But our results on decisive and indecisive weaning agrees with Prothro's, since decisive mothers reported less weaning upset.

### SWADDLING

Swaddling in Pakistan, is more of a custom prevalent in certain parts of the country. In our study it was found to be very common among the rural sample, and also among some of the city people. The length of time the child is swaddled is approximately the same as found for the Lebanese. It was a little longer among the rural areas, being 4.9 months, and for the city it was 4.2 months.

### TOILET TRAINING

In Pakistan, toilet training is usually begun earlier than Lebanese and American children. The techniques of toilet training in the rural areas are not severe. But like the Americans, some middle class city mothers show a greater concern for this practice. Similar to the Lebanese most of the Pakistani mothers reported no upset at toilet-training. The average age of completion of toilet training was found to be earlier (15 months) than the Lebanese (21 months) and Americans (18 months). Like Prothro's findings and unlike Sears', our study showed less emotional upset among early trained (before 5 months) kids, and more upset was found among children trained later (between 5 to 14 months). This confirms Prothro's hypothesis that less severe techniques in toilet training the child results in less emotional upset and that this aspect is more important than the factor of age.

## SEX

Similar to the Lebanese, the attitude of Pakistanis towards sex is also repressive. Most of the city mothers in Pakistan denied that their children masturbated, and also expressed much dislike for it. The rural mothers were found to be neutral and indifferent, on such matters. As in Lebanon, sex taboo concerning female Pakistani children was found to be greater than for boys.

Like the Lebanese and Americans, the Pakistani five year old was found to identify with the parent of the same sex. In matters of disciplining our findings on city mothers disagreed with Prothro's findings. Most of them reported that both parents are responsible for disciplining the child. But similar to Lebanese mothers, most of our rural mothers reported themselves responsible for such matters. Like the Lebanese, a greater number of Pakistani fathers were found to be disciplining their boys, and more mothers did so in case of girls, but this difference was too small to give statistical significance. Again similar to Lebanese mothers, most of our mothers also seemed to approve the disciplinary actions of severe husbands.

## CHANGING MATERNAL ROLE

Unlike Lebanese, our city mothers were found to be in a transitional stage rather than the rural mothers, the latter are still more or less traditional. Most of the

rural mothers and only few urban mothers reported to follow the older methods of child upbringing.

#### GROUP DIFFERENCES WITHIN PAKISTAN

City middle class mothers in Pakistan differ in their practices from the city lower class and rural people more than was found by Prothro in his study of the Lebanese. Much difference was noted in their methods of feeding, weaning, toilet training, sex training, swaddling and sharing of parental responsibilities. They also differ in the amount of <sup>time</sup> twice they could spend with the child.

Similar to Prothro's, our findings show greater resemblance in Pakistani modern middle class mothers' methods and American mothers. The city lower class in Pakistan are like the rural people in almost all the ways, except that unhappiness on pregnancies and occurrence of greater number of cold mothers were unique characteristics of former.

Pakistani middle class modern mothers can also be characterized by a higher expectation of education, warmer treatment of the child, shorter period of breast feeding with more scheduling.

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**APPENDIX A**

**English Translation of Interviewing Schedule**

## APPENDIX A

### ENGLISH TRANSLATION OF INTERVIEWING SCHEDULE

The questionnaire used was a revised interviewing schedule of the one used by Prothro in his study of Lebanese mothers' child rearing practices. Notes in parentheses were for interviewer only. (First establish age, learn name and sex).

1. To begin with, I would like to get a general picture of your family.
  - a. How many children do you have? (girls and boys)
  - b. How old are they? (including girls and boys),  
(X oldest, youngest, middle or only child).
  - c. Does any relative live with you in the house?  
FaMo FaFa MoMo MoFa FaBr FaSis MoBr MoSis.
  - d. Anyone else? (servant, etc.)
2. Let us go back to the time when X was an infant. Who took care of him most of the time?
  - a. Did your husband help in taking care of him?  
No Little Some Much.
  - b. Did anyone else help in taking care of him?  
(who)



3. Did you swaddle X when he was a baby? For how long? (months)
  - a. Why? What are some of the advantages?  
(If not) Why not?
4. Some mothers believe it is necessary to pick up a baby when he cries while other mothers let the baby cry lest he get used to being picked up. What is your opinion about this? Pick up  
Leave Sometimes Feed.
  - a. What did you do when X was an infant? Pick up  
Leave Sometimes Feed.
  - b. What was your attitude at night? Pick up  
Leave Sometimes Feed (or nurse).
5. Did you have time to spend with X other than the time spent taking care of him, such as nursing him and bathing him? (If yes) Tell me, what did you do during that time? Did you fondle him or sing for him, or something like that? None  
Little Some Much.
6. Some people believe that children are more pleasing in infancy and others when they are older. What is your favorite age for a child? (years).
7. Now tell us something about your way of feeding him when he was an infant.
  - a. Did you suckle him? For how long? (Age in months)

- (If not) How did you decide to use the feeding bottle? Feeding bottle for how long? (Age in months).
- b. When did you begin to wean him (From breast or bottle)? (months).
- c. How did the weaning affect him? No upset  
Little Some Much.
- d. How long did it take to stop suckling completely? (days).
8. Could you tell me now something about his feeding schedule when he was a baby of about one year. Did you feed him by the clock or when he was hungry? None Partly Schedule.
- a. How many times a day was he fed (at one year)?
9. Have you had any difficulty in the last year or two in getting him to eat the quantity or types of food he needs? None Little Some Much.
10. Suppose he does something which you do not like. What do you do? Beat Scold Threaten Explain Withhold Nothing Never happens.
11. Did you use diapers for him? At what age did you stop completely (Even at night)? (months).
12. When did you start training him in bowel control? (months).
- a. Was he easily taught? Did he become upset? Easy Slight upset Difficult.

- b. How long did it take to train him completely? (Age when finished) (months).
13. You know how children sometimes like to go around without their clothes on. How do you feel about this? D Very Dislike D Little Neutral Like. (If negative) What did you do to teach X that this is not approved of?
- a. When did you start teaching him this? (months).
14. What did you do when you found X masturbating? Punish Explain Stop him Never happens.
- a. Is it advisable to prevent children from doing this? D Very Dislike D Little Neutral Like.
15. Does he have any idea about how children are born? Yes No Don't know.
- a. (If yes) Where did he get this information? Mo Fa Sib Child.
16. Now let us discuss another topic: cleanliness and tidiness. What do you expect of X regarding cleanliness and taking baths? What would you do to have him keep to that? Self Mother Indifferent Hopeless.
17. Do you let him play in the house sometimes by jumping over furniture or writing on the wall or anything like that? Usually Sometimes No.

- a. What would you do to stop him from such  
behaviour? Beat Scold Threaten Explain  
Withhold Nothing Never happens
18. Should children as old as X be requested to  
perform certain duties at home? Does X have  
certain duties at home? Yes No Sometimes.
19. Some parents require a child to obey immediately  
(When told to stop making noise, for example).  
Others do not attach much importance to how  
quickly a child obeys. What is your opinion  
on this? Immediate Sometimes Not important.
20. Suppose you asked X to do a certain job, and he  
did it immediately. What would you do? Would  
you say anything to him? Praise Affection  
Food Reward Sometimes Nothing.
21. Do you usually have to watch him, or can you  
often leave him alone? Do you often check on  
him when he is playing? Watch Sometimes  
Leave.
22. Does he seem to want much attention from you?  
How about following you around and staying close  
to you? Did he pass through a period in which he  
did this? Much Some Little Formerly (Not now)  
None.
- a. How do you feel when he follows you around and  
stays close to you. Annoyed Mixed Neutral  
Pleased.

- b. What does he usually do when you go out of the house and leave him with another person?  
Unhappy Sometimes Not unhappy.
23. Was X separated from you at any time of his life?  
(If yes) For how long? (days).
24. Has X been separated from the father any time?  
For how long? (days).
25. Could you tell me more about your life with X ?  
What are the things about him which please you?  
What are the things about him which annoy you?  
V Like Like Neutral Mix Dislike V Dislike
- a. Do you show your affection for him or are you reserved? Very affectionate Affectionate Mixed Reserved Very reserved.
- b. Do you have time to spend with X for mere amusement? Tell me about that. Much Some Little None.
26. What level of education do you want him to reach in school?
27. (In case mother has more than one child) Could you tell me something about X's relations with his brothers and sisters? Good Fair Mixed Poor.
28. In general could you tell me something about X's relations with the neighbour's children? Good Fair Mixed Poor.

29. Some people feel it important that the child not learn to fight with other children, while others feel that it is important for them to learn how to do this. What is your opinion?
- a. Do you encourage X to fight back in self defense? Fight Defense Never fight.
30. What do you do when he is intentionally disobedient? Beat Scold Threaten Explain Withhold Nothing Never happens.
31. Now I would like to have an idea about X when he is naughty (I know we have spoken a lot of bad behaviour, but this does not mean that X is always thus. Most children misbehave sometimes and we wish to get this information in detail).
- a. For example, if in your absence he intentionally does something wrong, what does he do when you return?
- b. Does he tell you about it without questioning? Always Usually Rarely Never.
- c. Does he confess when you question him?
- d. When he does not confess what he has done, and you are sure of it, what do you do? Never happens. Explain.
32. Do you have a special arrangement to reward X when he behaves well? Reward Occasional No.
33. Some parents praise their children so as to

encourage them to behave well. Others consider that good behaviour is simply to be expected. What is your opinion on this point? Praise Sometimes Never praise.

34. Do you beat him sometimes?
- a. Does your husband beat him sometimes?
  - b. For example, how many times was he beaten by either of you in the last two weeks?
35. Do you think that beating is useful? Yes Sometimes No.
36. Do you often threaten him, and then do nothing for some reason or another? Yes Sometimes No.
- a. What might make you fail to follow through?
37. When X was an infant did he suck his thumb sometimes? Much Sometimes Rare Never.
- a. When did he start? (Age in months)
  - b. When did he stop? (Age in years)
38. Now I would like to know your opinion about some activities, which you might or might not want to reach X to do. Would you want X to:
- a. Try new things without the help of his mother?  
At what age should a child start this?
  - b. Compete successfully with other children and try to be first in games, lessons and sports?  
At what age should he start?
39. Now I would like to ask you about X and his

father. What is your husband's attitude toward X? Does he often show his affection (Kisses and embraces him, for example), or is he reserved? Much Some Little None Varies.

40. Who disciplines X when he needs it and both you and your husband are present? Mother Father Either.
- a. Is your husband very severe in his treatment of X? Very severe Somewhat severe Not severe.
- b. Do you approve of the way your husband disciplines him? Approve Mix Disapprove.
41. Does your husband believe that you are too severe in disciplining, or does he believe that you are not severe enough? Too severe Not severe About right.
42. In some families the father decides matters concerning the children, but in other families the mother is responsible for everything concerning the children. Could you tell me who is responsible in your family? Mother Father Both
- a. For example, who is responsible for the places a child is allowed to go? Mother Father Both.
- b. Regarding health, who is responsible for calling a doctor? Mother Father Both.



