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THE ROLES OF WOMEN IN THE URBAN AREAS OF  
PAKISTAN AND  
IMPLICATIONS FOR EDUCATION

A Thesis

By

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## ABSTRACT

The study was undertaken because of the personal interest of the writer in the problem and also because the writer felt that it was a national necessity. A nation needs the active co-operation of the women. The disappointment and discontentment suffered by the thousands of educated women has almost incapacitated the women and has deprived the nation of their contribution in the nation-building-task.

The writer believes that there are innumerable causes of the disappointment and frustration of the women. Inadequate education is one of the causes and the inadequacy of education lies in the fact that it does not take care of the social pattern. The thesis tries to depict the life of the women in the traditional society, prior to Partition, in order to give an idea of the role of women in that society and the education and training they received to perform that role. The confusion and chaos which followed the Partition put an end to the traditional society and a new society was born. In was a new society so far as the women were emancipated. New roles and responsibilities fell on their shoulders. The house-wife became a full partner in life and a competitor to the glamour girl. But her traditional role, that of a mother-wife, did not change. It remained her primary role and her major responsibility.

The education which she received did not give due regard to her roles and responsibilities and did not help her to play them successfully. In the beginning no separate provisions of education were made for the

women and they received the same education as the boys. Later on the Commission on National Education made valuable recommendations for the education of women but a number of these recommendations remained only on paper and have not been realized.

The writer suggests that not only the recommendations of the Commission on National Education and the Curriculum Committee be implemented fully but some other improvements should also be made in the education of women. The nature of education which is simply preparatory for further and higher education should be changed. Secondary education as well as college education should be made both, terminal and preparatory. Secondary school education which emphasizes specialization should be made sufficiently flexible by the introduction of 'Flexible Group' to enable the students make their choice of subjects from any of the various groups of subjects offered. College education should give vocational training along with the academic education to economize time. The gap between college education and secondary education should be bridged by the introduction of short-term courses in subjects which are particularly useful for the women and which have not yet received their attention. At all stages of education the value of co-operation and mutual understanding should be emphasized, stressed and practised. The school and the family should co-operate with each other to make education effective.

The study has been greatly assisted and is indebted to the views of men and women interviewed in Karachi. But it is only an exploratory study. The generalizations and conclusion have been made very carefully and are not yet scientific. The value of the study is that it unveils

a new horizon for further study in the field of education for women.  
Some issues for further studies which came to the writer's mind  
during the course of writing this thesis have been enlisted at the  
end of the thesis.

## PREFACE

This study was undertaken in view of the increasing tension in a large number of young educated women of Pakistan living in the urban areas due to their disappointment, hopelessness and frustration. The tension has become so intense that young women have lost interest in life and have lost sight of the aim of life. Society is also conscious of their disappointment and frustration and attributes their failure in life to their education. The women themselves see the causes of their failure in it.

The purpose of the study is to survey the causes of frustration, relate them to the shortcomings in the present system of education and make some recommendations to eliminate them.

The writer has not seen many decades but she has seen a Revolution, the Revolution of 1947 in the sub-continent of India which was a revolution in the most literal sense of the term. She has seen the culmination of a long struggle for independence and the creation of a new country, Pakistan. She cannot decide whether it was fortunate or unfortunate to have seen all the events and happenings which she saw but it was at this point that she heard people talking for the first time about women, their problems, their position, their state and the reasons for their sad plight. At that time she could not think on those serious issues but she observed and watched with

fear, anxiety and horror the pathetic and unforgettable state of women in one of the refugee camps of Delhi, the capital of India.

The Revolution brought her to Karachi where she lived in an apartment house of a big building. This neighbourhood made her reflect on what she had heard and seen at the time of Partition. Here it was not rare that a housewife would come angry with her husband and advise the writer most sincerely to study hard so that she does not have to be under the thumb of her husband. The idea of education for women with this strange purpose and objective was introduced. It provided a link to connect it with what she had heard and seen at the time of Partition. Her confused mind got more confused but she followed the interest and kept her mind open. Her own membership in that same society, her participation and experience in it were more than enough to stimulate her to pursue her interest.

This whole observation and experience was bound to create a host of questions in the writer's mind, questions such as: What is the role of a woman in a newly established country? Is she to be treated as a part of the household or as an active member of the nation? Are the two incompatible? What are her responsibilities? Is education necessary for the performance of those responsibilities? What type of education and with what ends, to produce housewives and mothers or intelligent, informed and active members of the nation? How best can women contribute in nation-building? Why have the educated women again come to be scorned at? Is something wrong with the education or with the women? What are the defects? How should they

be improved?

These are some of the questions which the writer intends to consider and at least to understand them in their broader context if not to get their answers in black and white.

It is not only for personal interest alone that the writer chose this topic but she believes that the time is very opportune for this kind of work. It is the time when her country is passing through a transitional period. New institutions are being established and the old ones are modified. The dawn of a new era is in sight. The educational system is being revised for the first time in the history of the country. But even now education for women has not received any special attention and one of the reasons for it may be the absence of any work on the education of women in Pakistan to serve as a guide or basis. Any work of this nature would be an original contribution.

The writer is convinced of the need and importance of the work and, therefore, is plunging herself in it, but at the same time she is concerned about the limitations in her undertaking. The lack of material directly related to the subject in her country is a great handicap. But some of the relevant material is scattered here and there and she feels lucky to be in a position to use it. Besides, the women of Pakistan and their problems are not completely different from the women in other parts of the world. They are going through a stage which has already been passed by the women of some other nations. The material which is available about these women will be a



great asset. Yet in order to take further care she interviewed forty two men and women<sup>1</sup> to find out their views on some of the major issues. This number is far too small to represent the opinion of a big population, besides, technically speaking, it cannot even be called a representative sample, but it can help the writer in one way or another, at least, to illustrate her point.

I wish to acknowledge my gratitude to Mrs. F. Antippa, the chairman of the thesis committee, who worked so patiently and tirelessly with me and whose clear thinking <sup>on</sup> the subject and constant guidance throughout the work contributed immensely to its completion. I offer my sincerest thanks to her for the same.

I am highly grateful to Dr. L.P.Cajoleas, member of the thesis committee, whose interest in the work even in the sick bed gave me courage, whose "how is your thesis coming on?" gave me fresh zeal every time he said it and whose sickness did not prevent him from extending his timely guidance and help.

I am thankful to Dr. D. H. Martin, another member of the committee, whose interest in the Pakistani culture and inquisitiveness about it aroused my interest and directed my thinking on the subject. I wish to record my deep gratitude to him for the co-operation and helpful guidance which he so readily gave whenever it was needed.

Thanks are due to many back home who made this study possible. The acute lack of printed material on the subject was quite a

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<sup>1</sup>The questionnaire is appended at the beginning of Appendix 'A'.

discouraging obstacle but the co-operation and assistance of many teachers, former colleagues and friends in Karachi who furnished me with valuable information when I interviewed them personally helped me overcome the obstacle. I am particularly thankful to Sister Mary Emily, Principal, St. Joseph's College, Mrs. Zeenat Rashid Ahmed, Principal, Central Govt. College for Women, who gave me so much of their precious time and enriched me so fully on the subject when I interviewed them, and Begum Arshia Alvi, General Secretary, All Pakistan Women Association, who not only shared her experiences but also provided me with literature on the Association.

I wish to thank Muhammed Sabir, Deputy Secretary, Ministry of National Reconstruction, Pakistan, who helped me secure some important printed material which was otherwise unavailable and Shanul Haq Haqi, Director Department of Films and Publications, Pakistan, who made special arrangement with the Department of Archives so that I could draw books from the National Library, Central Secretariat Library and Central Bureau of Education, Karachi.

Thanks are due to Begum Suraiya Ahmed Pai, the lady magistrate in Karachi, who so readily furnished the required information in a letter which is appended in Appendix 'C' when she was approached through a letter from Beirut.

There are many more who have contributed to this study directly and indirectly. I acknowledge my gratitude to all of them and wish to thank them, specially my father who kept sending me, throughout the work, whatever information or printed material I wanted from Pakistan.

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## CHAPTER I.

### INTRODUCTION

The women of Pakistan are today faced with a variety of difficult problems. They are living in a society which is in a transitional stage. Existence in a transitional period is difficult. It is a period when the old established institutions are being reshaped and remodelled; but have not yet taken new shape. There is uncertainty about them. One does not exactly know what form they will finally take. When traditional values and behavior patterns are being challenged, divided public opinion makes the already confused society more confused, and makes the adjustment problem extremely difficult. If the individual accepts the change and tries to go along with it, his behavior is disapproved by the conservative section of the population; while if he sides with the conservative element of the society, he is accused by the modernists. The individual is torn apart. The only modes of adaptation under stress remain either aggressive reaction or withdrawal, depending on the nature of the individual and the circumstances leading to the breakdown.

The women of Pakistan, after fourteen years of Independence, have almost reached the point where they are confused, and uncertain about their place and position in the society. The modern and

advanced women in other parts of the world have also faced innumerable problems at various stages of their progress and development. But the women of Pakistan are a little more fortunate or unfortunate than their sisters in some respects. Women in these highly advanced and developed countries did not have to compete with other more educated and advanced women of the world. Their pace of progress was steady and gradual. There was no radical change in the culture and so it did not involve much confusion between the reactionaries and their opponents. Last but not the least was the important factor that, for these women, awakening came before the granting of actual rights. They realized their deprivation, they struggled hard to secure what they deserved and they really fought to get their rights. The readiness for the enjoyment of rights in a befitting manner preceded the granting of rights. Women of Pakistan were somewhat fortunate; but sometimes good fortune creates as many problems as it solves. The process of their emancipation did not begin as a movement after they were ready for it but the eventful year of Partition, 1947, and the circumstances following the Partition emancipated them overnight.

The total life of the women of Pakistan underwent a sudden revolution. The social set up prior to Partition represented, at least in some respects, the remnants of the past--the ease-loving and luxurious life of the Moughal Court. The life of the Muslim women in the sub-continent remained behind the veil, in the four walls of the elaborate household. The richness and colourfulness of this life

may one day become legendary but at the time it was mysterious. The woman and the household, her world, was a place where no outsider could tread. It was only the poet whose imaginary flight could peep through for a while and all that he could see and say was:

"She moves a goddess and she looks a queen."<sup>1</sup>

The Westerner pitied her that she was behind the veil, between the walls; in bondage, encaged and enslaved. She herself never felt so. On the other hand, she enjoyed the security that the veil had given her and the tranquility which was a blessing of the high walls. But her peace was invaded by the havoc of the Partition. Tranquility was broken by the uproar of the Event. The veil was torn out and the walls were demolished. The woman who had been careful to speak in low tones lest the strangers overhear her voice was now exposed to a new world. She was bewildered and horrified to find herself in a strange new world. What she observed, witnessed, experienced and suffered is an endless and sad story. But out of the flames of fire, the stream of human blood, the smoke of the canons and the dark hideous crime in the history of the civilized age came the beam of hope as if the sun shone bright after a dull and dark night. The consensus of opinion attributed the miseries, calamities and sufferings to the backwardness of women. Women were emancipated overnight. The dawn of a new day was also the dawn of a new era.

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<sup>1</sup>Mueller, Kate Havner, Educating Women for a Changing World, University of Minnesota Press, Mineapolis, 1954.

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<sup>1</sup>Mueller, Kate Havner, Educating Women for a Changing World, University of Minnesota Press, Mineapolis, 1954.

To enable the women of Pakistan stand in line with the modern women of highly advanced countries the government gave them equal and identical legal rights. Whereas women in England had to struggle for decades to secure the right to own property and cast vote and whereas Miss Susan Anthony had to make a ceaseless effort to secure female suffrage, the women of Pakistan were given all these rights on the eve of their Independence. In fact their rights were more safeguarded and guaranteed when the constitution of the country reserved seats in the National and Provincial Assemblies for women for a period of ten years. It was a matter of good luck that these rights came so easy to them, but they also came prematurely. In order to enjoy them the women had to take many strides forward but all this haste was bound to create confusion and chaos.

Social life also underwent a great change. The veil which was considered a sign of prestige and respect came to represent poverty and woman in the four walls became obsolete. Young girls and women flooded the existing schools. Countless schools and colleges were established anew to meet the requirements. The young enthusiastic woman, full of zeal and energy drowned herself in books. She put everything at stake to establish her equality, if not her superiority in the field. But just when she had impressed her countryman of her intellectual equality, when she convinced him of her efficiency and capabilities and when she had overpowered and overwhelmed him she found that she had actually lost herself. In order to prove her equality with man she identified herself with him, she did everything



which he had done or was doing. She learnt to think as men think, to worry and laugh as they do and what did she achieve? She failed to be like "him", was no more like "herself", and was left as the "lost sex".<sup>1</sup> After establishing her equality she finds herself helpless to resolve her own dilemma.

This is the point women of Pakistan in the urban areas have reached. Most of them have reached the stage of disappointment and frustration and very few of them have turned back. It is time when the retreat should be controlled and the reasons for it should be considered and checked. This is what I intend to do in this thesis. I contend that the role of women changed after Partition, that the social conditions also underwent a change, and that the creation of Pakistan was the dawn of a new era in the life history of the women; but basically the cultural base did not change altogether. To put it more clearly, the new era brought new responsibilities on the women but it did not relieve them of the old ones. The variety of roles that the women of Pakistan have to play, the traditional role of a wife-mother and the modern roles of a companion--wife and a full partner-in-life-wife are difficult and sometimes incompatible; but a proper education can prepare the women for these roles and assist them in performing them more adequately. This is the main object of this thesis--to give the cultural background, to enumerate the

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<sup>1</sup>Lunndberg, Ferdinand and Farnham, Marynia F., Modern Woman, Harper and Brothers Publishers, New York, 1947.

roles of women that have developed in the past decade and which are to be played by women in a given culture and society, and to suggest the type of education required to enable women to perform these roles successfully.

## CHAPTER II

### CULTURAL BACKGROUND OF THE WOMEN OF PAKISTAN

The history of the role of women living in the urban areas of Pakistan can be divided into three phases. The first phase is the life of the women of Pakistan prior to Partition and the creation of Pakistan. The second phase is the life immediately after Partition and the third phase, which is still in its embryonic stage, is the present era in the life of the modern Pakistani women.

This phase has created many problems. In order to understand these problems one has to be familiar with the first phase. Life in the first phase was altogether different from life in the third phase, but it had far reaching effects on it. In the remainder of this chapter life in the first phase will be depicted in terms of the following categories, to build the concept of femininity:

- Joint Family
- Birth and Infancy
- Training and Education
- Betrothal and Marriage
- Divorce
- Motherhood
- Concept of Femininity

### Joint Family

The traditional pattern of living in the first phase was the joint family. It cannot be maintained that every family was a joint family before Partition and then it was split up. The trend toward independent and separate family had started even before Partition, but it had not been very much in vogue and would have taken many years to become so. The event of Partition hastened the process and there was a sudden flight from joint family to separate family. Joint family meant that not only the unmarried sons and daughters lived with the parents but also the married sons with their families were attached to it. In this type of family the eldest male was the head and he was the authority. In other words, it was based upon the patriarchal family system, with authority and inheritance passing through the male line. When a boy married he brought his bride to his father's home and the couple was a part of the joint family. The new husband was expected to work, as were all males, but all earnings were pooled and jointly used, hence there was little pressure on any individual--young, old or disabled. The girls became a part of their husband's families when they were married. But it was not infrequent that the widowed daughters came back to join the parents and brothers.

This large family sometimes lived under the same roof and sometimes in nearby independent houses. Whether living under the same or separate roofs, the cohesion and integrity of the family was not lost or loosened. One house being adjacent to the other the big

family was always together not only on feasts and ceremonies but almost daily.

#### Birth, Infancy And Childhood

It was in this setting that a child was born. The child lived within the world of the family. The birth of the child was a family affair and the responses and reactions to the child were directed and guided by the family traditions and customs. Celebrations attending the incidence of birth were the same for the boy or for the girl but the attitude and the philosophy governing the two were different. The birth of the son was celebrated and rejoiced upon because the son would bear the name of the family. He would establish his own household and thereby would perpetuate the family. While the birth of the daughter was celebrated with a "heavy heart-- the daughters were the guests in the house. They lived with the parents for a short period and then went to the house they were destined to. They were the property of someone else left as a trust with their family to be taken care of for some time and then to be delivered to the actual owner. That she was a guest staying in the house for sometime was the basic and immediate idea which came to the mind of the parents and the family at the mention of the word girl or daughter. It was this idea which directed every response and reaction of the parents and the family toward the girl. That she had to go and live in another house meant two things. She had to adjust herself in a new house for which she should be prepared,

and secondly, she may not get everything she wanted in another house and, therefore, she should be provided with whatever she wanted by the parents as long as she was with them. These two considerations were, in the main, the guiding principles in bringing up the daughters. In their infancy they were loved, pampered, patted and indulged. They received greater and greater caresses as they grew.

#### Training And Education

The carefree years of indulgence soon passed by and very soon the first consideration, that the girl had to adjust herself in a new house, came to dominate the policy of the family toward the girl. Very early in life the girl was made to realize and understand this fact which was a "phenomenon of nature", as it was called. The girl was made to realize that she was different from the boys and, therefore, she should have qualities different from them. It was easy for the girl to distinguish herself from the boys because the girls were made to wear bangles, gold, silver or glass, and at a very early age they had their ears pierced. Besides bangles, earrings and other jewelry, the use of cosmetics made the girls distinguish themselves from the boys. This early outward distinction of sexes, and the realization of it, defined her role as being different from that of the boys and eliminated any confusion and competition.

The family was the first, the best and the only school where the training and education of the girls began, and was achieved. There were two aspects of this training and education which may roughly

be classified as the spiritual and the non-spiritual. The spiritual aspect of education meant the knowledge and understanding of the basic principles of Islam, learning of prayer and the Holy Quran, some knowledge of Hadith and the Islamic law. Religious education was not confined only to the knowledge but it also meant practice. The grandmother was quite scholarly as far as the Holy Quran and Hadith were concerned and she saw to it that the children in the house offered their prayers regularly and kept the standard of religious morality. The grandmother took special care to see that the grand daughters offered their prayer with her and recited the Holy Quran or read aloud some of the holy verses or recited a few couplets in praise of God or His Prophet; Peace be on him. The earlier the child learnt a few religious rhymes the greater was the joy in the family. Every visitor in the house, male or female, was given the news with joy and pride. The child was asked to recite for the visitor what he had learnt and upon doing so he was praised, patted, kissed and rewarded and encouraged in every possible manner.<sup>1</sup>

As for the other aspect of education, the number of Muslim girls going to schools in the old society was almost negligible. According to the 1921 census, literacy in India was less than two per cent. With the proportions of girls to boys one to four in primary schools, one to eighteen in middle schools and one to thirty four in high schools.<sup>2</sup>

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<sup>1</sup> Appendix A, 27  $\frac{F}{1}$

<sup>2</sup> Carmach, Margaret, The Hindu Woman, Bureau of Publications, Teacher's College, Columbia University, New York, 1953. p. 51.

Academic education was sometimes given at home. It was usually given by tutors or tutoresses and was mostly confined to language instruction. It was very rare that other liberal sciences were also included in it.

But the real concept of education and training was "education for life; not for literacy, and hence for girls it has consisted chiefly of training for marriage".<sup>1</sup> As far as this aspect of education was concerned it was most minute, detailed and rigorous. No effort was spared to make this education perfect and complete and no minute detail was left untouched. It was rigorous for the simple reason that the girl had to adjust herself in a new house, new environment, under different circumstances and with different people. To make this adjustment easy the most important thing was the understanding of the social relationships. It was a superior-inferior relationship and the superiority was based on age and on sex. The girls were strictly trained to understand this relationship. Older sister who was superior had, therefore, to be respected and thus obeyed. A brother, even if he was younger, commanded respect and obedience because he was a boy, a male, and was superior by virtue of his sex. This superior-inferior or senior-junior relationship also had many overt manifestations, such as, the juniors always taking a lower place than the elders and the younger always rising when

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<sup>1</sup> Ibid.



seniors enter a room, and never disputing the word of an older person even if he were wrong.

This well defined social structure of relationships made the girls weak, docile and submissive. It gave them mild and tender temperament which were the virtues necessary in a woman. Besides, it eliminated the chances of competition and rivalry between the sexes. The girls did not want to be like the boys because they were not their equals. It made for harmony, understanding and compromise.

It was not only the tender temperament which was a womanly virtue, but the girls should have modesty and dignity in everything they did or said. There were many prohibitions, such as, "whistling, acting like a tomboy, being too free with eye and arm movements, walking with long stride, sitting or standing with the legs apart, crossing the legs when sitting, standing with arms akimbo, showing uninhibited behavior when company is present."<sup>1</sup> In fact the list of prohibitions and social taboos is endless. There are minor details, such as keeping the head covered in the presence of superiors, keeping the head and eyes down when talking to them, keeping the head down while walking, walking softly, gracefully. "Actually one must be in control all the time, must talk with composure, in a low pitched tone, never with raised voice."<sup>2</sup>

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<sup>1</sup>Carmach, Margaret, The Hindu Woman, Bureau of Publications, Teacher's College, Columbia University, New York, 1953. p. 37.

<sup>2</sup>Ibid.

Pleasing manners and pleasant temperament and nature were not enough. Education in house-keeping was equally important. "Girls are trained functionally for their future life and as household duties are important they become a large part of a girl's education".<sup>1</sup> From early childhood dolls were introduced and the entire home-making began in play. Till about the age of eight or nine they cooked the food in play and had feasts and ceremonies. But after that the real cooking began. The marriages were played with the minutest details, with all the attending ceremonies and feasts. But as they grew older, cooking did not remain confined to the doll's wedding and play feasts, and the "girls were expected to help serve meals and to clean and polish the plates, unless there are servants-- in some cases even when there are servants."<sup>2</sup> Knowing how to cook was an essential part of the education.

Tailors and seamstresses were widely available, yet the training of the girls was not complete without the knowledge of sewing, embroidery and other similar crafts. The girls were naturally interested in making clothes for their dolls, making all sorts of embroidery and other work typical of the culture on them. They took pride in making the pretty dresses of dolls, and they were encouraged to do so. As they grew older the mother started taking their help in making clothes of the younger brothers and sisters or even of the father.

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<sup>1</sup>Smilter, Faith & Dar Iqbal, Growing up in Pakistan, International Co-operation Administration, Pakistan, 1957. p. 96.

<sup>2</sup>Carmach, Margaret, The Hindu Woman, Bureau of Publications, Teacher's College, Columbia University, New York, 1953, p. 48.

Child rearing was an art which came to the girls without any conscious effort of doing so. There was no lack of young babies and children in the big family and the girls always had the example of their mother or aunts in rearing the babies. The big sister was almost entirely made responsible for the young brothers and sisters. As a young girl she observed her grandmother or mother rearing the babies. Then she herself helped them in doing these things and finally she alone had the responsibility of looking after them. In fact the relationship between the eldest sister and younger brothers and sisters was not very different from what it was between the mother and children. The big sister was equally respected, had equal authority and was passively obeyed. The home furnished a complete nursery and provided full laboratory experience.

The authority of the girl extended not only to child rearing but as she grew older, around the age of twelve, her jurisdiction extended to the entire house-hold, supervising the servants, preparing the menu, serving the meals and all the other house management.

The whole process of training and education of the girls was made as comprehensive as possible because the incompetence of the girl would bring a bad name to the family. The girl was thoroughly prepared to live in another household. She was trained to perform her duties efficiently so as to preserve the dignity and prestige of her family. She was told that "if the duties are neglected after they are married, the mother-in-law will scold them".<sup>1</sup> It is noteworthy that it was not

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<sup>1</sup>Ibid.

the husband of whom fear was created but it was the mother-in-law whose authority was mentioned.

The entire education and training of girls was a preparation for life and marriage; but interesting is the fact that there was no education whatsoever about sex. It was something not to be talked about in the presence of girls. Sex was considered important and the girl was expected to please her husband; but "sex life does not make for happy marriage. Happiness comes from compromise. Try to forget your differences and try to make the other one happy. This feeling of sacrifice is greatly useful for the happiness of the family."<sup>1</sup>

In the early teens the girl completed the period of training and was considered ready for betrothal and marriage. It did not mean that she was a mature person but that she was ready for the life of a woman which would begin before her personality matures, so that it would develop with that of her husband. The idea that a woman should be developed by the husband and with the husband solved the turmoils of the adolescence and made for lasting happiness and harmony.

#### Betrothal And Marriage

As mentioned earlier it was a patriarchal family where the father was the authority and so he had every right to decide the fate of every member of the family. This was the practice in the society and according to this practice the girl also accepted her father's

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<sup>1</sup>Ibid.

choice. It was a society which had cultivated the habit of respect, obedience and submission. The girl respected the father, not only for his age; but also for his experience and knowledge. It was not the fear of ostracism from the family and the society which made her accept the father's choice; but she accepted it willingly and happily. There was strong faith and firm belief in his judgement and trust in his sincere intentions. He loved her and he will find the man best suited for her. Because of this faith and trust in the father, there were no deviants.

