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FAMILY AND SOCIAL ADJUSTMENT PROBLEMS OF UNIVERSITY
EDUCATED GIRLS IN WEST PAKISTAN

A Thesis

By

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Submitted in Partial Fulfilment of the Requirements
for the Degree of Master of Arts in the
Education Department
of the
American University of Beirut

Beirut, Lebanon

May, 1962

ADJUSTMENT PROBLEMS OF UNIVERSITY GIRLS: WEST PAKISTAN

SOOMRO

PREFACE

The writer sensed during her meetings with the other university girls in Pakistan that they were facing persistent problems relating to their adjustment within their family circles as well as the society in general. This was further made clear when she moved in different social groups and heard different types of criticism being levelled against the university-educated girls.

The writer was thus made curious about the nature of these problems and the reasons for this alleged lack of adjustment of the university-educated girls in their families and the society. Superficially at least, the problem seemed to be the result of a clash between the old and the new, between what is traditional and what is modern.

This led her to undertake a survey of the situation in general. A sample of girls, studying at the four universities in West Pakistan was thus taken in order to elicit their views on various aspects of life, which might shed light on the problem. A study of the basic role of women in West Pakistan was also considered to be essential because it was assumed that any deviation from this accepted role might be a fundamental source of conflict.

The main sources of current activity and opinion were tapped, as follows:

- a) a questionnaire for girls was devised to determine to what extent the girls deviate from the traditional mode of

social behaviour;

- b) a questionnaire for men students was used to determine how they react to any such deviation in the behaviour of the girls; and
- c) a questionnaire for prominent educators was used to determine what the persons who have had more experience of the education and social change among the university students think about these problems. Also suggestions were sought from the girls, boys and educators concerning the solution of these problems.

The writer expresses her great indebtedness to Dr. Mary Morrow, the Chairman of her Thesis Committee, whose constant guidance and immense help enabled her to complete this study. She has really been a source of encouragement and inspiration for her.

The writer is further grateful to Professor F. Korf, for his kind suggestions concerning the statistical part of the study. She also feels greatly thankful to Professor Krebs whose interest in the study was immense and greatly helpful in its completion.

Thanks are also due to those in Pakistan who helped to get the questionnaires back in time for the work to be finished as planned. Among them are Miss Fakhrun Nisa Ansari, Miss Zehra Nizami, Mr. Masood Akram, Mr. Mahboob Shah Hashmi and Mr. Hammad Rizavi.

The writer is further indebted to her fellow Pakistani students who made her aware of the serious nature of the problem confronting

university-educated women. Special mention may be made here of Mr. Mulazim Husain Hamadani, Mr. Jaafar Abbas Zaidi and Mr. Moin-ud-Din Khan. She is also thankful to Mr. A. Hamid Wain, Dr. Sajjad Ahmad Khwaja, Mr. Ali Husain and Mr. Sajjad Rizavi for their help in checking the statistical data.

It would be unfair to leave out the mention of the gratefulness of the writer to all the students of West Pakistani universities and distinguished educators and thinkers who have been very kind and helpful in completing the questionnaires and supplying her the basic data to work on.

Last, but not the least, the writer is indebted to Dr. Habib A. Kurani, who, despite being immensely busy and not officially being on her thesis committee, took a keen interest in the progress of the study and gave most valuable suggestions.

ABSTRACT

The present study examines some problems of family and social adjustment which are generally experienced by university educated girls in Pakistan to-day. It attempts to shed light on their possible causes and suggests possible means for their solution.

The problem in hand is directly related to the idea of the basic role of women in our society. The discussion on this issue, contained in Chapter I, reveals that the traditionally accepted role of women in Pakistan is considered to be that of a house-wife. The rights, privileges and responsibilities of the women in the area have been shown to be a modified version of what Islam ordains.

A brief historical account of the development of education, especially higher education for women, attempted in the second chapter, gives an idea of the immense progress achieved in this connection, and the growing urge among the girls to get more education.

The analysis of the responses of the girls has revealed the existence of a general divergence from traditionally accepted role and social norms in the areas of inquiry relating to (i) family relationships, (ii) marital choice and adjustment, (iii) vocational attitudes and (iv) satisfaction with educational system. The degree of divergence is not uniform in all the geographical regions. It depends upon a number of factors, among them being the nature of the local community,

parents' education, family income, and observance of pardah. The highest degree of divergence from the traditions has been shown by Karachi girls and the lowest by those of Lahore. Conflicts relating to the above mentioned areas have been located. The incidence of conflict seems to be higher among those who do not observe pardah as compared to those who do.

The analysis of the responses of boys had revealed that they are generally not satisfied with the type of education, being given to the girls. They are of the opinion that the university educated girls generally fail to adjust themselves in their families and society. They consider that such girls usually make poor house-wives. They also do not appreciate any divergence from the traditional norms. About half of them think that girls should be educated only up to B.A. level. The boys from Karachi are comparatively more traditionally oriented than those from Lahore.

The educators agree that university-educated girls fail to adjust themselves in their families and the society; they do not seem to be satisfied with the present system of education as well as the present condition of social change occurring in Pakistan and want to control it in a healthy manner; and they want that education should help the girls adjust themselves in the society.

The study has therefore given an over-all picture, presenting the society, in so far as girls are concerned, in a transitional period and giving rise to conflicts under the impact of the rapidity of social

change. Awareness of this already exists in the intelligensia and they are of the opinion that something has to be done. This necessitates the proper utilization of the means of social control for the maintenance and progress of the social structure in Pakistan. Education, an important factor in this social control, therefore, needs to be remodelled according to the specific needs of the students as well as of their society.

This entails the launching of a well-planned research projects the present study being a modest attempt to provide a beginning and a point of departure for other studies.

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INTRODUCTION

"PAKISTAN is the strangest country I have ever had to visit. It is less than four years old, and is deep in the creative labour of forging itself out of nothing,"¹ remarked Julian Duguid, the representative of the British Broadcasting Corporation, who toured the country in 1951. These remarks contain the most significant point relating to the progress achieved so far--forging itself out of nothing.

Pakistan, as an Independent Muslim State, was demanded in order to conserve the Muslim heritage of the Indo-Pakistan sub-continent as well as to create an environment, conducive to a successful translation of the Islamic principles into modern and progressive practices. Dr. Muhammad Iqbal, the poet-philosopher of Pakistan, in a letter to the Quaid-e-Azam, Muhammad Ali Jinnah,² clearly mentioned this point which has repeatedly been reiterated by a number of Pakistani thinkers and has officially been owned through the recently adopted constitution of the country.

The problem before the country is two-fold: to build up out of nothing and to translate the Islamic principles into modern practices. It is therefore, obvious that in an attempt to solve both the problems,

¹Duguid, Julian, Five Weeks in Pakistan, (Karachi, Pakistan Publications, 1951) p. 1.

²Iqbal, Dr. Muhammad, Iqbal's Letters to Jinnah (Lahore, Sh. Muhammad Ashraf, Kashmiri Bazar) p. 16.

the efforts taken will positively result into an immense change-situation, along with all the related problems which emerge in a fast-developing and changing country.

Since the dawn of independence, Pakistan has been striving hard to meet the challenge thrown open to her, with the result that even the casual observer can notice the marked difference between the condition of the country before and after independence. Industrialization has been carried on at top priority basis. This can very well be judged from the fact that, with 1954 taken as the base (100), the industrial production rose to 217.2 by the end of December 1960, while in 1947, the year of independence, it was negligible.³ There has been an enormous increase in the communication facilities, internal as well as external, including roads, railways, air travel, telephone, telegraph, radio, etc. Similar is the case with education. The expansion which has been effected in this field can be imagined from the fact that at the time of independence, there were only two universities in the country--Dacca and Lahore--while in 1961 the number stood at six. In addition to these, an Engineering University at Lahore, an Agricultural University at Lyallpur (West Pakistan) and another Agricultural University at Mymensingh (East Pakistan) were established in 1961. The number of graduates in the faculties of Arts and Sciences from the University of the Panjab alone went up to 3628 as against 1046 in 1948.⁴

³"Progress Report," Pakistan Annual 1961 (Karachi, Ajmal Husain, 1961) p. 4.

⁴Pakistan, Ministry of Information and National Reconstruction, Government of Pakistan, Year Book 1961 (appendices).

The desire for making an all-round progress and attempts to realize it have resulted in setting the stage for affecting a change in the complexion of the society. In addition to these internal factors, there has been a progressively increasing amount of foreign influence at work, an important component of which is a wave of women emancipation which has swept over Asia and Africa. Bayard Dodge, in his foreword to Woodsmall's Women and the Near East, has observed in this connection:⁵

As I have studied these changes, I have come to believe that the one which will have the greatest effect upon the life of the East is the emancipation of women. In fact, it may not be an exaggeration to say that the most fundamental movement of the twentieth century is the freeing of the women of Asia and Africa from purdah and the harem.

The changes in the society in Pakistan which are quite obvious to the observer, are increased urbanization, more social inter-action between the rural and urban communities, greater willingness to accept foreign influences, desire among the women to participate in public life. During the last fifteen years of its existence, the country has been through a period of rapid transition in all the phases of national life. Such a situation inevitably results into a social upheaval and puts the whole society into a flux. This phenomenon, the social change, has been an important problem of study for sociologists and social psychologists. Social change may be viewed as an effort to meet problems while at the same time maintaining a clearly understood agreement on

⁵Dodge, Bayard, Foreword to Women and the Near East by R.F. Woodsmall (Washington, Middle East Institute, 1960) p. i.

functions.⁶ During the process of social change, which is also viewed as cultural change,⁷ the society loses its equilibrium and attempts to regain it by defining social goals.

"A culture that is changing rapidly is hard to evaluate or to predict, and as a consequence presents certain confusions to the person trying to chart his course, whether that person be adolescent or adult. But especially will the confusion make its impact upon the young person who has not yet become stabilized by mature responsibility. A changing culture will cause gaps between generations--between parents and children--in their ways of living and thinking, in their standards of conduct. Three aspects of change will be briefly mentioned: (1) material changes and their psychological implications, (2) changes in morals and ways of thinking, (3) changes in sex roles, particularly as reflected in the changed status of women."⁸

Pakistani society, being in a period of transition, is facing the above mentioned problems of social change, which includes a change in relationship between the woman individual and the society, her traditionally accepted social role, her values and attitudes. Such a change relating to women or any other constituent of the society usually results in various problems, which may differ according to the nature and

⁶Lowry Nelson, Charles Ramsey and Coolie Burner, Community Structure and Change (New York, Macmillan and Company, 1960) p. 395.

⁷Bossard, James, Social Change and Social Problems (New York, Harper and Brothers, 1934) p. 61.

⁸Raymond G. Kuhlen, The Psychology of Adolescent Development (New York, Harper and Brothers, 1952) p. 167.

intensity of change accruing therein. "Any kind of change produces problems, if for no other reason than that it represents a deviation from that to which one is accustomed... the nature of social structure is such that a change in one dimension or element is likely to produce change in another. The resulting problems are likely to extend beyond that of mere deviation from the usual."⁹ Pakistani society is no exception to this rule.

From the point of view of developing countries, change in any of their constituting elements is equally important and needs careful study as to the nature of change, problems arising from it and ways and means to solve them. But the change relating to women needs much more emphasis especially in case of a country, as Pakistan is, which has been created with explicit ideological ends. It is because of the fact that women are not merely individuals but also an agency to bring about change by virtue of their position as mothers and carriers of cultural traditions of a society on to the future generations.¹⁰ This change in the case of educated girls is all the more important because:

- a) they being in their adolescent period are more exposed to¹¹ change and are more likely to face as well as create problems; and
- b) that it is the woman's role which is usually affected in a society under transition.

¹⁰ John Newsom, Education of Girls (London, Faber & Faber, 1948) pp. 108-109.

¹¹ Kühlen, loc.cit.

Mirra Komarovsky's remarks about the American women are very aptly applicable to Pakistani university girls, that 'they are subject to conflicting definitions of the roles that they should play. These contradictions may be even more serious for college women than for others.'¹²

Keeping in mind the problems which the women have to face in a changing society, we have to look for solutions. There can be a number of approaches to attack this problem but the most important one, as the writer believes, is from the educational angle. It is because of the fact that education is concerned with the adjustment of the individuals to the society and the harmony between different social groups.¹³ It is also an element in social change itself and can be used as means of social control.¹⁴

The present study has therefore, been restricted to making an enquiry into the nature and problems of social change in Pakistan to the university-educated girls of West Pakistan. An attempt is being made to understand the nature of the problem in hand by studying the cultural patterns of West Pakistan, with special emphasis on that aspect which relates to women. As Rugg and Withers have put:¹⁵ "To understand culture, society and social change, we must look for the basic core concepts that give cultural patterns their meaning and make them designs

¹²Mirra Komarovsky, Cultural Contradictions and Sex Role contained in Outside Readings in Sociology by Schuler (ed.) (New York, Thomas Y. Crowell Company, 1953) pp. 133-34.

¹³Harold Rugg and William Withers, Social Foundations of Education (Prentice-Hall, Inc. 1955) p. 24.

¹⁴Grove Samuel Dow, Society and Its Problems (New York, Thomas Y. Crowell Company, 1929) pp. 454-59.

¹⁵Rugg and Withers, op.cit., p. 537.

rather than haphazard social crazy quilts."

It is, therefore, necessary to study the traditional role of women in the area before proceeding on to explore the changes being affected in that role and the problems arising on that account.

CHAPTER I

WOMEN IN WEST PAKISTAN

The traditional role of women in West Pakistan is neither purely locally evolved nor an isolated phenomenon, but is the outcome of the inter-action of a number of forces, both local and foreign. A brief study of this role is being undertaken in this chapter, in order to appreciate the change in the modes of social behaviour of the university girls of West Pakistan, by relating it to the cultural perspective of the country. We cannot isolate a person from his cultural environment because 'much of what a person does, his motivations, his emotional life, his particular habits of living, his personality is the result of culture in which he lives and grows.'¹⁶

But before studying this role, we have to look back to the past which involves a brief discussion of what Islam has laid down in this respect, as problems relating to Pakistan cannot be properly studied without referring them to Islam on account of the very nature of this state.

Women in Islam

When Islam was introduced to the Arab society, the position of

¹⁶Kuhlen, op.cit., p. 146.

women was not that of an integral part of the social order but something insoluble in the social solvents and they were looked upon as to give colour to the otherwise colourless, all masculine society. They were free. Yes, but to the extent that they had neither any responsible task to perform nor any significant social role to play except that of reproduction. But with the advent of Islam, women found the situation changed as they were made responsible to contribute to the onward march of the society.

Najla Izzedin, while discussing what Islam did for women, observes:¹⁷

Islam recognized woman as an independent being and not an appendage to the male. The Muslim law gave her full legal personality and assured her economic independence; she had complete power over what she possessed and could dispose of it freely without the intermediary of the male guardian. She was herself a guardian over minors.

This recognition of women as independent beings led to the prescription of their rights and responsibilities, thus determining their social tasks.

According to Shushtary, Islam contributed to improving the position of women in the following manner:¹⁸

- a) By retaining certain of the more ancient and healthy customs, such as respect and good treatment of a foster-mother.
- b) By making the woman, mistress of her own property in which

¹⁷ Najla Izzedin, The Arab World (Chicago, Henry R. Co. 1953) pp. 289-90.

¹⁸ A.M.A. Shushtary, An Outline of Islamic Culture (Bangalore City, The Bangalore Printing and Publishing Co. Ltd., 1954) pp. 510-13.

the husband had no right to interfere except with her permission.

c) By giving her the right of claiming divorce. . . .

d) She need not take part in the fighting lines in case of war though she may help the fighting men as a nurse or encourage them against the enemy.

e) She can hold any public office such as that of the head of an empire, a minister, a judge (except in criminal case).

f) She is free to re-marry after divorce.

g) She is encouraged to study and learn.

With these rights, Islam also made women responsible for taking part in the progress of the society. These responsibilities related to:

a) Home management;

b) To build up the society according to Islamic principles.

Home and family group have an important function to perform in the shaping of the society. Madame Abbasi observes in this connection that:¹⁹

It is in the individual man and woman and in the home, the basic life unit of the human social organism, that qualities essential for nation-building, for achieving a permanently cohesive and progressive national existence must be created and fostered. And herein lies the vital importance of the very special function that Islam assigns to a woman as administrator and governor of home.

The second important category of the responsibilities of women

¹⁹Madame A. de Zayas Abbasi, "Women in Islam," Islamic Literature, Lahore, IV, p. 227.

in Islam relate to over-all development of the society. It is "to model the life of the community according to Islamic principles through training the children to the standards of excellence and piety, courteous manners, efficiency and dynamism as demanded by Islam."²⁰

Thus the duties of Muslim womanhood cover an extensive and onerous field of actions and demand for their efficient fulfilment, a careful and thorough training. They require of the Muslim woman no less than the spiritual, moral and effective organizational and administrative leadership of the tiny republic which is her trust, its shaping and developing to a stage that will fully satisfy the lofty standards which the Islamic concept of the human social organism has set for her and its integration into and active participation in life of the community in a healthy cooperation of constructive striving for the fullest achievement of the common good. This is the very minimum that Islam demands of its women; on its fulfilment or shrinking depends, and had ever depended, the success or failure of Islamic nationhood.²¹

These principles when translated into practices underwent certain changes, originating from the impact of local practices of the countries where the message of Islam was communicated by the invading Arabs. This specially happened in Iran. The Islamic practices which reached the Indo-Pakistan sub-continent along with the Muslim soldiers, merchants, scholars, and mystics were not exactly what Islam had ordained but a

²⁰Ibid., p. 297.

²¹Ibid., p. 236.

combination of Islamic and non-Islamic Iranian social customs.

Women in West Pakistan

The present social status of women in West Pakistan is the outcome of a social evolution in which the factors, as detailed below, took part:

- a) Muslim traditions as discussed above;
- b) Local traditions which are in fact the Hindu traditions;
- c) Inter-action of the Muslim traditions and local Hindu influences;
- d) Impact of the West during approximately 200 years of the British rule.

The Hindu influences on the Muslim traditions altered the Islamic concept of womanhood in the following manner:

a) Woman as an individual

Muslim women in the Sub-continent got demoted to a status in which she was considered as an individual, but far inferior to man, not capable of being confided in, frail and weak, deserving care, sympathy and patronization. The confidence reposed in her by Islam, as being 'the moulder of the destiny of her nation,'²² was considered too much for her. Her position was reduced to one little better than that of her Hindu counterpart.

²² Dr. Muhammad Iqbal, Mathnawi Asrar-e-Khudi, (Lahore, Sh. Mubarak Ali, 1958).

b) Inheritance

Islamic Law of Inheritance was kept in abeyance and instead, local Hindu customs were preferred, which denied the right of inheritance to a woman.

c) Purdah

The form of veiling among the Muslim women in the Sub-continent, known as purdah, has no explicit injunction in the Holy Quran or the Hadith. It was the outcome of local influences as well as the attempt of the ruling Muslims to keep their women confined to the harem as a mark of distinction.

Najla Izzedin observes in this connection:

In those days, women were not secluded or veiled but appeared at public functions in the company of the men. The restrictions upon their freedom came in a latter age, under social and economic influences which were foreign to the Arab and early Muslim Society.²³

d) Education

Islam, as has been said earlier, made it obligatory for every Muslim man or woman to get education, but the rigid caste system of the Hindu society denied the right to education to the three-fourths of the people who were not Brahmins. Women, even those belonging to the Brahmin caste, were totally deprived of any opportunity to be educated. Muslim society in the Sub-continent also got influenced by these traditions.