- c. Who determines the amount of help which X should give the parents at home? Mother  
Father Both.
43. Who makes family decisions which do not concern the children? Mother Father Both.
44. In some families you find that the household tasks are divided between the parents. The woman, for example, is responsible for cooking and the husband is responsible for repairing things. In some cases the couple work together on every task. What is the situation in your family? Divide Sometimes Together Usually together Mother only.
45. Do you think that X resembles his father rather than you in such matters as talking, gestures, or way of walking? Mother Father Both Neither.
46. Does X behave better with you or with his father? Mother Father Both Neither.
47. People differ on the meaning of "good boy" (or good girl). In your opinion, what is a good boy (or good girl) who is five or six years of age?
48. In general what type of person would you like X to be when he becomes a young man (or young lady)
49. We have just about come to the end of our discussion. One thing I would like to know: how do

you feel about being a mother? Very happy Happy  
Little happy Neutral Mix Little sad Sad.

a. Now I wish you would tell me about your  
feeling when you discovered that you were  
pregnant (with X). Very happy Happy Little  
happy Neutral Mixed Little sad Sad.

b. How did your husband feel about it? Very  
happy Happy Little happy Neutral Mixed  
Little sad Sad.

50. From the viewpoint of expenses, ages of the  
children, etc., do you think X's coming was  
suitable? Yes No DK Little unsuited.

51. If you think back in the matter, do you think if  
X had been delayed a little it would have been  
better for you? Tell me about this Delay Not  
DK.

52. Did you have any job before you became a mother  
and a head of the family? Yes No.

a. What type of job?

b. (If yes) How did you feel when you quit your  
work? Happy Neutral Mix Sad.

53. Now if we compare the method your mother used in  
rearing you and the method you use in rearing X,  
how much are they alike? Much alike, Alike  
Mixed Differ Much differ DK.

a. (If differ) Which method is better? Older  
Today Mix DK.

54. What does your husband do for a living? (Is there another income? Does the mother work?)
55. Did your husband go to school?
  - a. What level of education did he reach?
56. How old is your husband?
57. Did you go to school?
  - a. What level of education did you reach?
58. How old are you?
59. (Fill out as soon as possible after leaving, especially "k").
  - a. House made of.
  - b. Number of rooms and size.
  - c. Running water.
  - d. Bathroom.
  - e. Radio? Other appliances?
  - f. Amount and kind of furniture.
  - g. Books? Magazines? Art works?
  - h. General appearance of home (Paint, repair).
  - i. Servants?
  - j. Location in town.
  - k. Overall impression of socio-economic status (including occupation and education). Upper Middle Lower Labourer Lower Peasant.

**APPENDIX B**

**The Interviews: Summary of Results as Coded**

## APPENDIX B

### THE INTERVIEWS: SUMMARY OF RESULTS AS CODED

The numbering of the items is the same as that of the questions presented in Appendix A. From item 1a it can be seen that 7 urban and 5 rural mothers had one child only, and 8 urban mothers only said they had 8 or more than 8 children. Alternatives are presented for each item. The number of Pakistani mothers whose replies were so coded. (U = urban, R = rural).

- 1a. Number of children. 1:  $7U + 8R = 15$ ,  
2:  $28U + 14R = 42$ , 3:  $17U + 13R = 30$ ,  
4:  $11U + 8R = 19$ , 5:  $14U + 10R = 24$ ,  
6:  $11U + 4R = 15$ , 7:  $6U + 3R = 9$ , 8 and More:  $8U$ .  
Number of Girls. 1 =  $30U + 23R = 53$ ,  
2:  $27U + 15R = 42$ , 3:  $13U + 10R = 23$ ,  
4:  $10U + 3R = 13$ , 5:  $4U + 0R = 4$ , 6:  $3U + 0R$ .  
Number of Boys. 1:  $35U + 18R = 53$ ,  
2:  $31U + 20R = 51$ , 3:  $16U + 9R = 25$ ,  
4:  $1U + 3R = 4$ , 5:  $4U + 2R = 6$ , 6:  $2U + 0R = 2$ ,  
7:  $1U$ .
- 1b. Age group. 1-5 yrs:  $186U + 133R = 319$ ,  
5-10 yrs:  $93U + 41R = 134$ , 10-15 yrs:  $63U + 16R = 79$ ,

- More than 15 yrs:  $40U + 4R = 44$ . Position of X.  
Oldest:  $26U + 26R = 52$ , Youngest:  $27U + 6R = 33$ ,  
Middle:  $36U + 21R = 57$ , Only child:  $8U + 6R = 14$ .
- 1c. FaMo:  $25U + 17R = 42$ , FaF:  $12U + 11R = 23$ ,  
MoMo:  $8U + 2R = 10$ , MoFa:  $3U + 0R = 3$ ,  
FaBr:  $18U + 12R = 30$ , FaSis:  $19U + 12R = 31$ ,  
MoBr:  $3U + 0R = 3$ , MoSis:  $4U + 0R = 4$ .
- 1d. Servants:  $67U + 0R = 67$ .
2. Mother:  $85U + 54R = 139$ , Father:  $2U + 0R = 2$ ,  
MoMo:  $3U$ , FaMo:  $3U + 5R = 8$ , Servant:  $9U$ .
- 2a. No:  $15U + 43R = 58$ , Little:  $31U + 17R = 48$ ,  
Same:  $30U$ , Much:  $19U$ .
- 2b. Servant:  $15U$ , Mother:  $2U$ , FaMo:  $15U + 1R = 16$ ,  
MoMo:  $8U + 0R = 8$ , FaSis:  $8U$ , MoSis:  $4U$ ,  
Older daughter:  $2U + 4R = 6$ .
3. Yes:  $31U + 57R = 88$ , No:  $69U + 3R = 72$ ,  
2 months:  $12U + 2R = 14$ , 4-6 months:  $16U + 55R = 71$ ,  
8 and more months:  $3U$ .
- 3a. Straightens limbs:  $1U$ , Sleeps well:  $20U + 57R = 77$ ,  
Feels secure:  $1U$ , Not frightened:  $2U + 7R = 9$ ,  
Custom:  $2U + 0R = 2$ , Easy to carry:  $1U$ ,  
Keeps warm:  $5U + 8R = 13$ , N :  $1U$ , Don't like:  $1U$ ,  
Not healthy: (Won't grow)  $5U + 2R = 7$ ,  
Not custom:  $33U$ .
4. Pick up:  $53U + 3R = 56$ , Leave:  $13U + 0R = 13$ ,  
Sometimes:  $28U$ , Feed:  $13U + 58R = 71$ .

- 4a. Pick up:  $43U + 2R = 45$ , Leave:  $1U$ ,  
Sometimes:  $19U + 0R = 19$ , Feed:  $27U + 58R = 85$ .
- 4b. Pick up:  $40U + 0R = 40$ , Leave:  $2U$ , Sometimes:  $65U$ ,  
Feed:  $53U + 60R = 113$ .
5.  $6U + 45R = 51$ , Little:  $19U + 2R = 21$ ,  
Some:  $37U + 13R = 50$ , Much:  $36U + 1R = 37$ .
6. All ages:  $4U$ , 1-6 months:  $3U$ ,  
6-9 months:  $11U + 1R = 12$ , 9-1 yr:  $26U + 3R = 29$ ,  
1-2 yrs:  $46U + 52R = 98$ , More:  $13U + 2R = 15$ .
- 7a. Yes:  $83U + 60R = 143$ , No:  $17U$ , 1-6 months:  
 $21U + 1R = 22$ , 6 mo-1 yr:  $15U$ , 1-2 yrs:  
 $31U + 10R = 41$ , 2-3 yrs:  $16U + 49R = 65$ ,  
Feeding bottle:  $75U + 1R = 76$ , Doctor's advice:  $2U$ ,  
Didn't like:  $1U$ , Mothers not enough:  $35U$ ,  
Child did not take:  $2U$ , Got pregnant:  $12U + 1R = 13$ ,  
6 mo-1 yr:  $11U$ , 2 yrs:  $23U$ , 3 or more years:  
 $37U + 1R = 38$ .
- 7b. 3-6 months:  $2U$ , 6-9 months:  $2U$ , 9 mo-1 yr:  $4U$ ,  
1-2 yrs:  $49U$ , More:  $18U$ .
- 7c. No upset:  $47U$ , Little:  $37U + 48R = 85$ , Some:  
 $5U + 12R = 17$ , Much:  $7U$ .
- 7d. Abrupt:  $34U + 56R = 90$ , Do not remember:  
 $2U + 1R = 3$ , 1 week:  $33U$ , 1 month:  $7U + 1R = 8$ ,  
2 months:  $9U + 1R = 10$ , 4-6 months:  $15U$ .
8. None:  $4U + 55R = 59$ , Partly:  $15U + 1R = 16$ ,  
Scheduled:  $71U + 4R = 75$ .

- 8a. 3:  $7U + 3R = 10$ , 4:  $14U + 1R = 15$ , 5:  $38U$ ,  
6:  $30U + 1R = 31$ , When hungry:  $11U + 55R = 66$ .
9. None:  $62U + 54R = 116$ , Little:  $14U + 4R = 18$ ,  
Much:  $13U$ , Some:  $11U$ .
10. Beat:  $22U + 57R = 79$ , Scold:  $36U + 57R = 93$ ,  
Threaten:  $15U + 6R = 21$ , Explain:  $66U + 4R = 70$ ,  
Withhold:  $2U$ , Nothing:  $0$ , Never happens:  $3U$ .
11. Yes:  $95U + 6R = 101$ , No:  $5U + 54R = 59$ ,  
3-4 months:  $3U + 6R = 9$ , 4-6 months:  $21U + 0R = 21$ ,  
7-9 months:  $32U$ , 1 year and more:  $39U$ .
12. Birth:  $8U + 44R = 52$ , 2-6 months:  $21U + 16R = 37$ ,  
6-9 months:  $27U + 0R = 27$ , 9 mo-1 yr:  $13U$ ,  
1-2 yrs:  $29U + 1R = 30$ , Later:  $1U$ .
- 12a. Easy:  $70U + 56R = 126$ , Slight upset:  
 $25U + 3R = 28$ , Difficult:  $5U + 1R = 6$ .
- 12b. 1-9 mo:  $35U$ , 1 yr:  $27U + 24R = 51$ ,  $1\frac{1}{2}$  yrs:  $21U + 17R = 38$ ,  
2 yrs:  $15U + 16R = 31$ , 4 yrs:  
 $0U + 3R = 3$ ,
13. Dislike very:  $26U$ , Dislike:  $55U + 6R = 61$ ,  
Neutral:  $14U + 51R = 65$ , Dislike little:  
 $4U + 3R = 7$ , Like:  $1U$ .
- 13a. Beat:  $2U + 4R = 6$ , Compare:  $1U$ , Scold:  $9U$ ,  
Frighten:  $4U$ , Punish:  $0$ , Never happens:  $19U$ ,  
Nothing:  $1U$ , Explain:  $40U$ , Put clothes on:  
 $25U + 0R = 25$ .
- 13b. Since birth:  $20U + 1R = 21$ , 1 yr:  $20U + 3R = 23$ ,