Before betrothal there was considerable investigation from both the parties. It was a union not only of two individuals but of two families and every detail had to be taken into consideration. The family's background, reputation, health, social standing, customs, traditions and everything else was enquired about and considered. After due satisfaction the two families decided to join. The couple concerned had nothing to do in the arrangement. Their happiness lay in making the elders happy and to make them happy no sacrifice was too great. In fact the girl was scared about the whole experience she was going to have, but there was no concern about adjustment or the thought of not liking the man chosen for her. An elaborate betrothal ceremony finalized the details of the social and business contract, because the two families agreed upon the amount and sum of dowry, alimony, and other such details. There was nothing like Western courtship even after betrothal. The girl and boy remained apart and strangers as before.

Marriage was also a social and a religious occasion. The institution of civil marriage was non-existent. The day of marriage was the day for which the girl had been prepared from the first day of her life. It was the time of the big test, the strenuous period. The old ties were being broken, old roots of security were lost and new bonds with new people, with strangers, were being established. A complete transfer from the old social position and role to new experiences and new social position was being made. But this transfer, however difficult, was made easier by the fact that she had no decisions or choices to make, and that her old social orientation--submission--would be her new one too. In other words, whatever was new to her in people and environment her role was clear and was one for which she had been trained. Following the dictates of the husband and the in-laws was not obedience but the natural wifely desire to please the husband and the duty to be willingly performed. Whoever he was she was thankful to him because he gave her the opportunity to realize herself, her womanhood. The transfer was further made easier by virtue of the fact that individual act of the girl would bring respect or disrespect to the family and for the family she was willing to make any sacrifice. The father gave his last piece of advice to the young bride:

I expect my little daughter's conduct to add lustre to our family's name. Whatever trouble comes endure it silently and don't talk back even to a servant. Remember to control yourself even if something seems utterly unendurable. Never repeat tales to your husband, malicious whisperings have destroyed kingdoms, not to mention families. If you learn to endure, your value will greatly increase

and the purpose for which you were born into our family will be realized.<sup>1</sup>

Thus trained for service, devotion, submission, and obedience, laden with the burden of duties and responsibilities, conscious of her role, the young bride departed to her new but real home, where she was the central object of curiosity, her garments, ornaments, behavior being minutely examined, compared, criticized; home where she must be absolutely obedient to all, instantly willing to render any service demanded by any older person or any favour asked by any younger person.

#### Divorce

Divorce and separation were allowed. They were granted by the law of religion too but their occurrence was rarely seen and heard. They were neither demanded nor given on the excuse of mutual maladjustment or personal unhappiness. Happiness of the couple and their fondness for each other were not the criteria of a successful marriage. It was the permanence or the fertility of marriage that made it successful. Bitter conflicts and quarrels did not affect the marriage relationships. These were only incidence of daily life. Marriage ties were broken and divorces were granted only when some moral code was broken or when the chastity of the woman was doubted or her infidelity proved. Such conjugal disputes as involved moral principles were usually settled by the elderly people on both sides of the family

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<sup>1</sup>Ibid., p.143.

and divorce was sought only as a last resort. The cause of divorce was so serious that it could not exist in normal cases and as such divorce was almost non-existent inspite of its existence. One incidence of divorce was enough to darken the future of every unmarried member of the family and ruin its social standing. The divorced woman had practically no chances of remarrying even if she was not guilty. Social condemnation made divorce the least desirable of all solutions.

#### Motherhood

Motherhood automatically brought respect. Any woman was addressed as mother when it was intended that she be shown respect. The first thing that came to the mind at the mention of the word creation was mother and not father and creation in itself was a virtuous act intended to perpetuate the family and the human race. It was motherhood rather than womanhood which was glorified. For a woman it was the fulfilment of her capacities and the realization of her role and until a woman received the status of motherhood she did not fully feel secure in the house. The presence of children in the house not only gave her social status and prestige but also strengthened her roots in the family. A woman's whole stature and relationship to family and society changed as she became a mother. It was now that she really became the member of the family, having a voice in the family's affairs and a hand in its administration. She had contributed to the society and the society rewarded her in return. Now she was supreme, true, pure and virtuous and her love was the ideal love, the



real love, a love utterly unselfish and boundless. Not only that her status was raised but even those who respected her commands and carried them out were held in high esteem and a reward in the hereafter was promised to them--"heaven lies under the feet of the mother".

As to her role as a mother she was already trained to believe that she was the tree from which branches will grow and it was her duty to give to the children the meaning of their heritage. She was to train her daughters to carry out the same functions which she had carried and to show her sons that they were a part of life's continuity and futurity. Men learned all the legends and stories from their mothers and grandmothers and not from their fathers.

#### Concept of Feminity

In the prepartitioned culture of the sub-continent the concept of a woman was taken from the 'Dasi', temple girl. Temple girl translates the word 'dasi' but it does not convey the sense of the word. 'Dasi' was a girl who used to live in the temple, cleaning it, decorating it, maintaining it, taking full care of it and at the same time offering prayer. She was considered the most sincere, honest, earnest, simple, innocent, graceful, pure, chaste, selfless and devoted servant. She was the source of the concept of feminity in the culture.

The poets took their concept of feminity from the simplicity, charm, grace, chastity and innocence of the 'dasi'. In fact they idealized her further. The whole Urdu literature is full of descriptions of woman and feminity. Urdu poetry is mainly based on or directed

toward a woman, her beauty, grace, modesty, shyness. The poets were so much overtaken by her that two special forms in poetry developed visualizing and portraying woman and every part of her beauty and action. Beautiful similies were thought of. Her walk was compared with the soft breeze of the morning or the smooth flowing wave in the cup of wine. Her complexion was described as the soft sun rays in the early hours of the morning. Her delicacy was that of the petals of flowers.

To the poet-philosopher Iqbal her delicacy was not so important as her position and role:

وجود زن سے ہے تصویر کائنات میں رنگ  
اسی کے ساز سے ہے زندگی کا سوزِ درون  
مکالماتِ فلاطون نہ لکھ سکی لیکن  
اسی کے شعلے سے ٹوٹا شرارِ افلاطون

The existence of woman is the colour in the picture of the universe. She is the music in the song of life. She could not write the dissertations of Plato but Plato got life from her.

To him her role was to maintain peace, harmony, and equilibrium in the small unit of the family. The task assigned to her was, of course, in the house and the family but not always. Whether in the house or outside her role was very important and significant. It was to prepare the man for the outside struggle. Her direct and indirect contribution to the nation and the society was great.

This was the concept of woman and feminity given by the poets and philosophers and the family tried to realize that concept

through the training that it gave to the girls.

From the early childhood the girl was prepared to be a woman and the concept of woman, an oriental woman, seems only an ideal but a girl, brought up as she was, realized this ideal. She was the personification of self-sacrifice or, more accurately, of self-effacement. From the very beginning she had been trained to believe that her own self was not important, that there is nothing in taking but it is giving which gives real satisfaction and comfort. She enjoyed sacrificing herself. She could sacrifice anything and everything for those she loved.

Another ideal of womanhood was her devotion. She was devoted fully and completely to the family and people around her. In her early years she was devoted to the parents, brothers and sisters. In the middle years she was a devoted servant to the husband and the in-laws and in her later years she was all devoted to the children. She devoted herself completely disregarding her own life, needs, convenience and comforts. She was comforted when she made others comfortable. She was happy at her inconvenience if it helped others being happy.

This early emphasis on devotion and sacrifice prepared her for submission, obedience, forgiveness, forbearance and softness. She was tender, modest, shy and graceful. She was a goddess of peace, happiness and virtue.

This concept of feminity was realized by the women after a strenuous training. The concept continues to exist, to a great extent, even after the Partition and the changes it brought about in the life of women. The changes are discussed in the following chapter.

### CHAPTER III

#### REVOLUTION - 1947, IMPLICATIONS ON THE POSITION, ROLE AND STATUS OF WOMEN

Partition put an end to the life described in the preceding chapter. A second phase of life began which will be described in this chapter under the following categories:

Social Changes  
Economic Changes  
Political Changes

Great wars change the course of history. They have immediate and far reaching consequences. World War I which was "a war to end all wars" showed its gravest result after twenty years when instead of ending wars it was followed by another war which was even greater than the preceding one. The disasters and havoc of this war uprooted the foundations of cultures and nations. It shook the roots of the victors too. The British Empire where the sun had never set started dwindling. Tired and weak after the war, the British Government could not resist the demand for Independence in India. On the eve of August 14, 1947, the largest Muslim state and the fifth largest in the world known as Pakistan came into existence as a sovereign and independent state. Countries get and lose independence but in the sub-continent of India the events were unprecedented. There was no war of independence as the War of American Independence, there was no state of

war as existed in Algeria, and there was no mass massacre before independence. Events following Independence were equally unprecedented. Just when the new state was trying to establish itself, it was faced with an unexpected problem--the large scale transfer of population. Communal riots broke in almost all the provinces of India and there was immediate retaliation by the Muslims. Most of the villages and cities were in flames. "In the villages armed bands plundered, burned, massacred and raped".<sup>1</sup> Human atrocities were at their height and there was no civil or military force to control the situation, both of them were thoroughly disorganized by the transfer of officers. "Spontaneously on both sides of the border, the minorities collected together in improvised camps or placing their belongings in bullock carts, marched towards the frontier. All along the road they were ambushed and butchered."<sup>2</sup>

Deprived of all their belongings, robbed of everything that could be robbed and carrying their physical 'self' these people reached Pakistan. "The Pakistan Government estimates that in the exchange of populations, excluding those from Kashmir, approximately 6,500,000 refugees came into Pakistan."<sup>3</sup> Exchange of population on this gigantic scale was enough to uproot any state and to shake its foundations,

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<sup>1</sup> Symonds, Richard, The Making of Pakistan, Faber & Faber Ltd., London, 1949, p. 83.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

leave alone a state which was still in its embryonic stage. The sudden increase in population by about 1,000,000 was a serious problem to be handled efficiently. Partition meant not only the creation of a new state but also the creation of a new society and a new culture.

The cultural pattern which prevailed in India before Partition was a contribution of centuries. In the few centuries that Moughals ruled the country culture flourished all over the country, specially in Delhi, and Oudh, the seats of the empire. The fountain and the spring of this culture stopped flowing when the last Moughal ruler was taken captive. During the British rule attention diverted from cultural to political activities when the people of India organized themselves to gain their Independence and throw off the yoke of British slavery. English education which Macaulay had so thoughtfully designed and the British influenced progress made during this period overshadowed the cultural pattern which was the remnant of the Moughal court. But this influence did not quite succeed in penetrating the women's-world.

What the British people had failed to achieve in 150 years of their rule was partly achieved by the ghastly events, inhuman crimes, disaster, and the transfer of population that followed the Partition.

#### Social Changes

The social life of the women in pre-partitioned India can be imagined from the picture which is given in the preceding chapter. Speaking of social life in the present sense there was none. But the

life of the family was so much full of fun and activities that the word social cannot do full justice to it. Usually the household had an army of servants. Domestic servants formed an institution by themselves. If the family engaged a maid servant she began to live with the family. If she was married she brought her family with her and if she was unmarried the family got her married when she came of age. Her husband and her children also lived with her and her children took her place after she passed away. It was seldom that the servant left the house in his lifetime. The family was succeeded by the next generation and the same was the case with the servants. Both of them continued together. The servants born and brought up in the same house became members of the household being loyal, honest, reliable and efficient. They gave leisure to the ladies of the house who got engaged in social and cultural activities. The customs developed in the period give an indication of the leisure that was available to those ladies. The number of ceremonies and the occasions celebrated, and the scale on which everything was celebrated, sound strange to the ears considering the rush in present day living. The whole life was crowded with festivities which started at the birth of the child when immediately after birth the 'Moazzan' (one who recites) read aloud the words

الله أكبر (God is Great) in the ears of the child amidst great rejoicing. After six days the mother's first bath was celebrated which was followed by another celebration on the fortieth day. The head of the baby was shaved, animals were sacrificed and the house was the centre of a big feast. At the age of four the formal education of



the child began when he was introduced to his teachers or when he formally started his education in the family. In the Orthodox Society everything had a religious shade and the formal education began with **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** (in the name of Allah, the Beneficent and the Merciful). The name of the ceremony **بِسْمِ اللّٰهِ** (begin with the name of Allah), was taken from the words read. In no time the child completed reading the Holy Quran. It was a day of greatest rejoicing and was duly celebrated. After a couple of years, the child was mature enough to stand the test of hunger pangs and thirst, and observed the first fast. It was the fulfilment of another important commandment of God and an occasion of rejoicing and festivities. Soon the period of adolescence attended by its own peculiarities and particularities began. Betrothal ceremony marked the turning point in the life of the couple. Wedding was the climax. It was the day which was long prepared for. Everything that captured the eye of the parents was bought and kept for the trousseau. Every effort was made to make it most attractive and unforgettable as it was the day which was never to be repeated in the life of the individual. "The absorbing occupation of making dresses by the ladies of both sides of the family starts months ahead".<sup>1</sup> Actual wedding ceremonies "used to take days--sometimes weeks-- to celebrate a really grand orthodox Muslim wedding, for there are innumerable customs and rituals to be performed in connection with

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<sup>1</sup>Ikramullah, Begum Shaista, Behind the Veil, Government of Pakistan Publications, Karachi, p. 45.

a marriage--each of them extremely pretty and having some significance."<sup>1</sup>

Every occasion which <sup>was</sup> celebrated lasted for a few days but the wedding ceremonies lasted comparatively longer. In a big family with about hundred members everyday was a celebration day of one kind or another. In spite of the immense leisure women never had any free time to themselves. Life within the walls of the house was so rich that women never had to think of their pastime and recreation. It was so busy that they never had the time to think of any work for the community, society and nation. They were so secluded and isolated that they hardly ever met or came into contact with women who were different from them and they were so happy, satisfied and secure that they never thought of themselves as deprived of their basic right--liberty.

Women had a social life; but at the same time they were secluded. They were enjoying everyday of their life; but they needed to be emancipated. They had a luxurious and rich life; but their state was pathetic. They were contributing their share in the building of the nation; but they were not considered as members of the nation. This was the state of women and their social life when the Independence Movement got momentum. Leaders succeeded in arousing the national feelings and patriotism and some women responded positively. But the mass of women remained behind the veil, in the four walls of the house where angels feared to tread.

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<sup>1</sup>Ibid.

Partition came and brutality overwhelmed humanity. Women witnessed the ghastly scenes. Wives saw their husbands butchered like animals, mothers witnessed their children torn into pieces. They saw their sisters and daughters being disgraced and kidnapped. Taken by horror, overwhelmed by fear, concerned with safety and security, leaving their possessions and belongings behind, forgetting their veil, they fled to the improvised camps or marched towards the frontier. "All along the road they were ambushed and butchered. Those who travelled by rail fared little better, for the trains were derailed and their occupants cut to pieces".<sup>1</sup> The veil vanished and the joint family scattered and disappeared. The period of suffering and turmoil had its bright side too.

"Partition of India and Pakistan, with its aftermath of tragedy and terror, confusion and lawlessness 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 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, whether themselves also refugees from India or those who were already established in Pakistan, as in Lahore, partition meant a sudden unparalleled opportunity to meet tragic human need and serve their new nation."<sup>2</sup>

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<sup>1</sup>Symond, Richard, Making of Pakistan, Faber & Faber Ltd., London, 1949, p. 83.

<sup>2</sup>Woodsmall, Ruth Francais, Women and The New East, George Allen & Unwin Ltd., London, 1960, p.101.

Service and devotion which were so much emphasized in their training and education came in the forefront. They responded to the national call. It was but natural.<sup>1</sup>

In order to give definite channels to widespread desire of girls and women for voluntary service, Begum Liaqat Ali Khan<sup>2</sup> initiated two national movements in 1947. The Pakistan Women National Guard and Pakistan Women Naval Reserve were founded to assist the medical and welfare services and for civil defence. These volunteers, inspired by the challenge to service, assumed the gigantic task of helping the needy ones. They collected and distributed food and clothing; they opened dispensaries, and tended the sick in crowded hospitals. For their self-appointed task these volunteers worked around the clock and mobilized all their resources and energies.<sup>3</sup>

These efforts to re-establish the homeless, helpless and hopeless people were reinforced when Begum Liaqat Ali Khan called a convention of women to take up the task of giving assistance to the helpless refugees who were pouring in.<sup>4</sup> In February 1949 The All Pakistan Women Association was formed to further the moral and economic welfare of Pakistan and to work for:

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<sup>1</sup> Appendix A - 45  $\frac{F}{2}$

<sup>2</sup> Begum Liaqat Khan was the wife of the then Prime Minister.

<sup>3</sup> APWA, Annual Report 1957 - 58, Feroz Sons Ltd., Karachi, 1959.

<sup>4</sup> Ibid.

1. The informed and intelligent participation of the women of Pakistan in the growth and development of their country.
2. The advancement and welfare of the women of Pakistan through the improvement of their legal, political, social and economic status and rights.
3. The promotion of educational and cultural programmes and policies in all the areas of the country, by affording opportunities of knowledge for the women and children of Pakistan.
4. The health and well being of the people of Pakistan in the home and in the community, including the eradication of disease and prevention of physical suffering.
5. The promotion of international goodwill and the brotherhood of mankind.

In the beginning the Association concerned itself with relief work but later switched its activities to the rehabilitation of the homeless "by giving self-confidence to its millions of women, bringing to them the message of self-help."<sup>1</sup> The women of Pakistan became the builders of the nation as they had their eyes set on the future. It was for the happiness and prosperity of the nation that The All Pakistan Women Association, popularly known as APWA, directed its activities. It organized its activities into different sections, such as, education,

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<sup>1</sup> Ibid, p.1.

social welfare and relief; health, rural reconstruction, cottage industries, family planning, public complaints, publicity, United Nations and Fund drive sections.

Today, after twelve years of service, APWA has its branches spread like capillaries all over the country and a few branches in foreign countries. It is affiliated with the International Alliance of Women, the International Council of Women, Associated Country Women of the World, General Federation of University Women, and World Association of Youth. It has sponsored a few international conferences and seminars and has participated in many. It works in co-operation with UNESCO, UNICEF and the Government of Pakistan. The activities of the Association have become so widespread that it has its headquarters, sub-offices, innumerable permanent employees, hundreds of honorary members of the Executive and an elaborate budget. It is contributing its share in the development of the nation through its work in various fields. In the field of education, APWA is running sixty-five primary and secondary schools.<sup>1</sup> In connection to health, APWA has established hospitals, maternity centres, clinics, and nursing homes all over the country, specially in the poor areas. All these centres are rendering important service either free of charge or at a very nominal cost. In Karachi where many other medical facilities are available to the people, the average number of persons treated in APWA's medical centres was 105 per day. Last year Akram Khatoon Hospital

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<sup>1</sup>Ibid., p. 6.

which is APWA's largest medical investment, and for which UNICEF had granted a sum of 13,000 sterling pounds for the purchase of equipment was established and it is expected that the number of persons benefiting from APWA's medical facilities will increase considerably. In carrying out the relief work self-help is the key note but a certain amount of charity-giving has to be done and 5,33,000 persons benefitted from the distribution of milk, oil, butter, clothes, rice, wheat-flour, and corn meal in the year 57-58.<sup>1</sup> Besides Government aid and private donations, the main source of income of the Association is the cottage industry in the country. APWA has hundreds of industrial homes spread over the country where thousands of workers are busy producing the attractive and charming representations of the Pakistan's cottage industry. It has established its own shops in the country and controls almost the entire export of the country in this field. The large scale organization of APWA involves thousands of women in every corner of the country. It has made women so prominent that it has become a symbol of social revolution in the life of women.

The Pakistan Federation of University Women which consists of University graduates, students and teachers alike, is another organization which shows the progress which the women have made in the country. It aims at raising "the standard of university education in the country and encouraging its development, particularly for women and to promote

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<sup>1</sup>Ibid., p. 8.

understanding and friendship between the university women in Pakistan and between them and the university women of the world".<sup>1</sup> The Federation offers scholarships for studies abroad and runs the largest college for women in Karachi.

There are other innumerable organizations, such as, the Family Planning Association, Council of Child Welfare, National Conference of Social Work, National Youth Council and many others where the women have jointly organized themselves with men.

Purdah

The key to social change in relation to custom is 'purdah'.<sup>2</sup> 'Purdah' was never observed in the rural areas. Life in the rural areas was such that it could not be observed. The pattern of life in the rural areas has not changed even today. 'Purdah' by itself was an institution developed in the urban areas. The upper class women observed it as a sign of nobility and the middle class observed it to maintain its status. "A goodly number of these women during the confusion of the Partition exodus lost their 'burqas'<sup>3</sup> which were wrenched from them by force. Some have remained out of 'purdah' because of economic necessity."<sup>4</sup> In the educated upper class it has practically

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<sup>1</sup>Woodsmall, Ruth Francais, Women and the New East, George Allen & Unwin Ltd., London, 1960, p. 141.

<sup>2</sup>Purdah, meaning curtain, describes the Islamic custom of segregation of women.

<sup>3</sup>The 'Burqa' is a tent like garment enveloping the figure, with no suggestion of the face except a narrow piece of drawn-work before the eyes.

<sup>4</sup>Woodsmall, Ruth Francais, Women and the New East, George Allen & Unwin Ltd., London, 1960, p. 102.



disappeared. The younger women of the educated middle class have also discarded it. In very conservative case it is still observed and one finds women clad in 'burqas' on university campus but the "decrease and ultimate passing of 'purdah' in the middle and lower middle classes is generally accepted as a question of time."<sup>1</sup> It has become a sign of backwardness and in this advancing world no one wants to be accused of being backward. The disappearance of 'purdah' which was a great obstacle in the way of progress does not only show a revolutionary social change in the life of the women living in urban areas but it also promises further progress and development for them.

#### Polygamy

Another illustrious example of the social change is the abolition and control of polygamy. Islam allowed the men to take four wives in order to minimize the evils prevailing in the society at the time, and also to give security to the hundreds of widows and orphans whose husbands and fathers had lost their lives in the various wars fought between the Muslims and non-Muslims. The verse allowing polygamy was quite specific in laying down the conditions under which multiplicity of wives was permissible:

And if you fear that you cannot act equitably towards orphans, marry such women as seem good to you, two and three and four, but if you fear that you will not do justice (between them) then marry only one-- this is more proper that you may not deviate from the right course.

But the practice abused the generous permission. Though polygamy was

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<sup>1</sup>Ibid., p. 103.

practised to a very small extent yet its abuse was against the conjunction of the Holy Quran and could not be tolerated by the enlightened public opinion. Women united as a force to protest against the violation of the Quranic verse and pressed the Government for the legal abolition of the institution. In 1955 the Government had to surrender to the pressing demand and appointed a commission on Family Laws on which women were also represented. The Commission submitted its report in 1956. But because of political and religious controversies the recommendations of the Commission could not be implemented. However, in March 1961, the Family Laws were promulgated. The ordinance related to polygamy "has fully conceded that Islam has permitted polygamy under special circumstances and has not demanded its abolition".<sup>1</sup> Though the Family Laws have not abolished polygamy, the state has assumed the responsibility to safeguard the welfare of its women and children to see that justice is dispensed impartially to all citizens by demanding that "the husband satisfy the Arbitration Council that he is acting justly in taking a second wife, that the first wife is not deserted or left destitute and that adequate provision is made for her children before the husband takes another wife."<sup>2</sup>

The growing power and strength of women has also affected the family structure. Social freedom in personal relationships means an increase of marriages by personal choice rather than by parental

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<sup>1</sup>Ahmed, Begum G., Family Laws in Pakistan, Government of Pakistan Publications, Karachi, p. 4.

<sup>2</sup>Ibid.

arrangement. Though the majority of marriages are still made and arranged, few are made without the consent of the couple concerned.

The daily life itself shows a tremendous change. Women are seen on the streets side by side with men. They are seen crowded on the bus-stops. Shopping centres are their favourite places. In Lahore the bicycle is the usual transport for college-going girls. The strong breeze of Karachi is not favourable to the bike-minded girls of the city but here they are seen more behind the wheel of the automobile.

The disappearance of 'purdah' led to further changes. The sufferings following Partition and the economic pressure it caused had convinced both men and women alike of the necessity of education for women. The disappearance of 'purdah' facilitated their entry in the field. Women crowded the schools and colleges existing at the time. Hundreds of them were opened to meet the pressure of students, but they were flooded in no time and, even today their number is not sufficient. Thousands of women are disappointed every year due to failure in securing admission in schools and colleges. Change in the opportunities for women has not been as apparent in any other field as in education.

#### Economic Changes

Undivided India was an agricultural country. During the Moughal period the rank of the person was established or recognized in the form of land ownership. Gifts were made in cash or in the form

'Jagir'<sup>1</sup> whereby the person was given some land and was made the feudal lord. The English also continued this type of gift for quite some time. Even when industry was established in the country, Muslims preferred to be associated with their land or with urban property. They remained landed aristocracy or propertied class. Parts comprising Pakistan were the ones where Muslims were a majority and both, East and West, were predominantly agricultural. Parts comprising present India had some industry but the Muslims did not have any major share in it. They did not occupy any significant position in business or in the civil service because both required advanced education and they did not welcome the educational facilities provided by the British because of their hatred toward them. They stuck to land. The ownership of permanent property had its advantages and disadvantages. It gave them security and leisure both of which were necessary for the intellectual and artistic development of the society. Culture flourished tremendously. A wide variety of indoor and outdoor games and pastimes developed. But on the other hand the institution of private property did not spare the society of its ill affects. Muslims did not much care to receive high education and remained conservative. Muslim women remained behind the veil surrounded by the high walls of the house.