²³ c.f. Anon., Women and Education (Paris, United Nations Educational, Scientific and Cultural Organisation, 1953).

As Madame Abbasi observes:²⁴

The main cause of this nothing less than criminal neglect of women's education was introduced into the folds of Muslim society by unproselytised and insufficiently proselytised converts, of the habits and customs and mental outlook of the non-Muslims and the consequent contraining of Muslim society to the extreme moulds of non-Islam consecrated as orthodox by what was clearly an excess of zeal, coupled with a touch of bigotry and not a little personal interest. It is direct outcome, entailing Muslim being restrained from fulfilling her moral and spiritual responsibilities--and often through her having become incapacitated therefore as a result of fostered ignorance of many of her material responsibilities--to home and society, was the decline and decay of Muslim society and of the Islamic social organism.

During the British Rule

The foregoing represents the state of affairs when, with the establishment of the British Rule in the Sub-continent, foreign influences--cultural, intellectual, philosophical--began to change the Muslims' outlook on life problems, particularly, after the War of Independence in 1857. The Muslims in general were a decadent community with fossilized notions on life, stereotyped ideas and resistant attitudes to accept newness among them.

Muslims, after being unsuccessful in their last attempt to regain their lost prestige in 1857, had been on the verge of being socially annihilated due to being frustrated and demoralized. But shortly after the great shock, there emerged a movement to face the challenge led by Sayyid Ahmad Khan. This movement aimed at improving the lot of

²⁵ Abbasi, op.cit., p. 700.

the Muslims by exposing them to new ideas, coming from the West, through the expansion of educational facilities. It called upon them to accept the reality of change and adapt themselves to its demands.

This movement was met with resistance by a number of groups which may be categorized as follows:

a) Extremist Orthodox Group which, composed of religious leaders, viewed the movement, The Aligarh Movement, with suspicion and tried to keep Muslims away from its influences, because, they thought, it would affect their religion and cultural heritage.

b) Moderate Reform Group was in favour of change and exposure to new ideas but not through Western methods. They insisted on a very great emphasis on the revival of old Muslim traditions and complete orientation of education towards orthodox view of religion.²⁶

The movement to reform the Muslim society, despite opposition showed appreciable results. By the third decade of the present century, a network of educational institutions had been spread all over the region but the Muslim population was not yet full convinced in favour of education and change, especially relating to girls. Woodsmall observed in 1936:

The education of the Muslim girls has been impeded not only by the specific handicap of purdah and early marriage, but frequently by the conservatism of Indian Muslim community. The conservatism has been strengthened by the nationalist movement. Muslim India, in its fear of absorption by the Hindus, has shown a reaction, similar to the attitude of Muslim community in Palestine in reference to Zionism.²⁷

²⁶ c.f. Sayyid Ahmad Khan by B.A. Dar (Lahore, Institute of Islamic Culture) The Spirit and Substance of Urdu Prose under Sir Sayyid by Dr. S.M. Abdullah (Lahore, Punjab University Oriental College).

²⁷ Ruth Francis Woodsmall, Muslim Women Enter a New World (London, George Allen and Unwin Ltd., 1936) pp. 162-63.

This attitude of the Muslim community was formed on account of the fear that the children, especially the girls, when sent to schools with no Islamic discipline, would forget their own values.²⁸

With the expansion of educational facilities, the movement to improve the lot of women also gained momentum and won its supporters not only from among middle class women, but also from educated men. An observation made in 1941 asserts, "It is a hopeful sign that the better educated and more liberal Muslims, both men and women, are realizing this and working strenuously to effect some reform."²⁹

Traditional Role of Women

From the discussion above, we may conclude that the traditional role of women in West Pakistan as evolved and handed down at the time of independence is briefly as follows:-

a) Home is considered to be the main sphere of activity for women. They are not involved in the financial aspect of the home. The social customs do not permit them to work for salary because it is considered below the dignity of the family.³⁰

b) Respect for elders by the young is one of the dictates of the society. Both Islam and local traditions lay great emphasis on it. The Holy Quran explicitly calls upon the faithful to show all

²⁸ Ibid.

²⁹ V.R. and L.B. Jones, Women in Islam (Lukhnow, The Lukhnow Publishing House, 1941) pp. 52-53.

³⁰ Woodsmall, Muslim Women Enter a New World, op.cit., p. 239.

the respect and gratitude to their parents. On this point the religious principles are firmly upheld by the local customs.³¹

c) Choice of partner, both for boys as well as girls, is usually exercised by the parents and senior members of the family. Social customs do, however, permit boys to have their say in such matters, but in case of girls, it is considered as immodest on their part to show any interest in such deliberations, not to speak of giving any opinion or exercising any right to choose.

d) Purdah has been considered as essential for the women of upper and middle classes.

e) "... the majority of Muslims still live in patriarchal fashion with its joint family system, so that when a man takes to himself a wife, he remains on in the common family dwelling, still an integral part of it. The new wife accordingly becomes not merely dependent on her husband but is absorbed into his people's home, a small part of a considerable group... Even in such surroundings, the separation of men from women is almost complete, for the women reside in zanana quarters at the back of the house while men occupy rooms in the front."³²

f) By the time of partition, the Muslims had realized the importance of education for girls but only upto the secondary level. The university education for girls was not favoured. This is indicated

³¹For further references and study, see Akhlaq-e-Jalali by Dawwani (Persian), Qabus Nameh by Nasir Khusro, Muslim Ethics by Donaldson, Nizam-e-Zindgi by Sayyid Ali Naqi (Imamia Mission Lukhnow, Urdu).

³²Jones, op.cit., pp. 36-37.

by the fact that "... before partition, there were only three private women's colleges in the area of India that is now Pakistan..."³³

g) Girls in the family are trained from early childhood to accept being absorbed into another family. It is considered to be a matter of great disgrace if a girl is not successful in adjusting herself with her in-laws. The local traditions expect a girl to put up with her husband under all circumstances. Both Islam as well as local law provides for divorce under extreme conditions but customs view it as a matter of great disgrace for the family of the girl. She has but to continue the marital relationship and never think of separation.

After the Independence

If a foreigner, who had been to West Pakistan before the independence happens to re-visit areas, he would at least be surprised to see the changed complexion of Pakistani society. Two citations from an account of such a journey by a British visitor may elaborate the point. Struck by complete absence of women from the streets, he remarks: "There were almost no women in the streets."³⁴ At another place he observes:

I also visited the hospitals and spoke to the sisters and nurses; but it was in the Fatimah Jinnah Medical College for Women that I got my real surprise. For there, in a huge tall room, were two most beautiful girls. They were dressed in long white coats, and they glanced at me only for a second when the Principal brought me to the door-way.³⁵

³³Woodsmall, Women and the New East, op.cit., pp. 108-09.

³⁴Julian Duguid, op.cit., p. 5.

³⁵Ibid., p. 29.

The surprise that the writer has expressed in this citation, is quite natural. Because it presented a contrast which is not conceivable. "Pakistan is a land at the cross-roads of the modern and middle ages."³⁶ The remarks would more emphatically be repeated by a person, re-visiting Pakistan in 1961, because of the varied nature of the changes going on in the society. The social order is in a flux that appears to be increasing progressively under the influence of a number of factors.

The changes which are occurring in Pakistan are not an isolated phenomenon but a part of (1) the world situation, and (2) the Asio-African situation. Regarding the former, Rugg and Withers observe:³⁷

So drastic were the changes precipitated by the passage from the crude machine age of the nineteenth century to the efficient Atomic age of to-day and so crucial were the problems that emerged, that it deserves the name 'The Great Transition.'

The changes in the world situation may vary in degree of intensity in different countries but it cannot be denied that the change in one country has got to be transmitted to the neighbouring ones.

And then there is another change-situation happening in Asian and African countries--newly independent and fast developing. This change is more forceful and visible. "In all the countries under review,³⁸ there is a common synthesis of change in the life of women

³⁶ Ibid., p. 5.

³⁷ Rugg and Withers, op.cit., p. 6.

³⁸ These countries are Iran, Pakistan, Afghanistan, India, Indonesia, Turkey, Lebanon, Jordan, Syria and Egypt.

in all its aspects; a new social freedom, in the home and family and society; an educational awakening, with increased educational opportunities; marked growth in economic independence; and to a notable degree, full political equality. Although this is most marked in women of urban communities, it has reached also to women in rural life, who are feeling the currents of social change and responding to their new opportunities.³⁹

The situation described above is one of the factors affecting change in Pakistan. But in addition to that there are some more powerful influences, arising from within the Pakistani society, which are rapidly changing the complexion of the social order. These factors are:

- a) situation resulting from the partition of the Indo-Pakistan sub-continent;
- b) attempts at developing the material and human resources of the country.

These factors have resulted in creating changes in all the spheres of national life in the following manner:

a) Increase in the urban population

With the influx of refugees from India, the urban population of the country has increased, because the refugees thus coming to Pakistan tried to settle down in the cities where there were better

³⁹ Woodsmall, op.cit., p. xv.

opportunities of earning their livelihood. As an instance, a citation relating to such an increase in Karachi may be given: "At partition, Karachi was a city with 300,000 inhabitants... Now an extra million had been added, many of them refugees."⁴⁰ These figures relate to 1951 and now according to the official estimate, the population of Karachi Municipal area is 1,447,419.⁴¹ Similarly, the population of Lahore city in 1946 was 670,000 while in 1961 it stood at 1,296,477.⁴² According to official census report the percentage of urban population in areas now comprising Pakistan was 7.9 in 1941, which has increased to 13.1 in 1961.⁴³

b) Industrialization

Pakistan at the time of partition was a country with enormous amount of raw material but without any industry worth the name. The maximum efforts were therefore put in by the Provincial as well as the Central Governments to step up the pace of industrial development. These efforts have resulted into a widespread industrialization. Many new industries have cropped up which have offered new openings both for men and women and have attracted rural population to the cities.

c) Expansion of Educational facilities

There has been an enormous increase in the student population

⁴⁰Duguid, op.cit., p. 6.

⁴¹Pakistan, Ministry of Home Affairs, Government of Pakistan, Population Census of Pakistan 1961, Census Bulletin 2 (Karachi, 1961) p. 170.

⁴²Ibid., p. 146.

⁴³Ibid., p. 14.

of the country and various kinds of academic, technical and vocational institutions are increasingly attracting young men and women. A detailed discussion of this aspect will be undertaken in Chapter II.

d) Land reforms

One of the most important changes occurring in West Pakistan is the introduction of land reforms, with the fixing of an upper limit on land holdings as 500 acres, initiation of a plan for the consolidation of small holdings in order to get the maximum of the available culturable land, distribution of acquired land among the landless tenants and similar steps.⁴⁴

These major changes in the life of the country have affected the position and status of women as described below:

a) Lifting of the veil

The most important result of the changing situation of the country, in so far as women are concerned, has appeared in the form of a growing tendency to discard purdah. Woodsmall observes in this connection:

The partition of India and Pakistan, with its aftermath of tragedy and terror, confusion and lawlessness and in the uprooting of seven million people, had tremendous impact on women of all classes in Pakistan. For the women of the masses, victims in the wholesale evacuation of the Muslims from India, the Partition meant a violent disruption of their lives often personal danger and utter helplessness. For the women of the educated upper class,

⁴⁴Pakistan, Public Relations Department, Government of West Pakistan, West Pakistan Yearbook 1960 (Lahore, 1961) pp. 26-29, 60-80.

whether themselves from India, or those who were already established in Pakistan as in Lahore, Partition meant a sudden unparalleled opportunity to meet tragic human needs and serve their nation. Inspired by the challenge to serve this, they assumed the growing burden of refugee-relief; they collected and distributed food and clothing; they opened dispensaries and tendered the sick in crowded hospitals. For their self-appointed task, these volunteer leaders mobilized all their resources and energies.⁴⁵

Purdah got a further setback on account of the partition as a large number of purdah-observing girls were forced to give it up. Woodsmall observes in this connection that "a goodly number of these women during the confusion of Partition exodus lost their burqas, which were wrenched from them by force."⁴⁶ Endorsing this view another writer says that "the strict seclusion of purdah was torn apart by reality."⁴⁷

Since independence purdah has been losing ground slowly and gradually especially in those areas which are more exposed to foreign influences like Karachi.

b) Participation in social life

Consequent upon the independence, the degree of participation of women in social life has considerably increased because of the necessity as well as availability of suitable opportunities. The wholesale migration disturbed the economic conditions of a large number of families with the result that the women had to take upon themselves the responsibility of sharing the burden of increasing the income of the family

⁴⁵ Woodsmall, Women and the New East, op.cit., p. 101.

⁴⁶ Ibid., p. 102.

⁴⁷ Duguid, op.cit., p. 30.

with the men or had to play their roles as the sole earning members. Besides, the expansion of nation-building activities offered new opportunities to the women which had previously been not available.

At the time partition took place, the women were found in the teaching, medicine, midwifery and nursing professions only. But the situation changed as early as 1950, and according to Woodsmall's statement, women were found, in addition to aforementioned professions, in law-practicing at the bar, as a magistrate, journalism, press reporting and editorial writing, radio-broadcasting, economic research on national development, in the business field, as ticket collectors, stenography, as private secretaries, telephone operators, as receptionists, as air hostesses. "All professions are open to women except foreign service abroad as a career. It represents a break with the traditional ideas of 'professions for women' and shows that the professional life has entered a new era."⁴⁸

This participation in professional life by the women also varies in different areas, depending upon the foreign influence, freedom allowed to women and availability of situations, such a participation is more in Karachi as compared to Lahore and other areas because in case of the latter "conservative social attitudes present a more serious handicap to women."⁴⁹

⁴⁸Woodsmall, *Women and the New East*, op.cit., p. 124.

⁴⁹Kuhlen, loc.cit., p. 167.

Participation has also increased in the fields of politics and social work, which started soon after independence. A number of women's organisations are working in these fields, more important of which are the All Pakistan Women's Association, the Association of University Women, the Business and Professional Women's Club, Pakistan Child Welfare Council, the Pakistan Home Economics Association and the Pakistan Girl Guides Association.

Through the efforts of these organisations, a lot of work has been done to improve the condition and status of women in the country. Recently enforced family laws are a further step in this behalf.

Changing Conditions of Home and Social Life

This rapid change within a decade and a half has strongly affected the home and social life of the country. The most important of these changes occurring in the home life is the breaking up of joint family system. Education, desire for having more freedom and employment in areas other than one's own are contributing factor in the breaking up of this system.

The change has further created a lag between the old and younger generations which is not something unique in this case but as Kuhlen has stated, has a universal characteristic and is inevitable in any situation of social change. This lag resulting into a clash of ideas between the old and younger generations is specially significant and more apparent in case of girls. The girls appear to be more influenced by the new social conditions as compared to boys who appear to be more

influenced by the new social conditions as compared to boys who appear to be more tradition-bound and resistant towards change. Instances are not lacking where the educated men, despite being convinced of the necessity of any change, do not show willingness to act accordingly because of their conservative adherence to the traditional patterns of social behaviour. For instance, a citation from Woodsmall relating to men's attitude towards pardah can very well serve the purpose of illustrating this point. She says:⁵⁰

Judging by several discussions with men students, they agree that pardah is illogical but there is hesitancy, often the attitude of 'without the burqa may be all right in general but not for my sister,' also a feeling of competition if women students are completely free. Among men in general, there is no active public endorsement of the elimination of pardah. There are undoubtedly many men with a liberal point of view, but political implications prevent active promotion, which will be unpopular with the religious forces.

The girls who have accepted change want to be enjoying more freedom, enter into a profession of their liking and have economic independence, and want to exercise their own choice in matters relating to them. But, as has been mentioned, the boys are either hesitant to accept change or do not believe in it. This leads to a clash between the boys and girls and often tends to disrupt the home atmosphere. This is specially the case with the university-educated girls because they have accepted change apart from other sources, from their academic pursuits. This is why the boys are becoming more and more critical of these girls.

⁵⁰ Woodsmall, Women and the New East, p. 103.

The number of university educated girls being small, they appear to be conscious of their achievement and thus want to have a privileged position in the society.

This change in the country relating to the role, status and position of women in the society has given rise to many a problem. The intense nature of the problem is more apparent among women as against men and among educated young girls as against the uneducated and the old in age. This is precisely because of the fact that the young girls studying in colleges and universities are more prone to such factors as may generate change in ideas and modes of thinking. Pakistani women today are in a unique situation, never hitherto been known to them and are trying en masse to adjust themselves to the changed circumstances in order to re-establish harmony and equilibrium in the society. But this involves a re-definition of their social role in the light of demands of the present times.

CHAPTER II

UNIVERSITY EDUCATION FOR GIRLS IN WEST PAKISTAN

Professor A.S. Bukhari, Pakistan's celebrated educator and diplomat, had once observed that, if all the resources available in the country were pooled and diverted to eradicate illiteracy from the country, it would need approximately 75 years to achieve the target.⁵¹ Exaggerated though it may sound, it does indicate the gravity of the problem that Pakistan had to inherit at the time of its independence. An official report discloses that it can safely be said that in the new state, the percentage of illiteracy must have been higher than the 1951 figure of 86.2, of the first Pakistan Census Report.⁵²

These remarks about the literacy level in Pakistan are a clear index of the state of university education in general and that for girls in particular, at the time of its independence. A detailed analysis of the factors responsible for such a situation cannot be attempted here. It can, however, be briefly touched upon and can be said that the following factors contributed towards it:

⁵¹A.S. Bukhari, "Whither Education?", The Pakistan Times (August 1949).

⁵²Pakistan, Press Information Department, Government of Pakistan, A Review of Education in Pakistan, 1947-56 (Feature Article No. F. 474)

a) British Policy

The British had no interest in the educational progress of the sub-continent and whatever they did in this behalf was to meet their own needs: to have loyal clerical and middle ranking officials for the offices. Muslims, being suspected of direct involvement and active participation in the 1857 War of Independence, were not in the good books of the rulers and were thus advertantly kept at a fair distance from educational facilities.

b) Conservatism among the Muslims

What added to the indifference of the foreign rulers to educational progress of West Pakistan was people's reluctance to educate their children according to new scheme of studies. They considered it as a corrupting factor for their religion, social mores, and traditions. They, however, preferred to send their children to mosques and Arabic schools where they were taught how to recite the Holy Quran, without paying any attention to its meanings. According to a recent survey of such schools, their number in 1960 stood at 671.⁵³

As to the university education among the girls, another important factor responsible for such condition was the institution of pardah. Because of the non-availability of women teachers, it was not possible to set up separate schools and colleges for girls while they

⁵³ Hafiz Nazr Ahmad, Jaeza-e-Madaris-e-Arabiah Islamiah, Maghrabi Pakistan, (Iyallpur, Jamia Chishtia Trust, 1960) p. 829.

could not join the co-educational institutions because of the observance of purdah. The First Five Year Plan implicitly endorsed co-education by recommending that all primary schools should be open to girls. According to Woodsmall, a leading official of the Government said to her that "purdah and segregation make full compulsory education impossible."⁵⁴

It can, therefore, safely be said that as far as girls' education in general and university education for them in particular, is concerned, West Pakistan started almost from a scratch. There were only humble foundations available. As Woodsmall observes, before partition, there were only three private women's colleges in the area of India that is now Pakistan--Kinnaird College, Lahore College for Women in Lahore and Eden's College in Dacca.⁵⁵ The independence of the country led the official circles to realize that the facilities available in this field were negligible and immediate steps were by every reason essential to cope with the situation.

With a view to giving the reader an idea of the situation for a better appreciation of the problem, some facts are briefly presented here. There were only eight colleges in the country exclusively for girls, providing education up to B.A. level in 1948-49. The number rose to 23 by 1954-55. The number of professional colleges in 1948

⁵⁴Woodsmall, Women and the New East, op.cit., p. 107.

