

PAKISTANI COLLEGE STUDENTS' ATTITUDES TOWARDS MARRIAGE,
AND MARRIAGE PRACTICES AND THEIR IMPLICATIONS
FOR FAMILY LIFE EDUCATION

By

FARHAT SHAH

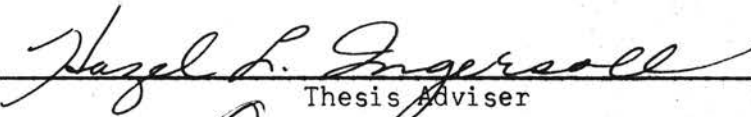
Bachelor of Arts
Punjab University
Lahore, West Pakistan
1952

Master of Arts in Sociology
Punjab University
Lahore, West Pakistan
1957

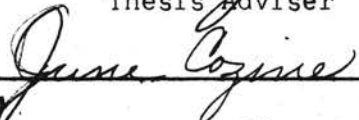
Submitted to the Faculty of the Graduate School of
the Oklahoma State University
in partial fulfillment of the requirements
for the degree of
Master of Science
May 1961

PAKISTANI COLLEGE STUDENTS ATTITUDES TOWARDS MARRIAGE
AND MARRIAGE PRACTICES AND THEIR IMPLICATIONS
FOR FAMILY LIFE EDUCATION

Thesis Approved:



Thesis Adviser





Dean of the Graduate School

JAN 2 1962

ACKNOWLEDGEMENTS

The writer wishes to express her deepest gratitude to Dr. Hazel Ingersoll, Professor of Family Relations and Child Development, for her untiring effort, encouragement and valuable guidance she gave during the time this study was in progress; to Dr. June Cozine, Head of the Department of Home Economics Education for her helpful suggestions and critical reading of the manuscript.

Sincere appreciation is also expressed to Dr. Lela O'Toole, Dean of the Division of Home Economics, and Dr. Katherine Roy for their continued interest and helpful suggestions.

The writer is also grateful for the cooperation of those students who provided data for the study through questionnaires.

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
Statement of the Problem.	1
Need for the Study.	1
Purposes of the Study	2
Hypotheses and Basic Assumptions.	2
Limitations of the Study.	3
Sample	3
Methodology	4
Explanation of Terms Used in the Study.	9
II. REVIEW OF THE LITERATURE	11
Historical Factors	11
Contemporary Factors.	26
III. ANALYSIS AND INTERPRETATION OF THE DATA.	47
Background of the Respondents	47
Analysis and Interpretation of the Opinions of the Respondents	57
Summary of the Major Findings	79
IV. THE DEVELOPMENT OF TEACHING OBJECTIVES AND TEACHING AIDS . .	82
Objectives of Teaching Family Relationships	82
Objectives With Corresponding Teaching Aids	84
V. SUMMARY OF THE RESULTS	106
Major Findings	106
Needs and Suggestions for Further Research.	109
BIBLIOGRAPHY	110
APPENDIX A	114
APPENDIX B	118

LIST OF TABLES

Table	Page
I. Age Level of the Respondents	47
II. Number of Siblings of the Respondents	48
III. Marital Status of the Respondents	48
IV. Sectarian Groupings of the Respondents	49
V. Caste Stratification of the Respondents	50
VI. Rural-Urban Background of the Respondents	50
VII. Heads of the Families of the Respondents	51
VIII. Family Pattern of the Respondents	51
IX. Income Level of the Respondents.	52
X. Control of Finances in the Respondent's Family	54
XI. Educational Status of the Respondents	54
XII. Educational Qualifications of the Respondent's Father	55
XIII. Educational Qualifications of the Respondent's Mother	55
XIV. Happiness in the Life of the Respondent's Parents	56
XV. Ceremonies Held at the Birth of a Son in the Families of the Respondents	57
XVI. Marriage as an Important Aim in Life	57
XVII. Aspect I. Familism Versus Individuationism in Marriage Choice and Family Living	59
XVIII. Aspect II. Importance of Personal Psychological Factors in Marriage Versus Subordination of Psychological Factors to Family Unity.	61
XIX. Aspect III. Traditional Marriage Ritual and Customs Versus Liberal Marriage Ritual and Customs	64
XX. Aspect IV. Authoritarian Family Practices Versus Equalitarian Family Practices and Attitudes	66

LIST OF TABLES (CONTINUED)

Table	Page
XXI. Aspect V. Inequality Versus Equality in Educational Opportunity and Level	68
XXII. Qualities Desired in a Mate	70
XXIII. Aspect I. Familism Versus Individuationalism in Marriage Choice and Family Living	71
XXIV. Aspect II. Importance of Personal Psychological Factors in Marriage Versus Subordination of Psychological Factors to Family Unity	73
XXV. Aspect III. Traditional Marriage Ritual and Customs Versus Liberal Marriage Ritual and Customs	75
XXVI. Aspect IV. Authoritarian Family Practices Versus Equalitarian Family Practices and Attitudes.	77
XXVII. Aspect V. Inequality Versus Equality in Educational Opportunity and Level	78

CHAPTER I

INTRODUCTION

An objective survey of the attitudes of Pakistani students towards marriage and marriage practices in the light of the attitudes commonly held in that culture will show what young educated people of Pakistan tend to think at this time.

Due to the introduction of Western education, and the increase in urban ways of living, there is a shift in emphasis of the values towards family living. How much urbanization and western education have influenced the attitudes towards marriage and marriage practices can be discovered at least to some degree, by Pakistani students' responses to a questionnaire.

Statement of the Problem

The problem of this study is to investigate if the traditional patterns of marriage and married life are acceptable to the Pakistani College men and women, and to determine the degree of change in their attitudes regarding this aspect.

Need for the Study

A. The changes that have come in the Pakistani society are not a matter of evolution but revolution. Revolution in the material life is

not so drastic as it is in the thinking process of the people. Consequently the goals, values and the standards are affected. There was a need to determine the degree of change from familism towards individualism in the marriage relations. In addition, the investigator saw a need to discover if specific attitudinal differences exist between male and female students towards marriage and married life as a whole.

B. Family Relations as a branch of Home Economics has been recently introduced in Pakistan. No books regarding family life in Pakistan are available for teaching. So the results of this research and inquiry can be a minor contribution to the subject matter for teaching.

Purposes of the Study

1. To discover some of the attitudes college students hold with regard to marriage practices in Pakistan.
2. To identify attitudinal trends in marriage practices through comparison with traditional and liberal "ideal types".
3. To compare the marital attitudes of college men with those of college women.
4. To draw some implications from these findings on which to formulate family life teaching objectives.
5. To formulate objectives and devise some teaching materials.

Hypotheses and Basic Assumptions

1. The investigator hypothesizes that:
 - a. The attitudes of college men and women regarding marriage practices are in transition from traditional Muslim

customs towards the liberalism influence of the Western Culture.

- b. Men and women differ in their attitudes towards marriage, and the marriage customs with the men being more traditional.

2. Assumptions are that:

- a. These findings have some validity in predicting behavior in that attitudes motivate behaviour.
- b. That attitudes can be influenced by education.
- c. That findings such as these have value in formulating educational objectives because they represent desired goals for marital behaviour.

Limitations of the Study

1. Findings of the study and their educational implications are limited to this sample of college populations (and not to Pakistan's population as a whole).

2. The study is limited to what can be learned about attitudes from the use of a questionnaire.

3. The study is limited to the closely affiliated aspects of marriage and does not include detailed family structure.

Sample

The sample selected for this study was of 160 under-graduate students taken from four different colleges in Lahore (men and women).

Lahore is a city of more than one million people of all colors, classes and creeds. The population is heterogeneous and complex.

The community of students draws its population from all kinds of people irrespective of caste and religious affinity. Modern trend of universal education especially in urban areas, is throwing open doors of schools and colleges to groups of all income levels.

The idea was to take three hundred students for sample, but due to lack of cooperation in men's colleges it was reduced to one hundred and sixty. In the case of 300, the plan was to take 75 cases from each college, i.e. two men's colleges and two women's.

A doubt might arise as to the validity of the conclusions based on a small sample. A larger sample would certainly have been desirable, but in handling a larger sample, the efforts and resources of an organized agency would have been necessary, with its attendant drawbacks of disunity of purpose of inquiry, and varied interpretation and results, deduced from the experience of different persons. Moreover, a big study on a big scale is not within the limits of the resources of time and energy of the investigator.

Methodology

Methodology.

Since the sample was comprised of only educated people, a questionnaire was used. These questionnaires were distributed to the students by the interviewer herself in the case of women's colleges, and by others in the case of men's colleges.

The nature of the questions asked in the questionnaire was such that it required, that they should be answered by the respondents themselves. Persons answering the questionnaire were assured that the identity would not be disclosed, and that the information obtained

would be kept strictly confidential. This was done to avoid the possibility that the answers would not be truthful.

The questionnaire included both multiple responses or fixed alternative answers and open-ended questions. There were 50 items in the questionnaire.

The first part of the questionnaire consisted of questions to obtain information regarding the students background, such as age, rural-urban residence, caste, sect, authority patterns in the family, income level, education of parents, etc.

The second part consisted of opinion statements regarding some of the vital aspects of marriage and married life. They were framed to obtain expression of opinion concerning such matters as traditional practices of marriage, selection of mates, importance of dower and dowry, importance of ceremonies, engagement period, education for girls, vocation for married and unmarried girls outside the home, living arrangements after marriage, mutual communication between husband and wife, right to divorce for women, monogamy, polygny, seclusion of women, status of female child, family planning, etc.

A criteria for traditional and liberal attitudes regarding five aspects of marriage and family living was formulated. The opinion statements of the respondents in the data will be analyzed and interpreted in terms of categories with this criteria in mind. The findings will give an understanding as to what pattern of marriage and family living is acceptable to college students, and also will serve as a basis for developing teaching materials for education in family life.

CRITERIA FOR TRADITIONAL AND LIBERAL ATTITUDES

Aspect I: Familism Versus Individuationalism in Marriage Choice and Family Living.

Traditional

Liberal

- | | |
|--|---|
| <p>1. The parents have greater wisdom and foresight with regard to choice of mate for their children.</p> | <p>1. Every individual has enough understanding to select a mate suitable to her or him.</p> |
| <p>2. Parents should select a marriage partner for their son or daughter, and their decision must be final in this vital matter.</p> | <p>2. Parents may select a marriage partner for their son or daughter, but the decision must be made by the prospective partners themselves.</p> |
| <p>3. The boys and girls can meet their future marriage partners in the presence of parents or any other elderly relatives.</p> | <p>3. The boys and girls should have a chance to meet their prospective partners alone or in the company of common friends, and to know and judge each other's characteristics.</p> |
| <p>4. The newly married couple must live with the husband's parents to help keep the family an integrated whole.</p> | <p>4. The couple should have a separate home of their own to start their new life.</p> |
-

Aspect II: Importance of Personal Psychological Factors in Marriage
Versus Subordination of Psychological Factors to Family
Unity.