Women owned property. Rich girls of the urban areas carried urban property as a part of their dowry from their parents and they

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<sup>1</sup>Jagir: The estate given by the government as a gift or reward in appreciation of good services to the country and nation.

sometime received some property from their husbands as gift. Islam gave them the right of inheritance and they inherited along with other heirs the belongings and property of father, brother, husband and uncles. Some of the women were rich by virtue of the property they owned but it was all they had of economic life. Muslim women did not go into professions. Those who did were negligible exceptions.<sup>1</sup>

#### End of Private Property

After Partition the large-scale transfer of populations rendered the rich propertied class homeless and shelterless. All the property that they had owned for generations had to be left and they came to the new country where they had no permanent source of income. The absence of property meant that the family was thrown back to what it earned and there was no other source to supplement its income. It became difficult for one man to earn and support the family. The family income had to be supplemented from some source or by someone in order to make the ends meet, or, in some cases, to maintain the standard. Women had to find some kind of work to give a hand to the men.

#### Absence of the Earning Male

In the turmoil of Partition about 500,000 Muslims lost their lives or were abducted.<sup>2</sup> The majority were males. The society where the husband or the father was the earning member was completely shattered

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<sup>1</sup>Faridi, Begum Tazeen, Changing Role of Women in Pakistan, Ferozsons Ltd., Karachi, 1961, p. 14.

<sup>2</sup>Woodsmall, Ruth Francais, Women and the New East, George Allen & Unwin Ltd., London, 1960, p. 83.

after his loss. The economy of the country was dislocated. The family without the earner was at the verge of starvation. Mothers could not see their children starve to death. There were 89,790 refugee orphans<sup>1</sup> who had no fathers to support them. Mothers had to come to their rescue. They had to find some kind of work in order to earn a living for their children and "according to the census of Pakistan 1951, the total labour force was 22,392,684. Of the total, 1,292,428 were female labourers."<sup>2</sup>

#### High Cost of Living

After the disappearance of permanent property the family was left at the mercy of regular income. Size of the family was large. New demands were being made. The social pressure required the daughters as well as the boys to be educated. And education was expensive. The simple age of easy living had passed away and the scientific and technological inventions were becoming necessary. The number of telephones in 1947-48 was only 15,283 but it increased to 73,262 in 1959-60. The number of radio licences in 1952 was only 75,381 but it shot up to 227,130 in 1959. The number of motor vehicles in 1947 was 25,435 but in 1959 it was 88,420.<sup>3</sup> The country itself was becoming industrialized. At the time of Partition there was no industry worth the name in the country and parts comprising Pakistan served as a market for providing

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<sup>1</sup>Pakistan, Census of Pakistan 1951, Vol. I, Manager of Publications, Government of Pakistan.

<sup>2</sup>Faridi, Begum Tazeen, The Changing Role of Women in Pakistan, The Department of Advertising, Films and Publications, Government of Pakistan, p. 15.

<sup>3</sup>Pakistan, Statistical Pocketbook of Pakistan, Government of Pakistan Press, Karachi, 1962.

raw materials. In January 1952 Pakistan Industrial Development Corporation, popularly known as PIDC was established which laid a network of mills and factories in the country. By the end of the first decade of its establishment PIDC had completed fifty three major projects worth Rs. one hundred and fifty eight crores.<sup>1</sup> The industrial production shows a considerable rise if the index of industrial production is taken as hundred for the year, " a rough survey of the production of seventeen major industries indicates the corresponding indices as one hundred and twenty five for 1951, hundred and sixty for 1952, two hundred and thirty five for 1953 and two hundred and eighty five for 1954."<sup>2</sup> In the year 1955 the First Five Year Plan appeared which planned the development expenditure as 10,000 million Rupees. Planned development expenditure for the Second Five Year Plan stands as 19,000 million Rupees.<sup>3</sup> The rise in the amount speaks for itself.

Growing industrialization and the rising amount of expenditure also indicates a higher standard of living and soaring prices. Higher standard could not be faced and achieved successfully by one earning member against many consuming ones. Women were forced by the circumstances to leave the comfort and security of the house and assist the men in their struggle. They came in large numbers and occupied as many positions and places as they could. The Government also assisted

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<sup>1</sup>PIDC 10th anniversary, DAWN supplement, Karachi, Friday January 12, 1962.

<sup>2</sup>Pakistan, Basic Facts, Pakistan Government Publication, 1955, p. 24.

<sup>3</sup>Pakistan, The Second Five Year Plan, Government of Pakistan Press, Karachi, 1960, p. 11.

and encouraged them by providing them the same and equal opportunities with men. They had access to all the Government offices and civil services. Private and foreign firms also opened their doors to them.

Whether out of necessity or out of pressure the economic life of women changed completely. Today there are thousands of working and professional women in the country and their number is increasing every day. There are no statistics available to give the number of women working in different professions separately but in teaching and medicine, professions for which statistics are available, their yearly increase is a good example of the change that has already taken place and the trend in the future. (See Tables 1, 2 and 3).

#### Political

Islam gave equal legal and political rights to men and women. But as time passed on the rights of women ceased to be exercised. They were restored to them during the British period when the British Government granted universal suffrage in the second quarter of twentieth century. But the institution of 'purdah' nullified these rights. In the general elections before partition women did cast their votes but their number was negligible. They could not enjoy their political rights in the real sense of the word due to social restrictions and limitations.

On the eve of Independence the Government of Pakistan gave the women the same political rights as were given to the men. Not only that they were enfranchised but were also given access to the government offices and political appointments. The first Constitution of the



TABLE I<sup>1</sup>

NUMBER OF WOMEN TEACHERS IN PRIMARY SCHOOLS

Period	Pakistan		East Pakistan		West Pakistan		Karachi	
	Total	Trained <sup>2</sup>	Total	Trained	Total	Trained	Total	Trained
1948-49	4806 [Sic]	1864	2471	233	2112	1522	233	109
1949-50	4399	2037	1822	185	2344	1743	233	109
1950-51	6477	2593	2888	325	3003	255 [Sic]	586	153
1951-52	6002 [Sic]	2928	1949	170	4328	2538	625	220
1952-53	6445	3352 [Sic]	1929	242	3850	2875	666	253
1953-54	7145	...	1900	...	4370	...	875	...
1954-55	7562	...	1761	...	4875	...	926	...
1955-56	8085 [Sic]	...	1863	...	5193	...	1002	...
1956-57	8178	5721	1648	432	5460	6404	1070	685
1957-58	9011	6143	1893	423	6028	4980	1090	740
1958-59	9135	6418	1696	423	6167	5107	1277	888
1959-60	9998	7346	1619	384	6893	5858	1486	1104

<sup>1</sup>Central Bureau of Education, Government of Pakistan, Karachi.

<sup>2</sup>Trained teachers are those who have received formal training and who hold a diploma or degree in teaching.

TABLE II<sup>1</sup>

NUMBER OF WOMEN TEACHERS IN SECONDARY SCHOOLS

Period	Pakistan		East Pakistan		West Pakistan		Karachi	
	Total	Trained	Total	Trained	Total	Trained	Total	Trained
1948-49	2592	1670	952	250	1587	1388	53	52
1949-50	2973	1998	880	180	1916	1702	177	116
1950-51	3808	2402	1238	242	2342	2030	228	130
1951-52	3877	2717	887	134	2742	2427	248	156
1952-53	4093	2822	904	163	2854	2503	281	156
1953-54	4614	3353	935	244	3324	2907	355	202
1954-55	4835	...	979	...	3476	...	380	...
1955-56	5100	...	919	...	3726	...	455	...
1956-57	5449	4190	1005	300	3944	3521	500	369
1957-58	5847	...	1089	...	4192	3734	566	417
1958-59	6395	4066 [Sic]	1146	341	4630	4136	619	489
1959-60	6953	5227	1115	342	4547	4139	1291	746

<sup>1</sup>Central Bureau of Education, Government of Pakistan, Karachi.

TABLE III

NUMBER OF GRADUATES<sup>1</sup> AND LICENTIATES<sup>2</sup> REGISTERED  
WITH THE PUNJAB AND SIND MEDICAL COUNCILS<sup>3</sup>

Year	Graduates		Licentiates	
	Total	Women	Total	Women
1948	562	68	684	65
1949	,981	101	889	82
1950	1,221	136	1,024	96
1951	1,414	171	1,146	111
1952	1,564	187	1,193	118
1953	1,775	241	1,243	127
1954	1,945	283	1,289	134
1955	2,141	340	1,315	140
1956	2,281	373	1,343	141
1957	2,552	445	1,394	141
1958	2,859	497	1,517	150
1959	3,144	569	1,637	157

<sup>1</sup>Graduates are the medical doctors who have graduated from the recognized medical colleges.

<sup>2</sup>Licentiates are those who have not taken their degree in medicine but have sufficiently studied the subject informally or have gained considerable insight and experience in it by their long association with practitioners and are allowed by the Government to practice.

<sup>3</sup>Pakistan, Medical Education in West Pakistan, West Pakistan Bureau of Education, Pakistan, 1960.

country gave them all the political rights and privileges except that they were debarred from holding the office of the president of the country. The Constitution also reserved ten seats in the National Assembly for a period of ten years in order to ensure their representation. Women were nominated to various committees and commissions and delegations. Quite a few of them were appointed as ministers-of-state and deputy ministers. Two of them were placed as ambassadors of the country in foreign countries.

These unprecedented political opportunities have brought new political duties and responsibilities on the women. They give the women a new role to perform.

#### New Era--New Responsibilities

The social change described above was a revolution in the life of the women living in the urban areas. It was a happy change in as much as it emancipated the women and gave them equality of status and opportunity. But equality swept away the secure and protected place which they had enjoyed. It exposed them to the turmoils of outside world and its responsibilities. The role of women changed. The mother-wife became a competitor to movies, advertisements and night clubs. She became a partner in life sharing equal social, economic and civic responsibilities. The roles of a mother-wife, glamour girl and the partner-in-life are not easily compatible and are, therefore, difficult to be played simultaneously but they are the roles which the women are today called upon to play. They should be prepared to play them successfully.

## CHAPTER IV

### EDUCATION FOR WOMEN TODAY AND ITS CONSEQUENCES

The present chapter examines the existing system of education and its shortcomings in the light of the interviews with men and women. It sums up the shortcomings under the following two broad heads:

Limitations of the uniform system of  
education for boys and girls  
Limitations of the academic nature of education.

The present system of education in Pakistan is a legacy of the British administration in undivided India. The phases through which education passed during the British rule, can be classified into three. The first period "1830-90 was one of neglect, when the East India Company accepted the responsibility of the education of the Indian people, did practically nothing beyond spending the sum of Rs. 100,000 per year."<sup>1</sup> The second period "1890-1918, was marked by rising tide of opinion in favour of primary and compulsory education."<sup>2</sup> In this period a real attempt was made for the first time to educate the Indian people. There was unprecedented expansion of education in the country. It was during this period that the British Government devised its educational policy for India. English education was introduced

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<sup>1</sup>UNESCO, World Survey of Education, Primary Education, Vol. II. 1950-54, p. 811

<sup>2</sup>  
Ibid.

in the country. The British Parliament debated the wisdom of the decision. Debators were skeptical: it might be difficult to rule the literates. Macaulay won the issue when he convinced the opponents that the system would help the English people rule the Indian mind even after they cease to rule them.<sup>1</sup> So it was during this period that the Indian mind was attempted to be influenced. The third period begins just after the Great War which weakened the British might, wiped out the monarchies in Turkey, Germany and Russia and brought nationalism into the limelight. People of India made a demand for self-government. The British Government tried to follow its traditional policy of appeasement. The Act of 1919 introduced diarchy in India. Education came under popular control. It began to be Indianized.

This Indianized education continued until the time of Partition. In 1947 the Government of Pakistan called Pakistan Educational Conference to revise the education policy. The conference did not make any headway except to lay down broad objectives, such as, free compulsory and universal education, the achievement of universal brotherhood, and tolerance and the inculcation of Islamic ideology and Islamic way of life.<sup>2</sup> These were, in general, the aims and objectives of education in the country. There was no consideration of the education of women which had already started anew in the country.

The objective of universal education could not be achieved

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<sup>1</sup>Hasan, Malik Zafrul, Educating Pakistan, Ashraf Press, Lahore, Pakistan, 1948, p.32.

<sup>2</sup>Pakistan, The Report of the Commission on National Education, Government of Pakistan Press, Karachi, 1959.

because the financial condition of the country did not allow it. The teaching of a few elementary tenets of Islam was considered enough to create Islamic virtues of tolerance, justice and universal brotherhood. There was no radical change in the scheme of education or revision of the courses offered in schools and colleges. A revolution had taken place, a new country was carved out on the map of the world; a new nation was born with new social, economic and political responsibilities, but the educational system of the country did not revise itself to prepare the youth of this new nation for a changed life and new responsibilities. The Ministry of Education and others in authority seemed to be satisfied with the general objectives that had been laid in 1947, and for about a decade no further revision of the scheme of education was considered necessary. There was, however, one thing which deserves credit. Hundreds of schools and colleges were opened to meet the increasing pressure of school-going boys and girls in the country. In this respect the figures speak for themselves. (See Tables 4 and 5).

Thousands of enthusiastic young girls poured into these schools. Their number in itself is an indication of their zest. (See Tables 6 and 7).

But what did these eager women get in return? What did these thousands of women achieve after hard labour and toil? What did they find in the new world they had entered so enthusiastically? What was the outcome of the time, energy and money they spent in the pursuit of education and knowledge? What was the education they received?

TABLE IV<sup>1</sup>  
NUMBER OF PRIMARY SCHOOLS FOR GIRLS<sup>2</sup>

Year	Pakistan	East Pakistan	West Pakistan	Karachi
1948-49	5776	4191	1538	47
1949-50	4385	2671	1665	49
1950-51	4256	2313	1882	61
1951-52	4345	2154	2121	70
1952-53	4752	2380	2296	76
1953-54	4801	2313	2385	103
1954-55	4741	2144	2487	110
1955-56	4944	2251	2583	110
1956-57	5112	2281	2711	120
1957-58	5050	2114	2817	119
1958-59	5204	2085	2985	134
1959-60	5233	1973	3122	138

<sup>1</sup>Pakistan, Central Bureau of Education, 1961.

<sup>2</sup>The number indicates the number of primary schools that existed at the time, every year. The number of primary schools in East Pakistan has shown a constant decrease. But the enrolment, as is given in Table 6, shows a constant rise. Probably the schools are serving two-shifts in a day. But in West Pakistan and in Karachi, the number has increased considerably.



TABLE V

NUMBER OF SECONDARY SCHOOLS FOR GIRLS <sup>1</sup>

Year	Pakistan	East Pakistan	West Pakistan	Karachi
1948-49	483	268	210	5
1949-50	535	269	249	17
1950-51	497	258	271	18
1951-52	555	258	275	22
1952-53	571	267	281	23
1953-54	584	267	291	26
1954-55	613	272	313	28
1955-56	644	268	342	34
1956-57	674	281	358	35
1957-58	692	279	378	35
1958-59	743	284	412	38
1959-60	783	279	442	44

<sup>1</sup>Pakistan, Central Bureau of Education, 1961.

TABLE VI

ANNUAL ENROLEMENT OF GIRLS IN PRIMARY SCHOOLS<sup>1</sup>

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Year	Pakistan	East Pakistan	West Pakistan	Karachi
<hr/>				
1948-49	735160	630480	91928	12824
1949-50	669728	556625	99563	13540
1950-51	572440	457516	100349	14575
1951-52	747342	606486	123334	17552
1952-53	830414	675021	135866	19527
1953-54	854504	669071	163201	22232
1954-55	862556	666040	171478	25038
1955-56	940581	708526	200558	31497
1956-57	977801	731507	213217	33077
1957-58	1012124	755874	221967	34283
1958-59	1090834	814316	239210	37308
1959-60	1171698	880326	250342	41030

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<sup>1</sup>Ibid.

TABLE VII

ANNUAL ENROLMENT OF GIRLS IN SECONDARY SCHOOLS<sup>1</sup>

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Year	Pakistan	East Pakistan	West Pakistan	Karachi
1948-49	94430	43786	49173	1472
1949-50	111645	47253	61101	3291
1950-51	100870	30362	66932	3576
1951-52	111736	34412	71861	5436
1952-53	125544	40548	78169	6827
1953-54	123802	32189	85730	5883
1954-55	139482	35079	96258	8145
1955-56	150290	36250	103363	10677
1956-57	165589	39189	115062	11338
1957-58	179095	44485	121815	12795
1958-59	197336	59600	123404	14332
1959-60	229746	59140	153344	16992

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<sup>1</sup>Ibid.

The educational scheme that existed then laid down the following stages of education:

Elementary Education which was comprised of five years schooling.  
Middle school composed of classes six, seven, and eight.  
High School composed of classes nine and ten.

These stages of education were under the administration of the Board of Education. After high school education the next phase was the university education imparted in the affiliated colleges.

College education was spread over four years and it was divided into two stages of two years each. The first two years resulted in the intermediate degree and the last two years resulted in the Bachelor's degree. The colleges offered Bachelor's work in Arts, Sciences, Commerce and Home Economics.

The next stage of education at the university was the Master's degree which took two more years after the Bachelor's degree.

#### Elementary Education

At the elementary level education consisted of the instruction in Urdu, English, simple calculation, a little History and Geography, some theology and natural sciences, which might simply be called hygiene.

#### Middle School

At this stage almost the same subjects continued which were introduced in the elementary school. The subject matter was different in as much as it was wider in scope and advanced in approach but basically it was the same.

## High School

In the high school the subjects were categorized into compulsory and electives.

Compulsary subjects were:

- English
- Urdu
- Theology

Elective subjects were categorized into groups which were as follows:

- Social Sciences Group
- Natural Science Group
- Domestic Science Group

Each group had a list of related subjects under it. The student was required to choose three of the subjects from any one group.

## College Education

The first two years of college which resulted in Intermediate degree had the following requirements:

Compulsary Subjects

- English
- Urdu
- Religious Instruction

Any three of the following subjects for the students of Arts:

- General Psychology
- Logic
- Economics
- General History
- Geography
- Persian
- Civics and Administration
- Mathematics

Any three of the following subjects for the students of science:

- Physics
- Chemistry
- Mathematics
- Botany
- Zoology

Any three of the following subjects for the students of Home

Economics:

- Physics, Chemistry
- Economics
- Psychology
- Nutrition
- Home Management

Commerce was not popular among women at the college level and hardly any women joined commerce colleges.

The last two years of college education which resulted in the Bachelor's degree had the following requirements:

Compulsary Subjects:

- English
- Urdu
- Religious Instruction

Any two of the following subjects for the students of Arts:

- Psychology
- Philosophy
- European History
- Islamic History
- Mathematics
- Economics
- Political Science
- Geography
- English Literature
- Urdu Literature
- Persian

Any two of the following subjects for the students of Science:

- Physics
- Chemistry
- Mathematics
- Biology

Any two of the following subjects for the students of Home

Economics:

Nutrition  
Dietetics  
Textile  
Food Preparation  
Needle Work

University Education

The University offered the Master's degree in Arts and Sciences. The Master's work could be taken in any one subject out of the electives offered in colleges for the Bachelor's degree in the respective fields. There was no instruction at the Master's level in Home Economics.<sup>1</sup>

Besides joining the university and working for a Master's degree a student could join teacher's training college, Engineering college, Law college or Medical college for a degree course in any of the subjects or join the university for a diploma in journalism.

This was the education that was offered to the boys and girls, men and women, in the schools and colleges. What this education led to will be discussed later in the chapter. But a decade of this education convinced the intelligentsia of the country of its inadequacy. On December 30, 1958 the President appointed a Commission on National Education for "a reorganization and reorientation of the existing educational system so as to evolve a national system which would better reflect our spiritual, moral and cultural values."<sup>2</sup>

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<sup>1</sup>The University of Karachi has introduced Home Economics at the Master's level this year.

<sup>2</sup>Pakistan, The Report of the National Commission of Education, Government of Pakistan Press, Karachi, 1959.

The Commission recommended a change in the existing stages of education. It recommended the following stages:

Elementary Education for five years.  
Middle school composed of classes six, seven and eight.  
Secondary school composed of classes nine and ten.  
Higher secondary school composed of classes eleven and twelve.<sup>1</sup>

The college education was also modified by the Commission. The Intermediate degree which was the result of the first two years of college was terminated. College education was recommended to have altogether three years and to give the Bachelor's degree in three years after the Secondary education. To put it briefly, the Commission recommended to add two more years of instruction in the high school and decreased college education by one year.

The Commission considered every branch of education. It was composed of eleven members, none of whom was a woman, but it was objective in evaluating the task that women had performed and was conscious of the fact that "they can assume a role of great importance in the consolidation and development of the country if their dynamism and dedication can be nurtured and their efforts guided into those channels where they can be of the greatest service."<sup>2</sup> In the light of this conviction it made following valuable recommendations:

"It is at the middle stage of education onwards that girls' special needs begin to find expression. At this stage the curriculum should be designed to fit them more particularly for their future role. Apart

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<sup>1</sup>The stages of education do not mean separate schools. Usually schools are classified as elementary and high schools. Elementary schools have the first five classes and the high schools had the other five classes. The Commission recommended two more classes to be added to the high schools to convert them into Secondary schools.

<sup>2</sup>Pakistan, The Report of the National Commission on Education  
Government of Pakistan Press, Karachi, 1959.



from common subjects for girls, special subjects for girls such as elementary home craft, including needle work, tailoring, weaving, cookery and home and child care should be introduced. It is particularly important that these subjects be taught in a practical manner designed to develop the elementary skills required by a wife and mother.

At the end of the class VIII a major division should take place. At the present time the only form of education available to girls at the completion of middle school is teacher training or academic studies designed to prepare them for admission to college. The Commission recommends, therefore, in the interest of the girls and the nation that they should be guided either into secondary schools or into vocational schools offering courses suited to their aptitudes and interests.....  
..... vocational education should include two to three year courses in such subjects as child nursing, tailoring, photography, typing, textile, printing, commercial cooking, hospital aid, interior decoration and similar subjects. At the end of these courses girls would be able either to enter employment or go on for advanced training."<sup>1</sup>

The Commission believed that high schools should become multi-purpose institutions offering a variety of elective courses and should "include instruction in home economics, covering first aid, nursing, craft, needle work, dietetics, child psychology and household management."<sup>2</sup>

It further held that the "diversification of subjects in the multi-purpose high school should provide for courses in commercial subjects, such as typing, stenography, and book-keeping, food technology, including dietetics, catering and canteen management, textile design and interior decoration."<sup>3</sup>

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<sup>1</sup>Pakistan, Report of the Commission on National Education, Government of Pakistan Press, Karachi, 1959.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

The Commission went on with higher education for women and recommended the establishment of departments of home economics in women colleges and in the universities and additional institutions designed specifically for the study of home economics. It also recommended higher education in fine arts and commercial subjects.

In 1960 the government appointed a Curriculum Committee to suggest ways and means for the implementation of the recommendations made by the Commission on National Education. This Committee made a detailed survey of the courses of study at the secondary school and recommended the following subjects for the middle stage, that is, classes, six, seven and eight, which formed the first stage in secondary education.<sup>1</sup>

Urdu or Bengali  
English  
General Mathematics  
Social Studies  
General Science  
Religious Education  
Physical Education

For the secondary education it recommended the following subjects:

- 1) Urdu or Bengali, six periods per week
- 2) English, nine periods per week
- 3) Social Studies, four periods per week
- 4) General Mathematics, six periods per week
- 5) General Science, five periods per week

Other than the compulsory subjects the Committee recommended the following groups of subjects and the student was required to take three subjects

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<sup>1</sup>Pakistan, The Report of the Curriculum Committee on Secondary Education, Government of Pakistan's Publications, Rawalpindi, 1961.

from any one group.

(1) Humanities Group

- a) Mathematics or Household Account
- b) History
- c) Geography
- d) Islamic Studies
- e) Art
- f) Geometrical and technical drawing
- g) One foreign language
- h) Physiology and Hygiene
- i) Health and Physical Education
- j) Civics
- k) Music
- l) Outline of Home Economics

(2) Science Group

- a) Mathematics
- b) Physics
- c) Chemistry
- d) Biology

(3) Commerce Group

- a) Business Methods and Correspondence
- b) Commercial Geography
- c) Arithmetic and Book-keeping
- d) Typewriting

(4) Industrial Arts Group

- a) Mathematics
- b) Physics
- c) Chemistry

(5) Home Economic Group

- a) Chemistry, Physics and Biology
- b) Food and Nutrition
- c) Clothing and Textile
- d) Family Living
- e) Home Management

(6) Agriculture Group

- a) Physics
- b) Chemistry
- c) General Agriculture including Soil Science
- d) Elementary Botany
- e) Mathematics

The Committee believed that the higher secondary stage constitutes "the step in general education and its objectives must be terminal if pupils are to assume adult responsibilities."<sup>1</sup> In the light of this belief it recommended the following courses of study for higher secondary education:

Compulsary Subjects:

- Urdu or Bengali
- English
- Physical Education
- Manual Work

Elective Subjects

Any three courses from any one of the following groups of subjects:

Humanities Group

- General History or Islamic History
- Economics
- Geography
- Military Science
- Logic
- Psychology
- Civics
- Statistics
- Mathematics
- Islamic Studies
- Outline of Home Economics
- Music
- Fine Arts
- One Foreign Language

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<sup>1</sup>Ibid.