⁵⁵Ibid., pp. 108-09.

stood at one, while it rose to three in 1954-55. By the same year, two colleges of domestic sciences were also opened.

The situation in 1959-60, as disclosed by the educational statistics officially released by the Government of West Pakistan, was that the total number of women colleges (non-professional) stood at 26, with an enrollment of 8083 and an expenditure of Rs. 2594000. The total number of women students studying in the Punjab, Sind, Karachi and Peshawar Universities, stood at 448. The number of professional colleges in the Province in the same year stood at four, with an enrollment of 1410 and expenditure of Rs. 642000.⁵⁶

The Provincial as well as the Central Governments are both pursuing the policy of promoting the cause of education in the area with an emphasis on right type of university education especially for girls. A government report says: The phase of college education is undergoing a rapid transformation in the wake of the steps that are being taken to implement the recommendations of the Education Commission.

Although great attention is being paid to the expansion of educational facilities in the area, especially for girls, yet, as observed by Woodsmall, the growing facilities for higher education for girls are more than matched by the increasing number of students eager for the coveted opportunity to attend college.⁵⁷ An illustration of the tremendous increase in women's interest in university education may be

⁵⁶ Pakistan, Bureau of Education, West Pakistan, Educational Statistics for West Pakistan 1959-60 (Lahore, 1961) pp. 94-95.

⁵⁷ Woodsmall, Women and the New East, op.cit., p. 110.

the total enrollment of women's colleges in West Pakistan which was 8083 in 1960 and happily compared with the number on March 31, 1957 which was 4681.⁵⁸ The urge for university education among girls, belonging not to comparatively developed and Westernized areas of Karachi and Lahore, but to more conservative districts like that of Peshawar, Quetta and Hyderabad Division is quite visibly growing. Illustrative of this widespread urge for women's higher education is the rapid growth in the purdah-conscious area of Sind of the Zubeida Government Women's College in Hyderabad (founded in 1953 with fifty students; 1958 enrollment 600), and also the steady development of co-education in the University of Sind.⁵⁹

So far general type of academic education has been discussed. The situation as to the vocational and professional fields is not much different from it. With the increase in the number of colleges and schools for women, there is an equal increase in the demand for women teachers and lecturers; an increased number of openings for the women in secretarial jobs has directly affected the demand for commercial education for women; expansion in the health and maternity services for women has correspondingly increased the demand for women doctors, nurses and health visitors. Hence the growth of professional education for women. Some factual data, given in the following paragraph may give an indication to this effect.

⁵⁸Ibid., p. 111.

⁵⁹Ibid.

At the time of independence there was only one professional college exclusively for girls; no other such institution. The situation in 1960, as to West Pakistan, is as follows:

a) Number of professional colleges in the Province in 1960 was four (for women only) with an enrollment of 1410.

b) Normal schools for girls, preparing secondary school teachers, functioning in the same year was 17 which included five, run by private organisations and aided by the Government. The total enrollment stood at 910.

c) The number of technical and industrial schools for girls during the same year was 17 (two run by private bodies) with an enrollment of 2152.

In addition to these, co-educational facilities are being made available in other institutions like the Government College of Physical Education at Lahore. Two aspects of professional and technical education for women need special mention; they are related to the training in the home economics and medicine.

The Commission on National Education in its recommendations observed that:

the science of Home Economics is of special significance in the education of the girls and women. In its more general aspects, it provides a young woman with the knowledge, skill and attitudes that will help her to be a more intelligent and effective wife and mother and improve the health, happiness and general well-being of her family.... A high priority must be given to the opening of home economics departments in women's colleges and in the universities

and to the establishment of additional institutions designed specifically for the study of home economics.⁶⁰

Before these remarks were made, two colleges of home economics-- one at Lahore and another at Karachi--had already started functioning. These colleges "give training in home economics on a college level and along modern lines, thus developing a new concept of scientific preparation for creative home and family life. The courses which are B.A. and Post-graduate M.A. have a two-fold purpose, as defined by Mrs. Henry Lall: to prepare the students for effective family life, and to give them the foundations for a professional career in the teaching of home economics on a modern basis in high schools of Pakistan."⁶¹

It may further be added that the University of the Panjab has separated the subject of home economics from the Faculty of Arts and has, instead, created a Faculty of Home Economics. The nomenclature of the bachelor and master's degree conferred on the students in the College of Home and Social Sciences at Lahore has been changed and now they confer B.Sc. (Home Economics) and M.Sc. (Home Economics).

As to the medical education facilities for girls, it may be mentioned that in 1947, only two medical colleges were functioning in the Province, the King Edward Medical College at Lahore and the Dow Medical College at Karachi, where coeducational facilities were available for girls. The situation in 1960 was as what is shown below:

⁶⁰Pakistan, Ministry of Education, Government of Pakistan, Report of the Commission on National Education (Karachi, 1959) p. 189.

⁶¹Woodsmall, Women and the New East, op.cit., pp. 109-110.

TABLE SHOWING INSTITUTIONS PROVIDING MEDICAL EDUCATION IN
WEST PAKISTAN TO BOTH BOYS AND GIRLS

Institution	Courses	Enrollment on February 29 1960
1. King Edward Medical College, Lahore	M.B., B.S.	679
	D.L.O	2
	T.D.D.	8
	D.M.R.E.	10
	D.O.	3
	D.A.	Not available
	B.Sc. (Pharmacy)	43
2. Fatimah Jinnah Medical College for Women, Lahore	M.B., B.S.	550
3. Liaquat Medical College, Hyderabad	M.B., B.S.	495
4. Nishtar Medical College, Multan	M.B., B.S.	604
5. Khyber Medical College, Peshawar	M.B., B.S.	284
6. de Montmorency College of Dentistry Lahore	B.D.S.	87
	M.D.S.	1
	Dental Technician	7
7. Aminud Din Medical School, Quetta	L.S.M.F.	146
8. West Pakistan Medical School, Bahawalpur	L.S.M.F.	539
9. Institute of Hygiene and Preventive Medicines, Lahore	Public Health	30
	Sanitary Inspector	65
	Health Technician	45

Source: Report on Medical Education in West Pakistan, Published by the
West Pakistan Bureau of Education, Lahore

In all of the above mentioned institutions, coeducational facilities are available and seats are reserved for girls. In addition to these a school is functioning at Lahore to give training to the girls desirous of becoming health visitors and midwives.

In the year 1947, five women doctors and five women licentiatees in medicine were produced in the Province while the number of those qualifying in 1959 was 99 and 12 respectively. By the end of the year 1959, various medical colleges and schools of the Province had produced 668 women doctors and 35 women Medical Licentiatees.⁶²

The total number of women Graduate and Licentiate doctors registered with the Punjab and Sind Medical Council in 1947-48 was 68 and 65 respectively. The number at the end of the year 1959 stood at 569 and 157 respectively.⁶³

On the general achievement in the field of higher education in Pakistan, Woodsmall observes:⁶⁴

A brief summary of the result of the total effort of the Government of Pakistan to provide for the educational needs and desires of the people, indicates an impressive achievement.... It included in 1955-56 about 45,000 primary schools, 7400 secondary schools and five universities with a total enrollment of 73000 and about 200 general colleges and training institutions of various kinds. This was the result of the concentrated and vigorous efforts of less than decade.

National Education Commission on Higher Education for Women

This brief survey of the development of higher education for

⁶²Pakistan, Bureau of Education, West Pakistan, Medical Education in West Pakistan (Lahore, 1960).

⁶³Woodsmall, Women and the New East, op.cit., pp. 111-112.

women in West Pakistan, though may appear as sketchy, will at least give an idea to the reader as to what has been achieved so far despite heavy odds, obstacles and hindrances. It leads us to the conclusion that:

a) There is in existence among the people an awareness of the necessity of women's education;

b) the conservatism is losing its hold over the people and they are willing to educate their girls even if they have to be sent to co-educational institutions;

c) the existing facilities to provide higher education to girls in the province fall short of the demand and the Government is aware of it;

d) the existing system of higher education for girls in so far as its efficacy is concerned, is not satisfying the present needs and a change must be effected.

With these points in view, reference is now being made to the recommendations of the Education Commission relating to the higher education for women. While dealing with the country's educational system, the Commission has observed:⁶⁵

Our educational system must play a fundamental part in the preservation of the ideals which led to the creation of Pakistan and strengthen the concept of it as a unified nation. The desire for a homeland for Muslims in the sub-continent grew out of their wish to be in a position to govern themselves according to their own special set of values.

⁶⁵ Report of the Education Commission, op.cit., p. 10.

Thus it is the preservation of the ideals which led to the creation of Pakistan which, in the Commission's view, forms the basis and determines the desired complexion of the country's educational system. These ideals are further determined by the fundamental principles of Islam and aspirations of a Muslim society. It is therefore to be taken care of that this guiding principle is not ignored while developing our educational system. This specially applies to the education for girls. It is because of the fact that, as Begum Liaquat Ali Khan has said, when you educate a man, you educate an individual; but when you educate a woman, you educate a family.

The observations and recommendations of the Commission, relating to the higher education in general can be summed up as follows:

a) Higher education in the modern world must provide training in a larger number of specialties and for a larger number of students... The range of educational course must be extended, larger number of students must be catered for and the quality of education provided must be maintained and improved.⁶⁶

b) ... it must also assist the students to become educated men in general sense. This means creating in them proper habit of work, a continuing desire for knowledge, initiative and independence of thought, an understanding of the problems of the society, a desire to help them solve such problems and a sense of honesty and fair-play in dealing with others. In short, higher education must be concerned with

⁶⁶ Report of the Education Commission, op.cit., p. 15.

the formation and development of character as well as the acquisition of knowledge.⁶⁷

c) Higher education may be defined as the form of education that exists for the advanced training of young people of serious purpose who have had at least twelve years of previous schooling and are on the verge of adulthood, who have a proven capacity for intellectual work and who will eventually provide national leadership at various levels and in all spheres... It follows therefore, that higher education must be thought of and administered as a separate stage of education, distinct from the primary and secondary stages.⁶⁸

d) In dealing specifically with the higher education for girls, the Commission has observed that there are certain areas of higher education exclusively meant for them. The Commission is of the view that the girls completing the secondary stage of education should have a number of opportunities either to continue their education on a higher level or to enter into such careers as are suited to their ability.⁶⁹ The special areas of higher education for women, in the Commission's opinion, are home economics, and fine arts. It has also been recommended that opportunities to girls should be provided at par with boys, to study law, nursing, commerce, art, engineering, architecture, and all other professional subjects.⁷⁰

⁶⁷ Ibid.

⁶⁸ Ibid., p. 18.

⁶⁹ Ibid.

⁷⁰ Ibid., pp. 189-90.

e) As to the obligations of women, the Commission has given emphasis to "the fundamental responsibility for the development of the character of their children." In their role as wife and mother, women have the fundamental responsibility for the development of the character of their children... The mother must accept the primary responsibility for what the child is when he enters the school, and it is imperative that she inculcates in him from his earliest days those habits and attitudes which are essential for the development of the country and the well-being of its citizens... Her second obligation is to take an active interest in the school and what it is trying to accomplish... Although the father cannot be completely relieved of his own responsibility for the up-bringing of the children, most of their time will be spent with their mother, and it is she who must accept the obligation that her position in the home imposes upon her.⁷¹

f) The Commission has also suggested that women should undertake projects like nursing, literacy teaching classes in tailoring, weaving and cooking etc. for the sake of community development. Another similar recommendation reads: "We are recommending that every candidate for a university degree should participate in an organised programme involving manual labour or teaching adults or training in civil defence."⁷²

It may thus be concluded that the National Commission on Education in Pakistan has taken cognizance of the fact that the society is

⁷¹Ibid., pp. 191-92.

⁷²Ibid.

undergoing a change and therefore the system of education needs reforms which may go with the change. The Commission has referred to two-fold obligations of the women; towards the home and towards the community. This is an implicit indication to the fact that the Commission has observed a shift in the traditional obligations of the women and hence recommends changes in the curricula which may prepare the girls for performance of their changed role in the society.

CHAPTER III

THE PROBLEM, METHOD AND PROCEDURE

One of the most debated educational problems in Pakistan concerns the education of girls. The question which is generally raised nowadays is no longer whether girls should be educated at all, but rather, whether post-secondary education is suitable or useful for them.

The usual criticism against the university or college girls asserts their lack of interest in the home, their lack of thrift, arrogance, pride, vanity. They are seen as completely indifferent to their obligations as women, as violating social mores, as not caring for traditions and customs and resenting advice and direction. They are accused of being "westernized", too self-centred and too domineering.

These are the observations which led the writer to the present study, which is perhaps the first of its kind. Its purpose is to study the social attitudes of university and college girls. This involves a study of the traditional role of women in Pakistan so that evaluation may be made as to whether and to what extent this role changed. The traditional place of women in Pakistan was discussed in the first chapter. The present and the following chapters inquire into the present status of girls who have had university or college education for six months or more.

In addition the study also aims at eliciting the attitudes of university-educated men and educators towards university-educated girls and also at examining the recommendations made by the male students and educators concerning the goals of higher education for women.

The following hypotheses may be formulated concerning the attitudes of female students of the universities:-

a) With the impact of rapid social change, the social values of the university-educated women relating to their role may be expected to diverge from the traditional one. The following may be considered as the major areas which may be expected to reflect social change as revealed by the discrepancies between the present attitudes and the traditional ones mentioned in the first chapter:

- i) The social role of women;
- ii) family relationships;
- iii) future marital adjustment;
- iv) vocational choice and adjustment;
- v) satisfaction with the present educational objectives.

b) The impact of social change may be expected to be greater in large urban areas where contact with foreign influences is more intense and has a longer history. Therefore, the divergence from the traditional role of women would be greater in such areas. Similarly in other areas of study as mentioned above, there may be found a general divergence from the traditional norms. The degree of such divergence, indicating the occurrence of change, may be expected to depend upon the

degree of exposure of the respective geographical region to Western influence. Karachi would, therefore be expected to show the highest incidence of divergence from the traditional norms and thus indicate highest incidence of change.

Therefore one may predict, e.g. that

- a) The girls who observe pardah would show less divergence from the traditional values than those who do not.
- b) Conformity to one aspect would be reflected to conformity to many aspects of traditional behaviour.
- c) The greater indication of divergence from the traditional behaviour would be reflected in a greater incidence of reported conflict, and thus giving rise to a number of problems.

Method

A questionnaire for girls was prepared with the purpose of obtaining the following two types of data:

- a) Descriptive data: including age, class, marital status parents' education, parents' monthly income;
- b) Data concerning divergence from the traditional attitudes:
 - a) Observance of pardah,
 - (b) relationships with the family circle,
 - (c) choice of marital partner,
 - (d) relationships with husband and with in-laws,
 - (e) interest in the household matters,
 - (f) outside work for pay,
 - (g) attitude towards Western women,
 - (h) satisfaction with the present system of education and
 - (i) concept of the basic role of woman in Pakistan.

Additional information, complementing the above-mentioned, concerning the role of woman in Pakistan was obtained through other questionnaires, devised for administration to (i) university boys and (ii) university educators. All of these questionnaires are reproduced in appendix A.

The Group

A word is in order about each of the cities from which the samples were taken, so that the reader obtains an adequate perspective at this point, Karachi, Lahore, Hyderabad and Peshawar are the four University centres in West Pakistan. The students, desirous of continuing their studies for an M.A. or M.Sc. degree must come to these centres. Thus these cities represent a cross-section of the post graduate students of the province.

Karachi which had hitherto been the capital of the country, may be considered as the city most affected by the forces bringing about the social change and may be taken as to present a picture of what Pakistani society may become under the influence of such forces.

Lahore, being the headquarters of the Provincial Government, the oldest University seat in the country, foremost centre of publication and press and the most celebrated for its cultural, intellectual and literary traditions may be taken as to represent a combination of the inherited traditions and the new trends.

Hyderabad, which has been the capital of the former Sind Province, is well-known for its local traditions and as the centre of Sindhi language and literature. It may represent the effects of

changing conditions on local sub-cultural patterns and may be more tradition-oriented as against Karachi.

Peshawar, being the oldest city in the North Western region of the Province, may represent a picture of the effects of change occurring in a closed society which has defied throughout the British Rule any incursion, military, or intellectual from any external source.

The subjects for the study are:

- i) University girls from Karachi, Lahore, Hyderabad and Peshawar.
- ii) University boys from Karachi and Lahore.
- iii) Selected educators from all the university centres.

Girls

The subjects for the questionnaire devised for the girls are the female students studying at the universities of Karachi, Lahore (Punjab), Hyderabad (Sind) and Peshawar (Khyber), preparing for their B.A. or M.A. degrees.

This selection was made because (a) the majority of the undergraduate students in West Pakistan, both boys and girls, is studying at these Universities, (b) the colleges at these places represent almost all the educated strata of the society and various trends of thought among the younger generation, and (c) these universities, because of their geographic location, vary in degree of isolation and exposure to foreign influences.

Boys and Educators

The selection of the boys from Karachi and Lahore has also been

made on the same basis as in case of girls. Few well-known educators and persons professionally interested in education were chosen to respond to the third questionnaire because of their obvious experience in dealing with university boys and girls. A list of these educators may be found in Appendix C.

Procedure

A total number of 416 questionnaires, both for boys and girls was mailed to the heads of respective institutions in the selected centre in West Pakistan. These were distributed to all the students in each randomly selected class during the course of regular class work and collected immediately afterwards by the teacher.

After tabulation of data from the returned questionnaires, according to the variables chosen for study, Chi Square was selected to test the significance of differences in responses. The .05% level of confidence was accepted as indication of significance of differences with one degree of freedom.

CHAPTER IV

RESULTS OF THE GIRLS' RESPONSES

As has been said in the previous chapter, 350 questionnaires were sent to girls, out of which 310 were returned. Remaining questionnaires, 40 in number, could not be returned because of the fact that the classes selected for the purpose had some absentees on the day when the questionnaires were administered. Table I shows the details.

TABLE I

THE NUMBER OF QUESTIONNAIRES - ADMINISTERED AND
RETURNED CENTRE AND LEVEL WISE

Centre and level	Number
Karachi B.A.	25
Karachi M.A.	47
Lahore B.A.	100
Lahore M.A.	50
Hyderabad B.A.	22
Hyderabad M.A.	19
Peshawar B.A.	30
Peshawar M.A.	17
Total	310

The results of the question relating to the ages of girls are shown in Table 2.

TABLE 2
NUMBER OF GIRLS IN VARIOUS AGE GROUPS
CENTRE-WISE

Age Group	Kar.	Lhr.	Hyd.	Pesh.
18 or below	20	74	7	11
19 to 21	21	65	19	26
22 to 24	24	9	8	9
25 or above	7	2	7	1

Table 2 shows that the largest proportion of the girls is between the ages of 19 and 21. From Karachi, the plurality (24 out of 71) belongs to the age group 22-24, while in case of Lahore, the plurality of the girls is 18 or below (74 out of 150). The over-all modal age of the group is between 19 and 21.

Class

Table 3 shows the distribution of girls on the basis of the class they are studying in.

TABLE 3

CLASS-WISE DISTRIBUTION OF GIRLS
B.A. OR M.A.

Class	Kar.	Lhr.	Hyd.	Pesh.	Totals
B.A.	25	100	22	30	177
M.A.	47	50	19	17	133

Table 3 indicates that a slightly larger proportion of girls responding to the questionnaires is studying in B.A. or B.Sc. classes.

Marital Status

Table 4 shows the distribution of girls according to their marital status.