Traditional

Liberal

- | | |
|---|---|
| 5. Importance should be given to lineage, caste, and sect in the selection of a marriage partner. | 5. Importance should be given to the personal attributes of individuals. |
| 6. Similarity of temperament and interests is not an important factor to be considered in the selection of marriage partners. | 6. Similarity of temperament and interests must be considered in the selection of marriage partners. |
| 7. Husband and wife should keep to their own individual thoughts to avoid argument for the sake of peace in the home. | 7. Husband and wife should reveal their ideas to each other, and come to a compromise regarding their goals and values. |
| 8. Family planning is contrary to Islamic tradition and practice. Every new child brings blessings of God to the family. | 8. Family planning is most essential; it serves the objective of making a contribution to family happiness. |
-

Aspect III: Traditional Marriage Ritual and Customs Versus Liberal
Marriage Ritual and Customs.

Traditional

Liberal

- | | |
|--|---|
| 9. Betrothal ceremony is essential, and it must be solemnized about a year or more before marriage. | 9. Betrothal ceremony is not an important prerequisite for marriage. |
| 10. Marriage should be an elaborate affair, observance of family traditions and ceremonies is important. | 10. Marriage should be performed in a simple manner, observance of family traditions and ceremonies is not important. |
| 11. Dowry and alimony are important factors to be considered in marriage arrangements. | 11. Dowry and alimony must not be given significance in marriage arrangements. |
-

Aspect IV: Authoritarian Family Practices Versus Equalitarian
Family Practices and Attitudes

Traditional

Liberal

- | | |
|---|--|
| 12. Husband is the head of the family; he alone should control the total income and expenditure in the home. | 12. Husband and wife both should discuss and come to a decision regarding the financial aspect of their life. |
| 13. Divorce cannot be considered even if the marriage relationship is strained, and women should not be granted the right to divorce. | 13. Divorce is a desirable solution if the husband and wife cannot adjust to each other, and women must have the right to divorce. |
| 14. Man should retain the right to have plural wives, as sanctioned by the Muslim religion. | 14. Man must be denied the right to have more than one wife at a time, by state law. |
| 15. Household responsibility is the only vocation for women, before or after marriage. | 15. Women may be engaged in some job outside their homes, if they feel the need. |
| 16. Purdah is a symbol of family prestige so women should remain behind the Veil. | 16. The whole system of purdah should be abolished to raise the status of women. |
| 17. A girl should be seven to ten years younger than the boy in the proposed match. | 17. Girls should be one to five years younger than the boy, for better companionship. |

Aspect V. Inequality Versus Equality in Educational Opportunity and Level.

Traditional

Liberal

- | | |
|---|---|
| 18. Girls should have less education than boys. | 18. Girls and boys should have equal education. |
| 19. Matriculation is sufficient education for a girl. | 19. College education is very essential for every girl. |
| 20. Co-education is undesirable. Boys and girls should be kept apart to preserve their modesty and honor. | 20. Co-education serves a good purpose of creating better understanding between girls and boys. |

Explanation of Terms Used in the Study

Purdah - It is a word of Persian derivation, which specifically designates a curtain, and more generally refers to seclusion of females from males ultimately resulting in confinement of activities of women to the four walls of their homes.

Burqa - An overgarment used by purdah observing ladies when they come out of their homes. It envelops its wearer from head to heel with just a screen or holes for vision. The wearer is not supposed to unveil herself before a male except a very near relative.

Mahr or Dower - Means alimony paid by the husband to his wife.

Dowry - Means trousseau which the girl's parents give on the occasion of her marriage.

Saqai - Betrothal ceremony.

Nikah - Actual marriage ceremony performed by the "Imam" in the presence of two witnesses.

Imam - Any pious Muslim well versed in Islamic theology.

Menhdi - This ceremony is observed two or three days before the marriage amid great rejoicing and singing, when henna is applied to the hands and feet of the bride.

Arsi-Mussaf - After the actual marriage ceremony, the bridegroom is made to sit beside the bride. A big mirror is placed between them, and they see each other's reflection in the mirror. In the purdah observing families, this reflection is the first glimpse that the husband and wife have of each other.

Quran - The Holy book of Muslims.

Hadith or Hedaya - Original source of Islamic social law, also called "Sunnah" or "Traditions".

Talaq - Divorce.

CHAPTER II

REVIEW OF THE LITERATURE

Historical Factors

Significance of the Social Heritage.

For an objective study of attitudes dealing with a vital institution of human society such as that of marriage, it is necessary to study the social environment of the people whose attitudes are being investigated. Social processes do not operate in a vacuum. They are formulated by the social environment of which the culture is the larger, and the family the smaller, but equally significant component. Sociologists and educators have stressed the importance of cultural influences as an integral part of a person's environment.

Krech and Crutchfield (1, p. 128) in discussing cultural determinants of attitudes state that the particular culture in which a man finds himself helps to shape his specific beliefs and attitudes. They further maintain that cultural differences among societies will be reflected in differences in beliefs and attitudes among the individuals in those societies.

More relevant to the purposes of this investigation would be a study of the cultural influences in so far as they affect the family.

Truxall and Merrill (2, p. 92) hold that culture exists both within and without the mind of the individual, hence they recognize

two sets of cultural realities -- the "inner" and the "outer." They maintain that the inner series comprises the idea, beliefs, attitudes and values that people share in their handling of the outer series, which are the external embodiments in law, art, science, material artifacts; and religious, educational, political and economic structure.

The attitudes and values are modified by changes in the outer structure. So in order to comprehend the attitudes of a people towards marriage, which is bound up with total cultural influences, it is necessary to examine the culture of that people. For that reason a study of attitudes toward mate selection and marriage customs in Pakistan was undertaken by the writer in order to contribute in a small way to the existing information about such attitudes.

Origin of the Pakistani Culture.

The new State of Pakistan is only 13 years old, but the cultural heritage of its Muslim inhabitants has been built up during the course of twelve centuries. According to the 1956 Census of Pakistan, the country's present population is estimated to be about 85 million, the Muslims constituting 85 percent of the total population.

Wheeler (3, pp. 4-10) has traced the culture of Pakistan since pre-historic and pre-Islamic times. He remarks that Pakistan is a new Islamic State but is, nevertheless, like its older neighbours, a product of historical processes of which Islam is only the most recent influence which diffuses through the political, social, and religious life of the majority of its people. A study of the Pakistani culture necessitates a brief survey of Muslim history in India.

The earliest contacts of the Muslims (the Arabs) dates back to the time of the Prophet of Islam in the sixth century. The Arabs who possessed an advanced knowledge of the science of navigation, had commercial relations with India. Some of their ships were plundered in Sind (Pakistan). The Governor of Basra, then under the Caliphate of Damascus, sent an expedition in 712 A.D. under the leadership of Mohammad Bin Qasim to avenge the loss. This conflict resulted in the conquest of Sind by the Arabs, and the north-western part of India for the first time came under the Muslim influence.

Later another stream of Muslims came to India through its Northwest frontier. They were the Afghans and the Iranian Princes, who ruled over Northern India during the 11th and 12th centuries. From the 13th to 15th century Muslim Turks came in succession and ruled over the country. They were racially and culturally different from the Arabs.

The last of all were the Moghals (the people of the Turko-Mongol race), who conquered the country in the 15th century and ruled over the whole of India until the 18th century. Their power declined in the early part of the (19th century), but the country did not pass to the British until 1857.

The Moghal influence is the latest in the Muslim history in India. The impact of their culture on the Indian culture is marked in the art, architecture and languages of India.

The Urdu language (the lingua franca of West Pakistan) developed as a new language in the days of the Moghals. It is the result of the fusion of Indian grammar, with the vocabulary of the Arabic, Persian and Turkish languages. ✓

Moreland and Chatterjee trace the change in social life of India during the advent of Muslims as conquerors (4, pp. 178-85) "Muslims entered India four hundred years after the Muslim religion was established in Arabia." The faith spread eastward and slowly the people of Hellenic Kingdom of "Bakhtaria" now known as Iran accepted the faith, and these people moved over from Iran to India as conquerors and later as settlers. The Muslims that entered India were not like the Muslims in Arabia in that Greek and Persian influences had permeated their original cultural patterns. Because they were required to enter India over treacherous roads on horse-back no women came with them. It was much later, about 1100 A.D., that some of the nobility brought their families into the conquered territory.

Many changes took place in Indian culture during the Muslim rule in India between 1170 to 1900 A.D. Veiling of women which was a custom in India, started as a protection of Hindu Women against Muslim conquerors, who not only did not have sufficient women of their own tribes, but were also unwilling to alude by the Hindu Laws of incest taboo.

By the middle of the 18th century the status of Muslim women had reached a low level. The following factors contributed to this low status.

1. Muslims also brought Greek influence with them and, therefore, prostitution and homosexuality was prevalent. These factors even compensated for the psychological need of the companionship which was available from women as wives. Women were only accepted as a tool for continuing the family line.

2. Even the importance of women for reproductive purposes was diminished when the Muslim religion permitted not one but four wives for continuing the family line.
3. Accumulation of property, and the man's desire to let his male child inherit his property.
4. Muslims did not comply with the Hindu incest taboo or any other Hindu tradition.

Certain other practices influenced the status of women, however, and traditions from Arabia enhanced the value of womanhood. Ameer Ali (5, pp. 228):

The Prophet of Islam enforced as one of the essential teachings of his creed, respect for women. His followers, in their love and reverence for his celebrated daughter proclaimed her 'The Lady of Paradise,' as the representative of sex. Mohammad secured to women, in his system, rights which they had not before possessed; he allowed them privileges the value of which will be more fully appreciated as time advances. He placed them on a footing of perfect equality with men in the exercise of all legal powers and functions.

Kapadia (6, pp. 196-97) on this point disagrees with Ameer Ali:

It is a fact that Islam brought about a change in the position and the status of women, but it is too much to claim that it equalized her position with man While Mohammad conceded equally to women in religion, he seems to have been reluctant to accord them freedom in public movements and social intercourse.

Kapadia along with this criticism acknowledges (6, pp. 198-99):

But the greatest contribution of Islam to the cause of woman was to invest her with property rights; in Islam 'Mahr' becomes the property of the woman, and woman is recognized as an heir at law Islam has improved the status of woman by restricting polygyny to four wives, by condemning female infanticide, by assigning a share of inheritance to woman, by declaring 'Mahr' as a gift to the bride, and by reorienting the Arab Law of marriage and divorce in favour of women.