Science Group

Mathematics  
Physics  
Chemistry  
Biology  
Geography  
Psychology  
Statistics

Language Group

Arabic  
Persian  
Bengali  
Urdu  
Chinese  
Japanese  
Russian  
French  
Latin  
Spanish

Commercial Group

Book-keeping and Accountancy  
Principles of Commerce  
Economics and Commercial Geography

Home Economics Group

General Science, Food and Nutrition  
Clothing and Textiles  
Applied Arts  
Family Life and Home Management

Nursing Group

Nursing and First Aid  
Anatomy, Physiology and Hygiene  
Health of Mother and Child  
Dietetics

Islamic Studies Group

Arabic  
Islamic Studies  
Islamic History and Culture

Agriculture Group<sup>1</sup>

Military Science Group<sup>2</sup>

The Curriculum Committee made some valuable recommendations as is indicated by the courses that it prescribed, but most of the recommendations of the Committee are yet to be realized. A large number of groups of subjects that have been proposed by the Committee have not yet been introduced. There are only three groups, namely, Humanities Group, Science Group and the Home Economics Group, which are included in the secondary school curriculum. The Humanities Group does not have all the subjects which have been listed under it by the Committee.<sup>3</sup> The only subjects actually included in the Humanities Group are:

Mathematics  
History  
Geography  
Physiology and Hygiene  
Civic  
Arabic, Persian or French, in some schools only.

The Curriculum Committee was set up to lay down the courses only for the secondary schools. Education at the college and university level

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<sup>1</sup>Agriculture Group and Military Science Group are not given in detail because the writer does not believe that Agriculture Group is essential for women living in the urban areas.

<sup>2</sup>The writer does not believe in the necessity of military science group in the education of women.

<sup>3</sup>There is no printed evidence to describe how far the recommendations of the Curriculum Committee have been implemented but the writer knows it from her close contacts with one of the secondary schools in Karachi where the recommendations were implemented only partly. If one school implements them only partly it means that all others do the same because all schools are universal in terms of the courses they offer.

was left untouched.<sup>4</sup>

This was, in brief, the education which was imparted to the women to prepare them for the responsibilities that had fallen on their shoulders, and to enable them play the roles described in the preceding chapter. The writer herself was educated under the same scheme of education. She herself experienced the inadequacies and suffered the shortcomings of this programme of education. The close contacts with the class-mates and endless discussions on various personal, social and educational problems further magnified the shortcomings of the plan of education. These discussions always indicated a feeling of disappointment, worthlessness, and frustration. The conversations, more than often, ended up in resentment for the waste of years spent in schools, and colleges and university. Sometime these conversations ended up not only with a regretful remark for the mistake in acquiring education but with a resolution not to let the next generation fall a victim to such education. It was this resolution which encouraged the writer to undertake this study. The writer was aware of some of the shortcomings of the system of education; but she did not accept it as the only cause of frustration and disappointment. The transitory nature of the society, the social and economic changes, new social and economic demands and pressures, political instability were some of the other factors which the writer believed, contributed to discontentment. Since the writer believed that inadequate education was not the only cause of disappointment, she

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<sup>1</sup>Courses in the colleges and the university have been mentioned earlier in the chapter.

thought that the resolution made by a fraction of women, not to let the next generation fall a victim to such education, in other words, not to educate the next generation, will not solve the problem. Secondly, the writer was not so pessimistic as to give hopes that the system of education could not be reorganized and improved. She decided to study the present system of education along with its weaknesses and to suggest some modifications in it in order to eliminate its weaknesses.

From her own experience the writer was aware of some of the shortcomings of the present system of education but she considered it proper to let others voice their opinions. The following set of questions was prepared:

1. What changes, if any, took place in the position, role or status of women after Independence and why?
2. What is the present role of an educated woman in the country today, or what should it be?
3. What was/is your aim or objective in taking your degree?
4. Why or how did you come into your present profession?
5. As a house-wife do you think that your education was a waste of time or you find it useful in any respect? How?
6. Do you feel that there have been some drawbacks, some gaps, in your education? Do you think that something is missing from it? What?
7. Who looks after the children, the family and the house in your absence, when you go out to work?



8. Do you think that you are usurping the place of a man when you work in a place where a man can also be employed and in this way you are responsible for increasing unemployment in the country?
9. As a young educated girl what are your problems today and how do you hope to solve them?
10. Why do you give so much importance to the education of your daughters? Why do you want them to be educated?
11. What are your recommendations for any future plan of education for women?
12. Do you wish you had an educated/uneducated wife?
13. What do you want your wife to be, an intellectual, good in the kitchen, in the nursery or .... ?

These questions were posed by her personally to a convenient sample last year when she was home. The sample had, altogether, forty-two people: twenty-nine women and thirteen men. The interviewees represented a wide variation in age, education, profession and experience. The sample was too small to lead to any conclusions and generalizations but it showed the views of some of the members of the society on the education of women.

The nature of questions was such that every question could not be directed to each interviewee. For instance, an unmarried girl or a non-working woman could not be asked a question, such as, who looks after the children and the family when you go out to work? Only questions which were applicable to the person were addressed to him or to her.

The question about the change in the position, role and status of women was addressed to the whole group of forty-two: twenty-nine women, fourteen married and fifteen unmarried; nineteen working and ten non-working; and thirteen men of different ages and experiences. The whole group, without exception, was of the view that there have been many changes in the position and role of women: greater freedom and more social and economic responsibilities. All of them attributed these changes to the events following Partition which had created a national emergency and it was natural that women responded to the call.

The next question: What is the role of an educated woman in the country today, and what should it be?, was intended to find out the expectations of the women themselves and of others about the role of educated women in the country. It was also addressed to the entire group. The interviewer had thought that all the young enthusiastic women would outright suggest social work as the role of educated women. But the answers belied the hope and it appeared that the passion for social work had died out. Women have redefined the term social work for themselves. Twenty-two out of twenty-nine women thought that the role of an educated woman was to reorganize the family and work for its improvement. They thought it was the best form of social work. The other seven women thought that educated women should serve the nation and country by doing whatever they can. All the thirteen men were of the view that the educated women have ignored the family and its significance and their most important duty is to take care of this

'basic unit'.

The question pertaining to the aim and objective in taking whatever degree the interviewee happened to have was addressed only to the women graduates. Out of the twenty college and university graduates eleven did not have any particular aim in mind before taking the degree. But since there was nothing else to do they utilized their time in college and university. Only four out of twenty were pressed by the economic necessity and they acquired the degree because it was some kind of passport to the securing of employment and support for themselves and their families. Another four out of twenty studied because they were fond of it and wanted to broaden their outlook. There was only one who was sent by her parents and so she went and attended the university. This analysis suggested that the majority of women who attend college and university do not have anything in particular, in mind, for doing so and do it simply because they do not have anything else to do. It also suggested that they would have been equally responsive to other opportunities had there been some.

The question "why or how did you come into your present 'profession'?", was addressed to seventeen working women, fourteen teachers, two doctors and one social worker. Seven of them were teaching because they had nothing else to do and they thought it would be better to spend their time performing some service rather than sitting idle, and teaching to them was an easy profession. Four teachers were pressed by economic necessity. Two doctors were working because it was obligatory

for them<sup>1</sup> and three teachers and one social worker thought that the nation was very backward and they should help it by eradicating illiteracy which was one of the causes of its backwardness and by helping the women solve their problems.

The next question was intended to find out how far education which was imparted to the women was an asset to them in their capacity as house wives: As a housewife do you feel that your education was a waste of time or do you find it useful in any respect? It was addressed to the educated house-wives who were eight in number. Two of them thought that their education was partly helpful in their role as house-wives but six were of the view that academic education as it was imported to them in schools, colleges and university was of no use to them and did not help them in any respect. Some of them thought that they would be the most hopeless house-wives had they not been assisted by their mothers.

All the women were asked to cite the drawbacks and shortcomings in the education of women as it was imparted today. The uneducated ones did not have their personal experience but they were equally sensitive to the shortcomings because their daughters were receiving the same education. Everyone pointed out several drawbacks but the most general and commonly cited ones were: that education as it was given today had no functional value. It was too bookish, formal and academic.

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<sup>1</sup>Both of them were serving the internship in the hospitals which is a part of their requirements.

It prepared women for one aspect of life but not for life as a whole. It did not correspond to the social and cultural values prevailing in the society. It was creating a feeling of superiority among the women and a social breach in the society. It was leading to competition between boys and girls and instability in the family.

Another question, as to who took care of the family and children when they went out to work, was directed to the three working mothers. Two of them left their children with the servants and neighbours and one did not accept any responsibility until the children were sufficiently grown up to take care of themselves. But all the three women were anxious about the state of affair and were dissatisfied with it. They went so far as to observe that they felt guilty for leaving the children in the hands of hired servants but there was no alternative. These women themselves suggested the need of good nurseries where they could leave their children under careful supervision while they themselves were at work.

It had been sensed by the writer in daily conversations that the increasing number of working women was not quite appreciated by men. They considered it a menace to their own security and employment. It was thought fair to let the women voice their opinion about it. Eleven working women were asked whether they felt that they were usurping the place of a man by working in a place where a man could also be employed. It was a matter of chance that none of these women was working in such a place and so none of them was usurping anybody's

place but they all agreed with the proposition. This consensus of opinion gave a note of caution that in the future when the number of qualified women increases, they may usurp the place of men and be a threat to the employment opportunities of men. Womanpower should, therefore, be channelized in other directions.

The next question: "as a young educated girl what are your problems today and how do you hope to solve them?", was directed to eighteen women, six married and twelve unmarried. Ten of them thought that the greatest problem was to find a proper place for them in the society. They had a feeling of alienation, inadequacy and maladjustment. All of them attributed it to the type of education which was imparted to them. Four other women showed their anxiety about their future life mates. This anxiety among the girls was completely new in the culture, firstly, because, until now the girls were never worried about this aspect of life and, secondly, because, they were too shy to voice their opinion in matrimonial matters. When they expressed themselves so openly and frankly it only showed the magnitude of the problem. The other four were not specific about their problems.

The next question was directed to six mothers whose daughters were attending schools and colleges. In order to find out their expectations from the education of their daughters they were asked the reasons for which they were educating their daughters. All six of them observed that they were educating the daughters for no other reason than because it had become a matter of social prestige to educate them. No advantages and benefits were associated with and attributed to education.

But it could have well been due to the fact that the educated girls have not yet shown outstanding achievement in fields other than academic and so nothing much is expected from their education.

Question relating to the recommendations for a future plan of education, was addressed to the entire group and everyone in the group made valuable suggestions. The entire group was sensitive to the fact that education should prepare the women for the role they are destined to play. Fifteen women and eight men observed that the woman plays her major role in the family and education should aim at preparing her for this role. Ten women and nine men came very close to the same view, but they expressed it differently. They suggested that education should take its inspiration from the social values and cultural pattern prevailing in the society and should prepare the women to fit themselves in the pattern, and help them develop the traits which the culture attributes and associates with them. Some of them were exceptionally kind and enlisted a number of courses which, they thought, were valuable to the women and should be introduced in their education. These courses mostly related to home management and child care. Two of the principals of the women colleges in Karachi suggested a number of short courses, such as, journalism, art, music, drama, nutrition, and dietetics to be introduced for the benefit of those who could not achieve high academic education.

The next question was addressed to ten married men and they were asked whether they wished they had an educated/uneducated wife. Seven of them were married to the women who had no formal education and they were very happy with their uneducated wives. They were rather grateful

for it. The other three husbands had educated wives but they were brought up under strict family supervision and had imbibed the family values and made happy families.

The last question about the criteria in the choice of a wife was directed to the three bachelors. One of them said he wanted to marry an educated girl but not the modern educated girl. The other one observed "one is so skeptical about the future with an educated girl that it becomes difficult to decide the issue". The third one was inclined to marry an educated girl but he added with emphasis "properly educated".

These were in brief the responses of the forty-two interviewees. Individual answers to the questions are included in the appendixes A and B. Appendix A is for the women and Appendix B is for the men.

Information thus received pointed out various problems, which were responsible, to some extent, for the disappointment and frustration of the educated women. These drawbacks can be summed up in the following issues:

Development of competition between boys and girls.

Development of the feeling of superiority in women.

Fewer opportunities for marriage.

Disregard for manual labour.

Indifference in the house and the family.

The development of parent-youth conflict.

Increasing number of family disputes and domestic conflicts.

It seemed proper to treat these issues under the following two



main headings because they spring out from them:

1. Limitations of the Uniform System of Education for Boys and Girls.
2. Limitations of Academic and Degree-oriented Education.

1. Limitations of the Uniform System of Education  
for Boys and Girls

In undivided India the number of women was not so great as to compel the educators to devise a separate and different programme of education for them. After Partition when the girls and women flooded the schools and colleges there was so much confusion because of unexpected problems that the educators could not pay attention to the new demands made upon them. The objectives of education laid down by the Pakistan Educational Conference in 1947 had no mention of women-education and the provision of its facilities. But a few years later when confusion died out, specially when the number of girls and women students was increasing by leaps and bounds every year, it was necessary to provide special programme of education for women--education which would cater to their particular needs and would assist them in the performance of their role in a befitting manner. Our's is an age of specialization and division of labour. Every individual, man and woman, has a particular role to play in it. The role of woman is different from man. One compliments the other but basically and essentially one is different from the other. The social change has placed the women in a situation where they also play, to some extent, the role which the society expects of a man but it does not relieve them

from their own traditional role and is only in addition to it. Education originally meant and designed for men prepares them for what they are not, and does not help them to be what they really are. Instead of being an asset to them in the performance of their role this education creates many problems for them, some of which are discussed below:

#### Development of Competition between Boys and Girls

The traditional education and training which was given to the girls emphasized the sexual differences from the early years of childhood. The girl grew up with the deep conviction that she was different from the boy and her role was, therefore, different from his. This clear cut understanding of the different role and division of labour resulted in harmony and co-operation in the society.

The first result of the uniform system of education is that it destroys the harmony that existed in the society. When women study what men study, they think the same way as men do, they do what men are doing they lose their identity. They confuse themselves with men and get mixed up about their different roles. They try to immitate the men and overlook their own place and position, cannot be one and forget the other. They are the lost sex.<sup>1</sup> The loss of identity robs the harmony that existed before and substitutes it with confusion. Instead

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<sup>1</sup>Lundberg, Ferdinand and Farnham, Marynia E., Modern Woman, Harper & Brothers Publishers, New York, 1947.

of performing the role assigned to them by the society and co-operating with the other sex they enter into competition with its members.

The same standards to be achieved, the same requirements to be met and the same targets to be hit make the women enter into competition with men. They had been dominated by men and when the opportunity to work with them on the same level and standard comes they take it in the spirit as if it is the time to show the metal they are made of. They put themselves to the task to establish their equality. In fact competition becomes the sole incentive for them to work. In a small informal study carried on the Pakistani graduate students in the department of education last semester<sup>1</sup> it was revealed that not a single woman student was ambitious to do any outstanding work academically in this university. The international nature of the university did not motivate them to show their best in order to bring a good name to their nation and country. The fact that they had come to a foreign university and a foreign country and their families may be holding high expectations was not enough of an incentive to stimulate them work wholeheartedly. The reason given for this attitude was that they had been selected for the scholarship after succeeding in a competition and they were not going to enter into any further competition, as none of them aspires for further education, and so they did not feel the necessity

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<sup>1</sup>The study was carried by the writer last semester for the course, Ed. 325, entitled Social Foundations of Curriculum, offered by Prof. L.P.Cajoleas. The subject of the study was "Why women students have better academic record than men students in Pakistan?"

of working themselves out. Another reason which was cited was that in this university the achievement record was only an affair between the administration and the individual and there was no shame if the student did not do very well. Both of these explanations indicate the state of mind women have been conditioned to and the attitude they have developed.

The competition does not remain confined to the academic life. It springs up from it and contaminates other aspects of life and leads to nothing but animosity between the two sexes. And a state of disgust and frustration follows. Twenty two out of the twenty nine women interviewed in Karachi showed the signs of frustration and disappointment. A few years ago the popular slogans were equality and independence, by which they implied going out of the homes, breaking the chains of the family and competing with men in every field in order to prove and achieve their slogans. But experience has taught them a different lesson. Enthusiasm for social work and liberty has died out. In answer to the question relating to the role of an educated woman in the country they did not mention social service or any other popular slogans of the past but they stressed the performance of the role which has been assigned to the women by the society.

#### Development of the Feeling of Superiority in Women

Another result of the uniformity of education is the feeling of superiority it gives to the women. The traditional society had assigned social status based on age and sex. But sex had priority over age. The male was ascribed a higher status. Time has changed but the expectations

have not. The uniformity of the system of education, which is based on equality, or to be accurate identity, erases the line which marked the status of the two sexes. Women identify themselves with men in every walk of life and since it is a new experience for them they are eager about it. They often leave the men behind when they compete with them. In the field of education, their supremacy is best established and fully recognized. A look at the examination-results of the past few years further illustrates this point. But, before it is brought forth something should be said about the public examination system itself. From class I to class IX the examination is administered by the school authorities but the high school leaving examination is administered by the Board of Education and it is a public examination. Second year of college which was called Intermediate was passed out after an examination administered by the university. The senior years of college were passed through another public examination. Both the years in post graduate study are offered by the university and the examination is public. Results of the public examinations are announced through the newspapers. The names of the first three students securing highest grades are announced and the rest of the students are placed into classes, such as, the first class and second class. Students securing an average of 70% or above are placed in the first class. Those who secure an average of 50% to 70% are placed in the second class.

Below 50% is fail.<sup>1</sup>

The results of these public examinations for the past few years indicate that every year the first three places on the top are mostly secured by women students. In 1953 the first position in the list for B.A. and the first two positions on the role of Intermediate in Karachi university were secured by the women students. In 1954 the first two on the list for B.A. were again women. 1955 was more triumphant for them when the first two places in Intermediate Arts, all the three in Intermediate science and two in B.A. were occupied by the women students. In Intermediate science there were 1,178 students and only eleven of them were placed in the first class and nine out of these eleven were women students. In 1957 they were again on top in Intermediate, B.A., M.A. and Medicine, all the fields where they competed with men.<sup>2</sup> Their success was most impressive last year when all the three top places in all the examinations were secured by the women students. In fact it has become so much taken for granted that everyone talked about it but no one was taken by surprise.

Many explanations can be given for the outstanding success of the women in the academic world. The number of women students at the

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<sup>1</sup>Pakistan, Report of the National Commission Education, Government of Pakistan Press, Karachi, 1959, p. 24.

According to the previous classification the pass grade was only 33%. Students securing 33% to 45% were placed in the third class, 45% to 60% in the second and 60% or above in the first class. The Commission recommended the change in order to raise the standard of education.

<sup>2</sup>Pakistan, Statistical Year Book of Pakistan, Government of Pakistan Press, Karachi, 1961.

higher levels is smaller as compared to the men, they are more selected and, therefore, their achievement is better. Another reason may be that the courses offered in the curriculum suit the women students more than they suit the men. I. Q tests do not favour the women but there are some items on which women have an advantage. They reveal that women have an additional advantage in memory and achieve higher score in reading, language usage, spelling and computation. But when no deliberate effort is made to differentiate between whatever competencies may exist in men and women from the test, there has generally been a tendency to favour girls.<sup>1</sup> There is a possibility that the girls bring out better results because of the examination system which rests largely on the reproduction of the book and girls tend to have an advantage in them because of their excellence in memory and higher verbal competence.

There can be many reasons for the girls doing better than the boys, and women attaining better positions than the men; but the fact remains that they do get it and this is what gives them a feeling of superiority. This feeling of superiority spoils the balance which was maintaining the harmony in the traditional society. It was the man who occupied a higher and a superior place, and the culture has not changed altogether so as to exchange places. Events would have perhaps prepared the men, in a decade or so, with some difficulty, to accept an equal place and descend from his throne. But when it is imposed on them so

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<sup>1</sup>Karamovsky, Mirra, Women in the Modern World, Little Brown and Co., Boston, 1953.

suddenly they find it difficult, perhaps impossible, to accept. They resent and resist. The feeling of superiority in the women does not allow them to accept the authority or superiority of the men, specially after the women have proved the inferiority of men, at least in intellectual matters, and there is an emotional tussle between the two. On the other hand, even when the vanity of woman is satisfied and the man accepts a position of inferiority the woman does not feel happy. She gets something which is not a part of her culture and she feels alienated in her own culture and society. In her moment of triumph, when she should rejoice, she realizes the loss she suffers and gets more frustrated.

The feeling of superiority in the women ruins the balance of the society, robs the harmony that existed in it and disturbs the mental peace of both, men and women.

#### Fewer Opportunities for Marriage

The provision of the same courses for the boys and girls has yet another affect which is creating a serious problem. Tradition has laid down the pattern that the boy does not want to marry a girl who comes from a higher class family and enjoys better socio-economic status or who is placed higher than him in any way and in any respect. He does not even want a mate who is on the same level as he is for the sake of self respect and prestige. If he is of the same status and standard he would not win the respect of his wife and would not be happy in the



family. He would feel inferior. At the same time the girl always wants to marry a man who would be respected by her and her family and in order to be respected he should have a good family background and enjoy a better social prestige. It is not only the conservative and uneducated class that thinks in these terms but it is the traditional pattern being practised for centuries and held strongly and firmly even by the educated and modern class, even by the boys and girls who are studying in foreign universities. The attitude was reaffirmed by a small study carried on the unmarried Pakistani students at A.U.B. when 77.8% of the girls answered in negative to the question "will you marry a person from a family of a status much lower than your own?".<sup>1</sup> The finding of the study does not lend to generalization because of the small size of the sample but it shows an attitude which conforms the old one. Although the question had a qualifying phrase 'much lower' in it but the response would not have been any different even without it.

The uniform system of education channelizes their thinking in the same direction and opens almost the same opportunities to both of them. They occupy more or less the same position and enjoy the same status. It creates a social breach between the two sexes. Both of them stand on the same level, but neither actually wants to share that level

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<sup>1</sup>The study was carried by Mulazim H. Hamdani of the Education Department last semester for the course Ed. 325, Social Foundations of Curriculum, offered by Prof. L.P. Cajoleas. The subject of the study was "Attitudes of Pakistani Boys and Girls about their future life mates". The study has been referred after securing permission from Mr. Hamdani to do so.

with the other. The girl wants the boy to be higher and the boy wants the girl to be lower. When this situation exists the psychic distance between them can scarcely be bridged.

There were altogether fifteen un-married women who were interviewed in Karachi. Five of them cited very openly and directly the difficulty in finding a suitable partner in answer to question: As an educated woman what are your problems today? The rest of them talked about the same in one way or the other. There were only three bachelors interviewed and all three of them mentioned this difficulty directly or indirectly. There is no statistical data available in the country concerning the number of men and women of marriagable age who want to marry but cannot do so because of this social breach. However, the fact that it has been mentioned by all the men and women suggests its seriousness.

## 2. Limitations of Academic and Degree Oriented Education

Another major drawback of the system of education, which adversely affects the women, is its academic nature. Academic education is oriented towards subject matter and stresses theorization and verbalization. It does not give due regard to the individual's interests and needs, nor does it include opportunities for the practical aspects of learning. Academic education is considered to be helpful in the intellectual growth of the learner. But the examination system existing in the country does not allow it to perform even that function.

There is so much emphasis on passing the examination and securing the degree that all the efforts of the learners are directed towards the memorization of the subject matter without understanding it and without knowing its practical application.

This purely academic education is not only inadequate, for it does not help the women in growing their mental, social and emotional capacities fully; but it also creates problems for them. Not even 5% of the women living in the urban areas take up any careers or join any profession but the education they receive prepares them for a career. Celibacy among women is not approved in the society and there are hardly any women who are prepared to stand the brunt of the social disapproval on that ground,<sup>1</sup> Practically all the women establish their own homes at one time or another in their life, they bear children and raise families, maintain and manage the household. This is the permanent career which almost every woman in the society takes up. But the academic nature of the curriculum and theoretical approach to it overlooks this practical aspect of life. It prepares every woman for what she is not and leaves her unguided and unprepared in what she is. Women find their education a waste of time when they meet situations which they had not conceived of and confronted at any stage of their education.