TABLE 4

MARITAL STATUS OF THE RESPONDING GIRLS

	Kar.	Lhr.	Hyd.	Pesh.	Totals
Single	50	146	36	47	290
Married	13	5	2	0	20

Thus, according to Table 4, the majority of the girls is not married, irrespective of the city they belong to.

The proportion of the married girls in Karachi is, however, greater as compared to other areas (13 out of 72). This may be an indication of the liberal attitude of men there or an increased amount

of freedom enjoyed by married women, who can continue their studies even after their marriage.

Monthly Income of the Parents

Table 5 shows the average monthly income of the parents of responding girls, in Pakistani Rupees. (U.S. \$1.00 is equivalent of Rs.4.50)

TABLE 5

MONTHLY INCOME OF THE PARENTS OF THE RESPONDING GIRLS

Kar.	Lhr.	Hyd.	Pesh.	Over-all
826	614	999	585	701

According to the above Table, the over-all average income of the parents of the responding girls is Rs.701, which on conversion into U.S. Dollars, are equivalent to 155.00. The girls from Hyderabad belong to the highest average income group.

Parents' Education

Table 6 shows as to whether the parents of the girls, both or either of them, are university graduates.

TABLE 6

NUMBER OF RESPONDENTS WHOSE PARENTS ARE
UNIVERSITY GRADUATES

Parent who is Univ. Grad.	Kar.	Lhr.	Hyd.	Pesh.	Total
Father only	43	76	23	25	166
Mother only	0	1	0	0	1
Both	18	8	4	1	31
None	8	61	14	20	103

Table 6 shows that in majority of the cases (53.5%) the fathers of the respondent girls are university graduates. The highest number of girls having both the parents with this qualification has been found in Karachi. The total number of girls having their mothers as university graduates is 32 with a percentage of 10.6.

Observance of Purdah

Table 7 shows the number of girls from different regions who observe or do not observe purdah.

TABLE 7

NUMBER OF GIRLS WHO OBSERVE OR DO NOT OBSERVE PURDAH

	Kar.	Lhr.	Hyd.	Pesh.	Totals
Observing purdah	18	77	24	33	152
Not observing purdah	54	73	17	14	158

Thus according to this table, about half the girls observe purdah. The number of girls not observing purdah is highest in Karachi (44 out of 72). The possible explanation of this low incidence of the observance of purdah in Karachi may be attributed to its being more influenced by modern as opposed to traditional ideas.

Mothers' Observance of Purdah

Table 8 gives the number of mothers of respondent girls who observe purdah and those who do not.

TABLE 8

NUMBER OF MOTHERS OF RESPONDENT GIRLS OBSERVING
AND NOT OBSERVING PURDAH

	Kar.	Lhr.	Hyd.	Pesh.	Totals
Yes	40	119	30	40	229
No	30	31	11	8	80

The Table shows that in majority of the cases, the mothers of the college or university going girls observe purdah. The highest proportion of those not observing has been found at Karachi 75%. The comparison of Tables 8 with Table 7 shows that within one generation the incidence of purdah has decreased by 33.7%. While the percentage of mothers observing purdah is 74.1, the same for the girls is 49.04.

Girls' Intention to Give Up Purdah

Table 9 gives the number of girls who are willing to give up

pardah as against those who do not want.

TABLE 9

NUMBER OF GIRLS WILLING TO GIVE UP PURDAH
OR INTENDING TO CONTINUE IT

	Kar.	Lhr.	Hyd.	Pesh.	Totals
Observing	18	77	24	33	152
Willing to give up	3	36	16	20	75
Not willing to give up	15	41	8	13	77

Thus the girls observing pardah are almost equally divided on the question of giving up or never giving up pardah (77 to 75). The highest percentage of girls willing to give up has been discovered in Hyderabad (66.0) while the Karachi girls have shown the least intention (16.66).

This Table further brings out two points worth consideration. Firstly, that half the number of pardah-observing girls intend to give it up. Comparing it with Table 7 which shows that 50.96% of the respondent girls do not observe pardah, a conclusion may be drawn that this custom is dying out. Secondly, that in more advanced areas like Karachi, those who observe pardah are firmly convinced of its advisability and show the least intention to discard it.

PART I

GENERAL TENDENCIES

1. Role of Women

The responses of the girls as to the nature of role of women in West Pakistan have been divided on the basis of traditional and non-traditional responses as shown in Table 10. The assumption here is that those considering the role of woman as that of a house-wife, belong to the traditional type.

TABLE 10

NUMBERS OF TRADITIONAL AND NON-TRADITIONAL
RESPONSES TO THE QUESTION: "WHAT IS THE BASIC
ROLE OF WOMEN IN PAKISTANI SOCIETY"?

	Kar.	Lhr.	Hyd.	Pesh.	Totals
Traditional	39	117	27	26	209 *
Non-Traditional	33	22	15	21	91

* CHI SQUARE = 43.96

Using the totals in Table 10, the over-all Chi Square to test whether significant disproportion (in totals) exists in favour of the traditional or non-traditional responses is 43.96 which is significant at the .01 level.

The general tendency therefore is traditional. The majority of the girls consider their future role to be that of a house-wife. It

therefore indicates that no change has been affected in this area.

The above figures also reveal that the highest and lowest percentages given have been found at Lahore and Peshawar. Girls from Karachi are following Peshawar with a difference of -0.2%. Similarly the highest percentage of non-traditional responses have come from Peshawar following by Karachi (46.1% and 45.9% respectively) Lahore girls have shown the least tendency from among the sample to accept a non-traditional role. (15.9%)

Although the over-all picture presented by these figures indicates that the role of woman has not been affected by the change-bringing influences, there are implicit signs that this area is being affected, especially in those regions where the society has been put into a flux by heterogeneous elements as is the case with Peshawar, which is not difficult to explain. This point will be taken up later on while comparing the responses on the basis of geographical regions.

2. Family Relationships

a) Reaction Towards Parents' Criticism.

The assumption here is that the traditional pattern of behaviour of the girls vis-a-vis parents' criticism is that of a complete submission as discussed in Chapter I, any protest is therefore indicative of change in attitudes having taken place in this area of inquiry. Table 11 shows the distribution of related responses.

TABLE 11

DISTRIBUTION OF THE RESPONSES OF THE GIRLS TO THE QUESTION
"DO YOU EVER GET ANGRY WITH YOUR PARENTS"? SAY YES OR NO

	Kar.	Lhr.	Hyd.	Pesh.	Totals
Yes	56	86	21	25	188*
No	13	61	17	22	113

* Chi Square = 18.63

Using the totals in Table 11, an over-all Chi Square was used to test whether a significant disproportion (in totals) exists in favour of the traditional or non-traditional responses. The Chi Square of 18.63 is significant at the .05 level. This indicates that the majority of the girls represented by this sample shows angry reactions to their parents' criticism. This is a divergence from the traditional norms and thus reflects a change having occurred in this area. The highest percentage of the girls with non-traditional responses have been given by Karachi (81.1) and the lowest by Peshawar (53.1). The highest percentage of traditional responses has been found at Lahore (46.9) and the lowest at Karachi (18.9).

In continuation of the above question, the girls were asked another question as to the occasions on which they got angry. If ever, (Question No.28) A table showing various responses to this question has been added as Appendix D (i). It shows that the largest number of girls, (69 out of 186) got angry with their parents when they were not

allowed to do what they wanted. The next group is of those who are criticized for lack of interest in the household matters. (57 out of 186)

The majority of the girls showing angry reaction on such occasions also give expression to their anger by crying, not participating in meals and by cursing themselves. This is evident from the responses to a related question (No. 29) placed at Appendix D (ii). The responses to this question show that a change in the attitudes of the girls has occurred and they may now protest against the decisions or criticism of their parents. Besides it also gives an idea as to the nature of conflict in family relationship. The parents, belonging to the older generation have not accepted the change and their criticism of girls for lack of any conformity with traditional norms may give rise to angry reactions among the girls.

3. Marital Adjustment

Responses of the girls to the question relating to the choice of their marital partners have been categorized according to their being traditional and non-traditional. Those leaving the choice of their future partners exclusively to their parents have been assumed to be traditional. Table 12 shows the distribution of these responses.

Using the totals in Table 12, the over-all Chi Square, to test whether a significant disproportion exists in favour of the traditional responses or the non-traditional one, is 113.68 which is significant at the .01 level. This means that a significant majority of girls either want to choose their future partners themselves or desire that

their parents should consult them before making any decision in this behalf. This shows a divergence from the traditional norms of the society and thus indicate a change into the area.

TABLE 12

RESPONSES OF THE GIRLS TO THE QUESTION: "IF UNMARRIED,
WOULD YOU LIKE TO CHOOSE YOUR PARTNER OR LEAVE THE
DECISION TO YOUR PARENTS?"

	Kar.	Lhr.	Hyd.	Pesh.	Totals
I would leave the decision to my parents(Traditional)	7	38	5	8	58
I would like to choose my partner or I would like my parents to consult me before making any decision (Non-Traditional)	62	110	33	38	244*

* Chi Square = 113.68

This question was followed up by one relating to the type of husband they would like to marry. (Question No.18) The break-down of the choices of the girls in reply to this question may be found in Appendix D (iii) which shows that the majority of the girls have expressed their choice either for a high Government officer or a Commissioned Officer in the Armed Forces.* The remaining choices, in

* 226 out of a total of 296.

descending order are University Professors (23), Land-lord, mill-owner or business (19), Journalist or Writer (14), Film-star or Sportsman (7) and School Teacher (1).

Highest option for a high Government Officer or a Commissioned Officer in the Armed Forces suggests that the girls are desirous of vertical social mobility.

Opinion of the girls was also elicited through question No.19, as to whether university education has created any problem for them in connection with the choice of their future marital partners, in reply to which 113 out of a total number of 296 have said that it does. A table showing the break-down of the responses to this question may be found at Appendix D (iv), which shows that a larger proportion of girls believe that higher education has not created any problem for them. But a clash may be possible in case the girls want to select their future partner in a non-traditional way but the parents are not liberal enough to allow their daughters this right.

4. House-hold Matters

In response to a question (No.20) relating to fixing the responsibility of house-hold work* the majority of the girls have said that it should jointly be undertaken by husband and wife (269 out of 307). A table showing the breakdown of these responses is available in Appendix D (v) which shows that a change in attitudes has occurred in

* It was implied in this question to see whether in case of emergency or necessity the husband would help the wife in every type of house-hold work, which is usually not undertaken or shared by husbands.

this respect, because traditionally it is the wife who is solely responsible for such work.

Similarly, a majority of the respondent girls have opined that both the husband and wife should jointly decide all the matters relating to the house-hold. (Question No.21) Appendix D (vi) contains a Table showing the details of these responses which indicate that a divergence from the traditional norm exists in this area.

5. Relationship with in-laws

The girls were asked as to whether they would like to live with their in-laws after their marriage (Question No.24). Table 13 shows the distribution of responses to this question.

TABLE 13

RESPONSES TO THE QUESTION: "WOULD YOU LIKE TO LIVE WITH YOUR IN-LAWS AFTER MARRIAGE?"

	Kar.	Ihr.	Hyd.	Pesh.	Totals
Yes (Traditional)	29	101	20	21	171*
No (Non-traditional)	40	43	21	22	126

*Chi Square = 6.52

Using the totals in Table 13, the over-all Chi Square, to test whether a significant disproportion (in the totals) exists in favour of the traditional responses or otherwise, is 6.52, which is significant

at the .05 level.

This means that the change has been brought about in this area but has not yet fully set in. The highest incidence of divergence from the traditional norms has been shown by Karachi and is consistent with the general tendency of Karachi girls. According to this table, about half of the girls want to live with the in-laws after marriage.

This question was followed by another one. The girls were presented with an hypothetical situation that their conditions did not allow them to live separately from their in-laws after marriage and their mothers-in-law were conservative and always critical of them. They were asked to choose their course of action in such a case, out of the three given alternatives, namely, (i) try to win her love, (ii) persuade the husband to live separately or (iii) to ignore her. The two latter alternative responses were assumed to be non-traditional. The responses to this question (No.25) are placed in Appendix D (vii). According to these responses, the majority of girls propose to behave in a traditional way. Karachi girls have taken lead (non-traditional) in this respect for highest score being given to alternative (ii) and (iii) as compared to the girls from other regions.

"In response to another similar question, relating to a disagreement between husband and wife taking a serious turn". The girls have again given traditional responses by suggesting to take initiative themselves to effect a compromise. A table showing the distribution of these responses has been placed under Appendix D (viii). Karachi girls have once again given the highest percentage of non-traditional

responses, 16 out of 71 have opted for separation. The total number of girls opting for separation from Lahore, Hyderabad and Peshawar is only 9 out of 233.

Thus no change appears to have taken place in this area except Karachi possibly.

6. Freedom of Women

The questions (Nos. 22 and 23) were included in the questionnaire in order to see what the girls think about the freedom of women and to what extent they want to have it as well as to see if any change has occurred in their point of view in this respect.

Question 22 enquired from the girls if they thought that married women should have the freedom to move* in the society without the consent of their husbands. The responses given to this question may be found in Appendix D (ix). The majority of the girls (247 out of 307) have opined that such a freedom should not be given to women. Karachi girls have however given the highest percentage of non-traditional responses, affirming such a freedom for women (32 out of 71).

This seems that the majority of the girls still believe that married women should not enjoy such a freedom.

Question No.23 asked the girls to opt from among five alternatives each, what they liked the best in the Western women and the least in them. Analyses of the responses to this question may be found in

*By "moving in the society" in Pakistan is meant participation in all social activities outside home.

Appendix D (x) and D (xi). According to the responses of the girls, it appears that the greatest number like them for participation in social life and dislike them for their freedom to mix with men. (Their number being 294 and 190 out of 275 respectively).

This incidently shows a state of indecision among the girls: they like the Western women for their participation in social life and at the same time dislike them for their freedom to mix with men.

7. Vocational Attitudes

Table 14, below, shows the distribution of the responses of the respondent girls to a question relating to working for pay.

TABLE 14

THE RESPONSES OF THE GIRLS TO THE QUESTION: "WOULD YOU LIKE TO WORK FOR PAY AFTER COMPLETING YOUR STUDIES?"

	Kar.	Lhr.	Hyd.	Pesh.	Totals
Yes (Non-traditional)	50	75	23	37	185*
No (Traditional)	21	74	18	10	123

* Chi Square = 12.68

Using the totals in the above table, the over-all Chi Square, to test whether significant difference exists between the traditional and non-traditional responses, is 12.68 which is significant at the .01 level. This indicates that a change has occurred in this area and a significant majority of the girls are willing to work for salary,

which is a divergence from the traditional norms.

With a view to eliciting their opinions further on the point, the girls were asked two more questions (Nos. 15 and 16). Question No.15 asked them whether they sense any difficulty in finding a job and whether it is due to (i) limited number of jobs, (ii) few jobs suited to women or (iii) family's opposition or (iv) society's disapproval. Their responses have been tabulated and put under Appendix D (XII). According to these responses, the greatest number of girls, willing to work for salary, are of the opinion that they would find difficulty in getting a job (267 out of 309). The main reason in their view is that there are few jobs suited to women. This means that, although a change appears to have occurred in the vocational attitudes of the girls, yet most of them desire to work for such jobs as are specially suited to women.

Responses of the girls to Question No.16 indicate that they would have to face a problem of adjustment if they have to work in an organisation where men are also on the staff. The details of their responses are available in Appendix D (xiii). The main reason for this, in their view, is either society's disapproval (101 out of 268) or unfavourable attitude of men. It therefore indicates the presence of a view biased against the girls working for salary.

8. Satisfaction with the present Educational System

Question No.19 in the questionnaire asked the girls why they joined the college or the university. Their replies are available in a tabulated form in Appendix D (xiv). The majority of the girls has no

aim of joining a college or the university except to improve their qualification. Out of a total number of 309, 101 girls have stated that they joined the college for this purpose. Only 40 have declared their aim of getting university education to become good house-wives. Comparing it with the general tendency of the girls in relation to the role of women in Pakistan, it becomes obvious that they either do not think that university education can help them prepare for their future role in the society or do not consider the present system of education as instrumental in this respect.

The question regarding their satisfaction with the present system of education, required them to reply in affirmative or negative. The assumption taken in this behalf is that the traditional type would give replies in affirmative. Table 15 shows the distribution of these responses.

TABLE 15

REGIONAL RESPONSES TO THE QUESTION, "ARE YOU SATISFIED WITH THE PRESENT SYSTEM OF YOUR EDUCATION?"

Response	Kar.	Lhr.	Hyd.	Pesh.	Totals
Yes (Traditional)	13	61	23	23	120
No (Non-traditional)	58	88	18	23	187*

* Chi Square = 14.85

Using totals in the above table, the over-all Chi Square, to test whether significant difference in proportions exists between the

traditional and non-traditional responses, is 14.85 which is significant at the .01 level.

This means that the majority of the girls is not satisfied with the present system of education in so far as it relates to preparing them for their future role in the society. This reflects a change having occurred in the point of view of the girls. Karachi girls have shown the highest degree of dissatisfaction (81.7%).

Furthermore, in reply to another question, eliciting reasons for the deficient system of education, the larger proportion of the girls have given all the three suggested reasons, namely, (i) the subjects are not related to life, (ii) much emphasis on bookish knowledge and the neglect of the development of the personality, (iii) no training in social relations and (iv) all the preceding reasons. Such girls number 100 out of a total of 202. The responses to the question under discussion have been tabulated and placed at Appendix D (xv), and further discussed in Chapter VI.

Recommendations made by the girls to improve the system of education

The girls were asked to give suggestions for the improvement of the present system of education if they considered it as deficient. Question No.13, in this connection required them to make either of the three given alternatives, namely, (i) special subjects for girls should be included in addition to the presently prescribed one, (ii) increased emphasis on social relations, (iii) both of the preceding suggestions. The responses to this question are placed in Appendix D (xvi).

According to these responses, the majority of the girls (170

out of 274) have suggested that in order to improve the present system, special subjects should be included in the curriculum in addition to the presently prescribed as well as an increased emphasis be given to social relations during the course of studies. Further discussion on this point is continued in Chapter VI.

9. Desire for a privileged position in the society

A question was included in the questionnaire to enquire whether the university educated girls aspire for having a privileged position in the society. The assumption here is that according to the traditional view, they should not. Table 16 gives the distribution of the girls' responses to this question.

TABLE 16

RESPONSES OF THE GIRLS TO THE QUESTION, "DO YOU THINK THAT HIGHLY EDUCATED WOMEN SHOULD HAVE A PRIVILEGED POSITION IN THE SOCIETY"

Response	Kar.	Lhr.	Hyd.	Pesh.	Totals
Yes (Non-traditional)	43	131	26	44	244*
No (Traditional)	29	14	15	3	61

* Chi Square = 108.65

Using the data in the above table, the Chi Square to test whether a significant difference in proportion exists in favour of traditional response or otherwise, is 108.63, which is significant at the .01 level.

This means that a significant majority of the girls is desirous of having a privileged position in the society as compared to the less-educated or un-educated girls. The desire is most strongly expressed by the Peshawar girls (93.6%) and the least by the Karachi girls. The incidence of this desire indicates a divergence from the traditional norms as well as a sense of superiority among the university girls.

Summary of the Part I responses

The analysis of the general tendencies of the university educated girls, selected as a sample for the purpose of the present study, reveals the following significant differences:

- a) Change has occurred in all the areas of investigation namely, family relationships, vocational attitudes, marital adjustment, attitude towards education, house-hold matters, freedom of women etc.
- b) Intensity of the incidence of change varies from place to place, depending upon a number of factors.
- c) Karachi has shown the highest incidence of change.