About polygyny in Islam Ameer Ali says (5,p. 229):

It is worthy of note that the clause in the Quran which contains the permission to contract four marriages is immediately followed by a sentence which cuts down the significance of the preceding passage to its normal and legitimate dimensions. The passage (7, Sura IV, Verse 3) runs thus, 'You may marry, two, three or four wives, but not more.'

The subsequent lines declare, 'but if you cannot deal equitably and justly with all, you shall marry only one.' As absolute justice in matters of feeling is impossible, the Quaranic prescription amounted in reality to a prohibition.

For about two hundred years two religions and cultures, Hinduism and Islam influenced each other. Many traits were absorbed which did not exist earlier. Moreland and Chatterjee (4,p. 191) describe the conversion of Hindus to Islam and the acculturation that ensued as:

Many of the conversions were doubtless due to sincere convictions, though social and economic motives may also have played their part It is clear that conversion usually proceeded by families, or groups of families of the same caste, rather than by individuals, and the result was a transfer of customs and even of ideas. The descendents of many converts retained usages in regard to marriage and other family events which they had practiced as Hindus.

Caste and Inter-marriage.

India at the time of Muslim invasion was dominated by a rigid caste system, which had stratified the society into four rigid compartments.

The institution of caste had tremendous influence on the immigrant Muslims. They, in order to emphasize their Arab descent and their superiority, started tracing lineage from the prominent Arab tribes, from the early Caliphs, and later on, from the Muslim ruling dynasties of India, thus forming themselves into groups, which under the influence of Hinduism took on a caste-like structure (8, pp. 287-88).

Moreland and Chatterjee (4, p. 192) explain the acculturation of Hinduism and Islam as:

The idea of caste itself was carried over into Islam, overriding the fundamental principle of equality and the imported faith received a distinctive bias. Among Indian Muslims, caste remains even today, an essential fact, and Islam from being a single brotherhood has become in India an association of brotherhoods, held together by creed.

Assimilation being a two-way process, the original Hindu caste system developed a slight degree of flexibility and evolved along different lines consistent with Muslim values. The social stratification so-evolved is a symbol of social rank in Pakistani society today.

Though with less clearly defined lines, the system constitutes a status hierarchy with the "Syed" at the upper, and the so-called low occupation castes at the lower end of the social scale. Theoretically each caste occupies a designated position in the prestige scale, but actually there are little differences in the social status of a number of castes. The reader may be interested in an overview of the prestige positions according to the lineage. They are as follows:

The "Syeds" being considered to be the descendants of the Prophet Mohammad, are assigned the top position. Next to them come the castes claiming descent from the Prophet's tribe and his helpers; Quraishi, Hashmi, Ansari; those claiming descent from the early Caliphs, Siddiqi, Farooqi, Osmani; those tracing lineage from the Muslim ruling dynasties of India, Ghauri, Khilji, Moghal, Pathan; and those descending from the high caste Hindu Converts, Rajput and Jat.

In the third category can be included Kashmiri, Arain, and Sheikh Khoja (designation given to business class Hindu converts). The Arain,

though occupationally an agricultural caste, is no longer considered low as the other occupationally oriented castes because of its recent advancement in educational and economic levels.

Following these, and included in the last category are the occupational castes, such as Goldsmiths, Blacksmiths, Cobblers, Washermen, Weavers, Potmakers, Converted Sweepers, etc. These castes because of their manual jobs are assigned the bottom position.

Dr. Iqbal, the great poet and philosopher, observes this social stratification with cryptic criticism (a):

Surely we have out-Hindued the Hindu himself. We are suffering from a double caste system. The religious caste system, sectarianism, and the social caste system, which we have either learnt or inherited from the Hindus.

As mentioned before, caste lines in Pakistani society are not rigorous because some social mobility is possible. Caste does not condemn the individuals to remain in that state of life wherein they are born. It places few restrictions on the vertical mobility of the lower castes.

Khalida Shah and Edlefsen (9, p. 197) describe the change in social structure of Pakistan:

Islam like Christianity and Judaism, places great emphasis on equality and brotherhood, but caste as a symbol of social rank had always played an important part among the Moslems of India, though with less clearly defined lines than among the Hindus.

There persisted among the different groups almost the same feeling of aloofness and adherence to endogamy that characterized Hindu society.

At present there are forces working to disintegrate the caste system, and to bring about a relaxation of the many restrictions which

it imposes on individual freedom.

The advancement of industry, spread of education, and improvement of communication have contributed to these developments.

Acquaintance and friendship between the Muslim castes are common, but there are restrictions on inter-caste marriages. In spite of the recent relaxation on the endogamous rules, caste endogamy is still an important part of the societal norms, and deviations from the generally accepted principle are limited.

Endogamy is adhered to more strictly in case of the marriage of females than of males. People on the average consider the exogamous marriages of daughters more degrading for the family than the exogamous marriages of sons. This factor is supported by the information from Jamila Akhtar's research report (10, p. 37). Her study was designed to investigate the extent of caste and ethnic differences among the Muslims of Lahore. Her data showed that 10.9% of the family heads were willing to marry their sons into all castes, and only 4.3% of the family heads were willing to marry their daughters into all castes. It may be due to the fact that the son's marriage brings his wife to his level, thus preserving the present family status, while the daughter takes the status of her husband's family.

Sectarian Differences and Their Effect on Marriage.

Like all other religions, Islam also is divided into various sects, some differing on fundamental principles and other on minor points.

As is generally known, the major religious divisions of the Muslims are (11, pp. 24-28):

- | | |
|-----------|----------------------|
| 1. Shia | 2. Sunni |
| 3. Wahabi | 4. Ahmadi or Qadiani |

Beginning of Shia, Sunni differences goes back to the time of the election contest which followed the death of Prophet Mohammad. The disagreement over the question of who was the rightful successor of the Prophet led to a long political struggle between the supporters of Hazrat Ali (Prophet's son-in-law) and the supporters of the cause of Quraish (Prophet belonged to this tribe).

This ended in the martyrdom of Hazrat Imam Hussain (younger son of Hazrat Ali), giving further impetus to the discord, and embittering the differences. The political differences later on ran into differences in the mores and ceremonies of worship and marriage rituals of two groups; thereby forming them into more or less separate sub-or in-groups known as Shia and Sunni.

Shias believe (12, p. 28) that Mohammad, son of Hassan who is supposed to have disappeared while yet an infant, is still alive, though not recognized by the people. They believe that he will appear as Mahdi, along with Jesus Christ, who is also believed to be alive.

When commanded by God, these two it is held, will fill the world with justice, virtue and happiness.

Sunni also expect a Mahdi (13, pp. 106-7), but Mahdi in their belief is not someone who would return after long disappearance. He is instead a descendant of Prophet Mohammad, who would be born to regenerate the world.

Wahabis may be described (12, p. 28) as the Puritans of Islam. This sect was founded by Mohammad, son of Abdul Wahab, who was born

in Central Arabia in 1691 A.D. He wanted to revive the simplicity of Islam. He based his reform on interpreting the teachings of the Quran with the help of tradition and private judgement. He rejected the veneration paid to saints, and their tombs, including the most respected shrines of Iraq, Mecca and Medina. Wahabis are also more regular in performing prayers and observing fasts. Wahabbism was introduced into India by Saiyad Ahmad about the year 1822.

Ahmadis or Qadiani.

Mirza Ghulam Ahmad, whose ancestors had emigrated from Central Asia, was born at Qadian "India". Shushtery (12, p. 33):

In 1889, he declared that he was the promised Mahdi of the Muslims, the much-waited-for Messiah of the Christians, and Shri-Krishna of the Hindus.

He wanted to bring about harmony and cooperation among the followers of different religions, and tried to find adherents and sympathisers outside their own country, in Europe and other Western countries. At present the Ahmadiya movement is the most active and vigorous in missionary work, and claims over half a million followers in and outside India.

The relations between the Muslim Sects have always been more or less strained. There have been occasions when members of different sects have regarded each other as heretics and unbelievers, and have carried on objectionable propaganda hurting each other's feelings.

As a result of the past experiences attitudes of different sects towards each other are still strongly prejudiced, though the situation varies for the various sects. On the average a strong anti-Qadiani feeling exists on the part of all other sects; and the attitudes of Qadianis, in turn, are not favourable towards them. Similarly, prejudices of the Sunnis and particularly of the Wahabis against the

Shias are strongly ingrained. There is much less dissention between the Sunnis and Wahabis.

Jamila Akhtar's study (10, pp. 52-53) revealed that, 75 percent of the family heads in case of daughters and 66.3 percent in case of sons favoured strict endogamy for sects; while a small minority (2.2 percent for daughters and 4.3 percent for sons) showed no prejudice against intermarriage between the sects.

The Political Institution and Its Effect on Family and Marriage.

The inauguration of Pakistan as an independent country took place on August 14, 1947. It was the consummation of the political aspirations of the Muslims of the Indian sub-continent, to establish a homeland, in which there would be freedom to shape their lives according to the Islamic principles of the brotherhood of man, tolerance, democracy and social justice.

Pakistan at the time of its establishment formed a federal government under the Commonwealth of Nations. It is composed of two parts, East and West Pakistan.

On March 12, 1949, a Basic Principles Committee was appointed by the Assembly to draft a constitution for the new State of Pakistan. It was resolved, that the constitution be based on the principles of Islamic democracy.

On October 27, 1953, the revised report on the constitution drafted by the Basic Principles Committee was laid before the Constituent Assembly. The Constituent Assembly adopted the preamble to the Basic Principles Committee's Report embodying the Objectives Resolution of 1949. According to the proposed constitution the country would

form an Islamic Republic within the British Commonwealth. In 1953 the Assembly approved a provision, (14, p. 181):

No law shall be enacted which is repugnant to the Injunctions of Islam, as laid down in the Holy Quran and Sunnah, hereinafter referred to as Injunctions of Islam, and existing law shall be brought into conformity with such Injunctions.

This applies to the central as well as the provincial legislatures. From this it does not necessarily follow, that there would be an imposition of religious codes on all the peoples of the nation. The injunction means that laws in opposition to Islamic ethical standards will not find acceptance.

Because there is no formal separation of Church and State, the social and political life of the people cannot be secularized.

Laws relating to marriage, divorce, property and inheritance are based on the Islamic religious codes of the Muslims. People professing other religions in Pakistan are governed by the laws or enactments accepted or incorporated by their respective religious faiths.