- 2 yrs:  $38U + 3R = 41$ , 4 yrs:  $4U$ .
14. Punish:  $14U$ , Scold:  $5U + 1R = 6$ , Ignore:  $2U$ ,  
Explain:  $11U$ , Never happens:  $63U + 18R = 81$ .
- 14a. Dislike very:  $42U$ , Dislike:  $46U + 7R = 53$ ,  
Dislike little:  $2U + 2R = 4$ , Neutral:  $7U + 51R = 57$ .
15. Yes:  $9U$ , No:  $74U + 56R = 130$ , Do not know:  
 $17U + 4R = 21$ .
- 15a. Friends:  $0$ , Mother:  $7U$ , Grandmother:  $1U$ ,  
Father:  $2U$ .
16. Self:  $44U + 2R = 46$ , Servant:  $3U$ , Mother:  
 $82U + 57R = 139$ , Indifferent:  $1U + 3R = 4$ ,  
Elder sister:  $3R$ .
17. Usually:  $9U + 7R = 16$ , Sometimes:  $22U + 1R = 23$ ,  
Never:  $62U + 25R = 87$ .
- 17a. Beat:  $16U + 1R = 17$ , Scold:  $38U$ , Give  
substitute:  $11U$ , Threaten:  $4U$ , Explain:  
 $61U + 1R = 62$ , Withhold:  $2U$ , Nothing:  
 $4U + 4R = 8$ , Never happens:  $3U + 39R = 42$ .
18. Yes:  $38U + 11R = 49$ , No:  $30U + 38R = 68$ ,  
Sometimes:  $24U + 8R = 32$ , Not important:  
 $3U + 4R = 7$ .
20. Praise:  $74U + 14R = 88$ , Affection:  $57U + 55R = 112$ ,  
Food:  $13U + 32R = 45$ , Money:  $1R$ , Reward:  $2U$ ,  
Sometimes:  $30U$ , Nothing:  $1U$ .
21. Watch:  $26U$ , Sometimes:  $37U + 38R = 75$ , Leave:  
 $21U + 17R = 38$ .

22. Much:  $28U + 2R = 30$ , Some:  $20U + 12R = 32$ ,  
Little:  $9U + 4R = 13$ , Formerly:  $4U$ , None:  
 $30U + 39R = 69$ .
- 22a. Annoyed:  $28U$ , Mixed:  $25U + 12R = 37$ , Neutral:  
 $10U + 11R = 21$ , Pleased:  $28U + 39R = 67$ .
- 22b. Unhappy:  $21U + 9R = 30$ , Sometimes:  $21U + 4R = 25$ ,  
Not unhappy:  $56U + 46R = 102$ .
23. Yes:  $27U$ , No:  $61U + 60R = 121$ , 1 week:  $18U$ ,  
2 weeks- 1 month:  $15U$ , 2 months-more:  $3U$ .
24. Yes:  $50U$ , No:  $40U + 60R = 100$ , 1 week:  $4U$ ,  
2 weeks- 1 month:  $43U$ , 2 months - more:  $11U$ .
25. Very much like:  $24U + 31R = 55$ , Like:  
 $25U + 1R = 26$ , Neutral:  $4U + 6R = 10$ , Mixed:  
 $46U + 24R = 70$ , Dislike:  $1U$ .
- 25a. Very affectionate:  $22U + 19R = 41$ , Affectionate:  
 $58U + 38R = 96$ , Mixed:  $9U + 3R = 12$ , Reserved:  
 $7U$ , Very reserved:  $2U$ .
- 25b. Much:  $27U + 24R = 51$ , Some:  $45U + 16R = 61$ ,  
Little:  $19U + 8R = 27$ , None:  $9U + 8R = 17$ .
26. Do not know:  $1U + 4R = 5$ , Islamic:  $14R$ , Read  
and write:  $5R$ , Doctor:  $19U + 2R = 21$ , Pilot:  $1U$ ,  
Matric:  $14U + 6R = 20$ , Engineer:  $6U$ , Lawyer:  $2U$ ,  
Government service:  $5U$ , Master:  $12R$ , M.A:  $5U$ ,  
As much as possible:  $49U + 13R = 62$ .
27. Good:  $69U + 49R = 118$ , Fair:  $16U + 8R = 24$ ,  
Mixed:  $9U + 1R = 10$ , Poor:  $4U$ .

28. Good:  $66U + 45R = 111$ , Fair:  $8U + 14R = 22$ ,  
Mixed:  $14U + 3R = 17$ , Poor:  $4U$ .
29. Fight:  $7U$ , Defense:  $53U + 27R = 80$ , Never  
fight:  $51U + 29R = 80$ .
30. Beat:  $32U + 46R = 78$ , Scold:  $47U + 47R = 94$ ,  
Threaten:  $11U + 30R = 31$ , Explain:  $41U + 3R = 44$ ,  
Punish:  $1U$ , Withhold:  $2U$ , Nothing:  $4U + 14R = 18$ ,  
Never happens:  $15U$ .
- 31a. Tells:  $42U + 6R = 48$ , Makes excuses:  $3U$ , Shy:  $2U$ ,  
Sorry:  $1U$ , Cries:  $2U$ , Hides:  $6U + 9R = 15$ ,  
Nothing:  $16U + 4R = 20$ , Sits quietly:  $18U +$   
 $22R = 40$ , Embarrassed:  $2U$ , Never happens:  $2U$ .
- 31b. Always:  $33U + 11R = 44$ , Usually:  $36U + 19R = 55$ ,  
Rarely:  $15U + 23R = 38$ , Never:  $12U + 3R = 15$ .
- 31c. Yes:  $95U + 47R = 142$ , Sometimes:  $3U + 8R = 11$ ,  
Never:  $1U + 1R = 2$ , Never happens:  $47U + 32R = 79$ .
- 31d. Explain:  $44U + 6R = 50$ , Beat:  $7U + 17R = 24$ ,  
Threaten:  $2U + 2R = 4$ .
32. Reward:  $31U + 2R = 33$ , Occasional:  $44U + 16R = 60$ ,  
No:  $26U + 43R = 69$ .
33. Praise:  $76U + 13R = 89$ , Sometimes:  $15U + 43R = 58$ ,  
Never praise:  $4U + 1R = 5$ .
34. Sometimes:  $14U$ , Yes:  $48U + 54R = 102$ ,  
No:  $38U + 6R = 44$ .
- 34a. Yes:  $25U + 18R = 43$ , No:  $75U + 42R = 117$ .
- 34b. None:  $74U + 34R = 108$ , Once:  $18U + 14R = 32$ ,  
Twice:  $6U + 6R = 12$ , More:  $1U + 3R = 4$ .

35. Yes:  $9U + 26R = 35$ , Sometimes:  $41U + 25R = 66$ ,  
No:  $54U + 11R = 65$ .
36. Yes:  $25U + 44R = 69$ , Sometimes:  $44U + 11R = 55$ ,  
No:  $25U + 2R = 27$ .
- 36a. Listens:  $28U + 27R = 55$ , Out of love:  $1U + 1R = 2$ ,  
Frighten:  $10U + 32R = 42$ , Forgets:  $17U$ ,  
Feels sorry:  $15U$ .
37. Much:  $11U + 6R = 17$ , Some:  $14U$ , Rarely:  $6U$ ,  
Never:  $67U + 54R = 121$ .
- 37a. Since birth:  $11U + 6R = 17$ , 1-2 months:  $19U$ ,  
later:  $1U$ .
- 37b. 1 yr:  $22U + 1R = 23$ , 2 yrs:  $9U$ , 3 yrs:  $2U$ ,  
Still:  $5U + 7R = 12$ .
- 38a. No:  $3R$ , When ready:  $9U$ , 6 mo-1 yr:  $4U + 1R = 5$ ,  
2 yrs:  $9U$ , 3 yrs:  $11U$ , 4 yrs:  $18U + 1R = 19$ ,  
5 yrs:  $29U + 3R = 32$ , Later:  $16U + 48R = 64$ ,  
as early as possible:  $2U$ .
- 38b. Not important:  $12R$ , 3 yrs:  $5U$ , 4 yrs:  $27U + 2R = 29$ ,  
5 yrs:  $57U + 34R = 91$ , 6 years and more:  $11U + 8R = 19$ .
39. Much:  $67U + 49R = 116$ , Some:  $27U + 10R = 37$ ,  
Little:  $3U$ , None:  $1U$ , Varies:  $1U + 1R = 2$ .
40. Mother:  $34U + 38R = 72$ , Father:  $18U + 1R = 19$ ,  
Either:  $48U + 22R = 70$ .
- 40a. Very severe:  $10U$ , Somewhat severe:  $20U + 12R = 32$ ,  
Not severe:  $70U + 48R = 118$ .

- 40b. Approve:  $77U + 55R = 132$ , Mix:  $16U + 5R = 21$ ,  
Disapprove:  $7U + 0R = 7$ .
41. Too severe:  $18U + 4R = 22$ , Not severe:  $16U$ ,  
About right:  $65U + 56R = 121$ .
42. Mother:  $22U + 7R = 29$ , Father:  $5U + 2R = 7$ ,  
Both:  $75U + 48R = 123$ , Grandmother:  $1U$ .
- 42a. Mother:  $26U + 12R = 38$ , Father:  $10U + 2R = 12$ ,  
Both:  $66U + 42R = 108$ .
- 42b. Mother:  $21U + 13R = 34$ , Father:  $19U + 7R = 26$ ,  
Both:  $62U + 41R = 103$ .
- 42c. Mother:  $32U + 30R = 62$ , Father:  $6U + 2R = 8$ ,  
Both:  $60U + 25R = 85$ .
43. Mother:  $22U + 32R = 54$ , Father:  $21U$ ,  
Both:  $58U + 28R = 86$ .
44. Divided:  $23U + 50R = 73$ , Sometimes together:  
 $39U + 7R = 46$ , Usually together:  $27U + 3R = 30$ ,  
Mother only:  $10U + 0R = 10$ .
45. Mother:  $19U + 20R = 39$ , Father:  $47U + 28R = 75$ ,  
Both:  $20U + 7R = 27$ , None:  $13U + 3R = 16$ .
46. Mother:  $15U + 1R = 16$ , Father:  $24U + 23R = 47$ ,  
Both:  $59U + 32R = 91$ , None:  $1R$ .
47. Obey:  $81U + 57R = 138$ , Goes to school:  
 $11U + 27R = 38$ , Well behaved:  $40U + 0R = 40$ ,  
Reads Quran:  $2R$ .
48. Gentleman:  $4U$ , Religious:  $17U + 32R = 49$ ,  
Well educated:  $64U + 25R = 89$ , Self-supporting:

- 6U + 21R = 27, Well adjusted: 34U, Good housewife: 8U + 22R = 30, Master: 4R, Like father: 1R.
49. Very happy: 58U + 41R = 99, Happy: 26U + 18R = 44, Little happy: 6U, Neutral: 2U, Mixed: 4U, Sad: 3U.
- 49a. Very happy: 48U + 40R = 88, Happy: 29U + 19R = 48, Little happy: 3U + 2R = 5, Neutral: 7U, Little sad: 1U, Sad: 2U.
50. Yes: 80U + 57R = 137, No: 12U + 3R = 15, Do not know: 2U, Little unsuited: 9U.
51. Delay: 23U + 2R = 25, Not: 77U + 57R = 134, Do not know: 1R.
52. Yes: 20U, No: 80U + 60R = 140.
- 52a. Teaching: 14U, Doctor: 2, Secretary: 2U, Air-hostess: 2U.
- 52b. Happy: 1U, Neutral: 2U, Mixed: 5U, Sad: 2U, Did not leave: 10U.
53. Much alike: 12U + 28R = 40, Alike: 15U + 23R = 38, Mixed: 24U + 4R = 28, Differ: 33U + 5R = 38, Much differ: 14U, Do not know: 1U + 1R = 2.
- 53a. Older: 3U + 39R = 42, Todays: 46U + 6R = 52, Mixed: 48U + 13R = 61, Do not know: 2U + 1R = 3.
54. Cart driver: 3R, Government employee: 40U, Doctor: 4U, Pilot: 1U, Businessmen: 28U, Engineer: 6U, Gardener: 10R, Owns shop: 7U + 9R = 16,

- Bank service: 2U, Laborer: 5U + 8R = 13,  
Truck driver: 12R, Mason: 1R, Farmer: 18R,  
Teacher: 4U, Mother works: 14U + 4R = 18.
55. Yes: 96U + 21R = 117, No: 4U + 39R = 43,  
3-6 yrs: 11U + 19R = 30, 7-9 yrs: 7U + 2R = 9,  
10-13 yrs: 16U, Graduate: 24U, Postgraduate:  
40U.
56. Age 20-29 yrs: 2U + 17R = 19, 30-39 yrs:  
62U + 36R = 98, 40-49yrs: 21U + 3R = 24,  
50-59 yrs: 15U + 2R = 17, 60-69 yrs: 0.
57. Yes: 87U + 7R = 94, No: 13U + 53R = 66,  
3-6 yrs: 12U + 7R = 19, 7-9 yrs: 11U, 10-13 yrs:  
39U, Graduate: 14U, Post graduate: 11U.
58. Age below 20 yrs: 1U + 4R = 5, 20-29 yrs:  
39U + 49R = 88, 30-39 yrs: 55U + 6R = 61,  
40-49 yrs: 5U + 1R = 6.
- 59a. Cement: 94U + 6R = 100, Mud: 38R, Bricks:  
6U + 4R = 10, Thatched: 12R.
- 59b. One: 3U + 24R = 27, Two: 13U + 36R = 49,  
Three: 21U, Four: 25U, Five: 23U, Six 8U,  
Seven: 6U, Courtyard: 5U + 20R = 25.
- 59c. Yes: 93U + 3R = 96, No: 7U + 57R = 64.
- 59d. Yes: 99U + 53R = 152, No: 1U + 7R = 8,  
One: 27U + 53R = 80, Two: 50U, Three: 18U,  
Four: 3U.
- 59e. Sewing machine: 26U + 3R = 29, Iron: 17U,

- Transistor:  $5U + 6R = 11$ , Radio: 88U, Car: 20U,  
Frigidaire: 49U, Telephone: 9U, Many: 34U.
- 59f. All: 51U, Some:  $35U + 1R = 36$ , Necessities: 4R,  
Few:  $9U + 43R = 52$ , Only beds:  $1U + 2R = 3$ .
- 59g. Books:  $81U + 3R = 84$ , Hens: 4R, Magazines:  
 $81U + 1R = 82$ , Goat: 1R, Art work: 78U, Gold  
earrings and nose rings: 60R, Cow: 2R.
- 59h. Painted: 75U, Repaired: 8U, New: 17U.
- 59i. No: 23U, One: 38U, Two: 19U, Three: 9U,  
More: 8U.
- 59j. City: 100, Rural: 60
- 59k. Middle class: 90U, Lower: 10U, Villagers: 60R.



**APPENDIX C**

**Urdu Translation of Interviewing Schedule**

(۵۳) اگر آپ کی والدہ کے برتاؤ - جو آپ کی تربیت کے سلسلہ میں تھا اور آپ کے طرز عمل کا مقابلہ کیا جائے تو کتنی حد تک مناسبت تھی - بہت یکساں تھی - ایک جیسا - ملا جلا - مختلف - بہت مختلف - معلوم نہیں )

( الف ) اگر مختلف ہے تو کون سا طریقہ باز بہتر تھا -  
قبل کا - آجکال کا - ملا جلا - معلوم نہیں -

(۵۴) آپ کے شوہر کا ذریعہ معاش کیا ہے -  
کیا دوسری آمدنی بھی ہے - کیا مان کام کر رہی ہے -

(۵۵) کیا آپ کے شوہر اسکول جانے تمہیں -  
( الف ) - انہوں نے کہاں تک تعلیم پائی -

(۵۶) آپ کے شوہر کی کیا عمر ہے -

(۵۷) کیا آپ اسکول جاتی ہیں -  
( الف ) کس حد تک تعلیم حاصل کی -

(۵۸) آپ کا سن کیا ہے -

(۵۹) مندرجہ ذیل سوالات کا جواب جلد از جلد دیجئے - خصوصاً ( ق ) کا -

( الف ) مکان - - - - کا بنا ہوا -

( ب ) کمروں کی تعداد - اور سائز -

( ج ) تل وغیرہ -

( د ) پاخانہ و حمام -

( ر ) ریڈیو یا دوسری بچوں کی چیزیں -

( س ) تعداد و قسم فرنیچر -

( ص ) کتابیں - میگزین - آرٹ کا کام -

( ط ) مکان کی ظاہری صورت - ( پینٹ - مومٹ وغیرہ ) -

( ع ) ملازمین -

( ف ) شہر میں کس سمت ہے -

( ق ) معیشت اور معاشرت کا خاکہ ( معہ ملازمت و تعلیم ) -

اعلیٰ - اوسط - نچلا طبقہ - مزدور - کسان -

طریقہ کار - کہی ساتھ ساتھ - عموماً ساتھ ساتھ - مختصر مان -

(۲۵) کیا آپ کا خیال ہے چال ڈھال بات چیت میں یہ نسبت آپ کے اپنے باپ سے زیادہ مشابہ ہے -

مان - باپ - لونون - مختلف - لونون سے -

(۲۶) کیا آپ کے پاس زیادہ تمیزداری سے رہتا ہے یا باپ کے ساتھ -

مان باپ کے ساتھ نہیں -

(۲۷) "اچھا لڑکا" "اچھی لڑکی" کے متعلق لڑکوں کے نظریہ جداگانہ نہیں - آپ

خیال میں پانچ چھ برس کے سن میں بچہ کے خصائل کیسے ہونے چاہئیں جو

اسے اچھا لڑکا یا اچھی لڑکی کہا جاسکے -

(۲۸) بڑا ہو کر کس قسم کا انسان بنے - اسکے باپ کی خواہش کیا ہے -

(۲۹) مباحثہ کا تقریباً اختتام ہے - ایک بات پر چھنا چاہتی ہوں وہ یہ کہ مان بنکر

آپ کیا محسوس کرتی ہیں -

بہت خوش - خوش - کچھ خوش - فطری کیفیت - ملی جلی کیفیت - کچھ افسوس رنجیدہ -

(۵۰) آپ کے شوہر کے کیا جذبات ہیں -

کچھ خوش - فطری کیفیت - ملی جلی کیفیت - کچھ رنجیدہ - رنجیدہ -

(الف) اخراجات - دوسرے بچوں کی عمر وغیرہ کے لحاظ سے

کو آپ مناسب سمجھتی ہیں -

ہاں - نہیں - معلوم نہیں - کچھ نامناسب -

(۵۱) آپ یہ غور کریں کہ اگر کچھ تاخیر سے پیدا ہونا تو آپ کے لئے زیادہ مناسب

تھا - اسکے باپت بتائیے -

تاخیر - نہیں - معلوم نہیں -

(۵۲) کیا آپ مان بننے سے پہلے یا خاندان کی سرواہ ہونے سے قبل ملازمت کرتی تھیں

ہاں - نہیں -

- (۳۹) اب میں کیے اور اسکے والد کے باہت دیوانت کرنا چاہتی ہوں - آپکے شوہر کا کیے ساتھ کس قسم کا برتاؤ ہے - کیا وہ محبت کا اظہار کرتے ہیں - ( بیمار کرنا یا گلے لگانا ) یا وہ محتاط رہتے ہیں - بہت - کچھ - کم - بالکل نہیں - اختلاف ہوتا رہتا ہے -
- (۴۰) جب آپ اور آپکے شوہر موجود ہوں تو کو تالیب کی صورت ہو تو کون کرتا ہے - مان - باپ - دونوں میں سے کوئی -
- ( الف ) کیا آپ کے شوہر پر سختی کرتے ہیں - بہت سخت - کچھ سخت - بالکل سخت نہیں -
- ( ب ) کیا کے متعلق اپنے شوہر کا طریق عمل آپ پسند کرتی ہیں -
- (۴۱) کیا آپ کے شوہر کا خیال ہے کہ کی تربیت میں آپ سختی کا برتاؤ کرتی ہیں - یا انکا خیال ہے کہ آپ کافی سختی نہیں کرتیں - سختی نہیں - دست برتاؤ -
- (۴۲) بعض خاندانوں میں بچوں کے معاملات کا فیصلہ باپ کرتے ہیں - لیکن بعض خاندانوں میں مان ہر بات کی ذمہ دار ہے - آپ کے خاندان میں کون ذمہ دار ہے - باپ - مان - دون -
- ( الف ) مثلاً بچہ کو مختلف جگہ جانے کی اجازت کا کون ذمہ دار ہے -
- ( ب ) باپ - مان - دونوں -
- ( ج ) اس بات کا فیصلہ کون کرتا ہے کہ کو اپنے والدین کو گھر میں کس قدر مدد رہنی چاہئے -
- مان - باپ - دونوں -
- (۴۳) بچوں کے علاوہ خاندانی معاملات میں کون فیصلے کرتا ہے - مان - باپ -
- (۴۴) چند خاندانوں میں انتظام خانہ داری باپ و مان میں تقسیم ہوتا ہے مثلاً - عورت کی ذمہ داری گھر گسٹی و کھانا پکانا - مرد کی ذمہ چیزوں کی عورت و دوستی - بعض جگہ دونوں ہر کام ساتھ ساتھ کرتے ہیں - آپ کے خاندان میں کیا طریقہ رائج ہے -