Beside these significant differences, there were others too, which on applying the Chi Square Test, were found to have opinions split almost equally. The sample, taken for the purpose of the present study, is in a transitional stage. Despite divergence from the traditional norms, the girls retain some of the basic cultural traits and values. Ideas about the role of women, putting up with in-laws, relationship with mother-in-law, husband and other members of the family, freedom for women and their freely mixing with the men and similar ideas

are a few instances of notable retention of traditional values despite a changed outlook on life. Such a retention is less in Karachi than in other regions.

PART II

COMPARISON OF THE RESPONSES OF THE GIRLS ON THE BASIS OF DIFFERENT GEOGRAPHICAL REGIONS

The basic assumption in this comparison is that regions which are more exposed to such influences as may be instrumental in bringing about a change, will be more likely to show changing social patterns. In this connection, foreign influence has been considered as a major factor. It has further been assumed that the process of change is more intense in Karachi, as compared to other cities. This has already been indicated in the previous pages during the analysis of the general tendencies of the respondent girls and also discussed in Chapter I. The process of change in Karachi has been accelerated by a number of factors, viz., being an International Air-Port, receives more of foreigners and their influences, heterogeneity of the population, intermixing of different sub-cultural norms and patterns etc.

Karachi has therefore, been taken as the base for the purpose of this analysis, which is to see if the responses of the girls from other regions differ from those of Karachi in a significant manner.

Role of Women

Table 17, below, gives a comparison of the responses from Karachi and Lahore relating to the idea of the role of women in Pakistan.

TABLE 17

RESPONSES OF THE GIRLS FROM KARACHI AND LAHORE TO THE QUESTION, "WHAT DO YOU THINK IS THE ROLE OF WOMEN IN PAKISTANI SOCIETY?"

Region	House-wife	Working woman or a social worker
Karachi	39	33
Lahore	117 *	22

* Chi Square = 13.68

The Chi Square to test whether the difference in the proportions of the responses coming from the two cities is significant or not, is 13.68, which is significant at the .01 level. This shows that the number of girls desiring to become house-wives is greater in Lahore as against Karachi. The Lahore girls are therefore more traditionally - oriented as compared to those from Karachi.

The responses relating to this question were also compared in case of Karachi and Hyderabad and Karachi and Peshawar. No significant difference was observed between the responses of the girls from these cities and those from Karachi.

Satisfaction with the Educational System

Table 18, gives a comparison of the responses of the girls from Karachi and Lahore to the question relating to their satisfaction or dissatisfaction with the present system of education.

TABLE 18

THE RESPONSES OF THE GIRLS FROM LAHORE AND KARACHI
TO THE QUESTION, "ARE YOU SATISFIED WITH THE
PRESENT SYSTEM OF EDUCATION"?

	Yes	No
Karachi	13	59 *
Lahore	61	88

* Chi Square = 4.93

The Chi Square Test was applied to the above table to see whether the difference in proportion is significant. The result is 4.93 which is significant at the .05 level. This means that the proportion of girls from Karachi, not satisfied with the present system of education is greater than that of Lahore, which reflects latter's adherence to the traditional values.

Similar test was applied to compare the responses of Hyderabad and Peshawar girls to those of Karachi and it was found out that the difference in the responses of both these places and those of Karachi is significant which means that the girls from Hyderabad and Peshawar are more satisfied with the present system of education as compared to those from Karachi.

It may therefore be concluded that the incidence of change in the point of view of Karachi girls in relation to the present system of education as compared to the girls from Lahore, Hyderabad and

Peshawar is higher.

Working for Salary

The assumption in respect of attitudes towards work for salary is that the desire and willingness to accept such work is an indication of divergence from the traditional norms. Table 19 gives the comparison of the responses of Karachi and Lahore girls in respect of the question relating to work for salary.

TABLE 19

THE RESPONSES OF KARACHI AND LAHORE GIRLS TO THE QUESTION "WOULD YOU LIKE TO WORK AFTER COMPLETING YOUR STUDIES?"

	Karachi	Lahore
Yes	50	75*
No	21	74

* Chi Square = 4.86

Using the data in Table 19, the Chi Square to test whether a significant disproportion exists between Lahore and Karachi in favour of traditional or non-traditional responses is 4.86 which is significant at the .05 level. This means that greater proportion of Karachi girls want to work for salary after completing their studies as compared to those from Lahore. This reflects a greater adherence of Lahore girls to the traditional values and less incidence of change among them in this respect as compared to the Karachi girls.

The result of the Chi Square Test applied to the responses of the girls from Hyderabad and Peshawar as against Karachi in this respect of the same question are not significant, which means that the degree of willingness to work for salary among the girls from Hyderabad and Peshawar is not significantly different from that of Karachi girls. This may lead to the conclusion that the girls from Lahore may be more tradition-bound as compared to those from Karachi and Hyderabad and Peshawar.

Choice of Marital Partner

While discussing the general tendencies of the girls, the responses relating to the question on the choice of marital partner were categorized as traditional and non-traditional i.e. the choice left to the parents and that involving self-decision. Table 20 shows the comparison of responses on this issue between the Lahore and Karachi girls.

TABLE 20

RESPONSES OF KARACHI AND LAHORE GIRLS TO THE QUESTION, "IF UNMARRIED, WOULD YOU LIKE TO YOUR PARTNER OR LEAVE THE DECISION TO YOUR PARENTS?"

	Karachi	Lahore
<u>Non-Traditional</u>		
a) I would like to choose my partner.)		
b) I would like my parents to consult) me before making any decision)	62	110
<u>Traditional</u>		
I would leave the decision to my parents.	7	38

* Chi Square = 4.86

Using the data in the Table 20, the over-all Chi Square to test whether a significant disproportion exists between Karachi and Lahore in favour of traditional or non-traditional responses, is 4.86, which is significant at the .05 level. This means that there is a significant difference between Karachi and Lahore, in so far as the choice of partner is concerned. A higher proportion of Lahore girls may want to marry according to the wishes of their parents as against Karachi girls.

A similar comparison between Karachi and Hyderabad and Karachi and Peshawar yielded Chi Squares which were insignificant, which means that a difference between Karachi and Hyderabad and Peshawar may not exist in this respect.

This comparison thus shows that a higher number of Lahore girls may be prepared to marry according to the wishes of their parents as compared to those from Karachi, Hyderabad and Peshawar. Thus Lahore girls are more traditionally-oriented in comparison to others.

Living with in-laws

As earlier said in the Part I of the present Chapter, the assumption in regard to living with in-laws after marriage, is that the girls showing willingness to live with their in-laws may be taken as comparatively more conformists than those not willing to accept this position.

Table 21 shows the comparison of the responses of Karachi and Lahore girls to the question relating to this issue. To test the significance of differences in the proportions of girls for or against the

proposal, usual Chi Square test has been applied in this case too.

TABLE 21

THE RESPONSES OF THE KARACHI AND LAHORE
GIRLS TO THE QUESTION, "WOULD YOU LIKE TO LIVE
WITH YOUR IN-LAWS AFTER YOUR MARRIAGE?"

	Karachi	Lahore
Yes	29	130*
No	40	83

*Chi Square = 8.75

Using the data in Table 21, the Chi Square to test whether a significant disproportion exists between Karachi and Lahore girls in favour of traditional or non-traditional responses, is 8.75 which is significant at the .01 level. This means that the proportion of the Lahore girls willing to live with their in-laws after marriage is higher than those from Karachi. This shows that the Lahore girls may be more traditionally-oriented and less affected by change as compared to Karachi girls.

The comparison of the responses of the girls from Hyderabad and Peshawar to those from Karachi, to the question under discussion did not reveal any significant difference, which means that the proportions of girls from Karachi, Hyderabad and Peshawar who are willing to put up with their in-laws after marriage may be equal.

Thus it may be concluded that the traditional norms have been less affected by change in Lahore in this respect as compared to Karachi, Hyderabad and Peshawar.

Reaction Parents' Criticism

Table 22 shows the comparison of the responses of girls from Karachi and Lahore to the question relating to their reaction when they are criticized by their parents.

TABLE 22

RESPONSES OF THE GIRLS FROM KARACHI
AND LAHORE TO THE QUESTION, "DO YOU
EVER GET ANGRY WITH YOUR PARENTS?"

	Karachi	Lahore
Yes	56	86*
No	13	61

* Chi Square = 6.85

Using the data in Table 22, the Chi Square, to test whether a significant disproportion exists between Karachi and Lahore in favour of traditional or non-traditional responses, is 6.86, which is significant at the .01 level. This means that the proportion of girls getting angry with their parents is larger in Karachi as compared to Lahore. Lahore may therefore be taken as less divergent from the traditional norms than those from Karachi.

Responses to the question under discussion from Hyderabad and Peshawar were also compared with those from Karachi. In both cases, after applying the Chi Square tests, significant differences were found out. Tables 23 and 24 give the comparison of these responses for Karachi-Hyderabad and Karachi-Peshawar.

TABLE 23

RESPONSES OF THE GIRLS FROM KARACHI
AND HYDERABAD TO THE QUESTION, "DO
YOU EVER GET ANGRY WITH YOUR PARENTS?"

	Karachi	Hyderabad
Yes	56 *	21
No	13	17

* Chi Square = 4.85

Using the data in Table 23, the Chi Square, to test the significance of the difference of the responses between Karachi and Hyderabad is 4.85 which is significant at the .05 level. This means that the girls from Karachi are more divergent from the traditional norms than those of Hyderabad.

Using the data in Table 24, the Chi Square, to test the significance of the difference in the responses from both the cities, was 4.88, which is significant at the .05 level. This means that the Peshawar girls are less divergent from the traditional norms as compared to those from Karachi.

TABLE 24

THE RESPONSES OF GIRLS FROM KARACHI AND
PESHAWAR TO THE QUESTION, "DO YOU EVER
GET ANGRY WITH YOUR PARENTS?"

	Karachi	Peshawar
Yes	56 *	25
No	13	22

* Chi Square = 4.88

Thus the above comparisons show that the girls from Lahore, Hyderabad and Peshawar significantly differ from the Karachi girls, are comparatively more traditionally-oriented in respect of getting angry with their parents.

Results of the comparison of Different Geographical Regions

The fore-going comparison of the responses from Karachi, Lahore, Hyderabad and Peshawar, to questions relating to some selected areas of inquiry present an over-all picture which reveals that;

a) There are only two areas in which the girls from Lahore, Hyderabad and Peshawar all differ from those of Karachi. These areas are (i) satisfaction with education and (ii) getting angry with parents. The proportion of Karachi girls showing a non-traditional attitude in this respect is larger than those from other three cities.

b) The highest incidence of change in the attitudes of the girls has been observed in Karachi where the proportion of non-traditional

responses is consistently higher than all other geographical areas. This is, as has earlier been said, due to a number of influences. But the basic point in this respect is that in Karachi, there still exists a "cauldron of cultural and sub-cultural traits" and thus a lack of homogeneous social pattern which always hold the fort for the traditional ideas. The individuals, settling in Karachi, have brought with them their own local cultural values which have not so far been fused into the others. Thus the lack of social homogeneity in Karachi provides for a higher incidence of change.

c) Lahore has consistently been showing significant difference with Karachi in all the areas probed into. The Lahore girls have shown a greater adherence to the traditional norms. This suggests that there exists in this city a comparatively well-accepted scale of social values and the people there are of a homogeneous nature, with less diversity of social orientations. It has long been the centre of education and has its own history which makes its inhabitants feel themselves more attached to it and thus allows a little chance for rapid change in any field. Lahore society is more of a conservative nature and to some extent proud of their traditions, showing faithful adherence to its norms.

d) Karachi and Hyderabad have shown significant difference in responses in two fields only, namely, satisfaction with the present educational system and getting angry with the parents. This means that barring these two areas, both the cities are almost at par in the matter of change. Apparently it may seem paradoxical in view of the fact that Hyderabad is an old city with its own cultural past and social norms.

It might have been expected to be closer to Lahore in this respect. But an explanation is suggested in the fact that the influx of refugees, who, unlike those settling in Lahore, do not belong to one compact and contiguous geographical region but to different ones and owe themselves to a variety of cultural patterns. This has shaped the complexion of this city.

e) Peshawar, though curious enough, comes at par with Hyderabad and thus with Karachi. It shows significant difference with the latter in the fields only as in case of Hyderabad. The suggested explanation given in case of Hyderabad can aptly be applied to Peshawar. In addition, another point is worth consideration. Peshawar is generally held to be the most rigidly traditional in every respect. The history of women's education is of a recent origin in the area. Girls getting a university education are newly exposed to progressive ideas and are more prone to be influenced and to accept the novel willingly.

f) As to Lahore, Hyderabad and Peshawar showing common significant differences with Karachi in the areas already referred to, it may be said that, despite the incidence of change, the basic pattern of the home patriarchal and authoritarian, and thus allows very little room for the expression of any protest against the undesirable imposed by the parents.

g) The comparison further reveals that the incidence of change in all the areas is the highest in Karachi and lowest in Lahore. Hyderabad and Peshawar follow Karachi respectively. But Hyderabad gets the second position on the basis of its higher percentage of non-traditional

responses as compared to Peshawar.

If we take into consideration the geographical location of the cities, selected for the purpose of this study, we will have the following ranking, based upon the distance from Karachi, the base and the source of foreign influence, as well as the degree of assumed exposure to foreign influences:

TABLE 25
RANKING OF THE CITIES ON THE BASIS
OF THEIR GEOGRAPHICAL LOCATION

Cities	Rank in extent of exposure to foreign influence
Karachi	1
Hyderabad	2
Lahore	3
Peshawar	4

But the results of the comparison of the responses of girls from these cities has revealed a different picture which gives the ranking of these cities as is shown in Table 26.

TABLE 26

RANKING OF THE CITIES ON THE BASIS
OF COMPARISON OF RESPONSES

Cities	Rank in degree of social change evidenced from responses
Karachi	1
Hyderabad	2
Peshawar	3
Lahore	4

PART III

COMPARISON OF THE RESPONSES OF THE GIRLS
WHO OBSERVE "PURDAH" AND THOSE WHO DO
NOT OBSERVE IT

Purdah has been taken as another variable to test the incidence of change in the attitudes of the university educated girls. The assumption here is that the girls observing purdah, irrespective of the region they come from, would be more traditional and conservative as compared to those who do not. Thus purdah has been assumed to be a symbol of conservation and adherence to the traditions as well as resistance to change.

Parents' Education

Table 27 shows the comparison of the girls observing purdah

with those who do not, on the basis of their parents' education.

TABLE 27

RESPONSES OF THE PURDAH-OBSERVING GIRLS
AND OF THOSE WHO DO NOT, TO THE QUESTION
"ARE YOUR PARENTS GRADUATES OF ANY
UNIVERSITY?"

	Purdah	Non-Purdah
Yes	73	95 *
No	73	57

* Chi Square = 4.86

Using the data in the above Table, the Chi Square to test the significance of the difference of responses of Purdah-observing and not-observing girls is 4.86, which is significant at the .05 level. This shows that the parents of the girls who do not observe Purdah are more educated than of those who observe it.

Parents' Income

Table 28 shows the comparison of the monthly income of the parents of the respondent girls who observe Purdah and those who do not.

TABLE 28

THE MONTHLY AVERAGE INCOME OF THE PARENTS OF
GIRLS WHO OBSERVE PURDAH AND THOSE WHO DO NOT

	Purdah	Non-Purdah
Income	Rs. 563	Rs. 879

This means that the average monthly income of the parents of those girls who observe Purdah is less than of those who do not, in other words, it may be said that Purdah is disappearing from the higher income group as compared to the lower income group.

Mothers' Observance of Purdah

Table 29 shows a comparison between the incidence of Purdah among the mothers of girls themselves observing it and of those who do not.

TABLE 29

RESPONSES OF THE PURDAH OBSERVING
AND NON-OBSERVING GIRLS TO THE
QUESTION, "DOES YOUR MOTHER OBSERVE PURDAH?"

	Purdah	Non-Purdah
Yes	144 *	85
No	9	71

* Chi Square = 63

Using the data in Table 29, the Chi Square to test whether significant disproportion exists between the responses of the girls who observe Purdah and those who do not to the question under discussion is 63, which is significant at the .01 level. This means that the girls who observe Purdah, have greater proportion of their mothers too observing it as compared to those who do not.

University Education and Choice of Partner

The responses of the girls observing or non-observing Purdah to a question eliciting their opinion as to the possibility of university education being a source of problems for them in the choice of their future partners, have been compared in the following Table 30:

TABLE 30

RESPONSES OF THE GIRLS OBSERVING OR NON-OBSERVING PURDAH TO THE QUESTION, "HAS HIGHER EDUCATION CREATED ANY PROBLEM FOR YOU IN THE CHOICE OF A PARTNER?"

	Purdah	Non-Purdah
Yes	63*	50
No	81	103

* Chi Square = 3.84

Using the data in the above Table, the Chi Square, to test whether a significant disproportion exists between the responses of the girls observing or not observing Purdah is 3.84, which is significant at the .05 level. This means that the girls observing Purdah sense the existence of problems relating to the choice of a marital partner in a larger proportion than those who do not observe Purdah.

Management of House-hold Affairs

Table 31 shows the responses of Purdah and non-purdah girls to the question of sharing the responsibility of managing the house-hold

matters.

TABLE 31

RESPONSES OF PURDAH AND NON-PURDAH GIRLS
TO THE QUESTION, AS TO WHO SHOULD UNDER-
TAKE THE HOUSE-HOLD WORK.

	Purdah	Non-Purdah
By wife	23	15
Shared by husband and wife	83	95

* Chi Square = .82

Using the data in the above Table, the Chi Square to test, whether a significant disproportion exists in the responses of the girls of both the categories, is .82 which is not significant. Hence there is no significance in the differences of the responses of the girls, whether observing purdah or not, so far as the sharing of house-hold work by both the husband and wife is concerned. A majority of both groups, Purdah or non-purdah, represented by the sample may feel that the house-hold work should be shared by both, husband and wife.

Freedom of Married Women

Table 32 shows the comparison of Purdah and non-purdah girls in respect of their responses to a question relating to the freedom of married women in Pakistan.

TABLE 32

RESPONSES OF THE PURDAH OBSERVING GIRLS
AND THOSE WHO DO NOT, TO THE QUESTION,
"DO YOU THINK THAT MARRIED WOMEN SHOULD
BE FREE TO MOVE IN THE SOCIETY WITHOUT
THE CONSENT OF THEIR HUSBANDS?"

	Purdah	Non-Purdah
Yes	17	35 *
No	130	114

* Chi Square = 3.86

Using the data in the above Table, the Chi Square to test whether a significant disproportion exists in the responses of both the categories of respondent girls, is 3.86 which is significant at the .05 level. This means there does exist a significant difference between the girls observing Purdah and those not observing it on the issue. A greater proportion of non-purdah girls is in favour the freedom of married women to move in the society without the consent of their husbands as compared to those who observe Purdah.

Living with in-laws

Table 33 gives a comparison of the responses of Purdah-observing girls and those who do not, to a question relating to living with in-laws.

Using the data in the Table given below, the Chi Square to test the significance of disproportion between the responses of the girls of both the categories, is 3.61, which is not significant. This means that

there may not exist any significant difference between the girls of both the categories on the issue of living with in-laws after marriage. Equal number of both the groups may be willing to live with the in-laws.

TABLE 33

RESPONSES OF PURDAH AND NON-PURDAH GIRLS TO THE QUESTION, "WOULD YOU LIKE TO LIVE WITH YOUR IN-LAWS AFTER MARRIAGE?"