Influence of Religion on Marriage Practices in Pakistan.

The word Islam according to Ameer Ali (5, pp. 137) comes from the Arabic word Salam, which in its primary sense means to be tranquil, at rest, to have one's duty, to have paid up, to be at perfect peace; in its secondary sense, to surrender one's self to Him with whom peace is made.

The noun derived from it means peace, greeting, safety, salvation. The life of a Muslim should be led according to the ethical rules of conduct as prescribed by the Holy Quran, and as laid down in the Hadith (the body of prophetic traditions).

The Quran, the Hadith, are the original sources of Islamic social law in point of time as well as in sublime authority. The laws thus derived are practiced in all Islamic countries with respect to marriage, rights of inheritance and divorce. The social and legal aspects of family problems are integrated in the body of religious laws.

Interfaith marriages between Muslims and Non-Muslims are restricted. There are separate laws for Muslim men and Muslim women with regard to this factor.

Quran permits a man to marry a woman of the Christian, Sabean or of the Jewish faith, because they belong to the people of the book.*

The Muslim woman's marriage to a non-believer is not considered valid. The revelation of the following verse of the Quran confirms this (7, Sura Xi, Verse 222), "Nor marry your girls to unbelievers until they believe."

Islam has not emphatically laid down any fixed age for marriage. The minimum age considered proper for marriage is puberty. The age of puberty varies from one Islamic country to another. There is, therefore, no universal law for the minimum age for marriage. The bridegroom is usually older than the bride.

In Islam marriage is a contract, the essential requirements for the solemnization of marriage are (1) offer is made by the man, (2) acceptance is given by the bride, (3) both the proposal and the acceptance take place in one meeting before two witnesses. The qualifications

*"People of the books" is the common reference for describing peoples who have received holy writ.

of witnesses are to be free men, adults of full understanding and Muslims.

It is held by the Muslim legislates that as the desirable end of marriage is friendship and companionship, it can be completely enjoyed only by persons who are each other's equals. It is requisite therefore, that the husband be the equal of the wife, but it is not necessary that the wife be the equal of the husband.

In Hamilton's translation of the Hedaya (15, p. 102) it is reported that if a woman matches herself to a man who is her inferior, her guardian has the right to separate them. Equality is therefore, to be considered in point of tribe or family, in point of religion, in point of freedom, in point of character and in point of fortune and profession.

These rules support the theory of homogamy according to Muslim beliefs.

The "Imam" or the "Qadi" (one who performs the wedding ceremony) is generally a pious and respectable Muslim, well-versed in Islamic theology. The formal part of the wedding begins and ends with the recitation of the opening chapter of the Quran.

The "Qadi" in the presence of the two witnesses formally asks the bride and the bridegroom if they agree to the terms of the marriage. In Pakistan, where practice of Purdah or system of seclusion of males and females is practiced, the "Qadi" and the two witnesses ask the bride and the bridegroom separately the same question.

On this occasion, the bride generally remains inside the female quarters while the bridegroom sits with the male members of the family

and the guests. The marriage contract is then signed by the two witnesses. A copy is handed to the married persons. The "Qadi" is supposed to keep a register of all the marriages which he performs.

The most important feature of the marriage contract is the "Mahr" or dower (alimony).

The sum becomes immediately payable when the man wishes to divorce his wife.

Settlement of dower depends upon the resources of the bridegroom, and the standards prevalent in the bride's family.

The Quran as well as the Hadith have recognized the individuality of women in marriage, in divorce and in property rights. Upon marriage, a woman may retain her own name, hold full possession of property, and may dispose of it as she deems fit.

In intellectual matters, a woman's right to learning is equal to that of a man. However, illiteracy among Muslim women has resulted in the total ignorance by them of their existing rights and claims in religion. In addition, custom and social traditions have become formidable obstacles in the enjoyment of these rights.

Contemporary Factors

✓ Family Patterns in Transition.

The discussion which follows serves to describe the transition amidst family patterns in Pakistan.

The patrilocal, patriarchal joint family system has been characteristic of Indian society for centuries. Dr. Smitters (16, pp. 10-11) in her recent research report states, "Family life in Pakistan

is a closely knit social unit. The family is bound together by economic inter-dependence as well as by affection. Sons usually bring their wives to the parental home, where they are under the direction of the mother-in-law. Sons usually live with the parents until the death of father, at which time the home is divided and each married son becomes the head of a new extended family. The family structure is patriarchal. Respect and obedience are due to the males in a descending order of seniority.

Although the father is the final authority, the mother in the household is frequently the dominating personality. Young wives must bow to her authority.

Except in the homes of the wealthy, all young married couples living with their parents are expected to contribute towards the economic welfare of the joint family.

✓ [This extended family pattern is undergoing some change in urban areas, especially among middle and upper class people. Although kinship ties are always close, some young people are becoming critical of many of the traditional ways of living."

Khalida Shah and Edlefsen confirm the view about this transitional stage (9, p. 197):

During recent years developments have taken place which have to a great extent minimized the importance of the joint family as an organization for social and economic security.

A recent study (17, p. 54) of the six villages in West Pakistan showed that only 19.2% of the families were joint families in these villages.

It is anticipated that the joint family system will undergo even more rapid change with the land reforms put into force by the new

government of General Ayub Khan in Pakistan. Khalida Shah (9, p. 198)

writes further that:

Many young men and women, especially those who have had training abroad, return with new ideas. These young people do not want to live in the joint families under the binding authority of their parents, and many select their own marriage partners against the Purdah system and the segregation of sexes.

Kapadia observes the situation as (6, p. 202):

The new economic system that has come to stay in the Muslim world, the new political ideology that has been slowly making its way in the Muslim states, modern methods of communication, education that is spreading fast among both males and females, contact with an entirely different western civilization, the cinema which expresses vividly and impressively the new conception of the relations between men and women, -- all these have helped to introduce a social system in which sex-ethics accord a very favourable position to women.

The education and economic independence which Muslim females have succeeded in attaining in some measure have stirred them to press for a reconsideration and re-statement of social legislation in their favour, and the Muslim youth have conceded the validity of this claim.

The educated elite of the Muslim World realizes that Islam is in need of adaptation and re-orientation to its new environment, but their belief is Islam and the preachings of eminent modernists pull them back to the Quran.

The younger generation is thus passing through a period of tension and unrest, and it remains to be seen how this tension will be relieved and the conflict resolved.

The writer has been discussing the attitudes of the younger educated generation toward family living. The next few paragraphs will discuss the status of women in the different classes.

Dr. Smitters compares the position of lower class women and middle class women (16, pp. 19-21):

Wives in the lower class are seldom financial liabilities. They are on the contrary, economic assets. They work as maid servants or cooks in the better-placed middle class homes, or as unskilled labourers in factories. Still their position is one of complete subordination. They remain persons of few

privileges and many duties and of no formal education. Seldom is she consulted or listened to. Sometimes her whole life is spent in child bearing, suckling her babies, and doing household chores in and out of her home.

Not only the wife, but also other female members of the lower class family have relatively little status in families as compared to their male counterparts. The widowed mother obeys her eldest son. Sisters obey their brothers.

Middle class homes are indeed a strange mixture of the old and the new values. The high cost of living and the upward trend of these families often compel women of this class to supplement the income of men. All women who work, however, do not do so because of economic reasons. Instead of marrying early and settling down as housewives some middle class women study to be doctors, social workers, teachers and nurses. They form their own views about political problems and educational programmes. These educated middle class women no longer just drift along with their fathers, husbands and grown-up sons.

Modern middle class women, who are a minority, are at least achieving some independence of thought and are consequently becoming mature. They seek to develop individuality and a concept of equality with which their education has made them familiar, but still this change is not welcomed by a majority of the people.

Honigman's conception of women's role gives some insight into the matter (18, p. 156):

A Pakistani woman's power and respect remains most secure when she does not extend her roles where they overlap with the man's, but retains her complimentary status.

Dr. Smitters observes the situation as (16, pp. 22-23):

The rapidly changing role of women and their developing economic independence has, no doubt, softened male sovereignty to some extent, but it has not affected the traditional compactness and pattern of the middle class home. Men are still the real bread winners and women primarily wives and homemakers. The right to earn their own livelihood or to supplement the income of the home has not earned young women the privilege to live as they wish.

Careers for women are still of temporary significance. Home remains the center of interest and activity, and everything in the home revolves around the mother. Though father is the final authority and guide, yet it is mother who is the source of comfort and solace to everyone.

The Affect of Custom and Tradition on Marriage.

Burgess and Cottrell (19, pp. 43-44) state that:

In the oriental countries, the entire course of selection of mates, marriage and marital adjustment is regulated by oriental mores with a minimum of personal freedom and initiative and a maximum of familial and social control.

In spite of the "Freedom of consent" in marriage granted by religion, mates in Pakistan are selected for young people in urban as well as rural Pakistan by the parents. As evidence of this fact, Dr. Smitters writes (16, pp. 12-13): "Marriages are arranged by the parents. Primary consideration is given to family background, social status and wealth."

Young men and women have few opportunities to meet prospective mates, and no possibilities of getting to know each other intimately before marriage. Respect and affection are assumed to come after marriage, not before. The criteria for a successful marriage are not necessarily companionship and love but fertility, permanence and alliance of two worthy family groups.

However, inclinations or disinclinations of the boys and girls do not go unnoticed, but the boy's or girl's wishes whether vocal or tacit are not always the deciding factor. Many times young people are cajoled, persuaded and even coerced to accept the match made by the parents.

In spite of this inelasticity on the part of parents, love-marriages especially among the university-educated young men and women are not unknown. Parents sometimes withdraw their opposition and yield before the adamant attitude of the youngsters.

The initiative comes from the young man's family, directly or through intermediaries such as relatives, friends and acquaintances. When the families are acquainted with each other in this way, and consider the alliance desirable, then a formal proposal may be made by the boy's family to the girl's family. The girl's parents, even if willing to accept the offer, may give an evasive answer on the first occasion. In some families the proposal may be advanced several times during the time of friendly visiting. At length, the offer may be accepted.

✓ The parents of a girl wishing to refuse a proposal do not demonstrate any attitude of evasiveness, but indicate their refusal clearly at once.

A ceremony called "Sagai" (engagement) is performed. On this occasion some gifts are exchanged for the girl and the boy by their families. But usually the future marriage partners do not meet or see each other until after the solemnization of marriage.

Due to the observance of "Purdah" by a majority of girls of marriageable age, the chances of even a formal meeting of future partners are remote.

After the marriage ceremony, the bride is taken by the bridegroom to his parental home, and spends the initial part of her married life with the husband's parents. Later on the young couple may set up a new home.