- (۳۲) جب اچھے اخلاق کا مظاہرہ کرنا ہے تو کیا آپ نے اسے انعام دینے کا کوئی خاص انتظام کیا ہے - انعام - کہی کہی - نہیں -
- (۳۳) کچھ والدین بچوں میں اچھی عادات اختیار کرنے میں ہمت افزائی کھٹے انکی تصرف کرتے ہیں - کچھ والدین کا خیال ہے کہ بچوں سے اچھا رہنے کی توقعہ کرنی چاہئے - آپکا کیا خیال ہے -  
فہرینب - کہی کہی - کہی تعریف نہ کرنی چاہئے -
- (۳۴) کیا آپ کہی کہی اسے مارتے ہیں -
- الف ) کیا آپ کے شوہر اسے کہی کہی مارتے ہیں -  
ب ) مثلاً ۲ ہفتہ کے عرصے میں آپنے یا آپکے شوہر نے اسکے کتنی بار مارا
- (۳۵) کیا آپکا خیال ہے کہ مارنا مفید ہے - ہاں - کہی کہی - نہیں -
- (۳۶) کیا آپ بچہ کو دھمکاتی ہیں مگر کسی وجہ سے اس دھمکی پر عمل نہیں کرتیں -  
ہاں - کہی کہی - نہیں -
- (۳۷) کیا نرے بالکل بچنے میں اپنا انگوٹھا چوسا ہے  
بہت - کہی کہی - بہت کم - بالکل نہیں -
- الف ) اسنے انگوٹھا چوسنا کب شروع کیا - ( سن مہینوں میں ) -  
ب ) کب انگوٹھا چوسنا بند کر دیا - ( سن سال میں ) -
- (۳۸) اب میں چاہتی ہوں کہ کچھ کاموں ( ) کے بارے میں رائے معلوم کروں  
جنگی عادات میں ہونے یا نہ ہونے کی خواہشمند ہیں - کیا آپ پسند کرتی  
کرتی کہ - الف) بچہ کو کس عمر میں یہ بات شروع کرنی چاہئے - بغیر سامان  
کی مدد کے نئی حرکتیں یا کام کی کوشش -
- ب ) کامیابی کے ساتھ دوسرے بچوں سے مقابلہ - پڑھنے کھیلوں میں فرسٹ -  
آپنے کی کوشش - آپکے خیال میں یہ جذبہ بچہ میں کس عمر سے شروع  
ہونا چاہئے -

(۲۷) ( اگر مان کے ایک سے زیادہ بچے ہیں ) کیا آپ بتا سکتی ہیں کہ  
تعلقات اپنے بہن بھائیوں سے کیسے ہیں - اچھے - معمولی - ملے جلے -  
اچھے ہیں -

(۲۸) کیا آپ ہمایوں اور دوسرے بچوں کے ساتھ  
اچھے - معمولی - ملے جلے - یا خراب -

(۲۹) کچھ لوگ اس بات کو اہمیت دیتے ہیں کہ بچہ دوسرے بچوں سے لڑنا نہ سیکھے  
کچھ لوگوں کا یہ خیال ہے کہ لڑنا سیکھنا ضروری ہے - اس بات آپ کا کیا  
خیال ہے -

( الف ) کیا آپ کو اپنے بچاؤ میں لڑنے پر ہمت افزائی کرتے ہیں -  
لڑنا - بچاؤ میں - کبھی نہ لڑنا چاہتے -

(۳۰) جسوقت بچہ خان بوجھ کر حکم مد ولی کرتا ہے تو آپ کیا کرتی ہیں -  
ماریں ہیں - دھمکا تی ہیں - سمجھاتی ہیں - ٹال دیتی ہیں - کچھ نہیں کرتیں -  
کبھی ایسا اتفاق نہیں ہوا -

(۳۱) میں چاہتی ہو کہ کی اس کیفیت کا اندازہ کون جبکہ وہ شرارت کرتا ہو -  
( میں سمجھتی ہوں کہ بری عادات کے باہت میں نے بہت کچھ کہا لیکن اسکا  
یہ مطلب نہیں ہے کہ ہمیشہ بری ہی باتیں کرتا ہے - زیادہ تر بچے  
کبھی کبھی بد تہذیبی یا شرارت کرتے ہیں - یہ سب ہو چھنے سے ہمارا مطلب  
یہ ہے کہ فضل کیفیت معلوم ہو جائے ) -

( الف ) مثلاً اگر آپ کی عدم موجودگی میں وہ عمداً کوئی غلط کام کرتا ہے تو آپ کی  
واپسی پر اسکا رویہ کیا ہوتا ہے -

( ب ) کیا سوال کئے بغیر وہ اپنی غلطی بتا دیتا ہے - ہمیشہ - کبھی کبھی -  
شاد و نادر - کبھی نہیں - کیا سوال کرنے پر -

( د ) کیا وہ اپنی غلطی کا اعتراف کر لیتا ہے -

( ر ) اگر وہ اقرار نہیں کرتا - اور آپ کو بتین ہے کہ یہ کام اس نے کیا تو

آپ کیا کرتے ہیں - ایسا کبھی نہیں ہوتا - تشریح - مسلسل - - -

(۲۲) کیا بچہ آپکی زیادہ توجہ کا خواہشمند ہے۔ کیا وہ آپکے ساتھ ساتھ پھرتا رہتا ہے اور آپکے قریب رہنا چاہتا ہے۔ کیا کوئی زمانہ ایسا گذرا ہے جب بچہ میں یہ جذبہ پایا گیا۔

بہت۔ کچھ۔ کم۔ پہلے ( ) نہیں۔

( الف ) جب بچہ آپکے ساتھ ساتھ گھومتا ہے یا آپ ہی کے پاس رہنا چاہتا ہے تو آپکے کیا جذبات ہوتے ہیں۔ آپکو الجھن ہوتی ہے۔ کہیں برا معلوم ہوتا ہے۔ کہیں اچھا۔ فطری سمجھتی ہیں۔ خوش ہوتی ہیں۔

( ب ) جب آپ اسے گھو میں کسی اور کے پاس چھوڑ کر باہر جاتی ہیں تو اسکا رویہ کیا ہوتا ہے۔

رنجیدہ رہتا ہے۔ کہیں کہیں۔ رنجیدہ نہیں رہتا۔

(۲۳) کیا آپ اپنے اب زندگی میں کہیں علحدہ رہا ہے۔ اگر رہا ہے تو کتنے عرصے ( دن )۔

(۲۴) کیا اپنے باپ سے کہیں الگ رہا ہے۔ اگر ہاں تو کتنے دن۔

(۲۵) کیا آپ بتا سکتی ہیں کہ کے ساتھ آپکے تاثرات کیا رہے۔ اسکی کن باتوں سے آپ خوش رہیں اور کن چیزوں سے آپ ناخوش رہیں۔ بہت پسند۔ پسند۔ فطری کیفیت۔ ملی جلی کیفیت۔ نا پسند۔ بہت نا پسند۔

( الف ) کیا آپ اپنی محبت کا اظہار بچہ پر کر دیتی ہیں یا اظہار میں تامل کرتی ہیں۔

بہت محبت۔ محبت و انس۔ ملی جلی کیفیت۔ اظہار میں تامل۔ بہت تامل و مکلف۔

( ب ) کیا آپ کو کی دلچسپیوں میں حصہ لینے کا وقت ملتا ہے۔ اس کے بہت کچھ وضاحت کہجئے۔

بہت۔ کچھ۔ کم۔ بالکل نہیں۔

(۲۶) بچہ کبھی اسکول میں کس قسم کی تعلیم آپ پسند کرتی ہیں۔

طیحا سے صفائی اور غسل کرنے میں کس بات کی امید کرتی ہیں - آپ اسکو اس طرف مہ  
توجہ کرنے میں کیا صورت اختیار کرتی ہیں - وہ خود خیال رکھتا ہے -  
مان خیال رکھتی ہے - زیادہ توجہ نہیں یا صفائی کی عادت کی طرف سے  
ناامید ہے -

(۱۷) کیا آپ بچے کو گھر میں کھلنے لپتی ہیں - فرنیچر پر کودنے لپتی ہیں یا دیوار  
پر لکھنے لپتی ہیں یا اور ایسے کام کرنے کی اجازت لپتی ہیں - عموماً - یا  
کبھی کبھی - یا کبھی نہیں -

( الف ) بچہ کو ایسے کام کرنے سے روکنے کا آپ کیا طریقہ اختیار کرتی ہیں -  
ما رین کی - ڈاٹن کی - دھمکائیں کی - سمجھائیں کی روک لین کی -  
یا کچھ نہیں کریں گی - یا کبھی ایسا نہیں ہوتا -

(۱۸) کیا کی عمر کے بچوں سے کچھ مخصوص کام گھر میں کرنے کیلئے کہنا چاہتے -  
کیا کچھ کام گھر میں کتا ہے - ہاں - یا نہیں - یا کبھی کبھی -

(۱۹) کچھ والدین کی یہ خواہش ہوتی ہے کہ بچہ فوراً حکم مان جائے ( مثلاً شور مچانے  
کو منع کیا جائے تو فوراً خاموش ہو جائے ) - کچھ والدین اس بات کو اہمیت  
نہیں دیتے - کہ بچہ کتنی جلدی حکم پر عمل کرتا ہے - آپ کا اس بارے میں  
کیا خیال ہے ( - فوراً حکم ماننا چاہتے - یا کبھی کبھی فوری عمل کی ضرورت  
ہے - یا اسکی کوئی اہمیت نہیں -

(۲۰) فرض کیجئے کہ آپ نے سے کئی کام کو کہا - اسنے وہ کام فوراً انجام  
دیا یا - اسوقت آپ کا رویہ کیا ہوگا - آپ اس سے کچھ کہیں گی -  
تصرف کون کی - محبت کا اظہار کون کی - انعام میں کچھ کھانے کو لین کی -  
کبھی - یا کچھ نہ کہیں گی -

(۲۱) کیا آپ کو عموماً اسکی نگرانی کرنی پڑتی ہے - یا آپ اسے کبھی تنہا بھی  
چھوڑ سکتی ہیں - کیا آپ کھیل کے وقت بھی اسپر نظر رکھتی ہیں - نگرانی -  
کبھی کبھی - چھوڑ لپتی ہیں -