	Purdah	Non-Purdah
Yes	90	79
No	54	74

* Chi Square = 3.61

Attitude Towards Work

Table 34 compares the responses of both the categories of the girls, those who observe Purdah and those who do not, to a question seeking to elicit their opinion as to whether they are willing to undertake outside work for pay after they complete their studies. The responses in favour of work would be assumed to be non-traditional, while against-the-work responses would be assumed to be traditional.

Using the data in the following Table, the Chi Square, to test the significance of disproportion between the responses of the girls observing Purdah and not observing Purdah, is .83 which is not significant. This means that both the categories may be equally in favour of work for salary.

TABLE 34

RESPONSES OF PURDAH AND NON-PURDAH GIRLS TO
THE QUESTION, "WOULD YOU LIKE TO WORK FOR
SALARY AFTER COMPLETION OF YOUR STUDIES?"

	Purdah	Non-Purdah
Yes	77	91
No	64	61

*Chi Square = .83

Choice of Partner

The responses pertaining to the question on the choice of partner given by the Purdah-observing girls have been compared with those of non-Purdah girls in Table 35.

TABLE 35

RESPONSES OF PURDAH-OBSERVING GIRLS AND THOSE
WHO DO NOT TO THE QUESTION "IF UNMARRIED, WOULD
YOU LIKE TO CHOOSE YOUR PARTNER OR LEAVE THE
DECISION TO YOUR PARENTS?"

	Purdah	Non-purdah
Yes	111	115*
No	26	31

*Chi Square = 18.89

Using the data in Table 35, the Chi Square to test the significance of difference in the responses of the both the categories of girls is 18.89 which is significant at the .01 level. This means that a larger proportion of non-purdah girls are in favour of choosing their future partners, as compared to those who observe purdah.

Reaction to Parents' Criticism

Table 36 shows the responses of the purdah and non-purdah girls relating to a question as to whether they get angry with their parents.

TABLE 36

RESPONSES OF THE PURDAH AND NON-PURDAH
GIRLS TO THE QUESTION, "DO YOU EVER GET
ANGRY WITH YOUR PARENTS?"

	Purdah	Non-purdah
Yes	78	118 *
No	71	52

* Chi Square = 5.62

Using the data in the above Table, the Chi Square to test whether significant disproportions exist between the responses of both the categories of girls, is 5.62 which is significant at the .05 level. This means that the girls who observe purdah have comparatively more conflicts with their parents as compared to those who do not.

The problem was attacked from another angle. The responses of the purdah-observing girls from Karachi were compared with those from

Lahore, Hyderabad and Peshawar. The significance of differences was tested by the Chi Square test. It was found out that the pardah-observing girls from Karachi were less traditional in their responses than those from Lahore. From this comparison we conclude that the geographical location not only affects the ideas of those who do not observe pardah but also of those who do.

Yet another variable was taken into account to find out if the class the girls were studying in, has had any significant effect on their responses. Chi Square test was applied here too which revealed that there was no significant difference as to the responses of the girls preparing for their B.A. degrees and those working for their M.A.

Summary of the Results of Part III

As a result of the fore-going comparison, following differences have been found out:

- a) The girls who do not observe pardha come from a higher income group as compared to those who observe it;
- b) The girls who do not observe pardah show a higher incidence of education among their parents;
- c) The mothers of the girls who do not observe pardah, show a less incidence of observance among them;
- d) Higher education has created more problems in case of those who do not observe pardah;
- e) Non-pardah girls favour freedom for women in a higher degree as compared to those who observe it;

The following insignificant differences were also found:

Both the purdah and non-purdah girls are in favour of sharing of house-hold work by both the husband and wife. In this respect, purdah girls show divergence from the traditional norms. Secondly, both purdah and non-purdah girls show willingness to live with their in-laws after their marriage. Here the non-purdah girls show divergence from their changed behaviour.

Working for salary has been equally accepted by both the categories of the girls. Here also the girls who observe purdah show divergence from the traditional pattern of behaviour.

Thus it may be said that, although some difference exist between the purdah and non-purdah girls, the change has affected the both. But the degree of change is higher among those who have given up purdah. Those who have not been influenced to a higher degree do show some change which might result in greater change after some time, which may further lead to complete elimination of purdah from the society.

Non-purdah girls therefore, would have more conflicts with the society and the family as compared to purdah girls. This means greater the divergence from the traditional norms, the higher is the incidence of change and conflict.

The results of all the parts of this chapter reveal the following fundamental points:

a) A general divergence from the traditional norms has been observed. Even in those areas of our inquiry which show no significant disproportion in traditional and non-traditional responses, it may be noted that signs of the coming change in the attitudes of the girls are not lacking.

b) The change in a particular geographical region appears to be related to exposure to the foreign influence as in case of Karachi and may be greatly subject to the basic structure of the local society as in case of Lahore.

c) Purdah has proved to be a measure of conservatism. It is an indication of the conservative attitude of the families to which the girls belong. Despite the conservative and traditionally-oriented attitude of the families, the burdah-observing girls show divergence from the traditional behaviour although consistently less than the non-burdah girls.

d) The degree of change among the girls seems to be related to the parents' education, family income and general attitude of the family.

CHAPTER V

UNIVERSITY BOYS' AND EDUCATORS' VIEWS ON UNIVERSITY EDUCATION FOR GIRLS

PART I

On Boys Responses

As has already been referred to, two additional questionnaires were prepared, one for the university boys and the other for some prominent and experienced university educators. In the present chapter, we will analyse the responses obtained through these questionnaires and then, will compare them with the responses of the girls to such questions as may be common in these questionnaires.

Descriptive data of the Sample

In all 98 questionnaires were returned from university boys, studying at Karachi and Lahore. The reasons for the selection of these two cities for the purpose of this study have already been mentioned in Chapter III.

1. Age

The majority of the boys responding to the questionnaire is between 19 and 24 years of age. A table showing the break-down of the

respondents on the basis of their age-group has been placed at Appendix D (XVII). This table shows that 44 boys are of the age-group 19-21 and 38 of the age-group 22-24.

2. Class

According to the table in Appendix D (XVIII), 93 respondents out of a total of 98 are preparing for their M.A. degrees, 47 at Lahore and 46 at Karachi.

3. Marital Status

The majority of the respondent boys are unmarried as is shown in a table at Appendix D (XIX).

4. Purdah in the Family

In majority of the cases, 93 out of 98, purdah is observed in the families of the respondent boys. A table showing the break-down may be found in Appendix D (XX).

General Tendencies of the Respondent Boys

1. For or Against Purdah

In reply to a question, asking the respondents to say whether they favoured purdah for the girls or not, 91% responses have been in favour of purdah. A table showing the break-down of these responses has been placed in Appendix D (XXX).

Out of those who favour purdah for the girls, 91% are of the opinion that it is essential on religious grounds; 6% of the respondents consider it to be a social custom. From a table placed in Appendix D (XXII), break-down of these responses may be consulted.

2. Level of Education Suggested for Girls

The following table gives the responses of the boys to a question eliciting their views about the higher education for girls.

TABLE 37

RESPONSES OF THE BOYS TO THE QUESTION
"ARE YOU IN FAVOUR OF GIVING HIGHER
EDUCATION FOR GIRLS?"

	Karachi	Lahore	Total
Yes	22	34	56
No	24	16	40

* Chi Square = 2.34

Using the totals in Table 37, the over-all Chi Square to test the significance of disproportion in the responses is 2.34, which is not significant. This means that boys may be about equally split in favour of and against providing university education to girls. It may, however, be noted that the properties of those who favour higher education for girls, is greater in Lahore (34 out of 50) as compared to Karachi (22 out of 46).

The boys who favoured university education for the girls, were further asked to suggest the level upto which the girls should be allowed to continue their studies. Table 38, gives the responses to this question.

TABLE 38
 RESPONSES OF THE BOYS TO THE QUESTION
 "IF YES*, UPTO WHAT LEVEL?"

	Karachi	Lahore	Totals
Upto B.A.	12	26	38
Beyond B.A.	12	10	22

** Chi Square = 3.75

Using the totals in Table 38, the Chi square, to test the significance of disproportion between the responses, is 3.75 which is not significant. This means that boys may be about equally split as concerns stopping the education of the girls at the B.A. level or going to M.A. level.

A question was included for those who do not favour higher education for girls as to why they thought so. They were provided with seven alternatives and were asked to mark any one of those which they considered to be possible reason to support their view. A table showing the breakdown of these responses has been placed in Appendix D (XXIII).

A larger number of the respondent boys have stated that the reason why they did not favour higher education for girls was that this would cause them to be poor house-wives (20 out of 61). The alternative getting the second highest number of responses is that the educated

* i.e. if you favour higher education for girls.

girls "create problems for them and their families."

3. Marriage with university educated girls

Table 39 shows the responses of the boys to a question relating to marriage with highly educated girls.

TABLE 39

RESPONSES OF THE RESPONDENT BOYS TO
QUESTION, "ARE YOU IN FAVOUR OF
MARRYING A HIGHLY EDUCATED GIRL?"

	Karachi	Lahore	Total
Yes	16	26	42
No	28	24	52

*Chi Square = .87

Using the data in Table 39, the Chi Square, to test the significance of the disproportion between the responses, is .87 which is not significant. This means that boys may equally be split in favour and against marrying a highly educated girl. However the majority of the boys from Karachi are against marrying such girls (28 out of 48). This may be due to the fact that Karachi girls are more advanced as compared to those from Lahore and give rise to apprehensions (or misapprehensions) in the minds of Karachi boys which make them biased against such a venture.

4. Girls' Right to Choose the Partner

Table 41 gives the responses of the boys to a question eliciting their opinion on the right of girls to choose their marital partners.

TABLE 40
RESPONSES OF THE BOYS TO THE QUESTION,
"WOULD YOU LIKE THE GIRLS OF YOUR
FAMILY TO HAVE THE RIGHT TO CHOOSE
THEIR FUTURE PARTNERS?"

	Karachi	Lahore	Totals
Yes	16	23	39
No	32	27	59

* Chi Square = 3.68

Using the totals in the above table, the Chi Square, to test the significance of disproportion in responses, is 3.68, which is not significant. This means that the boys may be equally split in favour of and against the girls being given the right to choose their future marital partners. The Chi Square test was also applied to test the significance of disproportion in the responses of Karachi and Lahore boys, which yielded a Chi square of 4.93. It is significant at the .05 level. This means that Karachi boys are more against the proposal than those from Lahore.

5. Girls' Participation in Social Life

Table 42 gives the responses of the boys to a question relating

to the question of the participation of the girls in social gatherings.

TABLE 41

RESPONSES TO THE BOYS TO THE QUESTION
"IN WHICH OF THE FOLLOWING WOULD YOU
LIKE YOUR FUTURE WIFE OR GIRLS OF
YOUR FAMILY TO PARTICIPATE?"

	Karachi	Lahore	Totals
Family Gatherings	36	40	76 *
Other	8	9	17

* Chi Square = 36.1

Using the data in the totals' column of the above table, the Chi Square, to test the significance of disproportions in the responses is 36.1 which is significant at the .01 level. This means that the majority of boys are against participation of their wives and girls of their family in social gatherings other than their family ones.

6. Sharing the House-hold Work

Table 42 shows the responses of the boys to a question relating to the sharing of house-hold work by both the husband and wife.

Using the totals in Table 42, the Chi Square to test the significance of disproportion of responses, is .64 which is not significant. This means that boys may be equally split for or against the sharing of house-hold work by both the husband and wife.

TABLE 42

RESPONSES OF THE BOYS TO THE QUESTION,
 "DO YOU THINK THAT HOUSE-HOLD WORK SHOULD
 BE (a) ENTIRELY UNDERTAKEN BY WIFE, (b)
 SHARED BY HUSBAND AND WIFE, OR ENTIRELY
 LEFT TO SERVANTS?"

	Karachi	Lahore	Totals
Shared by both (b)	28	26	54
Not shared by both	20	25	45

* Chi Square = .64

7. Attitude towards Women's Working for Salary

Table 43 gives the responses of the boys to a question relating to women's acceptance to work for salary.

TABLE 43

RESPONSES OF THE BOYS TO THE QUESTION,
 WOULD YOU LIKE THE GIRLS OF YOUR FAMILY
 OR YOUR WIFE TO WORK FOR SALARY?"

	Karachi	Lahore	Totals
Yes	6	10	16
No	42	40	82*

* Chi Square = 43.1

Using the totals in the above table, the Chi Square, to test the

significance of disproportion in the responses, is 43.1 which is significant at the .01 level. This means that the majority of the boys are not in favour women's working for salary. There is a complete agreement of Karachi and Lahore boys on this point.

8. Women Working with Men

Table 44 gives the responses of the boys to a question eliciting their opinion on women's working with men in the same organization.

TABLE 44

RESPONSES OF THE BOYS TO THE QUESTION, "WHAT WOULD BE YOUR REACTION IF A WOMAN JOINS THE ORGANIZATION YOU ARE WORKING IN?"

	Karachi	Lahore	Totals
<u>Traditional</u>			
I would not welcome her	34	31	65 *
<u>Non-traditional</u>			
i) Would be glad to accept her or			
(ii) Would help her.	14	19	33

*Chi Square = 10.89

Using the totals in the above table, the Chi Square to test the significance of disproportion in the responses is 10.89 which is significant at the .01 level. This means that the majority of the boys are inclined towards not welcoming a woman if she joins to work with in the same organization.

9. Adjustment of University Educated Girls

Table 45 gives the responses of the boys to a question relating to the adjustment of university educated girls in the society.

TABLE 45

RESPONSES OF THE BOYS TO THE QUESTION, "DO YOU THINK THAT HIGHLY EDUCATED GIRLS GENERALLY FAIL TO ADJUST THEMSELVES IN THE SOCIETY?"

	Karachi	Lahore	Totals
Yes	34	27	61 *
No	14	23	37

* Chi Square = 5.39

Using the totals in the above table, the Chi Square to test the significance of disproportion of the responses, is 5.39, which is significant at the .01 level. This means that a majority of boys feel that the university educated girls generally fail to adjust themselves to the society.

10. Reasons for the Failure of University-Educated girls to adjust themselves

A question was included in the questionnaire for the boys who assert that the university-educated girls generally fail to adjust themselves to the society, to seek the reasons for this belief. The responses to this question have been tabulated and placed in Appendix D (XXIV). This table shows that the greatest number of boys is of the

opinion that the reasons for the girls not being able to adjust themselves in the society is that the education they get, does not prepare them for the performance of their role in the society.

This analysis of the responses of boys from Karachi and Lahore reveals that the Karachi boys are comparatively more resistant to change than the Lahore boys. The possible reason for this resistance could be, as been said earlier, a reaction to the high incidence of non-traditional attitudes among the Karachi girls.

PART II

COMPARISON OF THE RESPONSES OF THE BOYS AND GIRLS TO SOME COMMON QUESTIONS

While framing the questionnaire for the boys, some questions from the girls' questionnaires were repeated with a view to finding out the possible existence of any significant sex differences between the responses. This was considered necessary in order to locate any clash of ideas between the university educated boys and girls.

TABLE 46

RESPONSES OF THE BOYS AND GIRLS TO THE QUESTION
RELATING TO THE CHOICE OF PARTNERS BY THE GIRLS
THEMSELVES OR THEIR PARENTS

	Girls' Choice	Parents' Choice
Boys	39	59
Girls	244 *	58

* Chi Square = 89.11

Using the data in the above table, the Chi Square, to test the significance of disproportion in the responses, is 89.11 which is significant at the .01 level. This means that the proportion of girls desiring to choose their future partners themselves is larger than the proportion of boys prepared to accede to this right of the girls. It may therefore be concluded that while a change has occurred among the girls, the boys still adhere to the traditional norms. Thus there exists a potential situation for a clash. The clash is more evident in Karachi, where the proportion of the girls diverging from the traditional norms is the highest and that of the boys is the lowest.

TABLE 47

COMPARISON OF THE RESPONSES OF BOYS AND
GIRLS TO THE QUESTION AS TO WHETHER
WOMEN SHOULD ACCEPT WORK FOR SALARY

	For	Against
Boys	16	82
Girls	165 *	123

* Chi Square = 49

Using the data in the above table, the Chi Square to test the significance of disproportion in the responses of boys and girls, is 49 which is significant at the .01 level. This means that the proportion of the girls desiring to work for salary is larger than that of the boys who are in favour of such a proposition. Thus it may be concluded

that a clash between the boys and the girls would be inevitable in this area. It is because of that such a desire among the girls is directly related to their desire for more freedom and independence and has been the result of change in their attitudes in general, but the boys, as has been said earlier, have not undergone any such change and would be resistant to any such step by the girls.

TABLE 48

RESPONSES OF THE BOYS AND GIRLS TO
THE QUESTION WHETHER THE HOUSE-HOLD
SHOULD BE SHARED BY BOTH, THE WIFE
AND THE HUSBAND OR OTHERWISE

	For	Against	Totals
Boys	54	45	99
Girls	185	123	308

* Chi Square = .578

Using the data in Table 48, the Chi Square to test the significance of the disproportion of responses is .578 which is insignificant. This means that approximately equal proportion of boys and girls may prefer or oppose the sharing of house-hold work by both the husband and wife. No clash therefore exists here.

Using the data in the following Table 49, the Chi Square, to test the significance of disproportion in the responses, is 112.58, which is significant at the .01 level. This means that a far greater

TABLE 49
 RESPONSES OF THEBOYS AND GIRLS RELATING TO
 THE OBSERVANCE OF PURDAH BY THE GIRLS.

	For	Against	Totals
Boys	91	9	100
Girls	150	159 *	309

* Chi Square = 112.58

proportion of boys is in favour of purdah than of girls.

Beside these areas, it was disclosed during the discussion of the responses of the boys to the question whether they favoured higher education for girls or not, that a larger proportion of boys show a negative response in the issue. About half of those favouring university education for the girls are of the opinion that the girls should be allowed education only upto the B.A. level. But on the other hand, a good number of girls are studying in the colleges and the universities and in fact, every year, new fields of studies are opened to them. Such a situation may give rise to a number of problems in future.

This brief comparison between the responses of the boys and girls to common questions leads us to conclude that the university-educated boys are more traditionally-oriented as compared to the university-educated girls. They are not willing to see as much change in the society vis-a-vis girls. The following are possible factors which may help to explain the situation.

a) "Boys fear competition with girls"⁷³

b) They feel that women, if allowed access to work for salary, would get preference and thus create as well as aggravate the problem of unemployment for them.

c) Change is favouring the women, in giving them more opportunities to participate in public life with resultant economic independence. This would mean less dependence of woman on man, who has always been conscious of his male vanity in the Eastern Society.⁷⁴

d) Among the most important sources through which the Eastern culture comes to the Easterners, are movies and magazines. Woodsmall observes in this connection:

Certain it is also that the movies determine the Eastern concept of the Western customs of living, fashion in dress, home furnishing, automobiles standards of manners and morals as portrayed on the screen, are accepted very frequently as the current patterns of Western civilization. The picture is the final from which the cinema-goer may conclude that the Western social life is entirely superficial, that Western women are ultra-free and Western morals loose and questionable.⁷⁵

Any change brought about in the girls' behaviour is associated with Westernization. The ideas about Western women, received mainly through movies, are of such a nature that more traditionally-oriented people abhor seeing their womenfold following the foot-steps of the Western women.

⁷³ Woodsmall: Women and the New East, op.cit. p.103

⁷⁴ This is in accordance with what has already been discussed in relation to conservatism among men as compared to women in Chapter I.