Dower and Dowry.

One of the customs that is associated with the traditional attitude toward mate selection and marriage is that of the dower.

Marriage to Muslims is both a contract and a devotion. Dower known as "Mahr" in the Islamic world, is an essential adjunct of the marriage contract. The Quran repeatedly enjoins the payment of the wife's portion "Mahr" even though she be a slave. (7, Sura IV, Verse 24-25) "And those of whom you seek content by marrying, give unto them their portions as a duty." Another verse which reads (7, Sura II, Verse 236), "It is no sin for you if you to divorce women Provide for them the rich according to his means, and the straitened according to his means, a fair provision. This is a bound-duty for those who do good."

In case the dower is not settled at the time of matrimony, a fair provision according to the husband's status is still to be paid, when the woman is divorced.

Sir Abdul Rahim the noted jurist of Mohammadan law (20, p. 334) considers it as an obligation imposed by the law as a mark of respect for the wife as is evident from the fact that non-specification of it at the time of marriage does not affect the validity of marriage.

There are two kinds of dower among Muslims. The first is "Muajjal" which is paid promptly, or the second, referred to as "Gher Muajjal" which is deferred payment. To what extent the dower can be of the first kind or the second depends upon the terms agreed upon at the time of the marriage.

The wife can claim the prompt dower at any time during the continuance of the wedlock. For the deferred dower, she becomes entitled after the death of the husband or the dissolution of the marriage.

The dower is usually paid in cash or by transfer of rights in immovable property. It gives security to the woman from the spectre of being left in dire circumstances in case of dissolution of marriage.

The consideration of the financial status of the families play an important role in negotiating the amount of dower.

Dowry and dower are closely interlinked in Pakistani society. Often the extent of the former determines the amount of the latter.

Just as dower comes from the husband's side, the dowry is from the wife's side. The point of difference arises because of the fact that dower is a charge to the husband, where as dowry is a liability on the father or guardian of the girl.

The significant difference arises from the recognition in law of dower, whereas dowry has no legal standing. In spite of non-recognition of it in law, the giving of a dowry is deeply ingrained in the mores of the society. No father considers arranging a marriage for his daughter without it. The groom and his family also expect it from the family of the bride.

Dowry has no standing in Muslim religion either--the Quran and the Traditions are silent about it. Giving dowry to the girl in marriage was not prevalent in the early Islamic period. The Prophet married his daughter in a most exemplifying simple manner.

The practice of dowry is prevalent among Muslims of India and Pakistan extensively. Its presence and origin can be attributed in its beginning to the influence of the Hindu Culture. The Hindu girl had no right to the property of her father. To compensate her for lack of property-inheritance, she was given dowry whereby she acquired

a portion of her share in the property of her parents.

Kapadia (6, p. 212) while developing the concept of joint family system of Hindus says:

The negation of the daughter's right in the family property is quite consistent with the family organization of the Vedic-Aryans the payment for daughter is the obligation for the parents, brothers and even other distant relatives, participating in the wed-lock.

Big dowry is consequently an accompaniment of wedlock in the Hindu society, and by the direct contact of the Muslims for several centuries with Hindu culture, the custom came to be adopted by the former also.

The dowry contains jewelry, garments for the bride, all household utensils, furniture and other articles of daily use in a home.

The birth of the first-born heralds a fresh supply of articles of daily use, especially for the use of new-born. In some cases the supply is repeated at the time of subsequent births as well.

A car and a well furnished house with all paraphernalia of comforts therein, and full rights of its ownership is a common requirement of the dowry, in the upper strata of Pakistani society.

It is clear that dowry has economic functions. It supplies a source of articles which the girl or her husband can ill-afford at the time of their early marriage.

Dowry in the shape of ornaments and jewelry has another function too, as it is movable property, transferred from parents to daughters and thence to their daughters and so on.

Such a dowry forms a source of saving and capital for utilization in emergencies and urgent needs in crises.

However, the dowry may constitute a heavy burden on the shoulders of the bride's parents, especially if they have several daughters. The marriage of girls with suitable partners has become a problem with many parents of the middle class. Those who cannot afford a dowry have to wait for suitable matches for their daughters, especially if the girls have no special qualifications for personal charm and educational achievement in their favor.

A student in the social-work department of the Punjab University, Lahore made a useful study in this direction, and found that (21, p. 57) 39 girls of Habib-ganj locality of Lahore, of marriageable age, were passing sordid life of forced virginity, because of the incapacity of their parents or guardians to supply a dowry.

The above discussion is included in this manuscript to show the important of dowry as a requisite for marriage. It is appropriate at this time to mention the property rights of women in relation to mate selection and marriage.

As stated before, Islam invested the woman with property rights; she was recognized an heir according to the law. But Indian Muslims lived in a close contact with the Hindus, and in the course of time they adopted the views and customs of Hindus, and stopped giving property to their women.

In 1956, the Hindu Succession Act was passed by the Indian Government which is designed to affect the nature and constitution of the Hindu family (14, p. 121):

The most important feature in this enactment is that it introduces the daughter and the mother as simultaneous heirs along with the son and widow in matter of succession to the property of a Hindu dying inestate.

After the partition of India and Pakistan, Muslim women in Pakistan were again declared entitled to the property advocated by the Quran. The fundamental right to hold property is not equally shared by men and women, according to the religious injunction (7, Sura IV, Verse 2), "Unto the male is the equivalent of the share of two females; and if there be women more than two, then theirs is two-thirds of the inheritance."

A widow with children receives one-eighth and a widow who is childless receives one-quarter of her husband's property (16, p. 28). Daughters receive one-half of what their brothers inherit either at the time of their marriage or at the father's death, whichever is earlier.

Divorce.

In Pakistan until this year Muslim woman did not have the right to divorce her husband, even if he married again. Man had the privilege of divorcing a wife for a variety of reasons. Arthur Jeffery explains the procedure of divorce in Islam thus (22, p. 226):

The normal divorce is that of 'Talaq' or repudiation. The word literally means an abandonment by the husband of all those rights he acquired and obligations he assumed at the marriage. The repudiation must be pronounced aloud three times by the man in person or by his legally appointed mandatory. To pronounce a 'talaq' he must be of age, free and sound mind.

The formula of repudiation may legally be pronounced three times in quick succession, though this is considered reprehensible, for it is thought that the Prophet's intention was that it should be pronounced at intervals long enough to allow the man time for reflection and reconsideration.

After the first and second pronouncement the man may take the woman back without ceremony, but after the third the divorce is irrevocable, and he cannot resume marital life with her until she has been legally married to, and has been divorced by another man.

A divorced woman (as is true also of a woman whose husband has died) must wait a certain period known as the "Idda" before she can remarry. This prescription is based on a Quranic injunction (II 228, 232) and is calculated by the law books to be four months from the husband's death or pronouncement of divorce. The purpose of the "idda" is to determine whether or not she is with child by the husband. The children belong to the husband.

In Islam, divorce has been a practice from the early times. The event of Zeid's divorcing Zenub, the Prophet's cousin, is quite well known. In this case there were two implications, the first being that marriage had been arranged without Zenub's consent, and the second, as Pickthall says (7, p. 300), "Whereas in arranging a marriage, the woman's inclination out to be considered; unhappy marriages were not part of Allah's ordinance, and was not to be held sacred in Islam."

With such a social heritage we can assume that the disregard for the Muslim woman's rights for divorce came about through contact later with Hindu marriage customs. Because divorce was not sanctioned by the sacred writing of Hindus, marriage was considered for eternity; and the wife was supposed to be bound to her husband even after his death. (In 1955, Hindu women were given the right to divorce.)

To improve the marriage and family laws, a commission on Marriage and Family Laws was set up by the government in Pakistan on August 4, 1955.

In March, 1960, the government accepted the full report submitted by the commission (b, p. 1). When these recommendations are put into effect, women will be able to acquire divorce too. A man will not be permitted to obtain a divorce until suitable provisions are made for his wife and children. Women may be offered custody of their children. The husband will be required to pay alimony to the divorced wife for life until she remarries. Women will be given the right to sue their husbands for maintenance in a special Matrimonial and Family Laws Court. A man will be denied the right for second marriage without the sanction of the court. The person will have to satisfy the court that the first wife is mentally or physically sick which makes a second marriage an "inescapable" necessity.

Divorce will not be granted on the grounds of incompatibility.

According to recent information (f-p.3), the above mentioned Muslim Family Laws Ordinance has been promulgated. It is a big step forward indeed in the way of social reform.

However, acceptance of divorce for women as stipulated by law may not be socially acceptable for some time. Ideas, values and attitudes do not change overnight; these intangible forces in society move quite slowly.

Divorce is rare in Pakistan. According to the mores of society it is still considered a highly undesirable solution for marital conflicts; divorce for a woman is so commonly disapproved that she may carry the stigma the remainder of her life.

There are no statistical records available that reveal the divorce rate in Pakistan.

It is worthy of note here (23, p. 18) that although Islam allows restricted polygamy, but the number of men who marry more than one wife is relatively small, the incidence of polygamous marriages being less than one in ten thousand.

Seclusion of Women.

In Pakistani Muslim families, seclusion of women is strictly adhered to, and the two sexes are segregated in social contacts outside the family.

Khalida Shah writes (24, p. 156):

Within the country, there is divided opinion over the propriety of seclusion, and whether the morality of purdah is clearly indicated in the Quran or Hadith. Those who reject the propriety of seclusion deny that the Quran sanctions the custom. To them seclusion dangerously jeopardizes the rights of women guaranteed in the Quran.

There is reference about purdah in the Quran, but the Quran is also not too explicit with regard to it. A circumstance which has resulted in different interpretations of this verse: (7, Surah XXXIII, Verse 59), "O Prophet, tell thy wives and thy daughters, and the women of the believers to draw their cloaks around them (when they go abroad). That will be better, that so they may be recognized and not annoyed."

Khalida Shah mentions purdah in her other publications, also (9, p. 198):

The purdah system which has been a correlate with economic and social status in Pakistan, is loosening its hold. The devices for observing purdah have been numerous, with the most common being separate quarters for women and the wearing of burqa-- a garment that envelops its wearer from head to heel with only a screen or holes for vision. The burqa is compatible with a relatively narrowly defined domestic status for women.

Signs indicate that this status is changing. Shamim Qureshi in her research report on the attitudes of women towards purdah states, (25, p. 108) that, 28.5% wanted the State Department to abolish it by legislation; 47.6% of them were against purdah, but they wanted it to be abolished gradually. There were only 28.5% of the women who were in favour of the purdah system, and who wanted it to remain behind the veil.