- (۱۰) فرض کیجئے کہ بچہ کوئی ایسا کام کرتا ہے جو آپ کو پسند نہیں۔ ایسی صورت میں آپ کیا کرتی ہیں۔ مارتی ہیں۔ ڈانٹتی ہیں یا دھمکا تی ہیں۔ پنیر کوئی بات پوشیدہ کئے تشریح کیجئے (یا یہ کہہی نہیں ہوا)۔
- (۱۱)
- (۱۲) آپ بچہ کو پیشاب یا خانہ بتائے اور ٹھونرے کی تربیت کب سے شروع کی (کس ماہ سے)۔
- (الف) کیا وہ آسانی سے سبکھ گیا۔ کیا وہ اس تربیت سے پریشان ہوا۔ آسانی سے یا کچھ پریشان کرے بعد۔ یا مشکل سے۔
- (ب) بچہ کو پوری طرح کب عادت پڑ۔ عمر۔ مہینہ۔
- (۱۳) آپ جانتی ہیں کہ بعض اوقات بچے کوڑے پہننے پنیر گھومنا پسند کرتے ہیں۔ اس عادت کا آپ پر کیا اثر پڑتا ہے۔ کیا آپ اسکو بہت نا پسند کرتی ہیں یا کچھ نا پسند کرتی ہیں یا اسے فطری سمجھتی ہیں۔
- (الف) یا پسند کرتی ہیں۔ اگر یہ عادت نہیں ہے تو آپ نے بچے کو یہ کس طرح سکھایا کہ پنیر کھڑون کرے نہیں پھرنا چاہئے۔
- (ب) آپ بچہ کو یہ کب سے سکھانا شروع کیا (مہینہ بتائیے)
- (۱۴) جب بچہ کو آپ نے سکھا نو کیا کیا۔ سزادی۔ سمجھایا یا منع کیا۔ یا ایسا موقعہ کہہی نہیں آیا۔
- (الف) کیا بچوں کو ایسا کرنے سے روکنا مناسب ہے۔
- (۱۵) کیا بچہ کو کچھ اندازہ ہے کہ بچہ کیسے پیدا ہوتا ہے۔ ہاں۔ یا نہیں یا معلوم نہیں۔
- (الف) اگر معلوم ہے تو یہ بات اسکو کس سے معلوم ہوئی۔ مان۔ باپ۔ بہن۔ بھائی۔ یا دوسرے بچے سے۔
- (۱۶) آپ بچے اب دوسرے موضع پر بات کریں۔ یعنی۔ صفائی جسمانی اور بیرونی۔ آپ بچے
- سلسلہ - - - - - ۲

(۵) کیا آپ کو کے پورے اسے دودھ پلانا - اور نہلانا - اور کاہون کے علاوہ وقت ملا کہ آپ اسکے ساتھ کچھ وقت گزاریں - اگر وقت ملا تو آپ یہ بتلائیں کہ آپ نے وہ وقت کیسے گزارا - کیا آپ اسکے ساتھ کھیلین یا گانا گایا - یا ایسی ہی کوئی بات کی - بالکل نہیں - کم - تھوڑا سا - یا بہت -

(۶) کچھ لوگوں کا خیال ہے کہ بہت چھوٹے سن کے بچے دلچسپ ہوتے ہیں - اسکے مقابلہ میں کہ وہ جب بڑھ جائیں - آپ کی نظر میں بچے کی کونسی عمر دلچسپ ہوتی ہے - عمر کے سال -

(۷) اب میں آپ یہ بتلائیں کہ بچن کی ابتداء میں آپ نے بچے کو دودھ پلانے کا طریقہ رکھا -

( الف ) اسے خود دودھ پلایا تو کتنے عرصہ - کتنے مہینے تک - اگر نہیں پلایا تو آپ نے بوتل سے دودھ دینا کس طرح طے کیا - بوتل سے دودھ کتنے عرصہ تک پلایا ( کتنے مہینے ) -

( ب ) آپ نے بچے کو دودھ پلانا کب چھڑا یا ( اپنا یا بوتل کا ) ( مہینے ) -

( ج ) دودھ کا اثر اسپر کیا ہوا - کچھ نہیں - کچھ بیچین رہا - کم - تھوڑی سی - یا زیادہ -

( د ) کتنے دن میں اس نے <sup>آپ کا</sup> دودھ پیا یا بوتل کا - اسنے کب بند کر دیا -

(۸) کیا آپ بچے کی ایک سال کی عمر تک دودھ پلانے کے اوقات کے باہت بتلا سکتی ہیں - کیا آپ اسے گھڑی میں وقت دیکھ کر پابندی سے دودھ پلاتی تھیں یا وقت کی پابندی کے بغیر جب بھی وہ بھوکا ہوتا تھا دودھ دیدیتی تھیں -

( الف ) اگر پابندی وقت سے دودھ دیا جاتا تھا تو ایک سال تک دن میں کتنے مرتبہ دودھ دیا جاتا تھا -

(۹) ایک سال یا دو سال کے بعد کھانے کی مقدار یا کھانے کی قسم کا عادی بنانے میں آپ کو کچھ وقت محسوس ہوئی - کوئی وقت نہیں ہوئی - یا تھوڑی سی سن وقت ہوئی - یا کچھ وقت ہوئی - یا بہت وقت ہوئی - مسلسل - - - ۳

- (۱) ابتداء میں میں چاہتی ہوں کہ تمہاری خاندان کا کچھ اندازہ مجھے ہو۔  
 الف ( تمہاری کتنے بچے ہیں ( لڑکیے اور لڑکوں کی تعداد ) -  
 ب ( انکے کیا سن ہیں ( عمر ) ( لڑکیے اور لڑکوں کی ) -  
 ( سب سے بڑا - سب سے چھوٹا اور درمیانی یہ صفا اکلوتا ) -  
 ج ( کیا آپ کے رشتہ دار آپ کے ساتھ رہتے ہیں ( دادی - دادا -  
 نانی - نانا - چچا - پھوپھی - ماموں - خالہ ) -  
 د ( اور کوئی ساتھ رہتا ہے - ( ملازم وغیرہ ) -

(۲) اب ہمیں گذشتہ حالات معلوم کرنا ہیں - جب بچہ تھا -  
 کس نے زیادہ تر وقت اسکی پرورش کی -

- الف ( کیا آپ کے شوہر نے اس بچے کی پرورش میں مدد کی -  
 مثلاً - نہیں - بالکل کم - تھوڑی یا زیادہ -  
 ب ( کیا اسکی پرورش میں کسی اور نے بھی مدد کی - اگر کی تو کس نے -

(۳) کیا آپ نے کو جب وہ بچہ تھا فرغل ( ہاندھکر رکھنا ) میں رکھا تھا -  
 اگر رکھا تھا تو کتنے دن - مہینے -

- الف ( اس طرح بچے کو کیوں رکھا جاتا ہے - اسکے کچھ فوائد بتلائیں -  
 ( اگر فوائد نہیں ہیں تو کیوں نہیں ہیں ) -

(۴) کچھ ماؤں کا خیال ہے کہ جس وقت بچہ رونے لگے تو اسکو اٹھالینا چاہئیں -  
 لیکن کچھ ماہین بچے کو رونے دیتی ہیں - اس لئے کہ ایسا نہ ہو بچا خود  
 میں لینے کا عادی ہو جائے - اس ہاریے میں آپ کا کیا خیال ہے -  
 اسکو اٹھالیا جائے - یا اسے چھوڑ دیا جائے - یا اسکو دودھ پلا دیا جائے -  
 الف ( جب بچا تھا تو آپ نے کیا کیا تھا -

- اسے اٹھایا - رونے دیا یا دودھ دیا - یا کھانے کو کچھ دیا -  
 ب ( رات کے وقت آپ کا کیا طریقہ رہا -  
 اٹھایا - رہنے دیا - یا دودھ پلایا -



(۵۳) اگر آپ کی والدہ کے برتاؤ - جو آپ کی تربیت کے سلسلہ میں تھا اور آپ کے طرز عمل کا مقابلہ کیا جائے تو کتنی حد تک مناسبت تھی - بہت یکساں نہی - ایک جیسا - ملا جلا - مختلف - بہت مختلف - معلوم نہیں )

الف ) اگر مختلف ہے تو کون سا طریقہ باز بہتر تھا -  
قبل کا - آجکاں کا - ملا جلا - معلوم نہیں -

(۵۴) آپ کے شوہر کا ذریعہ معاشرہ کیا ہے -  
کیا دوسری آمدنی بھی ہے - کیا مان کام کر رہی ہے ) -

(۵۵) کیا آپ کے شوہر اسکول جاتے تھے -  
الف - انہوں نے کہاں تک تعلیم پائی -

(۵۶) آپ کے شوہر کی کیا عمر ہے -

(۵۷) کیا آپ اسکول جاتی ہیں -

الف ) کس حد تک تعلیم حاصل کی -

(۵۸) آپ کا سن کیا ہے -

(۵۹) مندرجہ ذیل سوالات کا جواب جلد از جلد دیجئے - خصوصاً (ق) کا -

الف ) مکان - - - کا بنا ہوا -

ب ) کمروں کی تعداد - اور سائز -

ج ) نل وغیرہ -

د ) پاخانہ و حمام -

ر ) ریڈیو یا دوسری بجلی کی چیزیں -

س ) تعداد و قسم فرنیچر -

ص ) کتابیں - میگزین - آرٹ کا کام -

ط ) مکان کی ظاہری صورت - ( پینٹ - مرمت وغیرہ ) -

ع ) ملازمین -

ف ) شہر میں کس سمت ہے -

ق ) معیشت اور معاشرت کا خاکہ ( معہ ملازمت و تعلیم ) -

اعلیٰ - اوسط - نچلا طبقہ - مزدور - کسان -

طریقہ کار - کبھی ساتھ ساتھ - عموماً ساتھ ساتھ - محض مان -

(۴۵) کیا آپ کا خیال ہے چال ڈھال بات چیت میں یہ نسبت آپکے اپنے باپ سے زیادہ مشابہ ہے -