The academic nature of education is causing concern not only to the educated women who have experienced it and have suffered from it but

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<sup>1</sup>Smither, Faith and Dar, Iqbal, Growing up in Pakistan, International Co-operation Administration, Pakistan, 1957, p.160.

also bothers the uneducated mothers. It was revealed in the interviews conducted in Karachi that it is a common concern of the educated and uneducated both because all the twenty nine women who were interviewed talked about it in response to question: Do you feel that there have been some drawbacks in your education? The uneducated mothers showed their concern with it because their daughters were being affected by it.

#### Disregard for Manual Work

It is true that the present age is an age of machines and automation; but the blessings of these automatic devices have not reached every home. Karachi is the most developed and wealthy city of Pakistan. The cost of living in Karachi, as compared to the other major cities of Pakistan, is considerably higher. The average monthly expenditure of an industrial worker in Karachi is Rs.154 as against Rs.110 in Lahore and Rs.120 in Chittagong. The average monthly expenditure of a commercial employee in Karachi is Rs.333 as opposed to Rs.218 in Lahore and Rs.327 in Chittagong. The Government employee in Karachi spends, on the average, Rs.280 per month in Karachi and Rs.170 and Rs.223 in Lahore and Chittagong respectively.<sup>1</sup>

Karachi is the richest city. But even here not 5% of the houses and families are able to afford the luxuries that have dawned

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<sup>1</sup>Pakistan, Statistical Pocket Book of Pakistan, Government of Pakistan Press, Karachi, 1962.

Rs. 4.75 is equal to one American dollar.

in this age of automation. All household work is done by hand. In the factories, workshops and mills most of the work is done by hands. The growing cities are busy with building-construction and the whole process is done by hand labour. But the academic education does not involve hand-work. Manual labour is looked down upon by everyone in the society all over Pakistan. The labourer does not enjoy popular respect, because his work is too low. The educated young women does not like to work in the house and does not respect those who are involved in it. If she has to engage in this dirty work, she tends to conclude that her education was a waste of time and money.

#### Indifference in the House and the Family

Another result of the entirely academic education is the present crisis the society is facing today in its social and familial life. Any system of education should take its cues from the learners themselves, from their needs. The Pakistani woman, whether living in the urban or in the rural areas, has one thing she is sure about and knows about--that at one time or another she will raise a family. Unmarried women are looked upon with suspicion by the society. The social pressure, compels every woman to marry. There is only one career every Pakistani woman takes--that of a housewife and a mother. There are women in the urban areas who are employed and who are holding a job of one kind or another but the percentage of working women is very low, and the working women are not exempted from domestic responsibilities. In the urban areas there are mainly two professions, namely, teaching and

medicine, which attract the women most, and in these two most popular and favourite professions the number of women engaged is quite insignificant when compared with the total population. The female population of Karachi in 1951 was 437,000. The number of trained and untrained women teachers in the year was only 586.<sup>1</sup> The total female population of Karachi in 1961 was 924,765, but the number of women teachers was only 1,486. Total female population living in the urban areas in 1961 was 5,370,800, while the number of trained and untrained teachers in the country in the same year was only 16,951.<sup>2</sup> The ratio gives an indication of the number of women who take up any profession. There are women engaged in other professions too but the total number of all the working women in all the different professions does not even form about 5% of the female population. The rest of the women are engaged in house-keeping. There is no doubt that today the simple and plain task of house-keeping is not so plain as it was in the past. Today it is not only the physical labour, such as, cooking, washing and sweeping, but the "significant aspect of it, in really civilized society, is the cultural and spiritual side".<sup>3</sup> It does not only require a "mass of information and a variety of skill" but also an ability to make "decisions dealing with concrete matters."<sup>4</sup> In order to prepare the modern

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<sup>1</sup> Pakistan, Population Census of Pakistan, 1951, Government of Pakistan Press, Karachi, 1951.

<sup>2</sup> Pakistan, Population Census of Pakistan, 1961, Government of Pakistan Press, Karachi, 1961.

<sup>3</sup> Komarovsky, Mirra, Women in the Modern World, Little Brown and Company, Boston, 1953, p. 119.

<sup>4</sup> Ibid., p. 120.

housewife for this complex and strenuous set of demands a broad general education which trains the intellect is also necessary. The new social, economic, and political demands which are made on the women further necessitate this broader approach. But purely academic education, irrespective of the functional and practical value, and regardless of the individual's need, does not serve its proper purpose. The approach with which it is given and the attitude with which it is acquired makes it more harmful rather than useful and beneficial.

Purely academic education without any emphasis on its application to practical life situations has at least two harmful effects. When the women enter into real life they meet situations which they had not conceived and confronted before, they are unable to apply their knowledge to resolve these problems and get a feeling of inadequacy and lose self confidence. Since they cannot be efficient they lose interest in the house and the family, and take these things as beneath their intellectual ability. Every house has a few uneducated and illiterate servants and the educated mistress of the house is ruled by them. A fairly educated mother, if "she happens to belong to a middle class family, generally remains content with leaving the child to a boy servant or an 'Ayah'<sup>1</sup> to look after him, hardly worrying about what sort of training the child is getting at the hands of these hired people".<sup>2</sup> A mother who is higher up on the socio-economic ladder or

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<sup>1</sup>Ayah is the old maid servant to take care of the children.

<sup>2</sup>Ahmed, Salahuddin, Tits-Bits in Education, Alexandra S. M. Press, Decca, Pakistan, p. 42.

"an ultra-modern educated mother will, however, engage for her child a 'nanny' or a governess".<sup>1</sup> Children who grow up under the care of an illiterate boy or an 'Ayah' or a hired governess neither get the emotional security and satisfaction nor receive the social and cultural education which is necessary for them. They grow up as aliens in their own society and gradually develop a number of complexes. These children are not at all responsible for this abnormal development.

The educated women themselves are subject to various complexes and suffer from them. All the educated women interviewed in Karachi talked about inadequacy, inefficiency, loss of self confidence, feeling of strangeness, alienation in one way or the other. They attributed them to the wrong type of education they received.<sup>2</sup>

#### The Development of Parent-Youth Conflict

Every system of education is designed to serve the society. But this does not mean that the school should be an agent of the society to play on its whims and to act on its biddings. The school is an agency of social change and it sometimes makes the society adapt itself to its teachings. The school has a double function,

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<sup>1</sup>Ibid.

<sup>2</sup>Appendix A, 22 F, 24 F, 25  $\frac{F}{1}$ , 25  $\frac{F}{2}$ , 27  $\frac{F}{1}$ , 27  $\frac{F}{2}$ , 28  $\frac{F}{1}$ ,  
28  $\frac{F}{2}$ , 29  $\frac{F}{1}$ , 29  $\frac{F}{2}$ , 31  $\frac{F}{1}$ , 31  $\frac{F}{2}$ , 32  $\frac{F}{3}$ , 32  $\frac{F}{4}$ , 35 F, 39 F, 45  $\frac{F}{2}$ , 45  $\frac{F}{3}$ , 48 F.



a dual role: that of an agent of the society and, as a means to social change. The task of a wise and intelligent educator is to plan a system of education where the school can maintain a balance between those two equally important roles. The educational system prevailing in Pakistan does not maintain the happy balance. Some values which it tries to develop are those which are not approved by the society. In fact they are disapproved. Education stresses the values of independence, self-confidence and equality of status, but the society does not approve of women holding these values. Parents do not want their daughters to be independent. Husbands do not like their wives if they are independent. Parents hold the value that elders should be respected and held in high esteem irrespective of their individual virtue, but the education stresses the values of equality. Parents are the product of the age when girls submitted passively to the experience of the parents and other elders in the family but the education imparted to them at present does not make room for this. Parents have piled up the practical experience and knowledge gained after years of living in this tumultuous world and want their children to value their experience. But the academic education makes them indulge in youthful idealism, build a utopia of their own irrespective of hard facts and realities of life. Parents hold some ethical values and believe in a strict code of moral behaviour but the academic education pays no formal attention to these 'obsolete' concepts. The two different and contradictory set of values are bound to result in conflict and they do so. Quite a few

of the women and men interviewed commented on the subject. Both of them thought that it creates adjustment problems.<sup>1</sup> A number of women observed that they felt strange in their own family and alien in their own society, and the reason for it was the difference between the school and family values.

#### Increasing number of Family Disputes and Domestic Conflicts

The cultural background presented in the first chapter gives an indication of the type of family and social relationship prevailing in it. Education which was imparted to the girls took particular pains to prepare them for the life in that family structure. The Revolution of 1947 brought about radical changes in social expectations of girls and women. New roles and new responsibilities devolved upon them, but they were not relieved of their old and traditional responsibilities. The present academic education aims at preparing them, to some extent, for the responsibilities that have devolved on them after Independence. It gives the ability and the confidence that they can make their own money, earn their own living, be self-sufficient and self-supportive; but it overlooks the practical fact that two heads are better than one and four hands are better than two. The wrong type of self-confidence and self-assertion has

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<sup>1</sup>Appendix A : 22 F, 23 F, 32 F, 45  $\frac{F}{2}$

Appendix B : 34 M, 36 M, 37 M, 47 M.

eliminated co-operation, mutual understanding and assistance. Conflict and controversy have replaced the harmony and happiness in the family. The number of domestic problems is showing an upward trend.

Family disputes became so pressing that the Karachi Branch of the All Pakistan Women Association established one section to help the families live a happy life. In the first year of its establishment, 1955-56, the section attended only five disputes because it had not become known to the people. But the number of cases brought to the section has been increasing every year. In 1958-59 it went up to seventy-one. In 1959-60 it was ninety-one and in 1960-61 it leaped up to 157.<sup>1</sup> It should be borne in mind that every dispute is not reported and every family does not approach the section due to social taboo which still exists. The nature of the problem was such that the Association demanded the Government to appoint a Special Magistrate in Karachi to attend the cases arising out of the family problems. The Special Magistrate was appointed and the court was established only for this purpose. In 1960 the court gave hearing to 646 cases and the next year this number increased to 875.<sup>2</sup> Here it is not implied that the family problems arise solely because of the women and their faults. Apart from the struggle to gain

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<sup>1</sup>APWA, Annual Reports, Civil and Military Press and Firozsons Ltd., Karachi, 1955-61.

<sup>2</sup>The information was received from Begum Suraiya Ahmed Pai, lady Magistrate, since the establishment of the Special Court, through a letter. Copy of the letter is appended in Appendix C.

equality and to preserve it there are many other variables leading to the increasing number of family disputes and separations. But one of the major causes is the type of education imparted to the girls and women. Begum Suraiya Ahmed Pai enumerated the causes of increasing family disputes as follows: " (iii) lack of self respect, sacrifice and mutual understanding, (iv) self-imposed discontentment on account of harmful trends in the fashions and (v) last but not the least, absence of religious education and knowledge of moral values".<sup>1</sup> And these attitudes are to a great extent the result of inadequate education described earlier in this chapter.

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<sup>1</sup>Ibid.

## CHAPTER V

### CONCLUSIONS, RECOMMENDATIONS AND PROPOSALS FOR FURTHER STUDIES

The preceding chapter has given an exposition of the system of education as it existed before the appointment of the Commission on National Education. It has described the recommendations of the Commission relating to the education of women. Mention has been made of the recommendations of the Curriculum Committee which was appointed for the implementation of the recommendations made by the Commission on National Education. It has also stated the shortcomings of the system of education and the problems which were created in the society by the inadequate education. An attempt is being made in the following pages to give a plan of education which will eliminate, to some extent, the problems faced by the educated women today. This plan is a modification of what has been recommended by the Curriculum Committee, in as much as it proposes the introduction of religious education, and the inclusion of a course in psychology running through the core of general psychology, psychology of adolescence, psychology of adjustment and child psychology, in the secondary school. At the college level it proposes the introduction of another required course running through the core of sociology, anthropology, family and society. At the same

time there are some original recommendations, such as, the introduction of a flexible group in the secondary school and the provision of short-term courses after the secondary education.

The basic mistake made in the education of women was the provision of a uniform system of education. The democratic age and the true spirit of social justice demands equality. It was good that it was given to the women of Pakistan. The provision of equal educational facilities for boys and girls, men and women, was good but it was rather excessive when not only the educational facilities but also the educational courses offered to them were the same. There may be some justification for a uniform system of education at the elementary level or in the middle school, for it is the time when the learners develop all the basic skills and they should be given the opportunity to do so in order to help the teachers perform the diagnostic function. But the provision of a uniform system of education right till the end has no justification and is not democratic. Democracy means equality but equality does not mean sameness and identity. Democracy thrives better when there is proper division of labour and education is democratic when it prepares everyone for the role he or she has to play in the society. Pakistani society makes a distinction between man and woman and the expectations of the two. There is some overlapping in the roles of men and women because of the multiplicity in the roles of women but basically the expectations from the two are different. It is reasonable that education, instead of being uniform for the boys and girls, men and women, should be

different so as to prepare them for their individual roles. It does not mean that women's education should be confined to the "pretty accomplishments like drawing, painting, etc.--skills which enable well-to-do women pass their time harmlessly."<sup>1</sup> The emerging complexities of the present society have changed the nature of the household and education for women should aim at preparing them for the new complex life.

Another significant drawback in the present system of education is that every stage of education is considered as merely preparatory for the next and higher stage. It may be suitable to some extent for those who are going for higher education but it does not suit everybody because higher secondary stage is one which marks the completion of education for the vast majority. It means that at least the secondary education must be of the highest quality and should be terminal as well as preparatory. On the contrary secondary education is purely academic, and preparatory for college education. In fact there are quite a few important branches of education and training which are not offered until after secondary education. The vast majority of women students who cease to study formally after their secondary education receive very little practical education. The secondary curriculum should be re-organized and should have courses other than academic and college preparatory in order to serve varied purposes.

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<sup>1</sup>India, The Report of the University Education Commission, Women's Education, Government of India Press, Simla, 1950.

Grouping of Subjects in the Secondary School Leads  
to Rigidity and Specialization:

At present the first two years in the secondary school curriculum classify the subjects into groups known as natural science, social science and domestic science group. All the women students are required to choose one of the three groups. The watertight division of the groups presupposes, consciously or unconsciously, that the natural sciences, social sciences and the domestic science bear no relation with one another, that the three branches of knowledge and learning are strictly different and distinct from one another having nothing in common, that the roles of women are confined to these three fields and a woman who is a social scientist should not, at the same time, be a home economist, or a home economist should not be a natural scientist. A woman is prepared either to be a natural scientist detached from the domestic life or a purely domestic scientist, completely devoted to the home, and absorbed in domestic activities, unconcerned about the things around her, and matters other than domestic. Another assumption behind this watertight division is that, once the individual makes a choice, it is right and good for the rest of the years and that after making up the choice one cannot develop any other interest. These assumptions are not only wrong but they are also harmful. The only safe principle one can lay down in such matters is to insist that there be no rigid or water tight division between the groups of subject and



the student should have the opportunity to have the essential knowledge of subjects other than those of her own field.

### Secondary Education

Secondary Education, that is classes nine and ten, include in their curriculum five compulsory subjects<sup>1</sup>. Religion or theology is significantly absent. The result is that what should be taught at this level of education is taught in the colleges which becomes inadequate and immature for the college level. Besides, in an orthodox society the place occupied by religion is significant and in paying due regard to this place, religion should be introduced as one of the required courses at this level of education.

### Higher Secondary Education

The higher secondary education, that is, the last two years in the secondary school, offers English and Urdu as the required subjects while the three elective are again limited to any one group of subjects. The Curriculum Committee recommended quite a few groups of subjects but the groups actually existing are:

Humanities Group  
Sciences Group  
Home Economic Group

It leads to specialization which is not desirable at the secondary

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<sup>1</sup>The courses of study as recommended by the Curriculum Committee are stated in detail in the preceding chapter.

school level considering the fact that there are six more years of education which particularly aim at specialization. Furthermore, most of the students who discontinue their formal education after the secondary school do not fully benefit from specialization and at times suffer from the absence of knowledge in many other subjects. The trend towards specialization in the secondary school should be cut down and the syllabus should be reorganized.

Instead of only English and Urdu, the higher secondary school should have English, Urdu and Religion in the first year of higher secondary, and English, Urdu and a course in Psychology with particular emphasis on child psychology, and psychology of adolescence, in the second year as required courses.

The introduction of religion is important in the higher secondary stage because it is proposed as one of the required courses in the first phase of secondary education and is already a required course at the college level. Its absence in the second phase of education creates a gap in instruction. Secondly, the content given at the college level is very inadequate from the college standard. If religion is introduced at the higher secondary level too, not only will it give continuity in instruction but it will also make room for more mature work at the college level. Besides, if taught effectively, it will be an answer to one of the major criticisms levelled against education, namely, that it overlooks the development of moral and ethical concepts.

A course in psychology is necessary because at this time the girls are passing through the difficult period of adolescence and

they need to have some knowledge of the psychology of this period. Besides after the introduction of late marriage the expected age of marriage is almost the same as the age of graduation from the secondary school. Most of the secondary school graduates soon after their graduation enter a new life and need to make many physical, emotional and psychological adjustments while changing from one phase to the other. Besides when they establish families and bear children the knowledge in child psychology comes ready at hand. Psychology is an important branch of knowledge to serve them at this stage.

The curriculum for the secondary school will then be as follows:

Secondary Education, that is, classes nine and ten.

Compulsary Subjects

Urdu or Bengali  
English  
Social Studies  
General Mathematics  
General Science  
Religion

Higher Secondary education, that is, classes eleven and twelve.

Compulsary Subjects

Urdu or Bengali  
English  
Religion, (only for one year)  
Psychology (only for one year)

The total of the required courses, Urdu, English, Social Studies, General Mathematics and General Science, and Religion in the first two years of secondary school, and English, Urdu, Religion and Psychology in the last two years of secondary school give a strong base to any

student and prepares her for any branch of learning at the higher levels. It also gives a good ground to those who do not aspire for higher education.

The three electives from any one group prepare the student for further specialization in her higher training. At the same time these electives accompanied with the required courses do not allow the grouping of subjects to be harmfully rigid, because even if a learner chooses natural science as her group she has acquired essential knowledge in non-science subjects too.

At this point something should be said about the groups of subjects too. The Curriculum Committee for Secondary Schools had recommended the following groups of subjects for the first two years of secondary school:

- 1) Humanities Group
- 2) Science Group
- 3) Commerce Group
- 4) Industrial Group
- 5) Home Economics Group
- 6) Agriculture Group

Subjects for the last two years of secondary school were classified under the same groups in addition to the following groups:

- 1) Language Group
- 2) Military Group
- 3) Technical Group
- 4) Nursing Group
- 5) Islamic Studies Group

Subjects given under each group give quite a variety to the secondary school programme and make it comprehensive in nature<sup>1</sup>. But

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<sup>1</sup>The detailed curriculum of the secondary school is given in Chapter IV.

a large number of groups as recommended by the Curriculum Committee have not yet been introduced and realized.. One of the reasons for their not being introduced may be the fact that the schools, as they exist today, cannot afford them because of the great expenditure involved. Every subject of the group needs a specialist teacher or at least every group needs a couple of teachers while the number of learners in every group will not be considerably large to justify the expenditure incurred. It is, therefore, difficult to introduce all the groups in every secondary school but it does not mean that they should not be introduced at all. One possible solution is that different schools offer different groups of subjects and the students choose the school according to their primary interest.

#### The Introduction of a Flexible Group in Secondary Education

The provision for electives prepares the student for higher and more specialized training. She can choose her field of study according to the group she had chosen in the secondary school. But not every student goes on for higher education. There is a large number of students who are not able to acquire higher education for intellectual, economic or social reasons. Secondary education, as proposed earlier in the chapter, will serve as terminal to these students. The grouping of subjects may not be very satisfying to some of these students. It is, therefore, necessary that a flexible group be introduced in the higher secondary classes. Students who do not

like to choose courses from only one group should be allowed to choose them from as many groups as they like. A student should be able to take a course in nutrition, another course in economics and a third course in chemistry, if she so wishes.

By the end of secondary education these students will have a wide variety of knowledge and experience. They are quite prepared for life but they do not qualify themselves fully for admission in college because of the lack of specialization in any one group. It is quite possible that at this point some of these students wish to go for further education. The authorities concerned should make necessary arrangement to make room for such students in the colleges.

#### The Provision of Short Term Courses

Quite often the parents want the daughters to be married after the secondary education. They send them to colleges for as long a period as they find a suitable match for them. The principal of one of the Women's Colleges in Karachi observed in her interview that the parents confuse the college with a place of security.<sup>1</sup> These parents send the daughters to colleges because if the girls stay at home it is automatically interpreted that the parents want them to be married but do not succeed in doing so. It brings a bad name to the

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<sup>1</sup>Appendix 'A' 45  $\frac{F}{3}$

girls and in order to avoid such a thing they send them to colleges until they find a proper partner for them. After they find a suitable match they quietly take the girls out of college. There are two disadvantages of these women joining the colleges: Firstly the number of seats available in the colleges is very limited and every year a good number of applicants are disappointed. The number of colleges is increasing every year but it is still insufficient to meet the pressure of students and according to the reports about 50% of students could not secure admission for the academic year 1961-62. The newspaper reports that "girls too turned out in great number for admission in first year classes, majority of them interested in Pre-Medical Faculty. Here too about half of the admission seekers had to face disappointment.<sup>1</sup> Under these circumstances every woman who succeeds in securing admission in college does it at the cost of others. It is quite possible that these non-serious students deprive some genuine and serious students. Secondly, when they drop out without completing college education they really get nothing. All that the college education is worth of is the degree which has at least a psychological satisfaction. When they leave it incomplete they do not even get the degree.

There should be a provision of some short-duration courses for such students. These courses can also accommodate the graduates

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<sup>1</sup>The piece of news was taken from the daily newspaper DAWN dated Sept. 10, 1961, published from Karachi.

of secondary schools who were in the flexible group, and all others who want to join them. These courses should be of one or two years duration, depending on the nature of the course. Besides Physics, Chemistry and Biology to train laboratory assistants and technicians the following are some of the useful courses to be offered.

Textile Designing  
Dress Designing  
Hair Dressing  
Nutrition and Dietetics  
Radio and Broadcasting  
Fine Arts  
Interior Decoration

#### Textile Designing

As a growing country Pakistan is making a great headway in industry. Textile industry is one of the many which has flourished tremendously. In 1948 textile production was only 88.059 square yards per month but by 1961 it had increased to 482.547 square yards per month<sup>1</sup>. It is an industry which can utilize the natural inclination of women, at least in designing, provided their inclination is given proper attention to develop and to be expressed.

#### Dress Designing

The availability of fashion magazines and close contact with the more fashionable world have affected the women in every nook and

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<sup>1</sup>Pakistan, Statistical Pocketbook of Pakistan, Government of Pakistan Press, Karachi, 1962.



corner of the country, specially, the women in the urban areas. They are moving forward in the world of fashion. It does not mean that the Pakistani women were not creating or following the fashions in the past. They have always been fond of adorning themselves, but today fashion has become an imitation of the West because of its close impact. The imitation of the West is becoming increasingly obvious in the Pakistani costumes. All the different costumes worn in different parts of the country are different from the type of dresses worn in the Western countries but all the dress makers present the client with 'Vogue', 'Mode', 'Simplicity' or 'McCall' for the selection of pattern. The result is that Pakistani 'Qamiz' has become 'tight-skirt-Qamiz' and is called so. 'Shalwar' looks more or less like slacks. The society does not approve of the innovation because it contradicts the concept of a proper woman-dress. Newspapers fill columns describing and criticising the modern Pakistani women.<sup>1</sup> The whole concept of womanhood is affected badly when women become subjected to public criticism or become a subject of street gossip. Criticism has not borne any fruit and one should find the root cause of innovation. One of them is the absence of Pakistani dress designs and designers. Young women should be trained to do the job keeping in mind the social and cultural concept of women-dresses in the country.

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<sup>1</sup>One of the columnist of "Jang", the daily newspaper from Karachi and the best Urdu daily in the country compared her with a bottle of Coca Cola. Another one described her as a walking-stick, in the issue dated July 11, 1961.

### Hair Dressing

Hair dressing is another part of fashions which shows a slavish imitation. The originality of Pakistani hair dos was not only beautiful but it was in harmony with the other cultural traits. The Western hair do combined with some of the original cultural traits does not give a harmonious affect. Some women need to be professionally trained in the field who will take notes from the fashions, and at the same time maintain originality.

### Nutrition and Dietetics

The formal education in nutrition and dietetics is imparted only in the Home Economic colleges. Everybody does not join those colleges. There are many, other than those who join Home Economics, who are interested in the subject and want to know about it. The nature of these subjects is quite important and wide-spread knowledge in them will be a rewarding investment. Education in nutrition and dietetics will be good for personal interest and for professional purposes.

### Radio and Broadcasting

The network of broadcasting offers very attractive opportunities to women. It needs female voices and female artists as well as women writers of plays, stories, features and dramas for the

radio.<sup>1</sup> There is no provision of formal or informal education or training to prepare the women in the field. Interested women should have the opportunity to be trained in the field in order to meet the need.