Khalida Shah in her recent study of attitudes of Pakistani students toward family life finds that, (24, p. 158), about one-fourth of the respondents, 23% of the women and 29% of the men favoured women wearing the Burqa: (there were 100 male and 100 female respondents).

Shushtery opines (12, p. 516), "Purdah is essentially a social problem, and it is bound to be decided by social needs and necessities."

Status of the Female Child.

In Pakistan and India the birth of a daughter is looked upon with disfavour; sons are highly desirable.

David Mandelbaum in describing the "Family in India" (22, p. 180) says, "At nearly all levels of Indic society, there is the strong desire for sons. For a young wife, her son is quite a literal sense is her social redeemer."

Dr. Smitters states (16, p. 31),

All parents rejoice at the birth of a son and regard it as a fortunate event, but the birth of a daughter may sadden their hearts. Half a dozen boys can be cheerfully accepted in otherwise hard pressed families, while this number of daughters is sufficient to set the seal on parent's misfortune.

In fact some husband's in lower class homes have become so enraged at the birth of daughters that they have even turned out their wives together with their brood. Though such extremes are not a part of middle or upper-class life, yet few parents

are pleased when a girl is born. Daughters are often regarded as burdens by parents, no matter how rich or poor, educated or uneducated.

Dr. Rauf in his discussion about the problems of Family Planning in Pakistan portrays the same strain in families, (26, p. 33),

The birth of a female child often is considered to undermine the prestige of parents. From the very birth of a daughter, the mother's mind is haunted by the hazardous task of finding a suitable match when she comes of age, of the continuous material and mental bother involved in the preparation of the dowry. The situation is aggravated because social and economic emancipation of women is still in its infancy.

If a wife gives birth to daughters only, the husband and his family start thinking about bringing another wife, especially in the upper strata of Pakistani society.

Dr. Smitters further says, (16, p. 15), "The lot of the first wife becomes hard indeed if she has remained barren or borne only daughters, and the junior wife gives birth to a male child. She is neglected and seldom enjoys the same comforts."

This situation makes one think what would have been the lot of a female child, if the sex ratio (number of males per 100 females) was low in Pakistan. The 1951 census report of Pakistan showed the sex ratio as: (27, p. 158)

West Pakistan:	53.9% Males	46.1% Females
East Pakistan:	52.3% Males	47.1% Females

According to recent 1961 census report of Pakistan (f-p. 1) sex ratio is:

Males 49,285,000	Females 44,527,000
------------------	--------------------

Psychological Aspects of Planned Parenthood.

Dr. Rauf in his discussion on family planning in Pakistan says (26, p. 34),

The problem of family size and birth rate is predominantly psychological. It is largely a matter of mental outlook. Certain exceedingly pervasive forces, inner and outer, so dominate the married couple that they find themselves blinded to the demands of moderation and social reality. The degree of mental and material health of a family, or a community is consequently determined by the degree of effectiveness of the proposed invasion on the psychological forces offering resistance to family planning programmes. These forces are multiple. The most formidable opposition to family planning in our country perhaps comes from the custodians of religion. Their arguments are:

1. Birth control is contrary to tradition and practice.
2. It tantamounts to an anticipatory murder.
3. It is liable to corrupt the morals of youth and promote sexual indiscretions.

Poverty is another hinderance, by disabling the people from spending money on the purchase of family-planning equipment, medicines, etc. But it is not wholly responsible for anti-family planning bias, the other factors are:

1. Lack of sex education.
2. Ignorance of the biology of sex and reproduction.
3. Absence of a realization of the dire, personal, national and economic consequence of unlimited reproduction.
4. Lack of frank discussion on the subject between husband and wife, their shyness, reserve, etc., in discussing control and conception with a family planning social worker.
5. Popular misunderstanding regarding contraception, that it leads to sterility.

Gen. Ayub Khan, President of Pakistan in his speech on "over population menace" says, (c, p. 1),

If this pace of rapidly increasing population is not checked, it is bound to bring more sufferings and sacrifices for the people. In our country the population has increased to 85 million, and it is rising by one million people every year. Apart from the

problem of feeding, there is the problem of health, under-nourishment, and clean surroundings and homes. The incidence of tuberculosis and other diseases caused by living under unsatisfactory conditions is on the increase. We have a high rate of infant mortality, and here again the cause can be traced back to the circumstances brought about by the rise of population.

According to the 1951 census report (28, p. 214), the density of population in East Pakistan was 778 persons per square mile, and 108 persons per square mile in West Pakistan.

The recent 1961 census report (f-p.1) shows that the total population of Pakistan now stands at 93.8 million indicating that there was a 23.7 per cent increase in ten years. The density of population in East Pakistan is 925 persons per square mile, and 136 persons per square mile in West Pakistan.

Dr. (Mrs.) Awan while emphasizing the need of marriage guidance in Pakistan says (26, p. 66),

Fear of unwanted conception is an important source of trouble in married life. Such parents need help to plan their parenthood. Innumerable misfortunes result from an unplanned, chance propagation, without consideration of the welfare of the offspring, parents or the community.

Mrs. Awan goes on to say that the most immediate benefit of planned parenthood centers around the family in general and the mother in particular. Positive attitudes of the mother carry over to the husband and the children. Both enjoy the presence of a relaxed, pleasant wife and mother. By planning the family and by helping in giving birth to wanted children alone, a husband would not be blamed for an over-crowded household, poverty and selfishness. He thus is free of the hostility arising from his wife due to her fear of a new pregnancy. Children also benefit, because they are less likely to face the emotional and socio-economical problems of unwanted children.

Women's Education.

In Pakistan women have been kept within the four walls of the home for centuries. They were given education in the fine arts, music, painting, literature, etc., but they did not have access to any formal training.

But now women are found studying in all educational fields.

Francis Younghusband says about women in (29, p. 280) undivided India,

Indian women are now greedy for education. It was in education under the inspiration of the great social reformer, Francina Sorabji, that Indian women made the first advance and took university degree on equal terms with men as far back as 1884. And now there are women inspectors of schools, professors, as well as teachers.

In medical profession they have made advance. There are women doctors and women surgeons. In political life women have the franchise in all provinces. There are women magistrates, municipal officers and justices of peace. In literature also women are beginning to make their mark.

In Pakistan, the number of girls in schools and college is increasing every year; girls can enter any educational field of their own choice.

Still there is difference of opinion among people with regard to female education.

Khalida Shah in her recent study finds (24, p. 159),

Male respondents even with college education felt that wife should not have equal education to her husband. Whereas women felt that they should have equal education.

The majority of the men felt that she should end schooling when she marries. The majority of women thought, she should continue her schooling, when she gets married.

Careers for Women.

Formerly in Pakistan, the only place for women was in the home; and now women are working side by side with men in all professions.

Khalida Shah and Edlefsen observe (9, p. 198),

Formerly employment of women for wages carried with it a social stigma. But with the continually increasing economic needs of the modern patterns of life, the number of gainfully employed women is constantly increasing. They have started entering professions partly because of economic reasons, but also because they want to be independent.

Qureshe says about Pakistani women (23, p. 22), "A new type of womanhood is emerging in Pakistan, which at the present, tries to strike a balance between Islamic conservatism and European liberty."

In 1956, a group of 330 women registering with the Regional Employment Exchange, Lahore, West Pakistan, to seek assistance in employment, were asked about the reasons for seeking employment (30, p. 118). About 40 percent of the total respondents replied that it was to support their families; 45 percent to supplement their family income; and 15 percent wanted employment in order to be independent.

Women in Pakistan have rights to enter all professions; they are working in the legislative assemblies and have been sent as ambassadors and as representatives in the United Nations Organizations.

The Census Report in 1955 of the Government of Pakistan (27, p. 108) shows that women engaged in various occupations constitute only 1.1 percent of the total female population of West Pakistan, and 2.5 percent are employed in East Pakistan.

Summary of the Historical and Contemporary Factors.

1. Migration from India to the New Muslim Nation uprooted the old established family pattern. Mobility continues in search of greater opportunities for family economy
2. Transition from an agricultural feudal economy to an industrial economy has affected marriage customs.
3. The birth of freedom in the new republic as an ideal following the partition resulted in a new attitude toward the role of women.
4. Education for women became an important goal for purposes of economic and social growth.
5. Technological changes and improved transportation influenced family living with the result that many old values were abandoned and new ones adopted which are more appropriate to the emerging family pattern.
6. Education of youth is seen as an appreciation for individual rights and democratic values.

CHAPTER III

ANALYSIS AND INTERPRETATION OF THE DATA

The data is analyzed and discussed in the following pattern:

- A. Analysis of the Background Data of Respondents.
- B. Opinion Statements of Respondents.
 1. a. Differences among the females.
 - b. Differences among the males.
 2. Comparison of the opinions of females and males
- C. Summary of the Findings.

Background of Respondents.

TABLE I
AGE LEVEL OF RESPONDENTS

Age Level	Females		Males		Total	
	No.	%	No.	%	No.	%
15 to 19 years	56	70.0	35	43.75	91	57.0
20 to 24 years	24	30.0	41	51.25	65	40.5
25 to 29 years	0	0.0	4	5.00	4	2.5

The age group in this research ranged from 15 to 29 years. Fifty-seven per cent of the respondents fell in the 15 to 19 years category while 40.5 per cent fell in the 20 to 24 years, and only 2.5 per cent of the respondents fell in the 25 to 29 years category.

TABLE II

NUMBER OF SIBLINGS OF THE RESPONDENTS

Siblings	Females		Males		Total	
	No.	%	No.	%	No.	%
1 to 2 Siblings	12	15.0	10	12.5	22	15.0
3 to 4 Siblings	16	20.0	38	47.5	64	40.0
5 and More	52	65.0	32	40.0	92	57.5

It is evident from Table II, that composition of family ranged from small to large families. Fifteen per cent of the respondents had only one to two siblings in their families. Almost three times as many families had the three to four siblings in their families, and approximately four times as many had five or more siblings in their families. Therefore it is evident that over one half of the families were five or larger.

TABLE III

MARITAL STATUS OF THE RESPONDENTS

Marital Status	Females		Males		Total	
	No.	%	No.	%	No.	%
Single	78	97.5	72	90.0	150	93.75
Married	2	2.5	8	10.0	10	6.25
Widowed	0	0.0	0	0.0	0	0.00
Separated	0	0.0	0	0.0	0	0.00

It is interesting to note that there were only 6.25 married respondents, that is only ten out of the total 160 students.

This shows that marriage is not considered advisable during the continuation of studies. And there are very few who continue their studies after marriage.

The remaining 93.75 per cent of the respondents were unmarried.