مان - باپ - دونوں - مختلف - دونوں سے -

(۴۶) کیا آپکے پاس زیادہ تمیزداری سے رہتا ہے یا باپ کے ساتھ -

مان باپکی - باپ - کسی کے سامنے نہیں -

(۴۷) "اچھا لڑکا" "اچھی لڑکی" کے متعلق لڑکوں کے نظریہ جداگانہ نہیں - آپ

خیال میں پانچ چھ برس کے سن میں بچہ کے خصائل کیسے ہونے چاہئیں جو

اسے اچھا لڑکا یا اچھی لڑکی کہا جاسکے -

(۴۸) بڑا ہو کر کس قسم کا انسان بنے - اسکے بابت آپکی خواہش کیا ہے -

(۴۹) مباحثہ کا تقریباً اختتام ہے - ایک بات پوچھنا چاہتی ہوں وہ یہ کہ مان بنکر

آپ کیا محسوس کرتی ہیں -

بہت خوش - خوش - کچھ خوش - فطری کیفیت - ملی جلی کیفیت - کچھ افسوس رنجیدہ -

(۵۰) آپکے شوہر کے کیا جذبات ہیں -

کچھ خوش - فطری کیفیت - ملی جلی کیفیت - کچھ رنجیدہ - رنجیدہ -

(الف) اخراجات - دوسرے بچوں کی عمر وغیرہ کے لحاظ سے

کی پیدائش

کو آپ مناسب سمجھتی ہیں -

ہاں - نہیں - معلوم نہیں - کچھ نامناسب -

(۵۱) آپ یہ غور کریں کہ اگر کچھ تاخیر سے پیدا ہوتا تو آپکے لئے زیادہ مناسب

تھا - اسکے بابت بتائیے -

تأخیر - نہیں - معلوم نہیں -

(۵۲) کیا آپ مان بننے سے پہلے یا خاندان کی سربراہ ہونے سے قبل ملازمت کرتی تھیں -

ہاں - نہیں -

- (۳۹) اب میں کے اور اسکے والد کے بابت دریافت کرنا چاہتی ہوں۔ آپ کے شوہر کا کے ساتھ کس قسم کا برتاؤ ہے۔ کیا وہ محبت کا اظہار کرتے ہیں۔ (بیار کرنا یا گلے لگانا) یا وہ محتاط رہتے ہیں۔ بہت۔ کچھ۔ کم۔ بالکل نہیں۔ اختلافی ہونا رہتا ہے۔
- (۴۰) جب آپ اور آپ کے شوہر موجود ہوں تو کون تادیب کی صورت ہو تو کون کرتا ہے۔ مان۔ باپ۔ دونوں میں سے کوئی۔
- (الف) کیا آپ کے شوہر پر سختی کرتے ہیں۔ بہت سخت۔ کچھ سخت۔ بالکل سخت نہیں۔
- (ب) کیا کے متعلق اپنے شوہر کا طریق عمل آپ پسند کرتی ہیں۔
- (۴۱) کیا آپ کے شوہر کا خیال ہے کہ کی تربیت میں آپ سختی کا برتاؤ کرتی ہیں۔ یا انکا خیال ہے کہ آپ کافی سختی نہیں کرتیں۔ سختی نہیں۔ دست برتاؤ۔
- (۴۲) بعض خاندانوں میں بچوں کے معاملات کا فیصلہ باپ کرتے ہیں۔ لیکن بعض خاندانوں میں مان ہویات کی ذمہ دار ہے۔ آپ کے خاندان میں کون ذمہ دار ہے۔ باپ۔ مان۔ دون۔
- (الف) مثلاً بچہ کو مختلف جگہ جانے کی اجازت کا کون ذمہ دار ہے۔
- (ب) باپ۔ مان۔ دونوں۔
- (ج) اس بات کا فیصلہ کون کرتا ہے کہ کو اپنے والدین کو گھر میں کس قدر مدد رہنی چاہئے۔ مان۔ باپ۔ دونوں۔
- (۴۳) بچوں کے علاوہ خاندانی معاملات میں کون فیصلے کرتا ہے۔ مان۔ باپ۔
- (۴۴) چند خاندانوں میں انتظام خانہ داری باپ و مان میں تقسیم ہوتا ہے مثلاً۔ عورت کی ذمہ داری گھر گستی و کھانا پکانا۔ مرد کی ذمہ داری چیزوں کی مرمت و درستی۔ بعض جگہ دونوں ہر کام ساتھ ساتھ کرتے ہیں۔ آپ کے خاندان میں کیا طریقہ رائج ہے۔

- (۳۲) جب اچھے اخلاق کا مظاہرہ کرتا ہے تو کیا آپ نے اسے انعام دینے کا کوئی خاص انتظام کیا ہے - انعام - کبھی کبھی - نہیں -
- (۳۳) کچھ والدین بچوں میں اچھی عادات اختیار کرنے میں ہمت افزائی کیلئے انکی تعریف کرتے ہیں - کچھ والدین کا خیال ہے کہ بچوں سے اچھا رہنے کی توقعہ کرنی چاہئے - آپکا کیا خیال ہے -  
تعریف - کبھی کبھی - کبھی صرف نہ کرنی چاہئے -
- (۳۴) کیا آپ کبھی کبھی اسے مارتے ہیں -  
الف ) کیا آپ کے شوہر اسے کبھی کبھی مارتے ہیں -  
ب ) مثلاً ۲ ہفتہ کے عرصے میں آپنے یا آپکے شوہر نے اسکے کتنی بار مارا  
(۳۵) کیا آپکا خیال ہے کہ مارنا مفید ہے - ہاں - کبھی کبھی - نہیں -  
(۳۶) کیا آپ بچہ کو دھمکتی ہیں مگر کس وجہ سے اس دھمکی پر عمل نہیں کرتیں -  
ہاں - کبھی کبھی - نہیں -
- (۳۷) کیا نرے بالکل بچنے میں اپنا انگوٹھا چوسا ہے  
بہت - کبھی کبھی - بہت کم - بالکل نہیں -
- الف ) اسنے انگوٹھا چوسنا کب شروع کیا - ( سنن مہینوں میں ) -  
ب ) کب انگوٹھا چوسنا بند کر دیا - ( سن سال میں ) -
- (۳۸) اب میں چاہتی ہوں کہ کچھ کاموں ( ) کے بابت آپکی رائے معلوم کروں  
جنگی عادت میں ہونے یا نہ ہونے کی خواہشمند ہیں - کیا آپ پسند کرتی  
کریں گی کہ - الف) بچہ کو کس عمر میں یہ بات شروع کرنی چاہئے - بغیر سامان  
کی مدد کے نئی حرکتیں یا کام کی کوشش -  
ب ) کامیابی کے ساتھ دوسرے بچوں سے مقابلہ - پڑھنے کھیلوں میں فرسٹ -  
آپنے کی کوشش - چاہئے خیال میں یہ جذبہ بچہ میں کس عمر سے شروع  
ہونا چاہئے -



(۲۷) ( اگر مان کے ایک سے زیادہ بچے ہیں ) کیا آپ بنا سکتی ہیں کہ  
تعلقات اپنے بہن بھائیوں سے کیسے ہیں - اچھے - معمولی - طے جڑے -  
اچھے نہیں -

(۲۸) کیا آپ ہمسایوں اور دوسرے بچوں کے ساتھ  
اچھے - معمولی - طے جڑے - یا خراب -  
کے تعلقات بنا سکتی ہیں -

(۲۹) کچھ لوگ اس بات کو اہمیت دیتے ہیں کہ بچہ دوسرے بچوں سے لڑنا نہ سیکھے  
کچھ لوگوں کا یہ خیال ہے کہ لڑنا سیکھنا ضروری ہے - اس بابت آپ کا کیا  
خیال ہے -

( الف ) کیا آپ کو اپنے بچاؤ میں لڑھکے پر ہمت افزائی کرتے ہیں -  
لڑنا - بچاؤ میں - کبھی نہ لڑنا چاہئیں -

(۳۰) جسوقت بچہ خان بوجھ کر حکم مدولی کرتا ہے تو آپ کیا کرتی ہیں -

ماریں ہیں - دھمکا تی ہیں - سمجھاتی ہیں - ٹال دیتی ہیں - کچھ نہیں کرتیں -  
کبھی ایسا اتفاق نہیں ہوا -

(۳۱) میں چاہتی ہو کہ کی اس کیفیت کا اندازہ کرون جبکہ وہ شرارت کرتا ہو -

( میں سمجھتی ہوں کہ بری عادات کے بابت میں نے بہت کچھ کہا لیکن اسکا

یہ مطلب نہیں ہے کہ ہمیشہ بری ہی باتیں کرتا ہے - زیادہ تر بچے

کبھی کبھی بد تہذیبی یا شرارت کرتے ہیں - یہ سب پوچھنے سے ہمارا مطلب

یہ ہے کہ فصل کیفیت معلوم ہو جائے ) -

( الف ) مٹا اگر آپ کی عدم موجودگی میں وہ عمداً کوئی غلط کام کرتا ہے تو آپ کی

واپسی پر اسکا رویہ کیا ہوتا ہے -

( ب ) کیا سوال کئے بغیر وہ اپنی غلطی بتا دیتا ہے - ہمیشہ - کبھی کبھی -

شاذ و نادر - کبھی نہیں - کیا سوال کرنے پر -

( د ) کیا وہ اپنی غلطی کا اعتراف کر لیتا ہے -

( ر ) اگر وہ اقرار نہیں کرتا - اور آپ کو یقین ہے کہ یہ کام اس نے کیا تو

آپ کیا کرتے ہیں - ایسا کبھی نہیں ہوتا - تشریح -

(۲۲) کیا بچہ آپکی زیادہ توجہ کا خواہشمند ہے۔ کیا وہ آپکے ساتھ ساتھ بھرتا رہتا ہے اور آپکے قریب رہنا چاہتا ہے۔ کیا کوئی زمانہ ایسا گذرا ہے جب بچہ میں یہ جذبہ پایا گیا۔

بہت۔ کچھ۔ کم۔ پہلے ( ) نہیں۔

( الف ) جب بچہ آپکے ساتھ ساتھ گھومتا ہے یا آپ ہی کے پاس رہنا چاہتا ہے تو آپکے کیا جذبات ہوتے ہیں۔ آپکو الجھن ہوتی ہے۔ کبھی برا معلوم ہوتا ہے۔ کبھی اچھا۔ فطری سمجھتی ہیں۔ خوش ہوتی ہیں۔

( ب ) جب آپ اسے گھو مین کسی اور کے پاس چھوڑ کر باہر جاتی ہیں تو اسکا رویہ کیا ہوتا ہے۔

رنجیدہ رہتا ہے۔ کبھی کبھی۔ رنجیدہ نہیں رہتا۔

(۲۳) کیا آپ نے اپنی زندگی میں کبھی غلطی رہا ہے۔ اگر رکھا ہے تو کتنے عرصے ( دن )۔

(۲۴) کیا اپنے باپ سے کبھی الگ رہا ہے۔ اگر ہاں تو کتنے دن۔

(۲۵) کیا آپ بنا سکتی ہیں کہ کے ساتھ آپکے تاثرات کیا رہے۔ اسکی کن باتوں سے آپ خوش رہیں اور کن چیزوں سے آپ ناخوش رہیں۔ بہت پسند۔ پسند۔ فطری کیفیت۔ ملی جلی کیفیت۔ نا پسند۔ بہت نا پسند۔

( الف ) کیا آپ اپنی محبت کا اظہار بچہ پر کر دیتی ہیں یا اظہار میں تاہل کرتی ہیں۔

بہت محبت۔ محبت و انس۔ ملی جلی کیفیت۔ اظہار میں تاہل۔ بہت تاہل و مکلف۔

( ب ) کیا آپ کو کی دلچسپیوں میں حصہ لینے کا وقت ملتا ہے۔ اس کے بابت کچھ وضاحت کیجئے۔ بہت۔ کچھ۔ کم۔ بالکل نہیں۔