#### Fine Arts

Art is another subject which has not received proper and due attention in the formal scheme of education. The existing talent in the field which expresses itself on the pieces of chalks and the pieces of wood, on the walls, blackboards and on the pages of text books and exercise books needs to be developed to preserve the heritage of Abdul Rahman Chughtai,<sup>2</sup> Zainul Abedin<sup>3</sup> and Zubeida Agha.<sup>4</sup> The need for formal education and training in drawing, painting, designing, sculpture, music, dance and other fine arts is badly felt and should be available to those who are interested.

#### Interior Decoration

The population of the cities is multiplying beyond any

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<sup>1</sup>Appendix 'A', 45 F, <sup>2</sup>The principal of one of the Women's College and the wife of the Director General, Radio Pakistan, was very emphatic on the point.

<sup>2</sup>The world renowned artist, creator of Chughtai Art and one of the designers of Unesco Greeting Cards.

<sup>3</sup>Another famous painter.

<sup>4</sup>The best woman printer in the country.

expectations. The increase of population in some of the major cities, as given below, gives some indication of their growth.

TABLE VIII  
GROWTH OF POPULATION IN MAJOR CITIES<sup>1</sup>

City	P o p u l a t i o n	
	1951	1961
Karachi	1,064,557	1,912,598
Lahore	849,333	1,296,477
Dacca	335,928	556,712
Hyderabad	241,801	434,537
Chittagong	289,981	364,205
Multan	190,122	358,201
Rawalpindi	236,877	340,175

As the cities are growing in population their size is subsequently increasing. New housing schemes and colonies are planned and realized everywhere. Colossal buildings and villas are growing but they look so barren and deserted or ugly without proper decoration. The whole family does not spend most of its time in the family, no doubt, but at least womenfolk do so. Whether one spends most of the time in the house or outside, a properly arranged and decorated house is always pleasant to live in and to come back to.

<sup>1</sup>Pakistan, Population Census of Pakistan, 1961,  
Government of Pakistan Press, Karachi, 1961

The complexities of life and its various demands further necessitates that the house be a real place of relaxation, and women should be trained to make it so.

These are some of the avenues which are particularly good for women and women should be trained and educated in them to avail the opportunities that are offered to them. Authorities concerned should also make some arrangement so that these students get admitted for the Bachelor's work, if they so desire, without losing the time they spent in their short period of training and education.

#### Guidance And Counselling

The introduction of various elective groups, flexible group at the higher secondary level and the short term courses is useful and valuable, but their full value can be realized only through proper guidance and adequate counselling. In a uniform system of education the need for guidance in the choice of courses does not arise. But when diversity is introduced it becomes a very important factor at every stage of education. Until now the only factor which determines the choice of the group of elective subjects is the wish of the learner herself, or sometimes of her family. The school does not provide any guidance in this matter. The learner's wish should be given due regard but the learner should not be left alone to determine for herself the choice of subjects; because at this stage she is not sufficiently mature. She may not be aware of her limitations and may not be conscious of the implications of her choice.

It is, therefore, necessary that the learner be guided in her wishes and be helped in the choice of what is suitable for her.

Every school should provide proper and adequate guidance facilities to the students and for this purpose the lower cycle of education, elementary stage and middle stage, should serve the diagnostic function. Every teacher should be in a position to observe the development of every individual student and should record her observations. By the time the student reaches the secondary school her individual record should bear adequate information about her interests, inclinations, aptitudes, capacities and potentialities. This record should help the student's counsellor to guide her in the choice of subjects in the secondary school or in the nature of her education at that level. Other than the teacher's observations and comments the individual's record should contain the basic information about the student: the results of her I.Q tests, aptitude tests and achievement tests to further help the counsellor in guiding the student. Every student should be given the standard I.Q tests and aptitude test at least a couple of times during her school years. It will be quite an innovation in the school programme but it is a necessary innovation.

The provision for proper guidance and counselling facilities needs immediate attention and implementation.

#### College Education

After secondary education the next stage, which is for three years, is the college education. It results in the Bachelor's degree

in Arts, Commerce, Science or Home-Economics.<sup>1</sup> Commerce at the college level is not popular among women and hardly any women students join commerce colleges.

At this stage of education also there is water-tight division of subjects as far as the electives are concerned. This division is so rigid that the colleges are classified accordingly and are housed in separate buildings. Sometime the Arts and Science colleges are housed in the same building but it does not eliminate the rigid division of subjects. At this stage this rigidity is justifiable, to some extent, because the college education aims at specialization. However there is still room for improvement.

One of the most common observation made by the interviewees was that education ignores the family structure, social values, cultural pattern prevailing in society and, that educated women, therefore, become a misfit in their own society.<sup>2</sup> In the light of this comment it is necessary that a course running through the core of sociology, anthropology, family and society be devised and introduced as a required course for the Bachelor's degree in every field.

The addition of a new course as a required one necessitates some readjustments in the college schedule but it can be easily fitted in the already existing structure by compressing the Religious

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<sup>1</sup>Curriculum at the college level is described in detail in the previous chapter.

<sup>2</sup>Appendix 'A', 19 F, 22 F, 23 F, 24 F, 25  $\frac{F}{2}$ , 27  $\frac{F}{1}$ , 28  $\frac{F}{2}$   
29  $\frac{F}{1}$ , 31  $\frac{F}{1}$ , 31  $\frac{F}{2}$ , 32  $\frac{F}{1}$ , 32  $\frac{F}{4}$ , 33 F, 34 F, 45  $\frac{F}{1}$ , 45  $\frac{F}{3}$

instruction only in the first year of college and introducing the new course in its place in the other two years of college. Religious instruction will not suffer from this arrangement because it has already been proposed to be given three years in the secondary school.

#### Religious instruction

Religious Instruction has been proposed to be compressed in one year but its standard needs to be raised in order to serve the desirable purpose. Mere insistence on offering the prayers or observing the fast or performing the pilgrimage and practising other religious injunctions is by no means enough at the college level. These are the things which have been preached from the early years but in college the students are sufficiently mature to discuss some moral and ethical issues. Islam has given quite a complete moral code relating to all modes of behaviour. It is quite precise about the role, and status of Muslim women. Simplicity, modesty and chastity which are the virtues of womanhood in the culture are the teachings of Islam. At the college level these things should be emphasized in religious instruction. The lack of due emphasis on ethics and morality causes many social evils and various problems. Mrs. Pai<sup>1</sup> thought of it as one of the reasons for the increasing

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<sup>1</sup>Mrs. Pai is a lady magistrate in Karachi. She threw some light on the subject in her letter which is appended in Appendix "C".



number of family problems in the Pakistani society and there must be millions who share her opinion. These problems will be solved, to a very great extent, if religious instruction is reorganized and is given due emphasis. Educators should explore the possibilities of its reorganization and study the methods of effectively developing moral and spiritual values in order to achieve desirable attitudes and patterns of behaviour.

#### College Education and Vocational Training

Another major drawback in the college education is that it generally serves a preparatory ground for further education and vocational training. After the Bachelor's degree one takes the Master's degree in the same field, or a degree in Engineering, medicine, teaching or in law, or a diploma in journalism. Bachelor's degree in itself is not of great value because it does not secure any good place for the holder. After investing fifteen valuable years in education, the girls naturally want to take some other degree in order to qualify themselves for a sufficiently good job. If they join the teacher's training college or any other similar institute to get some vocational training it takes them another two years or so and by that time they become advanced in years, mature in thoughts, firm in principles and confident in personality. They lose the best chances in the matrimonial market. But if they stay back with mere Bachelor's degree they do not feel content. In order to avoid this situation it is reasonable that the girls get their vocational training

along with their regular work for the Bachelor's degree. Since teaching is the most popular and accepted profession for women every college should offer the basic subjects in education, such as Psychology of Education, Philosophy of Education, Preparation of Practical aids in teaching and should provide practical experience in teaching, spread over three years of college education, to qualify the students for the profession of teaching without any extra investment of time. This arrangement would make it feasible for the students to get the Bachelor's degree in Arts, Science or Home Economics along with a certificate in teaching if she so wishes.

Fitting in these additional courses in the college curriculum and the student's schedule is the job of the administrator and the advisor but it is feasible even without increasing the number of daily periods because of the electives offered and the free blocks of time that every student gets every day.

#### Journalism

The increasing popularity of journalism among the women requires that it also be treated in the college in the same way as education has been recommended to be treated. Generally only the graduates of Art's colleges go for the diploma in journalism. It would, therefore, be better if some of the Art's colleges make it as a part of their instruction and give a diploma in it along with the Bachelor's degree to those students who are interested to take it.

## Examination

The reforms suggested in the entire scheme of education will not be complete unless the method of evaluation is duly reformed. At present the only instrument of evaluation is the final examination. In the lower classes the final examination is prepared and examined by the teachers concerned but as one moves up the nature of examination changes. Examination in the secondary school and at the college level is public, or, external examination, as it is called. The nature of this examination shows a basic distrust in the integrity impartiality and the sense of fairness of the teacher. The wisdom of public examination itself is quite questionable considering the fact that they tend to restrict the teacher, to a great extent, in her method of instruction. The teacher approaches the subject from the point of view of the examination. Secondly it does not allow her full liberty to follow a certain topic according to the maturity and interest of the class. She is limited by the time factor in which she has to cover a certain part of the syllabus because the student might be asked questions from anywhere of the prescribed syllabus. Her main concern, therefore, becomes the completion of the course rather than its understanding by the students. The wisdom of external examination further becomes questionable when it is used as the only instrument of evaluation. It tends to make the students irregular and inattentive in the class, lazy and casual in the regular work of the year and encourages them to postpone their studies to the few weeks before the examinations.

Another general charge against the external examination is that it becomes a test of student's memory and reproduction-capacity rather than of his understanding of the subject, originality, application and self expression. A carefully prepared examination is likely to avoid these charges, nevertheless, it remains unfair and inadequate as a means of evaluation because sometime a very good student may not be able to do it properly due to some physical, psychological or emotional disturbance at the time and her fate might be sealed.

The easiest way out of this situation was to keep the external examination as it was but not to use it as the only means of evaluation. This is what was recommended by the Commission on National Education in its report when it said that "external examination should be supplemented by regular internal examinations prepared and marked by the teachers throughout the academic year. We suggest that a weightage of 25% in each paper should be given for this internal evaluation by the teacher."<sup>1</sup> This recommendation itself shows a distrust in the teacher's sense of fairness and impartiality. It is not fair that the entire work of one academic year should constitute only 25% while three hours' work in the final examination should constitute 75%.

External examination needs to be abolished altogether and the student should be evaluated by their own teacher because the

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<sup>1</sup>Pakistan, The Report of The Commission on National Education, Government of Pakistan Press, Karachi, 1959.

teacher knows her students best. The teacher has to be trusted and she cannot betray this trust because she knows that every student knows, to some extent, her own place and position and that of her classmates in the group, through the questions that students raise in the class, or the responses they make, and through the regular work and short examinations during the year.

The abolition of external examinations will automatically solve the problem of competition between boys and girls and the feeling of superiority and inferiority. The results of the external examinations are announced through the newspapers and the publicity they receive creates competition and the feeling of superiority in the women. After they are abolished there will be no room for competition and the feeling of superiority.

#### Method of Instruction

The reorganization of the secondary school and its curriculum, the introduction and establishment of flexible groups at the higher secondary level and the short-term courses, and the introduction of few courses at the college level are important and will bear significant results but they cannot be fully effective unless they are supported by an equally efficient approach to education and method of instruction. At present the method of instruction followed by the teachers is directed by the system of evaluation discussed above. The work of the teachers themselves is evaluated on the basis of the number of their students who pass the examination every year.

The teachers naturally get examination-oriented in their method of instruction. Their main concern is to instruct the subject in a way which will be most helpful to the students in their examination. In order to do it successfully the teachers follow either of the following methods of instruction:

The teachers choose those topics of the course which are usually called for in the examinations and prepare excellent notes on them. Their method of teaching then is to dictate these notes to the class so that the students can memorize them thoroughly.

Another device followed by the teachers is to take the old examination papers of the past few years and pick out the questions which have often been repeated over the years. They themselves prepare the answers to these questions and help the students with the dictation of ready-made answers.

Either of these methods kills the very purpose of education. Theoretical and verbal presentation of the material in any of the two forms does not get the student sufficiently interested. Besides, an average student does not always fully understand and appreciate the subject by mere theory and she is again automatically led to memorization.

In order to involve the learner, to make her interested in the subject and help him understand its principles, it is necessary to approach the subject practically and functionally. Theory itself should be accompanied with practical experience. Studies should be

made to devise most effective methods of teaching. It will not only help the better understanding of the subject matter but will also solve the problem of disregard to manual labour. If the home management actually involves taking care of the house and the child psychology means really holding children and attending to their various needs it will greatly help the educated women change their attitude toward domestic work which, at present, they consider below their dignity and intellectual standard. Partly it is this attitude in the majority of educated women which makes them indifferent to the home and the family that a good number of interviewees talked about, and it is this factor which makes the modern house wife lean so heavily on the illiterate and hired servants.

Laboratory experience in child psychology will not only prepare the future mothers more adequately but it will also solve another problem which was cited by the working mothers. The working mothers observed in their interviews that there was no place where they could leave their babies and young children under proper care. The establishment of good nurseries to provide laboratory experience to the students will solve the problem of working mothers and will relieve them of the guilty feeling, they said, they had about their children being neglected by them.<sup>1</sup>

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<sup>1</sup>Appendix 'A', 31  $\frac{F_1}{1}$ , 45  $\frac{F_1}{1}$ , 45  $\frac{F_2}{2}$

### Need for Cooperation between the School and Family

All reforms suggested in the chapter are necessary and will bear better results. But they cannot resolve all the problems which the wrong and inadequate type of education has created in the society. There is something more than the mere introduction of a few courses and a more practical and vocation oriented system of education required to resolve the problems. These reforms can be fully effective only when a change in attitudes is brought about. Inadequate education has created some undesirable attitudes in the family and the society and these attitudes should be changed. The attitude of the family toward education has taken a harmful turn. There was a time when the family was the only educational institution and had no rival. The big family with innumerable members served as the best school and every member was a teacher. Partition disorganized the joint family but the institution of family still exists. The small independent family still functions more or less the same way but it has stopped functioning in the same way as it used to do as far as education is concerned. Pressed by various other demands it has given up the responsibility to other secondary groups, specially the school, but how completely it has resigned is difficult to understand. The family now sends the child to the school which is very good but after sending him to the school it feels free of its obligations to him as far as education is concerned. It neither interferes nor co-operates with the school in its programme. The



only time of the year when the family shows interest in the education of the child is when he fails the final examination and is not promoted to the next class to its great annoyance. This indifferent attitude of the family is most harmful. School is an important institution. It is one of the most important and influential secondary group but school cannot take the place of the family. It does not have the same advantages as the family has as a primary group. Although family ties are becoming weaker and it is exercising a lesser control today yet it is <sup>an</sup> effective institution. Its most powerful weapon is the influence which it exercises in the education of the child. It loses this power by being indifferent. The unjustified notion that the family ceases to be responsible for the education of the child after he is sent to school should be changed by creating consciousness in the future mothers to realize their responsibility in the education of the children, by enabling them perform it and by giving them the confidence to perform it.

Another attitude which needs to be changed is the attitude of women towards education which is one of the basic causes of some of the problems cited earlier. Women take their education as an instrument to be used against the prevailing social order. Inadequate education does not curb this aggressive attitude and they develop tendencies which are generally not approved of in the society. They grow non-cooperative, strong-headed, extra independent, hostile and arrogant. They have become so different from the notion of the gentler sex that they have created a kind of repulsive attitude in

the other sex. There is a general disapproval of their behaviour and criticism against their education. There were altogether six husbands interviewed whose wives were uneducated and they were thankful that they were uneducated. They were content with the kind of life they had enjoyed and they thought they could not have done so with the modern educated partners<sup>1</sup>. There were three bachelors interviewed and all were favourable to the choice of an educated partner but they were critical about the type of education and the attitudes it has developed in them and, therefore, were quite anxious about their future.<sup>2</sup> Although the number of men interviewed was only thirteen and nothing can be concluded authoritatively on the basis of the opinion of such a small number, yet the unanimity of the opinion can at least be taken as expressing the point of view of a section of population. The best scheme of education would fail if these attitudes are not changed. Education seeks to help the women live a happier, richer, and fuller life and these goals can be achieved only when the attitudes of non-cooperation, arrogance, "independence, superiority and self-sufficiency are replaced by co-operation, sacrifice, understanding, devotion and modesty."<sup>3</sup> These concepts should be mentioned, practised, displayed, stressed and repeatedly emphasized both at home and in the school.

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<sup>1</sup> Appendix 'B' 47 M, 48 M, 51 M, 52 M, 55 M, 56 M,

<sup>2</sup> Appendix 'B' 32 M, 34 M, 36 M.

<sup>3</sup> Appendix 'B' 34 M.

### Proposals For Further Studies

The writer undertook this study because she had experienced herself and had sensed among the other educated women of the country a feeling of disappointment, dissatisfaction and discontentment. She believed that there were various causes, such as, inadequate education, political instability, economic pressure and constant social change, which were responsible for the feeling of dissatisfaction and discontentment, but she limited her study only to the field of education in order to make it more precise. Though she limited the study to the field of education, yet this study is not free from imperfections. The sample she used was most inadequate. She does not, therefore, claim any scientific conclusions and generalization. It is intended as an exploratory study and its primary contribution is that it opens the way for further studies in the field. Some of the questions for further studies, which came to the writer's mind while writing this thesis, are as follows:

How can the women be educated to understand the meaning and nature of equality?

How can the women be educated to develop self-confidence, and self-sufficiency and still be co-operative?

How can the women be educated to appreciate manual labour?

What is the place of direct work experience in the education of women?

How can moral and spiritual values be made a part of the educative process to develop in the learners desirable moral and ethical concepts and attitudes?

How can the women be educated to appreciate the value of their culture, customs and traditions?

How should the women be educated to make a happy family life?

What are the persistent social problems of the educated women?

How should the women be educated to maintain the balance between the new and the old, the modern and the traditional?

What educational experiences should be provided to the women to enable them play their various roles successfully?

What is the role and place of the school in the society: to provide leadership or to be an agent of the society?

What educational experiences should be provided for in the school and college curriculum to enlist parent's participation and cooperation?

How can the school and the family work together to inculcate in the students desirable social modes of behaviour?

How should the school provide for the parent's expectations of passive obedience and discipline and the modern concepts of initiative independence, equality and individual value?

How should the individual differences be provided for in the education of women?

What are the best guidance and counselling facilities? How should they be provided in the schools and colleges?

What should be the criteria in determining whether the learner needs to go for regular academic education or in the flexible group, or for college education or vocational training?

How should the school and college programme be modified to make room for the new subjects recommended to be introduced in their curriculum?

How should school and college programme be modified to make room for those women students who do not want to choose their electives from one group of subjects only?

How should college programme be modified to make room for those women who had joined the flexible group in the secondary school or for those who have had short-term training or education in some course?

What other tools, besides the examinations, should be used in evaluation?

How should the examination be prepared to evaluate the effective outcomes of learning?

How should the examinations be prepared to ensure the impartiality of the teacher?

Are educated women better adjusted in the family than the uneducated ones?

Do the educated women raise better families?

Are the educated women more discontented and frustrated than the un-educated ones?

Are all the educated women dissatisfied and frustrated?

Are the university graduates more unhappy than the college or secondary school graduates?

Is a graduate of Home-Economics less disappointed than a graduate of Science or Arts?

Is high education of women a liability as far as matrimonial plans are concerned?

Why does high education result in fewer opportunities for marriage?

APPENDIX 'A'

QUESTIONNAIRE AND THE ANSWERS AS GIVEN BY THE  
WOMEN INTERVIEWERS

## QUESTIONNAIRE

1. What changes, if any, took place in the position, role or status of women after Independence and why?
2. What is the present role of an educated women in the country today, or what should it be?
3. What was/is your aim or objective in taking your degree?
4. Why or how did you come into your present profession?
5. As a house-wife do you think that your education was a waste of time or you find it useful in any respect? How?
6. Do you feel that there have been some drawbacks, some gaps, in your education? Do you think that something is missing from it? What?
7. Who looks after the children, the family and the house in your absence, when you go out to work?
8. Do you think that you are usurping the place of a man when you work in a place where a man can also be employed and in this way you are responsible for increasing unemployment in the country?
9. As a young educated girl what are your problems today and how do you hope to solve them?
10. Why do you give so much importance to the education of your daughters? Why do you want them to be educated?
11. What are your recommendations for any future plan of education for women?
12. Do you wish you had an educated/uneducated wife?
13. What do you want your wife to be, an intellectual, good in the kitchen, in the nursery or... ?



19 F<sup>1</sup> Second Year Student of Science, Un-married.

1. Our sisters never had to go out doing things for themselves but we have to. Life has changed. Daddy used to do all shopping for us but now we do it for him. It is a change, no, it is a new life.
2. Those who can afford it should go out and serve the country. They should particularly go in the interior where they are most needed. Those who cannot should stay in the house and administer it.
6. I do not even remember what did I learn in school because I never needed it and, therefore, never applied it. I do not know what was its worth.
9. If I had remained uneducated my future would not have been secure and as an educated girl also the future is dwindling because of the lack of suitable boys.
11. It is better if we do not have any formal education for girls and revert to the family for the knowledge that it imparted to the girls. Formal education leaves our girls neither Eastern nor Western. We become misfits in our own society and culture.

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<sup>1</sup>The majority of interviewees did not want their names to be disclosed. In order to comply with their request no names are mentioned but the interviewees are identified by their age and sex. 19 F, therefore, means that the interviewee is 19 years old and is a female.

22 F Student of M.A. in English, B.A. in Home Economic, unmarried.

1. They had no responsibilities other than the family but now they have personal, social, economic and national responsibilities.
2. To devote the life to the family as it is the institution which has suffered most and it is the one that can still save us from the crisis.
3. To be frank, because it is a part of fashion.
6. What I studied was very interesting but I used to have such a nice kitchen with all the electric equipment. It looked like a big science laboratory but now when I go to the kitchen in the house I do not even know how to light the fire. I have not been able to take a cake at home. I wish the kitchen at college was not so elaborate. Had it been an ordinary one I would have not felt so awkward in the kitchen at home.
9. Life has become so confused and complicated. What I was trained in was different from what I have to live in. The college had a different set of values and the values in the house are altogether different. It seems as if I do not belong to my own house. Besides this high education will give me hard time in finding a proper man for me.

23 F Student of M.A. in International Affairs, un-married.

1. My mother observed purdah but now she drives the car and it is a living example of the change.
2. The educated women should try to benefit the nation of her education. If it is possible for her, but if she cannot afford it she should devote herself to her family. It is also a great national service.
3. I wanted to be more informed about the world.
6. Had my parents been strict like many other parents life would have become impossible because of the difference in values at home and in the schools and colleges but since they are not it is alright. But the unavoidable difficulty and problem will be to adjust myself to a different family or find someone like my family and myself. Education has made the mind more enlightened and at the same time it has made life more complex.
11. First thing should be to cut down the number of girls joining colleges aimlessly or for the sake of fashion. Besides the curriculum should be thoroughly revised. It should offer courses which would be useful and worthwhile in the life of women as women. And of course the attitude towards education needs to be changed. Women are educated to cooperate with men in every walk of life rather than to try to impress upon them their superiority. It is the spirit of cooperation and not competition which should be created.

24 F M. A. in English, teaching in a Women's College for two years, Married.

1. The calamities following the partition brought them out and once they came out they became aware of their backwardness. They started to educate themselves. The process of Westernization, mixing of the sexes, and competition began in our society which had no precedence. The whole phenomenon shows a change in the life of women.
2. The best role for the women today is to find her place in the given culture and to act accordingly rather than to follow the West blindly.
3. I just wanted to have a degree and so I took it. It did not harm my taking it and perhaps would not have harmed me if I did not have it.
4. To spend time is a healthy activity.
5. As a house wife I have different roles to play. In some I feel adequate because of education but in others I am not at all helped by it. As far as the basic duties as a house wife are concerned I still go to my mother to know every little thing.
6. As academic education it was perfect but as education in general it was full of defects and shortcomings. It had no relation whatsoever with the social and cultural background or the need of the time.
8. In this place I am not because men cannot be employed here but if a woman works in such a place she does deprive a man which is not good.
9. As a real educated woman I should have felt lot more comfortable and confident but unfortunately I do not feel so.

24 F Cont.

11. The school should try to cultivate interest in the home, husband, children and family. Labour should be respected and it should be a pleasure for the girls to look after the house and rear their children by their own hands. The girls should display their talents in making a harmonious family and a happy home rather than to indulge in unnecessary competition and ill feeling. Most important is the fact that women should try to keep in mind that they are women and they should act accordingly. Present trend of Westernization should be checked. Teachers are models and they should set an example for their students. Family should continue to be an institution of education as it has traditionally been. The school should not be wholly responsible for their education.