TABLE IV
SECTARIAN GROUPINGS OF RESPONDENTS

Sects	Females		Males		Total	
	No.	%	No.	%	No.	%
Sunni	58	72.5	68	85.0	126	78.75
Shia	14	17.5	8	10.0	22	13.75
Wahabi	2	2.5	2	2.5	4	2.50
Ahmadi	6	7.5	2	2.5	8	5.00

An explanation of the different Islamic Sects is given in the review of literature on page 19.

Table IV shows that predominantly the respondents belonged to the "Sunni" sect, the percentage being 78.75, while 13.75 per cent belonged to the "Shia" sect, 2.5 per cent belonged to the "Wahabi" sect, and only five per cent claimed to be "Ahmadis".

The status hierarchy in the caste system has been explained in the review of literature on page 16.

Table V shows that 12.5 per cent belonged to the 1st group, 50 per cent fell into the II group, 26.25 fell into the III group and

11.25 did not give any answer to the question.

None of the respondents fell in the IV group -- the occupational castes. This can be attributed to the fact, that families belonging to these castes because of their manual jobs are very low paid, and so are unable financially to afford college education for their children.

TABLE V
CASTE STRATIFICATION OF RESPONDENTS

Castes	Females		Males		Total	
	No.	%	No.	%	No.	%
I Group	12	15.0	8	10.0	20	12.50
II Group	40	50.0	40	50.0	80	50.00
III Group	18	22.5	24	30.0	42	26.25
IV Group	0	0.0	0	0.0	0	0.00
No Answer	10	12.5	8	10.0	18	11.25

TABLE VI
RURAL-URBAN BACKGROUND OF RESPONDENTS

Lived Mostly During Last 6 Years	Females		Males		Total	
	No.	%	No.	%	No.	%
Village	2	2.5	36	45.0	38	23.75
City	78	97.5	44	55.0	122	76.25

Considering the students in respect of their urban influence versus rural influence, it is pertinent to note that most of them have been residing in the cities for the last 6 years. To be exact, as

Table VI shows, more than three-fourths of the total respondents have been residing in the city for the last 6 years (97.5 percent among females and 55 per cent among male respondents. The urban influence is, therefore, predominant.

TABLE VII
HEADS OF THE FAMILIES OF THE RESPONDENTS

Heads of Families	Females		Males		Total	
	No.	%	No.	%	No.	%
Grandfather	6	7.5	9	11.25	15	9.3
Father	64	80.0	64	80.00	128	80.0
Mother	4	5.0	1	1.25	5	3.2
Brother	6	7.5	6	7.50	12	7.5

Table VII shows that families predominantly are patriarchal considering that 80 per cent of the respondents come from families with fathers as their heads, 9.3 per cent of respondent's families have grandfathers in authority, 7.5 per cent have brothers as heads in their families. Only 3.2 per cent of respondents have mothers in authority in their families.

TABLE VIII
FAMILY PATTERN OF THE RESPONDENTS

Family Pattern	Females		Males		Total	
	No.	%	No.	%	No.	%
Joint Family	26	32.5	32	40.0	58	36.25
Single Unit Family	54	67.5	48	60.0	102	63.75

It appears from the Table VIII that about two-thirds of the respondents 63.75 per cent are from single unit families, and over one-third of the respondents (36.25 per cent) come from joint families.

This shows that joint family pattern still exists, although the trend is toward single unit families.

TABLE IX
INCOME LEVEL OF THE RESPONDENTS

Economic Status	Females		Males		Total	
	No.	%	No.	%	No.	%
Lower	0	0.0	0	0.0	0	0.00
Lower Middle	4	5.0	48	60.0	52	32.50
Upper Middle	26	32.5	16	20.0	42	26.25
Lower Upper	30	37.5	10	12.5	40	25.00
Upper Upper	20	25.0	6	7.5	26	16.25

A broad range of income from Rs. 100 _____ to Rs. 3000 and above was given in the questionnaire, and respondents were asked to check the range of income of their families.

The range of income was divided into a class hierarchy as:

Rs 100 --- 200 Lower Class

Rs 200 --- 400 Lower Middle

Rs 400 --- 800 Upper Middle

Rs 800 - 2,000 Upper Class

Rs 2,000 --- 3,000 and above Upper Upper Class

Table IX shows that majority of the students come from middle class families, about one-third belong to the lower middle class and

slightly over one-fourth belong to the upper middle class, one-fourth of respondents come from families belonging to lower-upper class, and one-sixth come from upper-upper class families.

None of the respondents belonged to the lower class, because the lower classes cannot afford financially to send their children to school.

Comparing the economic status of the female respondents' families with the male respondents' families, it is interesting to note that the majority of the male respondents (60 per cent) fall into the lower middle class group, whereas the majority of the female respondents fall into the upper middle and lower upper class groups, 32.5 per cent and 37.5 per cent respectively.

The reason for this difference is that although the middle class families consider education of children an extremely important goal, but very often lower middle class families due to lower income cannot manage to send all their children to college. They give more importance to the education of their sons than their daughters for raising the status of their families.

So very few girls in the lower middle class can get the opportunity to attend college, their share in the family's income is spent in accumulating dowry for them.

(Dowry system is explained in the review of literature on page 33.)

It is significant to note in the Table X, that only 20 per cent of the respondents stated that their fathers and mothers jointly control the family finances (shows democratic trend), while in majority of the cases (58.75 per cent) fathers alone are in control of financial matters;

grandfathers happen to be financial managers in 2.5 per cent of the respondents' families, and 3.75 percent of the respondents that their brothers were in control of family finances.

TABLE X
CONTROL OF FINANCES IN THE RESPONDENTS' FAMILIES

Financial Manager	Females		Males		Total	
	No.	%	No.	%	No.	%
Grandfather	0	0.0	4	5.0	4	2.50
Father	32	40.0	62	77.5	94	58.75
Mother	18	22.5	6	7.5	24	15.00
Father and Mother	28	35.0	4	5.0	32	20.00
Brother	2	2.5	4	5.0	6	3.75

TABLE XI
EDUCATIONAL STATUS OF THE RESPONDENTS

Educational Status	Females		Males		Total	
	No.	%	No.	%	No.	%
1 to 4 year college	72	90.0	70	87.5	142	88.75
Over 4 year college	8	10.0	10	12.5	18	11.25

Table XI shows that about nine of ten of the total respondents were under-graduate students, and about one in ten of the respondents had over four years of college education.

TABLE XII
EDUCATIONAL QUALIFICATIONS OF THE RESPONDENTS FATHERS

Father's Schooling	Females		Males		Total	
	No.	%	No.	%	No.	%
None	0	0.0	6	7.5	6	3.75
1 to 5 years school	0	0.0	22	27.5	22	13.75
6 to 10 years school	16	20.0	36	45.0	52	33.75
1 to 4 years college	24	30.0	6	7.5	30	18.75
Over 4 years college	40	50.0	10	12.5	50	31.00

TABLE XIII
EDUCATIONAL QUALIFICATIONS OF THE RESPONDENTS MOTHERS

Mothers Schooling	Females		Males		Total	
	No.	%	No.	%	No.	%
None	2	2.5	42	52.50	44	27.50
1 to 5 years school	34	42.5	24	30.00	58	36.25
6 to 10 years school	30	37.5	12	15.00	42	26.25
1 to 4 years college	10	12.5	1	1.25	11	7.00
Over 4 years college	4	5.0	1	1.25	5	3.00

The education of both the parents was asked. For classification purposes five categories were made.

Tables number XII and XIII reveal that a greater number of the respondents' fathers fall in the college educated category, while only a very small percentage of the respondents' mothers fall in the same

category. More mothers of respondents 27.5 per cent than fathers 3.75 per cent fall in the no education category.

Thirteen and seventy-five hundredths per cent of fathers and 36.25 of mothers fall in the primary educated category. Thirty-three and seventy-five hundredths per cent of fathers and 26.25 per cent of mothers fall in the matriculation category.

TABLE XIV
HAPPINESS IN THE LIFE OF THE RESPONDENTS' PARENTS

Parent's Life	Females		Males		Total	
	No.	%	No.	%	No.	%
Very Happy	46	57.5	30	37.5	76	47.5
Happy	30	37.5	42	52.2	72	45.0
Unhappy	4	5.0	8	10.0	12	7.5

This is an important question, because parents' relationship to each other has a deep bearing on the attitude of children regarding all aspects of married life.

Forty-seven and five tenths per cent of the total respondents rated their parent's married life as "very happy", 45 per cent of the respondents rated their parent's life as "happy", whereas 7.5 per cent of the respondents stated that their parents' married life was unhappy.

A question was asked, if in the respondents' families any ceremonies were held (rejoicing) at the birth of a son which were not held at the birth of a daughter.

The purpose of this question was to see if there was any difference in the status of male and female children in the families.

TABLE XV
CEREMONIES HELD AT THE BIRTH OF A SON IN THE
FAMILIES OF THE RESPONDENTS

	Females		Males		Total	
	No.	%	No.	%	No.	%
Yes	18	22.5	38	47.5	56	35.0
No	62	77.5	42	52.5	104	65.0

In the Table XV, 35 percent of the total respondents replied in the affirmative. It shows that in one-third of the respondent's families the status of female children were lower than the male children.

Analysis and Interpretations of Respondents' Opinions

The section which follows is concerned with an analysis and interpretation of the opinions checked by the respondents relative to mate selection and marriage.

TABLE XVI
MARRIAGE AS AN IMPORTANT AIM IN LIFE

	Females		Males		Total	
	No.	%	No.	%	No.	%
Yes	55	68.75	72	90.0	127	79.4
No	25	31.25	8	10.0	33	20.6

In every society marriage is an important event of life, both for females and males. To the query, as to whether marriage is or is not

an important aim in life, 90 per cent among males and 68.75 among female students replied in the affirmative (See Table XVI). Out of the total respondents about one of five do not consider marriage as an important aim in life.

It is interesting to note when the relation between the unhappy life of the respondents' parents married life and negative attitude of respondents towards marriage was examined, a definite relation was observed. Seven and five tenths per cent of respondents (See Table XIV) who stated that their parents' married life was unhappy fall into the group who have negative attitude towards marriage (Table XVI).

Table XVI further shows that less females than male respondents have positive attitude towards marriage. The reason can be that the predominant family pattern with the wife having a subordinate role in the home is not acceptable to college educated girls.

(See Table VII showing that, predominantly, respondents come from patriarchal families).

Opinion Statements Related to Criteria for Traditional Liberal Attitudes.

Opinion statements of the respondents were categorized under five vital aspects of marriage and married life which are outlined in the criteria for traditional and liberal attitudes, page 6.