⁷⁵ Woodsmall: Muslim Women enter a New World, op. cit. p.27

e) Another reason might be that since the number of university educated girls is small at the present, the girls might have developed superiority feelings, as may be noticed from the discussion of Chapter IV, that the girls want to have a privileged position in the society. They are also criticised for lack of interest in the household work. This point is further supported by some of the remarks of educators which will be discussed later on.

PART III

EDUCATORS' VIEWS ON THE UNIVERSITY EDUCATION FOR THE GIRLS

In all 15 prominent university educators and thinkers were approached through a questionnaire, specially prepared for them, as referred to earlier. They are from Karachi, Lahore, Hyderabad, and Peshawar. Of these eight returned the questionnaires, One of them gave indifferent remark. A list of these educators and thinkers, along with their position is to be found in Appendix A (IV)

Analysis of the Responses

Question 1 - Basic Role of Women

There is a complete agreement of all the educators that the basic role of women in Pakistani society is that of a house-wife.

Question 2 - Aim of Education

Five out of seven respondents consider the aim of university education to be "full development of personality".

Question 3 - System of Education

About half the number of total responses is indicative of the fact that the present system of education does not prepare the girls adequately for the performance of their future role in the society. Other educators think that with the implementation of the recommendations made by the National Education Commission, the problem would be solved.

Question 4 - Recommendations to improve the situation

In response to a question as to what steps should be taken to improve the situation if the system of education is not working well. Four educators have expressed the opinion that the girls should study the needs of the society and do their best to solve the problems in the changing environment. Moreover, subjects like Fine Arts, Social Welfare, Journalism, and Home Economics should be given emphasis.

Question 5 - Does Higher Education hinder in the Girls' Performance of their Basic Role in the Society?

Opinion of the educators as to the feasibility of higher education is divided. Five out of seven feel that the university education hinders a girl from being a good house-wife. The reasons they assign for it are that higher education creates other interests which cannot be fitted into normal life, also because of indifference of the girls to such work on account of too much emphasis on academics. They think that parents should associate the girls with house-hold matters and thus provide them training for their future. Two of them feel that the

university education does not hinder the performance of this role.

Question 7 - Problem of Adjustment

Five out of seven educators feel that the university educated girls fail to adjust themselves in the society. Some of the reasons assigned by them are given below.

Educator No.1

- a) "Highly educated girls tend to become spend-thrifts. The average home is economically poor and cannot meet the needs of the girls."
- b) "Modern behaviour is incompatible with the traditional values".
- c) "They tend to be career girls while there is a little room for them at the present."
- d) "An exaggerated sense of superiority and excellence creates in them problems of adjustment."

Educator No.2

"There is a conflict between traditionality and modernoty".

Educator No.3

" Yes, they do fact certain problems, particularly if they belong to a custom-ridden and conservative family. Because the masses are generally illiterate, they find it difficult to go into their educational institutions unattended by some grown-up relation. The greatest problem is lack of freedom in choosing their husbands. It is normally the parents who are at fault. Educated girls find it difficult to adjust themselves to the ways of life of their un-educated parents."

Educator No.4

- a) "There are greater difficulties to be faced if the rest of the family is not so."
- b) "Finding marriage partners is one of the main problems. Owing to her education, the girl does not wish to marry

someone, her parents choose without herself wishing it and the society is not so advanced where she may find one herself."

- c) "The highly educated girls are often unacquainted with their house-hold duties and they neglect them too."
- d) "They often look down upon their uneducated parents and want no advice."
- e) "They wish to participate in all social functions outside the home and to have all the luxuries as well as servants".

Educator No. 5

- a) "Marriage sometimes is a problem for the highly educated girl who likes to choose her own future husband. Society here does not favour free mixing of young men and women."

The two of the respondents have expressed indifferent opinion about the girls. Their comments are:

Educator No. 6

"I think there should be no adjustment problem for the highly educated girls if their education and bringing up is not divorced from the cultural values of the society in which they live."

Educator No. 7

"Highly educated girls have more self-confidence; their outlook is maturer and they either adjust themselves to the circumstances around them and try to supplement the income by working and earning or insist on living separately and pressing for rights bravely - often they are called upon to fend for the family."

Educator No. 8

He has given indifferent replies to the questions which contribute nothing to what others have said.

Question 8 - Rights and Privileges

Five educators feel that men and women should be given equal

basic rights but not in the public life because our society is not advanced enough where both men and women could enjoy the same public rights.

Question 9 - Treatment of Women

Five educators feel that women in Pakistan should enjoy the rights and privileges given within the cultural context of the Pakistani society, but the West should not be imitated blindly and the mistakes of the West should not be ignored.

Question 10 - Work for Salary

All the seven educators feel that every Pakistani woman should not work for salary. They remark, "Very few can do that." The first responsibility of every Pakistani woman is towards the home and the children. Two educators have, however, remarked, "No, every Pakistani woman need not work for salary - but work she must - to educate, to encourage to teach as much as she can, and she must see that her character and her morals are fit enough to set the right example. She must become the symbol of all that is strong, simple, truthful, courageous, hard-working and patient, so that she can fully share the burden of National Reconstruction in Pakistan with body and soul. It is the solemn duty and responsibility of the womanhood of Pakistan to bring about a change to the attitudes of usefulness in the society by setting the right example and by bringing up their children in the way best for the society and its progress."⁷⁶

⁷⁶ Lady Abdul Qadir and Begum Manzour Qadir.

The responses of the educators bring out two points for the purpose of this study:

a) The highly educated girls fail to adjust themselves in the society. The reasons given for this can be summarized as (1) highly educated girls are unacquainted with the house-hold, are spend-thrifts, have superiority feelings, desire more privileges, more servants and all the comforts in life, and their modern behaviour does not fit with the traditional values of the society. In other words, they diverge from the traditional pattern;

b) The educators do not seem to be satisfied with the present trend, they want to check the rapid change and want the women to behave in a way which is in the cultural context of the country and should not imitate the West;

c) The educators seem to be dissatisfied with the present system of education and are of the view that education should be commensurate with the demands of the time and be instrumental in preparing the girls to become useful citizens of the country.

CHAPTER VI

SUMMARY OF THE RESULTS, CONCLUSIONS
AND RECOMMENDATIONSPART IRESULTS

The analysis of the responses of university girls in West Pakistan, as undertaken in Chapter IV, reveals beyond any doubt that the girls studying in the universities and colleges of West Pakistan are no longer a group of passive spectators of social phenomena.* They wish to be, and to some extent they are, active members of the society they belong to. They have their own likes and dislikes, without any hesitation to pronounce them. They generally show a tendency to diverge from the traditional norms of the society in so far as the following areas of our inquiry are concerned:

- a) Family relationship
- b) Marital adjustment
- c) Vocational attitudes
- d) Satisfaction with the present system of education

*The factors responsible for this change have been discussed in Chapter I.

The degree of divergence from the traditional norms has not been found out to be uniform in all the cities selected for the purpose of the study. It depends on a number of factors, the most important of which seem to be the following:

- a) Basic sociological structure of the local society;
- b) Degree of conformity to the traditional patterns;
- c) Parents' education, their income and individual adherence

to the traditional patterns of behaviour also go a long way in determining the degree to which the university girls may be expected to accept the impact of changing social conditions. For instance, the girls coming from families with higher level of education and no observance of pardah show comparatively a higher degree of divergence from the traditional norms than those belonging to such families as may have less education and observance of pardah.

d) The boys and educators, as discussed in Chapter V, show an unfavourable attitude towards the girls who diverge from the traditional norms. They assert that the university educated girls generally fail to adjust themselves in the society.

e) The comparison of the responses of the university boys and girls has indicated the presence of conflicts between them, especially in such areas of inquiry as family relationships, marital choice and adjustment, attitude towards working for salary, etc.

f) In some cases, the girls are themselves not sure of what they should adopt. They cannot decide between the traditional or non-traditional views and thus face confusion. There are girls who consider

the basic role of women as a housewife at the same time, they also express their willingness to work for salary. But if a woman accepts to work for salary, she may not perform her basic role satisfactorily.

The picture of the society presented by this analysis is typical of a society in transition. The university girls, despite showing a general divergence from the traditional norms, are not completely modern. They still retain some of the traditional values.

Such a situation is not unique to Pakistan but is a universal phenomenon. Whenever a society, under the influence of varying factors, sets upon changing its basic structure and general complexion, cultural lags appear, between the urban and rural communities, between the older and younger generations, between the educated and the un-educated. A developing society always exhibits such lags between various groups. Muzaffar Sherif, in his study "Group Relations at the Cross Roads," has referred to this problem.⁷⁷

The younger generation is generally more influenced by the change-bringing factors. On the one hand, they have their primary group, the family, of a traditional and conservative nature and on the other hand, they attach themselves to such reference groups as may be diagonally opposed to the primary group. This situation puts the younger generation on the horns of a dilemma.

Lerner, in his study of the passing of the transitional society

⁷⁷ c.f. Muzaffer Sherif, "Group Relations at the Cross Roads," Sociological Theory, ed. Lewis A. Coser and Bernard Rosenberg (New York, Macmillan Company, 1957) pp. 258-263.

has made certain observations regarding the condition of Egyptian women which can very aptly be applied to any other society in period of transition. He says:

In Egypt many women receive education but they are blocked by tradition from immobility and vocational opportunities... Accordingly, Egyptian women with some education but few outlets tend to cluster in the traditional group--no longer quite traditional but not yet modern.⁷⁸

The sample of university girls from Pakistan also appear to be in the same condition as has been referred to by Lerner.

Change always creates problems whatever the field may be, but rapid change may result into such problems which may be detrimental to the very existence of the society and may lead it to a stage where all the traditional controls lose their hold over the individual. It may as well result into a state of cultural void which Durkheim calls anomic.⁷⁹

Rapid change, imposed by some superordinate authority or by force of circumstances always leads to undesirable results. Case of Afghanistan may be quoted here as an illustration, when ex-king Aman Ullah Khan tried to bring about a social change over-night and had to pay a heavy price for it.⁸⁰

But at the same time it is futile to stop change from setting in because it has to take its course and is not restricted to conditions obtaining in particular geographical area alone. It is not an isolated

⁷⁸Lerner, The Passing of the Transitional Society (Illinois, The Free Press, Glenco, 1958) p.

⁷⁹Emile Durkheim, "Anomie and Suicide," Sociological Theory, op.cit., pp. 480-90.

⁸⁰Woodsmall, Women and the New East, op.cit., p. 152.

phenomenon but is conditioned to the happenings in the neighbouring countries. Hence the best course of action is to plan the change and direct the energies of the community into meaningful channels.

The process of change which has already begun in Pakistan, is creating conflicts resulting into a number of problems, as discussed earlier in Chapters IV and V. The possible reasons for this situation may be the following:

a) Parents of the girls are still conservative and resistant to change. Girls on the other hand are under the influence of change. Thus a gap between the parents and the daughters is evident.

b) The society, being predominantly Muslim, and thus having a strong attachment to the age-old traditions, can accept change only very slowly and gradually. The difference in the pace of change among the girls and the society in general results in severe criticism of the social behaviour of the former.

c) Change among the attitudes of the girls has brought in its wake certain basic demands, such as higher standard of living, more privileges etc. (irrespective of the family finances). These demands cannot be met within a society like that of Pakistan where general economic conditions are not satisfactory.

d) Girls are themselves responsible for the conflicts. They try to adopt a pattern of behaviour or tend to do so, without giving any thought to the fact that social conditions do not allow it under the present circumstances.

Now, when it is established that the change has already begun in the society, the best course of action to meet the problems resulting from it, is to affect a control over it and plan it. As Alice Miel has observed, "Change should no longer be allowed to take its haphazard course... Endless unplanned should be replaced by a control of change."⁸¹ She further observed, "People must be helped to see that new ways and ideas can usually be made to work if they are thoughtfully selected as the basis of group action and if enough attention is given to making them work."⁸²

Planning the Change

It has become necessary therefore to plan the change. It means that all those measures should be adopted which may help in planning. Dew says, "The question of planning the change relates to the problem of social control. Social control is that form of control which directs or governs the actions of society or the groups that compose society. It is that control which determines the actions of the group, rather than the actions of the individual."⁸³ Ross divides this control into three parts: (i) public sentiments or the admiration, abhorance, respect or disgust expressed by the public in regard to the act or event; (ii) public judgement, or the forming of an opinion in regard to the act or

⁸¹ Alice Miel, Changing the Curriculum--A Social Process, (New York, Appleton-Century Croft Inc., 1946) p. 19.

⁸² Ibid.

⁸³ Grove Samuel Dew, Society and Its Problems, (New York, Thomas Y. Crowell Company 1929) p. 443.

event, leading to a condemnation or approval, or a decision as to whether the act is good or bad, advantageous or otherwise; (iii) public act or measure taken by the public, other than the sentiment or judgement mentioned above, in regard to the act, in order to affect conduct, to control such acts or actions--to stop them or prevent their repetition in future.⁸⁴

Education, beside law, religion and art, is one of the important means of social control. Since the present study deals with social changes and its related problems among university educated girls, the most vital means of social control for them would be education. As Bernard says:

Thus education is not itself so much an active social control process as it is the means whereby foundation is laid upon which other rational and socially acceptable constructive controls may be built... education is the most fundamental and perhaps the most indirect of all the social controls.⁸⁵

Education can therefore be utilized as a control for planning the change and for the adjustment of the individuals, especially that for women. The new social order, which is yet emerging, makes heavy demands on women, who, as Woodsmall puts, "have to answer wisely." These demands relate to careful selection from what is offered by the West and full understanding of the true worth of the country's own cultural heritage. It is education which could help boys as well as

⁸⁴Ibid., p. 445.

⁸⁵L.L. Bernard, Social Control (New York, Macmillan Company, 1939) p. 663.

girls in Pakistani universities by making wise selections without severing their relations with the past and their cultural heritage. They should thus be helped to make rational choices by use of information, insight and sensitivity.

Hence the need of re-planning our educational system arises. While women are being taught what is good for them, resulting in the modernization of their attitudes, it is also necessary to prepare the men for accepting this change among women and for redefining their own concept of the social status of their counterparts. This would result in creating a harmony in the society.

PART II

RECOMMENDATIONS

This part deals with the recommendations made by the boys, girls respondents and educators to improve the present system of education. The girls were given alternative responses to opt while the question for the boys was open-ended.

The girls were asked to mark one given alternative which, in their view, was the reason why they were dissatisfied with the present system of education. Following table gives the breakdown of these responses:

TABLE 50

RESPONSES OF THE GIRLS TO A QUESTION ASKING THE
REASON WHY THEY WERE DISSATISFIED WITH THE PRESENT
SYSTEM OF EDUCATION

<u>Reasons</u>	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Un-related to life	7	11	1	7	26
Too bookish	12	30	3	7	52
Social relations ignored	6	11	1	0	18
All the above reasons	<u>35</u>	<u>47</u>	<u>15</u>	<u>11</u>	<u>108</u>
Totals	60	99	20	25	204

The above table thus shows that out of a total number of 310 respondents, 204 are of the view that the system is deficient. Furthermore, the largest number of girls assigns all the given reasons for this deficiency while the second largest think that it is due to much emphasis on bookish knowledge. This gives a clear indication of the fact that girls have become conscious of the defects in the old system and are no longer contented with it.

Following two tables 52 and 53, for the girls and boys respectively give the breakdown of their recommendations for the improvement of the present system of university education for the girls:

TABLE 51

RECOMMENDATIONS CHOSEN BY THE GIRLS TO IMPROVE THE
PRESENT SYSTEM OF UNIVERSITY EDUCATION FOR THEM*

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
a) Special subjects be included	11	40	9	8	68
b) Increased emphasis on social relations	9	17	4	6	36
c) Both the above	42	85	23	20	170

Thus the table shows that 170 out of 274 suggest that in order to improve the present system, special subjects should be added to the curriculum as well as an increased emphasis should be given to social relations.

As to the educators, the recommendations given by them have already been discussed in Chapter V. They are of the opinion that the girls should study the needs of the society and do their best to solve its problems. They also suggest the inclusion of subjects like Fine Arts, Social Welfare, Home Economics and Journalism in the curricula.

Thus it is clear that all the girls, boys and educators feel the necessity of including special subjects for girls. Boys in an overwhelming majority feel that religious education should be given

*The girls were given three alternatives, mentioned in the table and were asked to mark any one of them.

TABLE 52

THE RECOMMENDATIONS (FREE RESPONSE) MADE BY BOYS TO
IMPROVE THE UNIVERSITY EDUCATION FOR GIRLS

<u>Recommendations</u>	<u>Kar.</u>	<u>Lhr.</u>	<u>Totals</u>
1. Emphasis on religious education	12	18	30
2. Emphasis on domestic matters	13	15	28
3. Inclusion of social education	2	10	12
4. Emphasis on child rearing	3	9	12
5. Emphasis on family relations	1	10	11
6. Emphasis on sense of honour and duty	1	6	7
7. Emphasis on life problems	3	3	6
8. Emphasis on austerity	1	4	5
9. Emphasis on social awareness	2	3	5
10. Development of balanced personality	2	3	5
11. Emphasis on information on modern society and culture	1	3	4
12. Manners and etiquette be emphasised	2	2	4

to the girls with special emphasis. They are of the opinion that the religious education would make the girls feel their responsibility towards home and community. A citation from Madame Abbasi would support this point:

Her primary duty lies in the making of the home. Moslem society degenerated because the Moslem women were trained to keep homes and not to make homes. Making of home involves a dynamic effort on the part of the wife or the

mother to create an atmosphere of taqwa that is sense of dutifulness towards God and regard for the just rights of the other fellow creatures.

The task of nation-building which Islam has entrusted to the Moslem women, may be divided into two parts: the making of the home and the making of the society. Both are complementary, the one normally subsequent to the other. The home is a primary trust exclusively her own: society, a trust which she shares with her fellow Moslems.⁸⁶

Iqbal has also stressed the importance of religious education.

He says:

Our education should be thoroughly imbued with the religious spirit. But it should be realized that this religious education would be radically different in form and contents from what usually passes under the name to-day. It does not take into account or show any interest or understanding or appreciation of modern social political, scientific and philosophical problems.⁸⁷

The role of a housewife being considered by the sample as basic for the women in Pakistan, it is important to provide such training to the girls as may help them perform this role in their future lives successfully. This is further supported by the suggestions given for the improvement of higher education for girls, and leads us to conclude that home economics is another field of study which needs special emphasis.

The Pakistan Commission on National Education has also recommended home economics and fine arts as special areas of higher education for girls. The Commission's report has already been discussed in Chapter II of this study. The recommendation made thereby has been based upon

⁸⁶ Abbasi, op.cit., p. 696.

⁸⁷ K.G. Saiyyidain, Iqbal's Educational Philosophy (Lahore, Sh. Muhammad Ashraf, 1954) p. 160.

the views of educators and others among the intelligentsia who were interested in responding to the questionnaire issued by the Commission. But the scope of Commission's inquiry was not wide enough to give special attention to women's education and go deep into its problems. These recommendations present only a broad outline for effecting a change in this direction.

PART III

CONCLUSIONS AND SUGGESTIONS FOR FURTHER RESEARCH PROJECTS

The objective before the Commission can however, be never realized just by making changes at the apparent level. The importance of education for girls and the gravity of the problems arising out of it, call for a deeper analysis so that it is possible to achieve what the Commission has aimed at. This necessitates scientific research into the problem, covering all the areas relating to this educational field. The present study is a modest start, having taken for analysis only a general area of change and conflict. Further research is needed to make a detailed and thorough study of the change in other areas of women's lives, such as their interests, social beliefs and attitudes towards various problems of life. A study of less-educated girls from the regions, selected for the purpose of the present study would throw some light on the specific nature of the problem caused by the higher education among the girls. A survey of parents' reactions to university educated women would further clarify the situation.