25 F \* M. A. in English, teaching in a Secondary School for  
1 one year, Married.

1. Before Independence we always lived in the village and girls were never sent to schools. Just after it the household moved to the city because the girls had to be sent to schools and there were no schools in the village. Emphasis on female education in the country shows a big change in the thinking. There was no other reason for it except the presence of the sense of Independence and a desire to be able to meet its demand and responsibilities.
2. The role of women is to define for herself the meaning of Independence and liberty and then to prove worthy of it rather than becoming a show for the rest of the world.
4. I joined the profession because I wanted to spend my time doing something rather than sitting idle.
5. I am a most inadequate housewife despite of my education. My maid is a completely uneducated woman but I have to rely on her completely in everything that relates to the house. Education did not help me at all.
6. Our education is theoretical and not functional.
8. In this capacity I am not but in those where men could also be employed I would have been doing so.
9. Education makes us idealistic and to combine the idealism to reality is difficult and is a problem.
10. Firstly because it is a fashion and secondly because now our girls also have a competition like the girls in the States.
11. Education Commission Report has improved it to some extent and we should see to it that it is properly implemented.

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\* If there is more than one interviewee of the same age the number is given below F.

25 F  
2

Student of M.A. in Geography, Un-married.

1. My mother is not educated and has a very happy life, she does not feel that she was unlucky not to go to school or college but if I was not sent I would have felt so. Attending college and University has also become essential. It shows the change. The freedom which has been given to the girls and the liberties they enjoy could not be thought of before.
2. To be content with what she already has and prove herself worthy of it by using her liberties and education wisely and properly and by benefiting others from it.
3. Came to the university because there was nothing else that I could invest my time in.
6. I am still in the university and have not had the time to think about the shortcomings. May be when I complete my education and sit at home I will start feeling the shortcomings and drawbacks.
9. Higher education has become a disqualification in the world of match making and I am sure I will also face the problem.
11. All that I have learnt in the university takes me away from my family. It is creating a cleavage and disharmony between me and the rest of the family. Only use that I can make of my education is to make some money but money is not so important as the harmony and happiness in the family. Thus education should have some relation with the family and the conditions prevailing in the ordinary family life in the country. Not only that there should be something about family relationship but also the attitude toward it should be changed. The girls should take the happiness of the family as the ultimate happiness.

27  $\frac{F}{I}$  M. A. in English, Married.

1. Social and in some cases economic responsibilities of women have changed. Women prior to Independence did not have any responsibilities outside the home but now they do their own shopping and have to go out to leave their children safely to schools. Partition also disrupted the old institution of servants and now the acute lack of servants and their doubtful loyalty has forced the women to take some of their work. The death of the earning member in the family and sometimes his unemployment brought some economic responsibilities on women. High standard of living is also forcing the women to supplement the incomes of their husbands. The pressing demand of education for every member of the family, boy or girl and the expenses involved, are also a cause why women have to work in order to meet these expenses which the society have placed on them.
2. The essential role of the women remain as it was centuries ago, to make the husband happy and comfortable and contribute toward happy family life, look after children and their healthy and happy growth.
3. I did not have any particular aim in taking the degree. Had there been any other thing may be I would have taken that.
- 5.6. Mummy taught me and still teaches me more than the university did. University only gave me the degree and the social prestige of it. There was nothing very useful as far as home is concerned. What it helped me in was that it gave a new way of thinking which sometimes helps. Constructive and right thinking which is directed by education often proves helpful.
9. The girls have left the boys behind them and when it comes to their marriage the boys do not want to be married to girls who have higher education than themselves and I do not know what problem shall we face after few years but before it becomes acute we should check it.



27  $\frac{F}{I}$

Cont.

11. Present education and the way it is given has made the girls indulge in idealistic and wishful thinking. They think in terms of car, bungalow and chauffeur and if the person is unable to provide them he is looked down upon. Education should change this way of thinking and should check the trend. Late marriage is the result of degree oriented education and it itself creates problems of adjustment. As the girl advances in years she matures in her thinking and develops her own ways and ideas. It becomes difficult for her to change them. Religion has been completely put aside. Children are sent from the earliest age possible to schools but no one cares so much for their religious education. Women used to be proud that their children have learned a verse from the Holy Quran and with pride they used to ask the children to read them aloud for the visitors but now the mothers take pride if the child learns a song, or an English poetry, or if he can imitate a character from Hollywood etc. and never pay any attention to the idea that religious education is also important. Religion is a great remedy for the evils and immoralities prevailing in our society today. It teaches respect, distinction between right and wrong, creates the sense of modesty and its value and avoids self centredness and strong headedness. Religion and ethics, therefore, should be given their due place in school curriculum.

27  $\frac{F}{2}$

M.A. in Mathematic, teaching in Women's College  
for two years, Un-married.

1. Independence brought the women out of the four walls of the house and once they came out the train started moving. The lessons learnt in the period of suffering brought them closer to education and schools and the social responsibilities increased accordingly.
2. Women have a great share in nation building which is best done by women in their capacity as real mothers. Social service is very important but the greatest social service is in the house. Working outside at the cost of the house and the family is a blind folly. It is a disservice rather than service to the nation.
3. I really have no answer for it. My degree came to me so unconsciously that I did not even felt it. I had nothing in mind.
4. It is better to be doing something than sitting aside and idle in the house and this was the only reason I accepted the job when it was offered to me.
6. It is all so bookish having nothing to do with practical daily experiences of life. You feel you live in a world of books and ideas.
8. Educated women are snatching opportunities from men and men do not like it. It is bound to make employment opportunities obscure for men. The worst part of it is the fact that women mostly work not to improve the economy of the family but to compete better in the market of fashions, fads and crazes while men work to support the families. Girls should be discouraged from taking such jobs where men can also be employed.

27 F Contd.

9. Education which is imparted today is creating many problems specially social. It is resulting in late marriage and the acute lack and absence of appropriate boys. Boys are not securing high places in the field while the girls have dominated it. Girls are coming out with colours in all university results. Whatever the reasons may be for this phenomenon but it certainly has placed the boys at a lower level. The places of the two sexes have got confused and a gap has been created in the society. Girls should not expect too much and they should be compromising.
  
10. Education should emphasize the role of a girl as a daughter, wife and mother. She should not become the character of a novel and the heroine of a film but should be realistic. Education should make her believe that her real place is not in a show window but it is in the heart of the home and the family. Working in the house is not a matter of shame and rearing children is not a matter of disgrace. Present education has led to increasing freedom and independence while it has loosened the family ties and has lowered the place of religion. It has overlooked the right values and has emphasized the ones which are not well fitted in our culture. It is high time that we should set the house in order.

28 F. M.B.B.S, Serving internship in a hospital un-married  
I

1. My mother never attended any school. No one in my family ever thought of educating women but now I am a doctor and there are hundreds of lady doctors in the country. Today education women is taken for granted. Prior to Partition one hardly even saw any respectable woman on the street but today you see them driving cars and no one feels ashamed about it. No Muslim girl could take the profession of nursing before Independence but now you will find them in the hospitals. Go to any office and you will see young girls there. It shows social and economic change.
2. The country is in great need of our help and we should be prepared to do what we are called for.
3. Truly speaking I had nothing in mind before taking the degree. I joined college with an empty head, had nothing else to do, continued my studies in college and got the degree. Had I joined anything else I would have done that.
6. As far as my profession is concerned my education is complete but outside the profession I am a goof and I really do not know how will I bear the responsibilities of a household when I have to bear them.
9. I am fresh out of college and want to rest for some-time before thinking the problems or their solutions.
11. I think our education is one sided. There is too much of specialization and over emphasis on one aspect at the cost of others. For the last seven years I have had nothing but medicine and as the saying goes variety is the spice of life.

28 F. M.A in English, teaching in a women's college for  
2 one year, un-married

1. For women life began after Independence. Before it they had no role, no place, no status and they were taken as a thing of utility and regarded for the same. The calamity and the sense of independence and liberty were responsible for the change.
2. The best role for the women is to realize her real position in the society and to remember that she is a woman before anything else.
- 3.4. I took the degree for the sake of it and I started treaching for the sake of doing something. I had nothing serious in mind before doing either.
6. I do not think in terms of drawbacks but I question the very act. If this is what is called education should I have spent so much time, money and energy on it.
8. I would have deprived a man of his employment had I been working in such a place where he could also work.
9. Education opens the mind and makes aware of problems but it doesnot help you with the solution. It is more frustrating when you sense the problem but have no solution.
11. If education for women has become a ritual then education should not deprive her of her womanhood. We have a certain concept of feminity and the educated girl does not come upto the concept. She is robbed of herself and the society is deprived of her contribution. Education should serve her rather ruin her. Make her proud of herself rather than feel ashamed of her sex.

29  $\frac{F}{I}$  Two years of college education, Married.

1. Mo mother observed purdah and was never sent to any school. All of us sisters did not observe it, went to college and have also taken jobs. I got married just this year while my mother had a few children at this age. Everything shows a change in one respect or the other. The word independence was a magical.
2. Women have different roles and responsibilities but their main important responsibility is toward their own family. If they have time after that they should do some outside social work.
5. Though I attended college for two years yet in those two years I do not remember learning anything which I could imply in the house.
6. The reason why I left college without completing my education was that I did not feel if I was learning anything useful there, anything which could be useful in my career as a housewife and nothing else.
9. I did not reach the stage where I could become a problem myself but I feel sorry to see the young educated girls whom we have lost by making them so desperate and frustrated.
11. Either academic education should bring itself down to the level of ordinary life or the family should again take the responsibility of educating the women.

29  $\frac{F}{2}$  M.B.B.S., serving internship in a hospital, Un-married.

1. I would have never been sent to any college leave alone the medical college and coeducation. My mother did not know any English but now she speaks it fluently, she observed the veil but now she drives the car and we are not the solitary examples. These changes occurred because of necessity and also because of the sense of independence and the desire to be like other women of modern and advanced countries.
2. Our motto should be service at any level.
3. I think I was destined to it.
4. My present job is a requirement for me. It is obligatory.
6. There was no drawback in my education as a doctor but as a woman I did not have any education at all.
8. In the medical profession we still need hundreds of lady doctors without usurping the right of place of men.
9. Education detached from the actual life has created a type of dual personality. Life in the world of college is different from life in the house and sometime it becomes impossible to coordinate the too.
11. Education should treat them as women, wives, mothers and should prepare them for these roles rather than give them the same education as is given to the men and making them enter into a competition with them. It should create a spirit of cooperation and understanding rather than hostility and aggression.

31 F M.A. in History, teaching for the last eight years,  
I Married.

1. Social and economic change brought about by the Partition and the events thereafter forced the women to come out of their shell and take part in the active development of the country. Women, for the first time in their history on the subcontinent, were accepted as active members of the nation. It shows not only a change but a revolution.
2. The role of an educated women in the country is very important and she should contribute to it. Our women are best suited for service because it is a part of them. They should not confine it to the family but should let the country benefit from it too. Teaching is also a part of the social service.
3. I have three daughters and they all have to be educated. My husband is a professor at the university and his pay is not enough to meet all the expenses. It was out of economic pressure that I had to find a job and to do it I had to take the degree.
4. As I said earlier, economic necessity brought me here.
5. It is not exactly a waste of time because I am making money out of it. As a house wife, in its narrowest sense, it was not much of use. It prepared me for a profession but not for any real profession.
6. There have been drawbacks and shortcomings. When I pay about one-quarter of my salary to the tailor every month I wish I had been educated for practical life also.
7. Servants and neighbours, and the older ones look after their younger brothers and sisters. I feel guilty about it. But there is no alternative.



31  $\frac{F}{1}$  Cont.

8. I am teaching in a women college and here no man could have been employed. It is true that men are being deprived of their places if women accept such places where they can also be employed.
9. In our country it is difficult to be house wife, a mother and at the same time be an earning member of the family. Though the circumstances have forced it on us but the adjustment has become difficult. I have to neglect one thing at the cost of other. There should be some provision for the working wives and mothers, to relieve them of their extra burden.
10. Educating the daughters has also become a necessity. Our girls who always enjoyed security and had a feeling of belonging have also come to be deprived of it and now like other girls of advanced countries they have become a product. They have to enter a competition in the open market and education is one of the requisites to enter this competition.
11. The blind mass education should be checked by providing it according to aptitudes. In any type of education there must be some sort of functional knowledge about home making and family life. And most important of all the wrong type of attitude which has dominated our young educated girls should be checked. Modesty, shyness and domesticity which were the ornaments of our women should not be allowed to be destroyed by these young educated girls.

31  $\frac{F}{2}$  M.A. in History, teaching for the last five years,  
Un-married

1. My whole life has been changed by Partition and there are thousands like me. My parents died like martyrs during the days of Partition and I was forced to be on my own to support myself. I lived with my sister and brother-in-law who were very kind to send me to school. As soon as I was able to get any job I started working and remained a casual student. Now I have my M.A. in history and am teaching in a women college. Prior to Independence I could not dream of this life.
2. Help yourself to live well and the country will be helped.
- 3.4. As I said it was economic necessity and the force of circumstances which brought me to school as a student and to this college as a teacher.
6. I doubt the functional value of education as I received it. It is purely academic and those who do not go into any profession are perhaps wasting their time and money and the number of such girl is far greater.
8. In this place I am not depriving any man but certainly girls in places where men can be employed are doing a great injustice to men.
9. Present education does not satisfy you and it does not give the confidence an educated girl should have. There is a feeling of inadequacy and misplacement. One becomes ambitious but the means are limited and there is nothing but frustration. I cannot think of any solution.
11. Education irrespective of sex and its different roles is not very reasonable and it is high time that we stop the blind mass education. Education should create a sense of worth in women for being women. They should be proud of their role as wife and mother rather than feeling it inferior.

32  $\frac{F}{1}$  Two years of college education, Married.

1. The way women have been accepted as active members of the society shows the social change which took place after Partition and Independence. No one can give a reason for except that the circumstances forced it.
2. It is for the first time in the history of our women that they have been given the opportunity to serve the country and now it is for them to do the task which has been placed upon their shoulders.
3. Unfortunately I did not receive advanced education and perhaps this is the reason why I do not see any drawbacks and shortcomings that every one talks about these days in my education.
9. I think higher education creates many problems for our young women. Since I did not receive it I do not have these problems but from the experience of my friends I can cite a few: problem of adjustment, feeling of misplacement and inadequacy. The reasons for these problems as I see them may be that in our country educational system has been blindly copied from the most modern and advanced countries of the world irrespective of the typical social and cultural conditions existing in our country. The girls brought up in such a pattern find it difficult to adjust themselves in a different society and culture.
11. The whole system of education needs to be modified in order to help the girls live happily in the society and country. It is essential that we give a different education to the girls than what we give to the boys. Then only the girls would understand their role in society and the balance between the roles of sexes which has been so badly disturbed will be re-established. This will, by itself, solve quite a few problems.

- 32  $\frac{F}{2}$  M.A. in Philosophy, teaching in a Women's College for the last six years, Married.
1. To be very personal I could not think, and no woman could dream of for that matter, of going to the States. Before Partition only very very few men used to go abroad for studies but today you will find innumerable women from the country who have been studying abroad or who are there for the purpose of studies or for any other purpose. It certainly shows a change and I think Partition and the events following it and most important the sense of independence was responsible for the swift change.
  2. The country has to spend a large sum of money on the education of women and it is for the women of the country to return it with the same coin. They should help the nation and the society reap rewards from their education. How should they do it depends on the circumstances.
  3. When I went to college and university I had nothing in mind except to get the degree. The degree in itself was the incentive.
  4. After taking my Master I could not sit idle at home. In order to do something I joined the college as a teacher.
  6. I do not yet have save in the house and so my education has not been tested in the practical life. I might feel the shortcomings when it is put to test.
  8. Working where I am I am not depriving anyone.
  9. A highly educated woman needs some recognition and appreciation of her work but in our society it is not given. In fact one has started seeing some lines on the forehead at the mention of some highly intelligent and educated women. And it is the fault not of education but the type of education which is given these days. Girls have lost their charms and attraction by imitating the Western culture which they imbibe from the wrong type of education.

32  $\frac{F}{3}$  No formal education, Married.

1. Before Independence no one cared to send the girls to schools and those few who did were scorned at but now it is vice versa. It shows a social change in the society. The reasons may be a change in thinking of both men and women, which might be attributed to the realization of new responsibilities.
2. Our women have been given the rights which the women in highly advanced countries are enjoying and now it is for the women to prove themselves worthy of the trust which has been placed at their disposal.
6. I did not receive any formal education and so I cannot give my personal education but the education my daughter is receiving worries me a lot. It is so far from the real life situation that I do not understand how a girl with this education will meet the real life situation when she is faced with them. In fact this education has made me quite skeptical about the future of educated girls in this country.
11. I think our educationists should understand the fact that although the old social and cultural conditions have changed but basically our expectations of the girls remain what they were before Independence. The basic role of a girl is that of a daughter, wife and mother. Present education has taken the girls away from their basic roles and has left them in Disney Land. These girls will neither contribute to the society nor to themselves. Education should make them more expert and adequate in their own roles rather than confusing their role. There must be some education about family, sex, marriage, child rearing and house management. But these things are completely absent from our educational plans.

32  $\frac{F}{4}$  M.A., L.L.B., Married.

1. Partition and the events following it changed the family system from joint to independent and separate family which resulted in increased responsibility. It gave a broader outlook and broader perspective. An increased number of women was forced to throw the veil and discarding it meant many more responsibilities and different type of life. Disorganization in the economic life of the country made it necessary for the women to accept paid work. These changes were bound to reflect in the daily life of country.
2. What I am seeing of our highly educated women makes me rather conservative. I think what the educated women now need is to sit at home and make a happy family and a pleasant home. This is what we need most and this is the greatest social service.
3. I was fond of studies and degree makes it more systematic.
5. My family was supplementing my education throughout and it saved me from the problems our educated girls are facing today.
6. Present education is preparing everyone for a career blind of the fact that every girl in our country does not take up a career. In practical life she gets nothing out of her education.
11. Our educated girls learn very harmful attitudes from the wrong type of education they are receiving. They know nothing but to wear disgraceful clothes and display them. After this education they are not at all homely. There is only one domestic science college in Karachi and their equipment is so modern that the girls attending that college are helpless in an ordinary kitchen. The whole system needs a complete overhauling.

33 F High School graduate, Unmarried.

1. Social and economic changes which occurred as the result of Partition are quite significant in the present life. Whatever we see in the life of women is a result of independence. Take any profession, look into any field and you will find that women are equal partners in every pursuit. Before Partition things were totally different. Disorganization of the old set up gave birth to the new social order.
2. Women have been given the opportunity to work outside their homes and now it is upto them to show their children but at the same time they should not do it at the cost of their families and homes.
6. I could only finish my high school and so I cannot say very well the shortcomings of my education. But until high school I learnt nothing which had functional value for me in the home. A large number of our girls do not have the fortune of higher education and leave it only after high school, but the high school curriculum does not provide any education other than college preparatory.
9. I am rather a domestic woman and strictly speaking cannot be called an educated woman. But I have my own problem. I could not join college for some reasons and unfortunately there is nothing which I can do now. There is nothing that a high school graduate can do except to attend college or to sit at home.
11. My first recommendation is, of course, that we should have some institutions or centres or anything of the sort where those who do not attend colleges can also learn something rather wasting their time. There must be some short courses for these girls. We put too much emphasis on academic education while it is the least which is required of every girl in our country. We should offer courses and instruction in things which have a practical value for our girls.

- 34 F Ph. D. in International Law, teaching for the last four years, Unmarried.
1. The most significant change is the social revolution which happened in the country after Partition. It was the social change which made the discard their veil and it was this factor which gave them the opportunity to attend schools and colleges. Today hundreds of our women go abroad for the purpose of studies but before partition it was unthinkable. Creation of a new country gave birth to a new social order and the events and calamities following the Partition hastened it all the more.
  2. There is so much in this country which needs to be accomplished and it is the task of our young educated women to accomplish it. The greatest contribution that anyone can make to the country that at least the educated woman can teach the simple and basic knowledge of reading and writing to her fellow woman. Illiteracy is the greatest obstacle in the way of progress and women can help a lot in eradicating this serious problem.
  3. For me the reason I took my degree was that I wanted to see the new worlds and broaden my outlook and perspective.
  4. Education is the basis of any improvement and progress. It was most important for our women. I joined the teaching profession because I thought I would thus be able to help my sisters throw off the dark veil of illiteracy and ignorance. As a teacher I could serve my fellow women.
  6. Nothing is free from shortcomings and drawbacks specially in its early phases. Same is the case with education in our country. We have yet to find a proper education for our women, education which is suited to their role in the society and culture and at the same time which will help them stand with women of other advanced countries.
  8. Men are grumbling that they are deprived of their jobs, partly it is true and therefore I should think that women should try to work in these places where they do not have to compete with men but at the same time there are many fields which are open only to men and they are not very justified in what they say.



34 F Cont.

9. My problem is that education has made me sensitive to what is around me. It has enabled me to distinct good from bad and the conditions in the country are not bearable. If I was not educated I would not have understood them and would not have felt them but now when I know them and understand them they are difficult to stand and to bear. On the top it is the fact that you are so helpless about them. You want to do something but you have nothing in your hands. Authority and power are in the hands of those who know nothing about anything and it makes you desperate.
  
11. Education has made a headway but perhaps in the wrong direction. Educated girls have become too much conscious of their education and are proud of it. They look down upon their unfortunate sisters instead of helping them. Besides simplicity which was the most attractive thing about our girls has been lost and it seems our girl has been deprived of her ornament. Present system of education has perhaps developed the intellect and cultivated it but it has done it at the cost of other more important thing in the life of our women. The picture of an oriental girl which was so much the characteristic of our culture has been ruined. Education has to make our women intellectually superior without robbing her of her feminity. She has to be a woman before every thing and more than anything.

35 F No formal education, Married.

1. Who could think of women walking side by side with men before Independence. Today not only that women are walking side by side but in some places and fields they are leading the men. There has not only been a social change but a real revolution. The reasons for this revolution cannot be enumerated except that the death of an old social order gave birth to a new one.
2. The present generation of women is very lucky to have what it has and the greatest thing for them now is to show themselves worthy of it by doing what they are asked to in a respectable manner.
- 5.6. I never received any formal education and in my daily life I never miss it. In fact the education which my daughter is receiving at school makes me wonder how she will face the actualities of life when she is faced with them.
10. Honestly if it was not due to the pressure I would not have sent my daughter to school. But now it is a matter of prestige and security that you have to send them to receive the blessing of a school or college though in their real life it would be a waste of their time and talents.
11. Our education is too academic and professional type. It has its own value, no doubt, but not for every girl and in every circumstances. Education should cater the needs of every individual or at least of a great majority. On the contrary our education is serving the needs of a negligible minority. Practically every girl in our country establishes a home and lives in a family but our education has nothing whatsoever concerning the family or its problems.

39 F M.A. in Urdu and History, teaching experience 19 years, Married.

1. I will not call them changes, to me it seems a completely different way of life has evolved out of the ashes of the disasters of Partition. Women have left their old and traditional responsibilities and have adopted new ones. Partition was responsible to a great extent because the institution of joint family received a death blow as a result of Partition and the end of this old standing institution brought about a different and new social order with it. The high standard of living and insufficient income has also forced the women to accept paid jobs. This is an entirely new responsibility and has been placed on women because of the loss of permanent property which gave security and stability to the family.
2. The best thing required of women is social work, improve the masses, their way of living. Unmarried should go in the interior and should help them improve their condition.
3. I did not have anything particular in mind before taking it.
4. Economic pressure brought me to the profession.
5. Academic education alone was useless in my role as a housewife but I was lucky that my education was substituted and supplemented by my family education.
6. There was not only a gap but a complete absence of one aspect of life. Education cared for the mental improvement and development but it completely ignored the psychological and emotional development.
11. The basic attitude toward education that in case of a quarrel the wife may not face any economic difficulties and should, therefore, be able to earn something, and therefore, the girls should have some education should be changed. In fact this is the reason for the increasing number of family disputes and break up.

39 F Cont.

Education creates a sense of independence which is good in a way but independence does not mean that women do not need the companionship of men. Instead of rivalry, hatred and competition between the sexes education should make them understand each other better and should help them contribute toward harmonious living. It should cultivate in them the sense of responsibility and a spirit of service which characterized our women. Love for modesty and simplicity rather than coquetry and imitation should be imbibed in their character. Short and long courses in sewing, cutting, tailoring, embroidery, decoration and other similar things should be offered. More than anything is the important factor that education should be made cheap so that it does not remain a privilege of the rich only.

- 40 F M.A. in Persian, teaching in a Women's College for 12 years, un-married.
1. Partition changed the entire social set up. Muslim girls taking professions like medicine, nursing, secretarial jobs, stewardesses and other professions were unheard of but today they can be seen in every place doing every kind of work. Partition and the resulting disorganization was the reason for the change.
  2. Our women have been dazzled by the light of liberty and independence and the best thing which will be good in their interest is to find their place in the society and not be overwhelmed by the sense of liberty.
  - 3.4. Economic necessity forced me to both.
  6. All my education was private and I stayed at home all through. As such I got the education in the family but the education which my nieces are getting I sometime think of them and their future. We are heading toward a catastrophe.
  8. In my present place I am not depriving anyone.
  11. Our women used to be envied for the life they led but the present educated girls have disgraced the womanhood in the country. Parents have entrusted them fully to the schools and the schools do not impart education which they really need. Religion, morality and ethics which were the foundation stones of any education are completely ignored and the result is the present immodesty and immorality which is unprecedented. Home which was called the paradise, does not receive any attention from the modern educated girl and she does not consider it according to her dignity to work in the house. Education should imbue in her the traditional role of woman and the traditional concept of womanhood.