(۲۶) بچہ کیلئے اسکول میں کس قسم کی تعلیم آپ پسند کرتی ہیں۔

سلسلہ ----- ۶

سے صفائی اور غسل کرنے میں کس بات کی امید کرتی ہیں ۔ آپ اسکو اس طرف ہلکا سے متوجہ کرنے میں کیا صورت اختیار کرتی ہیں ۔ وہ خود خیال رکھتا ہے ۔ مان خیال رکھتی ہے ۔ زیادہ توجہ نہیں یا صفائی کی عادت کی طرف سے ناامید ہے ۔

(۱۷) کیا آپ بچے کو گھر میں کھیلنے دیتی ہیں ۔ فرنیچر پر کودنے دیتی ہیں یا دیوار پر لکھنے دیتی ہیں یا اور ایسے کام کرنے کی اجازت دیتی ہیں ۔ عموماً ۔ یا کبھی کبھی ۔ یا کبھی نہیں ۔

( الف ) بچہ کو ایسے کام کرنے سے روکنے کا آپ کیا طریقہ اختیار کرتی ہیں ۔ ما رہن گی ۔ ڈانٹن گی ۔ دھکائیں گی ۔ سمجھائیں گی روک دین گی ۔ یا کچھ نہیں کر بن گی ۔ یا کبھی ایسا نہیں ہوتا ۔

(۱۸) کیا کی عمر کے بچوں سے کچھ مخصوص کام گھر میں کرنے کیلئے کہنا چاہتے ۔ کیا کچھ کام گھر میں کتا ہے ۔ ہاں ۔ یا نہیں ۔ یا کبھی کبھی ۔

(۱۹) کچھ والدین کی یہ خواہش ہوتی ہے کہ بچہ فوراً حکم مان جائے ( مثلاً شور مچانے کو منع کیا جائے تو فوراً خاموش ہو جائے ) ۔ کچھ والدین اس بات کو اہمیت نہیں دیتے ۔ کہ بچہ کتنی جلدی حکم پر عمل کرنا ہے ۔ آپکا اس بارے میں کیا خیال ہے ) ۔ فوراً حکم ماننا چاہتے ۔ یا کبھی کبھی فوری عمل کی ضرورت ہے ۔ یا اسکی کوئی اہمیت نہیں ۔

(۲۰) فرض کیجئے کہ آپنے سے کئی کام کو کہا ۔ اسنے وہ کام فوراً انجام دیدیا ۔ اسوقت آپکا وہ کیا ہوگا ۔ آپ اس سے کچھ کہیں گی ۔ تعریف کریں گی ۔ محبت کا اظہار کریں گی ۔ انعام میں کچھ کھانے کو دیں گی ۔ کبھی ۔ یا کچھ نہ کہیں گی ۔

(۲۱) کیا آپکو عموماً اسکی نگرانی کرنی پڑتی ہے ۔ یا آپ اسے کبھی تنہا بھی چھوڑ سکتی ہیں ۔ کیا آپ کھیل کے وقت بھی اسپر نظر رکھتی ہیں ۔ نگرانی ۔ کبھی کبھی ۔ چھوڑ دیتی ہیں ۔

(۱۰) فرض کیجئے کہ بچہ کوئی ایسا کام کرتا ہے جو آپکو پسند نہیں۔ ایسی صورت میں آپ کیا کرتی ہیں۔ مانتی ہیں۔ ڈانٹتی ہیں یا دھمکا تی ہیں۔ بغیر کوئی بات پوشیدہ کئے تشریح کیجئے (یا یہ کوئی نہیں ہوا)۔

(۱۱)

(۱۲) آپنے بچہ کو پیشاب یا خانہ بنانے اور ٹھہرنے کی تربیت کب سے شروع کی (کس ماہ۔

الف) کیا وہ آسانی سے سیکھ گیا۔ کیا وہ اس تربیت سے پریشان ہوا۔ آسانی سے یا کچھ پریشانی کے بعد۔ یا مشکل سے۔

ب) بچہ کو پوری طرح کب عادت پڑ۔ عمر۔ مہینہ۔

(۱۳) آپ جانتی ہیں کہ بعض اوقات بچے کپڑے پہننے بغیر گھومنا پسند کرتے ہیں۔ اس عادت کا آپ پر کیا اثر پڑتا ہے۔ کیا آپ اسکو بہت نا پسند کرتی ہیں یا کچھ نا پسند کرتی ہیں یا اسے فطری سمجھتی ہیں۔

الف) یا پسند کرتی ہیں۔ اگر یہ عادت نہیں ہے تو آپ نے بچے کو یہ کس طرح سکھایا کہ بغیر کپڑوں کے نہیں پھرنا چاہئے۔

ب) آپ بچے کو یہ کب سے سکھانا شروع کیا (مہینہ بتلائیں)

(۱۴) جب بچہ کو آپ نے لپکھا تو کیا کیا۔ سزا دی۔ سمجھایا یا منع کیا۔ یا ایسا موقعہ کوئی نہیں آیا۔

الف) کیا بچوں کو ایسا کرنے سے روکنا مناسب ہے۔

(۱۵) کیا بچہ کو کچھ اندازہ ہے کہ بچہ کیسے پیدا ہوتا ہے۔ ہاں۔ یا نہیں یا معلوم نہیں۔

الف) اگر معلوم ہے تو یہ بات اسکو کس سے معلوم ہوئی۔ مان۔ باپ۔ بہن بھائی۔ یا دوسرے بچے سے۔

(۱۶) آپنے اب دوسرے موضوع پر بات کریں۔ یعنی۔ صفائی جسمانی اور بیرونی۔ آپ بچے

مسلل - - - - - ۲

- (۵) کیا آپ کو کے پرورش اسے دودھ پلانا - اور نہلانا - اور کا ہون کے علاوہ وقت ملا کہ آپ اسکے ساتھ کچھ وقت گذارین - اگر وقت ملا تو آپ یہ بتلائیں کہ آپ نے وہ وقت کیسے گذارا - کیا آپ اسکے ساتھ کھیلین یا گانا گایا - یا ایسی ہی کوئی بات کی - بالکل نہیں - کم - تھوڑا سا - یا بہت -
- (۶) کچھ لوگوں کا خیال ہے کہ بہت جھوٹے سن کے بچے دلچسپ ہوتے ہیں - اسکے مقابلہ میں کہ وہ جب بڑھ جائیں - آپ کی نظر میں بچے کی کونسی عمر دلچسپ ہوتی ہے - عمر کے سال -
- (۷) اب ہمیں آپ یہ بتلائیں کہ بچن کی ابتداء میں آپ نے بچے کو دودھ پلانے کا طریقہ رکھا -
- (الف) اسے خود دودھ پلایا تو کتنے عرصہ - کتنے مہینے تک - اگر نہیں پلایا تو آپ نے بوتل سے دودھ لینا کس طرح طے کیا - بوتل سے دودھ کتنے عرصہ تک پلایا ( کتنے مہینے ) -
- (ب) آپ نے بچے کو دودھ پلانا کب چھڑا یا ( اپنا یا بوتل کا ) ( مہینے ) -
- (ج) دودھ کا انرا سہرا کیا ہوا - کچھ نہیں - کچھ بیچین رہا - کم - تھوڑی سی - یا زیادہ -
- (د) کتنے دن میں اس نے <sup>تک</sup> دودھ پیا یا بوتل کا - اس نے کب بند کر دیا -
- (۸) کیا آپ بچے کی ایک سال کی عمر تک دودھ پلانے کے اوقات کے بابت بتلا سکتی ہیں - کیا آپ اسے گھڑی میں وقت دیکھ کر یا بندی سے دودھ پلاتی تھیں یا وقت کی پابندی کے بغیر جب بھی وہ بھوکا ہوتا تھا دودھ دیدیتی تھیں -
- (الف) اگر پابندی وقت سے دودھ دیا جاتا تھا تو ایک سال تک دن میں کتنے مرتبہ دودھ دیا جاتا تھا -
- (۹) ایک سال یا دو سال کے بعد کھانے کی مقدار یا کھانے کی قسم کا عادی بنانے میں آپ کو کچھ وقت محسوس ہوئی - کوئی دقت نہیں ہوئی - یا تھوڑی سی دقت ہوئی - یا کچھ وقت ہوئی - یا بہت دقت ہوئی - مسلسل - - - ۳

- (۱) ابتداء میں میں چاہتی ہوں کہ تمہاری خاندان کا کچھ اندازہ مجھے ہو۔
- ( الف ) تمہاری کتنے بچے ہیں ( لڑکے اور لڑکیوں کی تعداد )۔
- ( ب ) انکے کیا سن ہیں ( عمر ) ( لڑکے اور لڑکیوں کی )۔
- ( ) سب سے بڑا۔ سب سے چھوٹا اور درمیانی یہ صرف اکلوتا۔
- ( ج ) کیا آپکے رشتہ دار آپ کے ساتھ رہتے ہیں ( دادی۔ دادا۔ نانی۔ نانا۔ چچا۔ پھوپھی۔ ماموں۔ خالہ )۔
- ( د ) اور کوئی ساتھ رہتا ہے۔ ( ملازم وغیرہ )۔

(۲) اب ہمیں گزشتہ حالات معلوم کرنا ہیں۔ جب بچہ تھا۔

کس نے زیادہ تر وقت اسکی پرورش کی۔

( الف ) کیا آپ کے شوہر نے اس بچے کی پرورش میں مدد کی۔

مثلاً۔ نہیں۔ بالکل کم۔ تھوڑی یا زیادہ۔

( ب ) کیا اسکی پرورش میں کسی اور نے بھی مدد کی۔ اگر کی تو کس نے۔

(۳) کیا آپ نے کو جب وہ بچہ تھا فرغل (باندھکر رکھنا) میں رکھا تھا۔

اگر رکھا تھا تو کتنے دن۔ مہینے۔

( الف ) اس طرح بچے کو کیوں رکھا جاتا ہے۔ اسکے کچھ فوائد بتلائیں۔

( اگر فوائد نہیں ہیں تو کیوں نہیں ہیں )۔

(۴) کچھ ماؤں کا خیال ہے کہ جس وقت بچہ روئے تو لاسکو اٹھالینا چاہئیں۔

لیکن کچھ مائیں بچے کو روئے دیتی ہیں۔ اس لئے کہ ایسا نہ ہو بچا گود میں لینے کا عادی ہو جائے۔ اس بارے میں آپ کا کیا خیال ہے۔

اسکو اٹھالیا جائے۔ یا اسے چھوڑ دیا جائے۔ یا اسکو دودھ پلا دیا جائے۔

( الف ) جب بچا تھا تو آپ نے کیا کیا تھا۔

اسے اٹھایا۔ رونے دیا یا دودھ دیا۔ یا کھانے کو کچھ دیا۔

( ب ) رات کے وقت آپ کا کیا طریقہ رہا۔

اٹھایا۔ رہنے دیا۔ یا دودھ پلایا۔