A thorough study of the philosophies of education in different countries would be another field of research, while a study of Pakistan's cultural heritage would highly benefit relating the present needs of the younger generation to the basic social structure. A curriculum should be prepared taking into account the findings of these studies as they affect the needs of the students.

The present study has succeeded in locating some of the problems of university girls in West Pakistan. The problems are found in areas relating to family relationships, marital adjustment and vocational attitudes as well as in a general dissatisfaction with education. The sources of these problems are found to be (i) relations with parents, (ii) relations with men and (iii) relations with the society in general.

As the research is based on a few general areas of conflict, it serves mainly to indicate the existence of a situation which calls for immediate attention, and gives an idea of changes going on in the minds of the girls studying in the universities of West Pakistan as reflected in their expressed reactions to some of the existing social norms.

APPENDIX A
QUESTIONNAIRE FOR GIRLS

1. Age (Tick one)

- _____ a) 18 or below
 _____ b) 19 to 21
 _____ c) 22 to 24
 _____ d) 25 and above

2. Class (Tick one)

- _____ a) B.A./B.Sc./B.Ed.
 _____ b) M.A./M.Sc.

3. Marital Status (Tick one)

- _____ a) Single
 _____ b) Married

4. Are your parents graduates of any university? (Tick one)

- _____ a) Father only
 _____ b) Mother only
 _____ c) Both
 _____ d) None

5. Family income (Please give approximate total monthly income of your family from all sources)

Rs. _____

6. Do you observe purdah (wear a burqa) (Tick one)

- _____ a) Yes, always.
 _____ b) I did but no longer now

_____ c) Never

7. Do you intend to give up purdah (Tick one)

_____ a) Yes

_____ b) Yes, but after completing my studies

_____ c) Yes, at husband's approval

_____ d) Never

8. Does your mother observe purdah? (Tick one)

_____ a) Yes

_____ b) No

_____ c) Did, but no longer now

9. Why did you join the college or the university? (Tick the most important one)

_____ a) To improve my educational qualifications

_____ b) To achieve social status

_____ c) To compete with other girls

_____ d) To be capable of becoming a good housewife.

_____ e) To find a good job

_____ f) To achieve full development of personality

_____ g) To avoid chances of early marriage

_____ h) To enjoy more freedom.

10. What, in your view, is the basic role of women in our society?

(Tick one)

_____ a) To be a housewife

_____ b) To be a voluntary social worker

_____ c) To be a working woman

11. Do you feel that the present system of education helps the girls prepare themselves for their expected role in the society? (Tick one)

_____ a) Yes

_____ b) No

12. If not, what do you think is the reason? (Tick one)

_____ a) The subjects are not related to the problems of life

_____ b) Much emphasis on bookish knowledge and neglect of the development of personality

_____ c) No training in social relations

_____ d) All the above reasons

13. What changes in the present system do you suggest to remove the present defects? (Tick one)

_____ a) Special subjects for girls should be included in addition to the present prescribed course

_____ b) Increased emphasis on social relations

_____ c) Both

14. Would you like to work for salary after completing your studies? (Tick one)

_____ a) Yes

_____ b) No

If yes, which of the following reasons do you assign for it?

_____ a) To supplement the income of the family

_____ b) To have economic independence

_____ c) To promote healthy family atmosphere

15. Do you think you will face any difficulty in finding a job? If yes, is it due to:

- a) Limited number of jobs
- b) Few jobs suited to women
- c) Family opposition
- d) Society's disapproval

16. If you have to work in an organisation where men also work, do you think you will face any problem of adjustment? If yes, is it due to:

- a) Society's resentment
- b) Unfavourable attitude of men
- c) An apprehension that women thus working create unemployment for men

17. If unmarried, would you like to choose your partner or leave the decision to your parents? (Tick one)

- a) I would like to choose my partner
- b) I would leave the decision to my parents
- c) I would like my parents to consult me before making any decision

18. Which of the following would you like to marry? (Tick one)

- a) High government official
- b) Commissioned officer in the army, air force, or navy
- c) University or college professor
- d) School teacher
- e) Journalist or writer

- _____ f) Film star, artist or sportsman
 _____ g) Land-lord, businessman or mill-owner

19. Has higher education created any problem for you in the choice of a partner? (Tick one)

- _____ a) Yes
 _____ b) No

20. Do you think that the household work should be (Tick one)

- _____ a) Entirely undertaken by wife
 _____ b) Shared by husband and wife
 _____ c) Partially left to servants
 _____ d) Entirely left to servants

21. Who should exclusively decide matters relating to the household affairs? (Tick one)

- _____ a) Husband
 _____ b) Wife
 _____ c) Both

22. Do you think that married women should be free to move in the society without the consent of their husbands? (Tick one)

- _____ a) Yes
 _____ b) No

23. What do you like the most and the least about the Western woman?
 (Tick one in each of the following columns)

Like Most

Like Least

- | | |
|--|------------------------|
| _____ a) Their freedom | _____ a) Their active |
| _____ b) Their active participation in social life | _____ b) Their freedom |
| | _____ participation |

- | | |
|--|---|
| <input type="checkbox"/> c) Their financial support
to their families | <input type="checkbox"/> c) Their financial
support to their
families |
| <input type="checkbox"/> d) Their freedom to
divorce | <input type="checkbox"/> d) Their freedom to
divorce |
| <input type="checkbox"/> e) Their freedom to mix
with the men | <input type="checkbox"/> e) Their freedom to
mix with men |

24. Would you like to live with your in-laws (parents of your husband) after marriage? (Tick one)

- a) Yes
 b) No

25. Suppose your conditions do not permit you to live separately from your in-laws and your mother-in-law is a conservative type and always critical of you, would you: (Tick one)

- a) Try to win her love
 b) Persuade your husband to live separately
 c) Ignore her

26. If you live with your in-laws or have to live with them after your marriage, would you: (Tick one)

- a) Participate fully in family life
 b) Remain disinterested in family affairs

27. Do you ever get angry with your parents? (Tick one)

- a) Yes
 b) No.

28. If yes, on what occasions? (Tick one)

- a) When they criticise you for lack of interest in the household affairs
- b) When they do not allow you to do what you want
- c) When they express their disapproval of spending too much time in social activities
- d) When they try to impose on you what you do not like

29. In what manner do you express your disapproval of your parents' criticism? (Tick one)

- a) Start crying
- b) Not participating in meals
- c) Refusing to take part in family activities
- d) Cursing yourself

30. If there is a disagreement between husband and wife which takes a serious turn, what should the wife do? (Tick one)

- a) Ask for separation
- b) Go to her parents for the time being
- c) Take initiative to compromise

31. Do you think that highly educated women should be given a privileged position in the society? (Tick one)

- a) Yes
- b) No

APPENDIX B

QUESTIONNAIRE FOR UNIVERSITY BOYS

1. Age (Tick one)

- a) 18 or below
 b) 19 to 21
 c) 22 to 24
 d) 25 or above

2. Class (Tick one)

- a) B.A./B.Sc./B.Ed.
 b) M.A./M.Sc.

3. Marital status (Tick one)

- a) Single
 b) Married

4. Do the female members of your family observe purdah? If yes, why?

(Tick one)

- a) Yes
 b) No
 c) Did but have given up

5. Are you in favour of purdah? If yes, why? (Tick one)

- a) Social custom
 b) Religious dictates

6. Are you in favour of giving higher education to girls? (Tick one)

- a) Yes
 b) No

7. If yes, up to what level? (Tick one)

- a) B.A./B.Sc.
- b) M.A./M.Sc.
- c) Doctorate

8. If you are not in favour of higher education for girls, what do you think is the reason? (Tick one)

- a) Due to your apprehension that they would become too Westernized.
- b) Due to the fear that they would require more money to live upto a desired standard and become a burden to the parents
- c) Due to your observation that highly educated girls prove to be poor housewives
- d) Due to your apprehension that they would not pay attention to their parents' advice
- e) Due to your observation that such girls do not pay attention to their husbands and children
- f) On account of the fact that such girls want to be treated at par with men
- g) Because such girls start violating social mores and tend to create problems for the family as well as society

9. Are you in favour of marrying a highly educated girl? (Check one)

- a) Yes
- b) No

10. If no, why? (Please give reasons)

11. Would you like the girls of your family to have the right to choose their future partners? (Tick one)

_____ a) Yes

_____ b) No

12. In which of the following will you like your future wife or girls of your family to participate? (Tick one)

_____ a) Mixed social gatherings

_____ b) Social gatherings of your close friends only

_____ c) Social gathering limited to relatives only

13. Would you like the girls of your family or your wife to work for salary? (Tick one)

_____ a) Yes

_____ b) No

14. What would be your reaction if a woman joins the organisation you are working in? (Tick the statement you agree with)

_____ a) I would not welcome her

_____ b) I would be indifferent

_____ c) I would be glad to accept her

_____ d) I would afford any help to her in connection with her duties

15. Do you think that household work should be (Tick one)

_____ a) Entirely undertaken by wife

- b) Shared by husband and wife
- c) Partially left to servants
- d) Entirely left to servants

16. Do you think that highly educated girls generally fail to adjust themselves with the society? (Tick one)

- a) Yes
- b) No

17. If yes, which of the following reasons is mostly responsible for it? (Tick the most important one)

- a) The subjects taught to girls in schools and colleges do not prepare them for their role in family and society
- b) The emphasis in education for girls is on intellectual side rather than on education about real life and its problems
- c) The ideal of womanhood presented to the girls during their college career is not suited to our culture
- d) Teachers in girl schools and colleges feel no responsibility towards helping the girls adjust themselves in the society after completion of their studies.

18. If you think that the higher education given to the girls is not of the right type, what changes do you recommend to improve the situation? (Please give your opinion briefly in the following space left blank for the purpose).

APPENDIX C (I)

QUESTIONNAIRE FOR THE EDUCATORS

1. What do you think is the basic role of women in our society?

(Tick one)

- a) As a housewife
 b) As a voluntary social worker
 c) As a career woman

2. What is the aim of higher education for women in your view? (Tick the most important one)

- a) Education for education's sake
 b) To achieve social status
 c) To become a good housewife
 d) To get a good job
 e) To achieve full development of personality
 f) To have better chance of marriage
 g) _____

3. Do you think that our present educational system prepares the girls adequately to play their role in the society? (Please state clearly)

4. If you are not satisfied with the present system of education for girls, what changes do you suggest to improve the situation? (Kindly express your views).

5. Do you feel that the higher education hinders in any way the performance of the role of a housewife? (Tick one)

_____ a) Yes

_____ b) No

6. If yes, please state the cause responsible for it.

7. Do you feel that highly educated girls **face** any problem relating to adjustment within their family or society? If yes please express your views as to the nature of these problems and their causes.

8. Do you think that highly educated girls should be given the same rights privileges which are enjoyed by men in Pakistan? (Please express your views).

9. Do you think that highly educated girls in Pakistan should be given the same rights and privileges which are enjoyed by the women in the West? (Kindly express your views).

10. Do you feel that in order to raise the standard of living in the country, every Pakistani woman should work for salary? (Please express your views).

APPENDIX C (II)

LIST OF EDUCATORS

(In the same order as in the text)

1. Dr. Razi-ud-Din Siddiquee, Vice-Chancellor, Sind University, Hyderabad.
2. Professor Qazi Muhammad Aslam, Head of the Department of Psychology, Karachi University, Karachi.
3. Professor M.M. Sharif, President Pakistan Philosophical Congress and former Principal, Islamia College, Lahore.
4. The Vice-Chancellor, Peshawar University.
5. The Vice-Chancellor Karachi University, Karachi.
6. Mr. S.M. Sharif, Vice-Chancellor, Punjab University, Lahore.
7. Lady Abdul Qadir and Mrs. Manzoor Qadir, prominent social worker

APPENDIX D (I)

RESPONSES OF THE GIRLS TO THE QUESTION (NO. 28) RELATING
TO THE OCCASIONS THEY GET ANGRY WITH THEIR PARENTS

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>
When they criticize for lack of interest in household	11	34	6	6
Not allowing to do what the girls want	30	27	6	6
Too much emphasis on social participation	8	9	3	0
Imposition on girls what they do not like	7	16	6	11

APPENDIX D (II)

BREAKDOWN OF THE RESPONSES TO QUESTION 29
OF QUESTIONNAIRE FOR GIRLS

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>
Start crying	22	20	17	13
Not participating in meals	10	39	10	13
Not taking part in family activities	29	28	2	6
Cursing one-self	6	38	8	9

APPENDIX D (III)

BREAKDOWN OF THE RESPONSES OF THE GIRLS TO QUESTION NO. 18
RELATING TO THE TYPE OF HUSBANDS THEY WOULD LIKE TO HAVE

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
High government officer	22	60	16	17	125
Commissioned officers in the armed forces	14	53	16	18	101
University professor	6	11	4	5	23
School teacher	0	0	0	1	1
Journalists, writers	10	4	0	0	14
Film star, sportsman, artist	6	1	0	0	7
Land-lord, businessman, mill- owner	7	11	3	4	25

APPENDIX D (IV)

RESPONSES OF THE GIRLS TO QUESTION 19, RELATING TO
PROBLEM OF MARITAL CHOICE

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Problem created	17	53	18	25	113
No problem	49	92	21	21	183

APPENDIX D (V)

RESPONSES OF THE GIRLS TO QUESTION 20 AS TO
WHO SHOULD MANAGE THE HOUSE-HOLD MATTERS

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
By wife alone	13	13	9	3	38
Shared by husband and wife	40	92	24	25	181
Partially left to servants	14	38	7	15	74
Entirely left to servants	5	4	1	4	14

APPENDIX D (VI)

RESPONSES OF THE GIRLS TO QUESTION 21 AS TO WHO SHOULD
DECIDE MATTERS RELATING TO THE HOUSE-HOLD

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Husband	1	7	0	1	9
Wife	12	11	8	2	33
Both	59	131	33	44	267

APPENDIX D (VII)

RESPONSES OF THE GIRLS TO QUESTION 25, RELATING TO
THEIR ATTITUDE TOWARDS A CONSERVATIVE MOTHER-IN-LAW

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Winning her love	41	127	29	36	233
Persuading the husband to live separately	19	9	5	7	40
Ignoring her	11	11	7	3	32

APPENDIX D (VIII)

REACTIONS OF THE GIRLS TO A SERIOUS CLASH WITH HUSBANDS
(QUESTION 30)

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Asking for separation	16	5	3	1	25
Going to parents	24	31	5	8	68
Initiating compromise	31	109	33	38	209

APPENDIX D (IX)

GIRLS' RESPONSES TO A QUESTION RELATING TO THE FREE-
DOM OF MARRIED WOMEN TO MOVE IN THE SOCIETY WITHOUT
THE CONSENT OF THEIR HUSBANDS (QUESTION 22)

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Yes	32	20	2	6	60
No	39	129	38	41	247

APPENDIX D (X)

RESPONSES OF THE GIRLS TO THE QUESTION AS TO WHAT
THEY LIKE THE MOST IN WESTERN WOMEN (NO. 23)

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Freedom	16	31	1	10	58
Social participation	21	85	19	22	147
Financial support to family	24	22	16	10	72
Freedom to divorce	9	2	2	1	14
Freedom to mix with men	2	1	0	0	3

APPENDIX D (XI)

WHAT GIRLS DISLIKE IN WESTERN WOMEN

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Freedom	10	6	6	5	27
Support to family	8	5	5	1	19
Social participation	6	1	9	4	20
Freedom to divorce	8	5	5	1	19
Mixing with men	34	113	17	26	190

APPENDIX D (XII)

GIRLS OPINION REGARDING DIFFICULTIES IN FINDING JOBS
IF THEY WANTED WORK FOR SALARY (QUESTION 15)

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Limited jobs	23	29	8	12	72
Few jobs suited to women	27	69	22	27	145
Family's opposition	4	24	4	2	34
Society's disapproval	3	8	2	3	16

APPENDIX D (XIII)

GIRLS REASONS FOR DIFFICULTY IN WORKING
WITH MEN IN THE SAME ORGANISATION (Q. 16)

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Society's disapproval	33	40	11	17	101
Men's attitude	28	82	19	24	153
Men's fear of unemployment	4	6	2	2	14

APPENDIX D (XIV)

GIRLS AIM OF JOINING THE UNIVERSITY
(QUESTION 9)

	<u>Kar.</u>	<u>Hyd.</u>	<u>Lhr.</u>	<u>Pesh.</u>	<u>Totals</u>
To improve qualification	29	8	55	9	101
To achieve social status	11	1	15	2	29
To compete with others	4	0	0	0	4
To become good housewife	7	6	24	3	40
To find a good job	5	3	8	17	33
For personality development	10	14	37	12	73
To avoid early chance of marriage	0	3	8	2	13
To enjoy more freedom	7	6	6	2	21

APPENDIX D (XV)

REASONS FOR DEFICIENT EDUCATION
(QUESTION 12)

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Subjects not related to life	7	11	1	7	26
Too bookish	12	30	3	5	50
No training in social relations	6	11	1	0	18
All the above reasons	35	47	15	11	108

APPENDIX D (XVI)

GIRLS' SUGGESTIONS FOR IMPROVING
THE SYSTEM OF EDUCATION

	<u>Kar.</u>	<u>Lhr.</u>	<u>Hyd.</u>	<u>Pesh.</u>	<u>Totals</u>
Special subjects	11	40	9	8	68
Emphasis on social relations	9	17	4	6	36
Both	42	85	23	20	170

APPENDIX D (XVII)

AGE-WISE DISTRIBUTION OF BOYS

	<u>Karachi</u>	<u>Lahore</u>	<u>Total</u>
a) 18 or below	2	1	3
b) 19 to 21	32	12	44
c) 22 to 24	10	28	38
d) 25 or above	4	9	13

APPENDIX D (XVIII)

CLASS-WISE DISTRIBUTION OF BOYS

	<u>Karachi</u>	<u>Lahore</u>	<u>Totals</u>
B.A.	2	3	5
M.A.	46	47	93

APPENDIX D (XIX)

MARITAL STATUS OF THE BOYS

	<u>Karachi</u>	<u>Lahore</u>	<u>Totals</u>
Married	0	4	4
Single	48	45	93

APPENDIX D (XX)

OBSERVANCE OF PURDAH IN THE FAMILIES OF BOY RESPONDENTS

	<u>Karachi</u>	<u>Lahore</u>	<u>Totals</u>
Observed	44	46	90
Not observed	0	3	3
Was, but not now	2	1	3

APPENDIX D (XXI)

BOYS' OPINION ABOUT PURDAH

	<u>Karachi</u>	<u>Lahore</u>	<u>Totals</u>
In favour	46	45	91
Against	2	5	7

APPENDIX D (XXIV)

BOYS' REASONS FOR NOT FAVOURING HIGHER
EDUCATION FOR GIRLS

	<u>Karachi</u>	<u>Lahore</u>	<u>Totals</u>
a) They would become too Westernized	0	1	1
b) Financial burden to parents	10	1	11
c) Poor housewives	16	4	20
d) No attention to husband and children	4	5	9
e) No attention to parents' advice	2	0	2
f) Want to be treated at par with men	0	1	1
g) Create problems	8	8	16

APPENDIX D (XXV)

BOYS' REASONS FOR GIRLS' FAILURE TO ADJUST

	<u>Karachi</u>	<u>Lahore</u>	<u>Totals</u>
Wrong ideals given in colleges	18	4	22
No preparation for future	14	16	30
Education not related to life	4	5	9
Indifference of teachers	0	2	0

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