45  $\frac{F}{I}$  No formal education, Honorary General Secretary of  
All Pakistan Women Association, Married.

1. Before Independence I only served my family. I could not think of anything more than the family. But Independence broadened the outlook and I came to understand that there was something beyond the family, that I was a member of the community and nation beside being the member of a family. It is not women have become aware of these things by themselves but the social system helped them be aware of them.
2. Women have been assigned an important position in the society and every position brings with it a heavy burden of responsibilities. Women have to prove themselves worthy of the responsibilities.
4. After Partition it was a natural and national call which brought me out of the house. I decided to help my unfortunate or less fortunate sisters and joined the All Pakistan Women Association which was doing social work most important and essential at the time.
- 5.6. If by education you mean academic education I had none. All my education was attained in the family and it was no perfect that I have never felt inefficient or inadequate as a housewife or as a mother.
7. My social responsibilities prevent me from paying full attention to my family and sometime I feel guilty about it. The host of servants available cannot fill the place of a wife and a mother and I realize it well and this is one of the reasons I intend leaving my work.
11. The education which we are giving to our girls is not complete by any standard. It is one sided while the life of a woman is multi-phased and is very complex. Not only that it should be made comprehensive but new branches should also be made available.

45  $\frac{F}{2}$  M.A. in English, teaching experience 14 years,  
presently principal of a Women's College, Married.

1. Muslim women are doing many things after Independence which were left to the Christians. For the first time in their history they have organized themselves into associations, such as, All Pakistan Women Association, Federation of University Women, Federation of Professional Women, etc. There is an unprecedented demand for higher education and although innumerable schools and colleges have been established yet the number is insufficient. At the time of Partition there was no college for women in Karachi but now there are nine colleges exclusively for women while in many other colleges there is co-education. Our women, before Partition, were confined only to the house but now they are participating in international affairs. Begum G. Ahmed chaired the conference on the Status of Women convened by the United Nations. Begum Tazeen Faridi has been representing the Women of Pakistan in many international conferences and seminars. The Family Planning Association is run mainly by the women, so the girl guide and the rangers. Pakistan Women National Guard and the Women Naval Reserves are the forces which could not have been possible before Independence. Partition itself was responsible for the change. The sufferings and the miseries resulted in a human call and the middle class women responded to this call. At that time it was just natural. Now it has become almost obligatory due to the economic necessity. There is the awareness of high and better living and a desire for it complete them to do some work.
2. The role of woman is to recognize the position and status which she has come to enjoy and act accordingly. Every educated woman can at least help one illiterate sister. There are many things which can be accomplished provided she works selflessly and devote herself to the nation and country.
3. I took my B.A. before Partition and you can see the opposition which my family must have faced for sending me to a college but my family was convinced of the value of education for women and they sent me for it.

45  $\frac{F}{2}$  Cont.

4. Just after Independence there was a very acute shortage of teachers in the country and there were very few who could be entrusted with the task. People at the top made me believe that I would be selfish staying home when I could serve the country in a respectable way. I accepted their pleas and joined the profession.
5. I am not handicapped in any way but it is because my education was secured at a different time. Modern educated housewife is right in her complaints against her education and her dissatisfaction with it.
7. Working mothers are rightly concerned about their children. This issue has bothered me also. When my children were young I did not accept any responsibility which took away all my time but now they are grown up, capable of looking after themselves and so I do not feel very guilty about my social activities and responsibilities. Nevertheless, this issue is important and should draw the attention of our social workers. We should have some centres or places where the working mothers can leave their children without much anxiety about them.
8. If women work in such places where men can also be employed they are depriving them to some extent. This is the reason why I am in favour of women working where they are needed and where they can work without harming or depriving anyone of his opportunities.
9. As an educated woman I am quite concerned about many things in our anxiety. I have sent my daughters to four different schools and I was not satisfied with any one of them. We have innumerable schools but there is none which can be relied upon for fulfillment its function in a befitting manner. It is a democratic age which grants universal suffrage. Women have social, economic and political responsibilities. Education should enable them perform these functions efficiently but unfortunately education is not helping them. Quick expansion of education has brought low standards.



45  $\frac{F}{2}$  Cont.

11. Education is emphasizing the values which are not appreciated in our culture. It gives the sense of independence freedom and equality. But in our actual life we still expect obedience, submission and devotion from the girls. The result is that there is a conflict between the mother and the daughter, between the girl and family. The ideal created by the education cannot be compromised with the actual and the result is the breakdown and failure of the family. Most important thing is to bring the education close to reality. New subjects should be introduced in our curriculum. There is need for a subject like social welfare. Education as a subject is not offered until after B.A. while it should be made one in B.A. There is no attention given to the fine arts, Music and other fine arts should be made a part of our education. For a commercial city like Karachi girls can be trained in commercial subjects while there is no provision for it. There is no provision at all for physical education and physical training. There is need of women physical instructors and there must be some sort of arrangement where they could get their diplomas in it and be usefully employed. Home economics is not a subject for those who do not specialize in it. It should be made a subject in Inter and B.A. for those who are not specializing in it but want to have some knowledge of it. We have no sociology in our colleges and it is introduced only in the university for Master courses. It is necessary at the college level. We have a network of broadcasting but we do not train our girls for it at all. It would be very useful if the girls could be trained in writing script for the radio, or features and dramas. Female voices are also quite in demand and there is no training for it. There must be some instruction in phonetics. Journalism which is offered after B.A. should be included in the B.A. course. The introduction of home economics, fine arts and journalism and other similar subjects will give a functional value to our B.A. degree. There is acute need for training in food preservation, commercial designing, interior decoration, textile designing, hair dressing and flower arrangement. We have one of these in our country.

45  $\frac{F}{2}$  Cont.

No education and no course will be fruitful unless the attitude toward education is changed. Women must realize their primary place and role which is the home and in the home. Their greatest concern and their greatest attention should be given to the home and the family. Last but not the least in importance is the consideration that education should not neglect the spiritual side of development. Religion, morality and ethics are inseparable from the life of women and they should be given their due place. Culture and traditions should not be discarded but should be carried and borne with pride.

45  $\frac{F}{3}$  M.A. in Economics, teaching experience 17 years, presently principal of a Women's College, Catholic Nun.

1. After Partition women of Pakistan have taken many strides forward. They have come out in every field. It was one of the reasons why we had to open this college just after Independence while before Independence we had no such thought in mind. Muslim women going for higher education was unthinkable but now time has come when I myself discourage them from it.
2. I will not say that social work is most important and essential for the educated girls and women. Her proper role is to look after the house and contribute to the happiness of the family. This is the greatest social service.
11. Present education is leading our women toward a catastrophic end which is, of course, very sad. The very concept of education in this country has become wrong. Education is not the possession of a degree which it has come to mean but it is to understand the mankind and to work for the improvement and betterment of it, to work for harmony among the nations. Education should blossom out in the home, in the neighbourhood, society and country. It should cater not only the needs of man's body and intellect but should also look after the spiritual needs. Religious and moral education is important while it is altogether absent from our syllabus. College education and higher education is good but it is not necessary for every body. Every parent thinks that if the girls stay in the house others would think that they cannot get her married and in order to avoid bad name they send the daughter to college for as long as they find a suitable match for her. They take college as a place of safety for the girls. If there are other things between school and college these girls will not crowd the colleges and the nation will be saved from the loss it incurs. Values of simplicity, sacrifice, modesty, innocence and devotion should be brought to the appreciation of educated women.

46 F No formal education, Married.

1. The change is evident from the type of life women are leading today. Women whose voices were not heard are seen on the streets, in the offices, on the air and in the air. Everything relating to women in this country is new and shows a change, social, economic etc. The disorganization of the old system was mainly responsible for the new system.
2. Women have been accepted as members of the nation and now they have equal responsibility in nation building.
- 5.6. I never received any formal education and I do not think that I was particularly lucky or unlucky to have missed it. Formal education for women has created many more problems than it has solved.
10. Education for the girls is a matter of social prestige and it is almost obligatory. It is the social pressure which makes us send the daughters to schools and colleges otherwise we are convinced of the worthlessness of it.
11. When we sent our daughters to schools and colleges we entrusted them with a great responsibility but they did not come upto our expectations not because there was efficiency but because they were limited in their function by the system of education in the country. Education should make the girls more domestic and homely and more efficient in their art rather than taking them away from the place they really belong to. They lose the security which they get from the family and no other institution gives them that security. We find our educated girls desperate and frustrated.

48 F No formal education, Married.

1. Whatever women are doing today and whatever is expected of them was not so before Partition and Independence.
2. Educated woman has a broad responsibility of nation building. How she does it depends on her circumstances but she has to contribute her share in a respectable way.
5. I did not receive any formal schooling but today I believe that there is no art necessary and required in the home in which any uneducated woman is inferior to the educated one. We did not go out to work but it does not mean that we did not contribute to the nation. We at least made happy family and helped our men do what they accomplished. Educated women will not be able to claim it.
10. I send the daughters to school for no other reason than because it has become the fashion of the day. I do not want the girls to feel inferior for not being in school.
11. Education for women should be oriented towards certain goals. The most important of them is the realization of herself and her capacities and the fulfilment of these. Education should treat women and should try to meet their needs according to this distinction of sex.

48 F M.A., teaching experience five years, presently principal of a Women's College, Married.

1. There have been innumerable changes. In fact the whole life of women has changed altogether.
2. Develop zest and fervour to make sacrifices.
3. Its flavour was the greatest incentive.
4. At that time there was a need for it and I responded to the call.
- 5.6. Education which I received was quite different than what you mean by education today. My education was life oriented, your education is idea-oriented.
10. I want my daughters to be educated and send them to achieve what is available to them though I am quite skeptical about the whole thing.
11. We should improve the quality of our education and also the nature of it. Education should create a character and a spirit in our women. While our education system does not provide any education for character building. Our girls have lost the old values just because they do not even hear or see them in their schools and in their educational scheme. They have lost and forgotten their traditions because there is no mention of them in their life. They frown at the mention of the home and family because they know nothing or are taught nothing about them.

APPENDIX 'B'

ANSWERS TO THE QUESTIONS AS GIVEN  
BY MEN INTERVIEWEES

32 M<sup>1</sup> B.Sc., working in the army, Bachelor

1. Men lost in Independence while women gained from it. We lost our independence and you gained it. The life of women began after Partition. There is no change but an altogether new existence for women. Social life, educational opportunities, economic independence and opportunities, everything is new.
2. Our woman has got so many things without being really prepared for them and it seems that they have been dazzled by them and as such have lost their balance. The role of an educated woman today in the country is to find her real place and to maintain the balance which maintains the society.
11. The growing industrialization of the country and the swift technological and scientific changes have affected our domestic life too and as such our women also. Our women accepted the influence and welcomed it without thinking of the background and the consequences. They have suffered and are now conscious of the mistakes which they have made. I will not blame our women so much as I will blame the education which was given to them. It was the task of education to cultivate in them the right type of thinking and attitude. This is what it should do at least now.
13. The choice of a wife has become so difficult. One wants an educated wife but one is skeptical about the future with an educated girl that it becomes difficult to decide the issue. This is perhaps the reason why there are so many unmarried boys of marriagable age today.
14. I want her to have all the qualities of a house wife, a good mother, and at the same time a pleasant, intelligent, enlightened type of a person to make a good companion, and, of course, meet the social obligations adequately and efficiently.

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<sup>1</sup>The interviewees are identified by their age and sex.  
32 M, means, 32 years of age, male.



34 M. Electrical Engineer, Bachelor.

1. Widespread education has been the most outstanding change after Partition. Besides, the economic opportunities which our women have today are also unprecedented. Prior to Independence we had women owning property but we did not have Muslim women in business or in the civil service. The economic life of women was entirely a creation of the Independence.
2. In their blind rush towards freedom, and equality, our women ignored many things. They ignored the fact that they were different from the women of the West and they lived under different circumstances. In an attempt to follow the women of the most advanced countries of the world they neglected many factors related to our culture and society. After suffering the consequences they have realized their mistakes, and now it is time for the educated women of the country to find the right way for them and to follow it cautiously and confidently to make up for the errors they have made in the past.
11. Education developed the attitude of independence, superiority, and self sufficiency in our women while the fact remains that the society and culture does not approve of these values to be held by women of the country. Education should stress on cooperation, sacrifice, understanding, devotion, and modesty. The softness which characterized our women has been lost and the women have been robbed of their femininity this way.
13. Of course I want to marry an educated wife but I would add a properly educated wife, and finding her is a problem.
14. It is the time which decides the choice of a wife and time is such that you need a wife who can satisfy you and the society in every way and in every respect. She should be an intellectual friend, a social friend and an economic helper, and a real affectionate wife.

36 M. M.A. in Political Science, teaching in the University for the past five years, Bachelor.

1. The structure of society which was very simple changed to a complex life pattern and the women were bound to be influenced by it. Our women never had any social obligations and economic responsibilities but with the change in the social structure their responsibilities changed and increased.
2. The best thing which an educated woman should do today is to be educated and at the same time be a woman and be proud of being so.
11. Present education has given an impression that everything which is ours is bad and everything foreign is good. This outlook has undermined and prejudiced their opinion about their own society and culture. The result is that our educated woman finds herself a misfit in her own society and feels frustrated. Education has to create a right attitude and a right type of thinking in our educated women and at the same time has to cultivate the right values in them. It should help them understand their role and position and enable them to realize it.
13. I want her to have all the qualities of a traditional wife and at the same time be an intelligent and pleasant companion. I think it would be interesting to make a survey of the unmarried men and women of marriagable age in the country. It will be indicative of so many trends and problems in the society. The choice of wife has become extremely difficult because one wants to marry an educated girl but at the same time not the modern educated girl who has become a professional and has lost qualities of being a wife.

37 M M.A. in Political Science, teaching in the University  
I for seven years, Married.

1. Whatever we hear of women today in the country and whatever we see of them is a living example of change which has undergone. We had a competitive society even before Partition but women were not the competitors in it. Today women are competing against men in practically every aspect and every field of life.
2. The period is difficult for women. In their race to be modern and advanced they have lost some very important and intrinsic features of their own society and culture and the present youth has to make up for the mistakes they have committed and they have to be wise in their choice and in their decisions.
11. The first task of education is to make itself an agency to transmit the social and cultural values prevailing in the society and to help the women appreciate and enjoy them. This is the only way our women can have the knowledge of our culture and can mould their lives accordingly.
12. My wife was only a high school graduate when we were married and she passed her M.A. last year. I neither wish that she was uneducated nor that she was educated. But her education is certainly different than the education commonly understood today. She received it under me so she did not get that strong headedness which has become a distinguishing feature of our educated girls. She feels an equal but she does not feel superior which is a trade mark of the present educated girl.

37  $\frac{M}{2}$  High School graduate, landlord, Married.

1. The spread of education, abolition of purdah and polygamy have been the achievements of women after Independence.
2. New responsibilities have been thrust on them and it is for them now to prove themselves worthy of them and perform them efficiently without disturbing the balance in the society. Our educated women have earned a bad reputation because of the mistakes they have made in the past by overlooking the cultural and social expectations of them. In the beginning everyone is likely to make such mistakes but it is high time that the present youth learn from the experiences of the frustrated generation.
11. Education has become too formal, bookish and academic ignoring the practical and the functional aspects and value. This is one of the reasons why our young educated women have so many maladjustment problems. Any educational system in order to be successful has got to consider practical and the functional side of it. Besides turning out the professionals it should cater the needs of those who are not going to be professionals but will spend their life as ordinary domestic women.
12. My wife got her education in a convent which it is very conservative as far as the administration was concerned and she was brought up in a family which was pretty orthodox. The result was that she only got the blessings and not the evils of the present education. Since I am satisfied with her I neither wish for an educated nor for an uneducated wife.

47 M M.A. in Urdu, working in the Civil Service, Married.

1. There was a time when man walked ahead and woman followed, then came the time when both of them walked together and now is the time when woman walks ahead and man follows. It shows the change very clearly and vividly.
2. Our family is the most basic and imporrant unit and this unit is the kingdom of the woman. The best role and the most important one for our women, therefore, is to make the most of this unit and get the best out of it.
11. In our country education has come to mean Westeranization. This wrong tendency and attitude should be checked before it completely darkens the future of our women. Education should be culture oriented and should have practical and functional value.
12. My wife is uneducated in the formal sense of the word. But she is an intelligent companion and a faithful and helpful friend and I do not think that an educated one would have been better than her in many respects and so I neither wish for an educated one nor do I regret for being the husband of an uneducated one.

48 M M. A. in Political Science, teaching experience 18 years, Married.

1. When I taught in Agra I did not have any girls in my class but today I have first two rows occupied with them. It shows a tremendous change in our social structure.
2. The role of educated women today is to apply her knowledge and education in solving the problems of the country and the nation. The greatest problem is the alarming rate of illiteracy and the educated woman can help a great deal by educating at least one of her sisters who has not been fortunate to have the blessing of education.
11. Education should enable the woman to make better adjustments in the families and the society and be able to help the nation in time of need. For better adjustment; and serving the nation, the spirit of sacrifice and devotion should be present; but unfortunately these are the values which have been completely uprooted by the present system of education.
12. I am pretty satisfied with my uneducated wife: do not wish for anyone else.

49 M Advocate, Married.

1. In our country women really began their life after Independence. It has been a blessing for them. Social, political and economic disorganization which was a result of the Partition has been the motivating factor in the change.
2. The position of women in our country has changed but change is not always good and the role of educated women in the country today is to take care that the change is in the right direction and that it takes the good and the right course.
11. Present education system has been very good as far as career women are concerned, but unfortunately the planners overlooked the fact that most of our women do not take up careers, but they settle in a domestic life which is their main career. For this career there is no education whatsoever given to them. Secondly we make no provision for the education according to aptitude and academic education is not everybody's affair.
12. My wife received modern education, she did her M.A. two years ago and she did her Bachelor of Law only this year but fortunately she was brought up in an old family and her basic education was given to her in the family, and, therefore, it made a balance between the modern and the essential education which can be given only in our families. However I neither wish for an educated or an uneducated wife but I am skeptical and concerned about the future of educated women in our country. I sometime pray God to set them right before they are completely lost.

51 M. Bart - at - law, Married.

1. Talking of the change everything has changed and has changed completely. What was once considered a sign of nobility has come to be taken as a sign of backwardness. Sending the girls to schools was frowned at but now it has become obligatory. Now it is the other way round. The social life of women was confined only to the house though it was rich, no doubt, but now just look at the "Mirror"<sup>1</sup> and I sometime wonder if our Pakistani women do anything else besides going to the receptions, parties, cocktails, dance, ball and so on and so forth. In the economic life they have not caught the men yet but they are making a headway and may be in no time we will meet women owning big industries in the country or other key places.
2. There was a time when women were considered inferior to men and they had to show their equality but now it has been accepted and has become an established fact. With this recognition the attitude of our women should also change. Now they should go back to their former role and show their efficiency in it. The most important place for a women is her house and she has to show her efficiency, skill and ability in the house. Educated woman has to apply her education in the house.
11. Education has been responsible for the progress which our women have made but progress does not mean Westernization. Education should help our women make progress without losing the virtues of an oriental women. It can be achieved only when our women are educated in context of their culture and when they are made to appreciate it.
12. Seeing the present educated women of the country I am satisfied with the uneducated wife I have.

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<sup>1</sup>"Mirror" is a Women's Monthly Journal issued from Karachi.



52 M. Working in the Civil Service, Married.

1. I have been married for 29 years and until Partition I did not think that my wife should know English but after the Partition the social life almost compelled us and she started learning English. The absolute need of education for women is indicative of the change that took place.
2. The role of any woman, educated or uneducated, is to give happiness to the family and this in the long run contributes to the happiness of the nation. But working for social welfare while leaving their own children at the mercy of illiterate servants is not understandable. This is certainly not the role of educated women of the country.
11. Education should aim to prepare them for a real hard life, to live happily and harmoniously when it is possible and to help the family when it is required. But the main emphasis should be home and the family and the life in them while preparation for a career should be a secondary consideration.
12. My wife has not received any formal education. After Partition she needed some knowledge of English and she learnt it and though she is not educated in the modern sense of the term but for me she is sufficiently educated and I am quite happy with whatever little she knows. I think the last generation of wives has been quite lucky to have had a simple life but the next generation will really have a hard time with the type of education it is receiving.

55 M. M.D. Married.

1. As a doctor I got surprised, though happily, to see the number of women coming to consult a male doctor. It shows that socially they have advanced. The number of women doctors in the country and the everyday increase in it shows the economic progress and improvement which the women of Pakistan have made. There can be many reasons given for the change but the main reason would be the calamity that was brought about by the Partition and the complete disorganization which it brought in our social and economic system.
- 2.11. Our women are making haste to stand in line with the women of the most advanced countries; but unfortunately they have become blind to many factors, which are related to our culture and society. The role of an educated woman in the country today is the same as that of an uneducated woman. Of course, we expect the educated one to be more efficient and capable, and to help her unlucky uneducated sister to literacy. Education does not mean that the role of woman changed because she is educated. It is the same for centuries and it will basically remain the same. The first obligation is to the family and to the children and everything else comes later. This is what the educational system of the country should emphasize.
12. My wife was not blessed by modern education and I am really happy about it.

56 M M.A. in Political Science, teaching experience 33 years, Married.

1. The society did not change but a new society was created. It was a world of men and now it seems to be the world of women. Go to any place, look into any walk of life and you will find women in prominent places. The society has changed altogether.
2. The country or national is not a rock. It is an aggregate of small units known as families. If the families are happy, harmonious development will be smooth and the nation will prosper, but if the basic unit of the nation does not work properly, the nation cannot have a healthy growth and a sick nation cannot make any progress. The role of educated women is to make the basic unit contribute fully to the development of the nation and the country. How do they do it depends on individual circumstances.
11. What the modern educated woman has shown makes one doubt the need of education for women. But at the same time one has to admit the fact that education is necessary in order to live in the present age. However, the educational system should be revised in order to enable our women live in the age but in the cultural pattern that prevails in our country. Our education has become too limited to only academic subjects while the need of the country demands that it should provide a variety of experiences to suit the individual needs and aptitudes. Family, sex, marriage, child rearing, child psychology, adolescence psychology etc. are the subjects which have not been treated in our education at all while they have a practical and functional value.

58 M. Ph. D. in History, teaching experience 33 years, Married.

1. When I was teaching in Allahabad University there was not a single Muslim girl in my class; but now the number of women students in the department is increasing every year. And very soon we will be forced to refuse their applications because of the unavailability of facilities to have unlimited number of students in the department. It shows a tremendous change in the thinking of people.
- 2,11. I am not conservative and I do favour women education but I am not happy to see the educated woman of my country today. When I think of the future of the next generation I really get upset. How these women are going to meet the realities of life and how they will face its practicalities is a question which is haunting every serious man in this country. Our women have gone after social work in their eagerness to serve the nation and the country but they have forgotten their chief responsibility which is to the home and the family. Going out for social work at the cost of the family and the house is not social service but social dis-service. Education should make them understand this subtle point. There is a proverb in English that charity begins at home; but even the English education has failed to convey it to our women. They have started it from outside. The whole system of our education needs to be revised in order to help them live like sensible and respectable women within the cultural framework provided to them.
12. I am pretty happy with my uneducated, conservative and orthodox wife. I wish for no more.

APPENDIX ' C '

THE COPY OF THE LETTER FROM  
BEGUM SURAIYA AHMED PAI

Karachi

February 14, 1962.

Dear Miss

It is a pleasure to me to receive a letter from you in which you have echoed the writings of my own mind with regard to the education of women in Pakistan. I wish you the best of success and luck in your attempt and pray I may live to see the day when your aim is fulfilled and our women become true Muslims and bring up their children accordingly,

Yours sincerely

14.2.62

The following are the figures of cases during 1960 and 1961.

1960 - 646

1961 - 875

Majority of these cases are filed by women belonging to lowest strata of the society. Hardly 2% of the cases for maintenance are filed by the really educated women. The main reasons behind this glaring difference, in my opinion, are, (i) inability to support oneself, (ii) no additional source of income, (iii) lack of self respect, sacrifice and mutual understanding, (iv) self imposed discontentment on account of harmful trends in the fashions and (v) last but not the least, absence of religious education and knowledge of moral values.

Cases other than for maintenance involve a large number of educated women, but even this number does not represent the real figure because in most of the cases the upper social strata does not still like going to the courts for the sake of social prestige. However the trend is obvious to anyone having eyes and ears.

As already stated the prime factor behind the present dissatisfied social structure of the society is absence of the social and religious understanding and learning among the women in the country. Not only that the educational structure needs to be re-modeled and reshaped but it should also be brought to the door of the lowest men and women. Drastic reforms are required not only in the general courses but also in the way religious and cultural

education is imparted to young students. There is a great lack among the masses to-day in Pakistan to discriminate between the right and the wrong forms of dress particularly among the females. Every class in the society is blind foldedly making every effort to copy the West however harmful it may be to the well-being of the society at large.



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