Table XVII shows that opinion statements of females for four out of the five items in this aspect fall in the "plus" classification (towards liberalism), with the highest percentage +82.5 for residential arrangement after marriage, the difference of opinion being +65 per cent.

This means that predominant majority want a separate home of their own to start their new life after marriage.

TABLE XVII

ASPECT I. FAMILISM VERSUS INDIVIDUATIONALISM
IN MARRIAGE CHOICE AND FAMILY LIVING

Ques. No.	Statement	Traditional		Liberal		Difference %
		N	%	N	%	
GROUP A (80 females)						
16	Practices of Arranged Marriages	57	71.25	23	28.75	-42.5*
18	Selection of Marriage Partner	25	31.25	55	68.75	+37.3
19	Conditions to see Marriage Partner	34	42.50	46	57.50	+15.0
20	Sources to Learn Qualities of Future Partner	36	45.00	44	55.00	+10.0
37	Residential Arrangement After Marriage	14	17.50	66	82.50	+65.0
GROUP B (80 males)						
16	Practices of Arranged Marriage	24	30.00	56	70.00	+40.0
18	Selection of Marriage Partner	15	18.75	65	81.25	+62.5
19	Conditions to see Marriage Partner	43	53.75	37	46.25	-7.5
20	Sources to Learn Qualities of Future Partner	38	47.50	42	52.50	+5.0
37	Residential Arrangement After Marriage	49	61.25	31	38.75	-22.5

*The sign "plus" denotes positive attitude towards liberalism and the "minus" sign denotes positive attitude towards traditionalism.

In the query regarding practices of arranged marriage, the answers reveal that only 28.75 per cent of the female respondents fall in the "plus" classification, the difference of opinion among them being 42.5 per cent, which implies that while predominantly the respondents favour the traditional practices of arranged marriage, almost one-third chose the liberal.

In the case of male respondents the greatest difference of opinion among male respondents exists on the question regarding selection of marriage partner +62.5 per cent difference implies that a great majority of male respondents favour liberal pattern in the selection of mates.

On the question regarding residential arrangement after marriage, the majority of the male respondents favour the traditional pattern, the difference of opinion between traditional and liberal males being -22.5 in the direction of traditionalism.

Table XVIII presents the opinions of the respondents to aspect II of the criteria. This aspect is concerned with whether the student believes the family should give importance to family unity or that greater importance should be given to personal psychological satisfactions in marriage.

Table XVIII shows, that opinion statements of females for nine out of the twelve items in this aspect fall in the "plus" classification, with the highest percentage +100 for three items:

- (1) Mutuality of interests in the prospective partner.
- (2) Similarity of temperament in the prospective partner.
- (3) Communication of ideas between husband and wife.

TABLE XVIII

ASPECT II. IMPORTANCE OF PERSONAL PSYCHOLOGICAL FACTORS IN MARRIAGE
VERSUS SUBORDINATION OF PSYCHOLOGICAL FACTORS TO FAMILY UNITY.

Ques. No.	Statement	Traditional		Liberal		Difference
		N	%	N	%	%
GROUP A (80 females)						
21a	Marriage to a Person of Lower Economic Rank	50	62.50	30	37.50	-25.0
b	Marriage to a Person of Different Caste	45	56.25	35	43.75	-12.5
c	Marriage to a Person of Different Caste	62	77.50	18	22.50	-45.0
24a	Mutuality of Interests in the Prospective Partner	0	0.00	80	100.00	+100.0
b	Similarity of Temperament in the Prospective Partner	0	0.00	80	100.00	+100.0
38	Communication of Ideas Between Husband and Wife	0	0.00	80	100.00	+100.0
39a	Mutual Decision Regarding Purchase of Articles	9	11.25	71	88.75	+77.5
b	Children's Training	2	2.50	78	97.50	+95.0
c	Recreational Activities	3	3.75	77	96.25	+92.5
d	Relations With Friends	10	12.50	70	87.50	+75.0
e	Relations With Relatives	6	7.50	74	92.50	+85.0
50	Desirability of Family Planning	17	21.25	63	78.75	+57.5
GROUP B (80 males)						
21a	Marriage to a Person of Lower Economic Rank	20	25.00	60	75.00	+50.0
b	Marriage to a Person of Different Caste	47	58.75	33	41.25	-17.5
c	Marriage to a Person of Different Sect	42	52.50	38	47.50	-5.0

(Table XVIII Continued)

Ques. No.	Statement	Traditional		Liberal		Difference
		N	%	N	%	%
24a	Mutuality of Interests in the Prospective Partner	5	6.25	75	93.75	+87.5
b	Similarity of Temperament in the Prospective Partner	5	6.25	75	93.75	+87.5
38	Communication of Ideas	6	7.50	74	92.50	+85.0
39a	Mutual Decision Regarding Purchase of Articles	9	11.25	71	88.75	+77.5
b	Mutual Decision Regarding Children's Training	5	6.25	75	93.75	+87.5
c	Mutual Decision Regarding Recreational Activities	21	26.25	59	73.75	+47.5
d	Mutual Decision Regarding Relations with Friends	28	35.00	52	65.00	+30.0
e	Mutual Decision Regarding Relations with Relatives	13	16.25	67	83.75	+67.5
50	Desirability of Family Planning	25	31.25	55	68.75	+37.5

The writer interprets this emphasis on the companionship aspect of the mate preference to indicate a trend away from the institutional aspect of the family unit.

Close to this is +97.5 per cent responses of females showing positive attitude for "Mutual decision regarding children's training".

"Forty-five per cent" is observed in regard to the item "Marriage to a person of different sect". This implies that marriage to a person of different sect is not acceptable to a great majority of the female respondents.

Opinion statements of male respondents for ten out of twelve items in this aspect fall in the "plus" classification, with the greatest difference of opinion among males +87.5 per cent for three items:

- (1) Mutuality of interest in the prospective partner.
- (2) Similarity of temperament in the prospective partner.
- (3) Mutual decision regarding children's training.

Close to this is +85 per cent difference of opinion among males for the item, "Communication of ideas between husband and wife".

A difference of opinion of -17.5 per cent is observed with regard to the item, "Marriage to a person of different caste". This implies that inter-caste marriages are not acceptable to some of the male respondents.

It becomes clear from the above analysis that the predominant majority of male and female respondents have liberal attitudes for most of the items in this aspect.

The reader observes that Table XIX in the next section is concerned with the difference between traditional marriage ritual and customs and liberal ritual and customs. This analysis presents the findings relative to aspect III of the original criteria.

Table XIX shows that opinion statements of females for three out of the seven items in this aspect fall in the "Plus" classification, with the highest percentage +65 difference of opinion among females, for the item "Importance of dowry". It means that majority of female respondents do not consider dowry as an important factor in the marriage arrangements.

In the question regarding fixation of alimony, the answers reveal that only 25 per cent of the female respondents fall in the "Plus"

TABLE XIX

ASPECT III. TRADITIONAL MARRIAGE RITUAL AND CUSTOMS
VERSUS LIBERAL MARRIAGE RITUAL AND CUSTOMS

Ques. No.	Statement	Traditional		Liberal		Difference
		N	%	N	%	%
GROUP A (80 females)						
26	Importance of Dowry	14	17.50	66	82.50	+65.0
27	Need for Fixation of Alimony	60	75.00	20	25.00	-50.0
28	Betrothal as Pre-requisite for Marriage	52	65.00	28	35.00	-30.0
29	Duration of Period Between Betrothal and Marriage	16	20.00	64	80.00	+60.0
30	Desirability of Marriage Ceremonies	56	70.00	24	30.00	-40.0
31	Marriage, Elaborate or Simple Affair	31	38.75	49	61.25	-22.5
32	Importance of Family Traditions in the Selection of Marriage Partners	37	46.25	43	53.75	+7.5
GROUP B (80 males)						
26	Importance of Dowry	23	28.75	57	71.25	+42.5
27	Need for Fixation of Alimony	69	86.25	11	13.75	-72.5
28	Betrothal as Pre-requisite for Marriage	52	65.00	28	35.00	-30.0
29	Duration of Period Between Betrothal and Marriage	20	25.00	60	75.00	+50.0
30	Desirability of Marriage Ceremonies	13	16.25	67	83.75	+67.5
31	Marriage, Elaborate or Simple	15	18.75	65	81.25	+62.5
32	Importance of Family Traditions in the Selection of Marriage Partners	35	43.75	45	56.25	+12.5

classification, the difference of opinion among them being "-50 per cent", which means that predominantly the female respondents consider fixation of alimony as a significant factor in marriage arrangements.

Opinion statements of male respondents for five out of seven items fall in the "Plus" classification, with the great difference of opinion among them being +67.5 per cent for the item "Desirability of marriage ceremonies"; it implies that majority of males do not consider marriage ceremonies as important.

Minus 72.5 per cent difference of opinion is observed in regard to the item "Need for fixation of alimony"; it means that majority of the male respondents favour the fixation of alimony in marriage arrangements.

It is interesting to note that male and female respondents seem to be somewhat in agreement on this point.

The next table (Table XX) presents findings pertinent to aspect IV of the original criteria relative to students beliefs about traditional versus liberal family practices and attitudes.

Table XX shows that opinion statements of female respondents for 12 out of 16 items in this aspect fall in the "Plus" classification, with the highest percentage +85 difference of opinion among females, for the item "Teaching as an occupation for women"; it means that predominant majority of female respondents consider teaching as a desirable profession for women.

Minus 100 per cent difference of opinion among females in response to the question about the age of marriage partner, shows that females favour the traditional practice of boy being older than girl in the selection of mates.

TABLE XX

ASPECT IV. AUTHORITARIAN FAMILY PRACTICES VERSUS
EQUALITARIAN FAMILY PRACTICES AND ATTITUDES

Ques. No.	Statement	Traditional		Liberal		Difference
		N	%	N	%	%
GROUP A (80 females)						
22	Age of Marriage Partner	80	100.00	0	0.00	-100.0
23	Age Difference in Years	20	25.00	60	75.00	+50.0
35a	Women in Vocation After Marriage	38	47.50	42	52.50	+5.0
b	Women in Vocation Before Marriage	13	16.25	67	83.75	+67.5
36a	Occupation for Women - Teaching	6	7.50	74	92.50	+85.0
b	Occupation for Women - Nursing	24	30.00	56	70.00	+40.0
c	Occupation for Women - Medicine	13	16.25	67	83.75	+67.5
d	Occupation for Women - Banks	53	66.25	27	33.75	-32.5
e	Occupation for Women - Factories	65	81.25	15	18.75	-62.5
f	Occupation for Women - Social Welfare Departments	9	11.25	71	88.75	+77.5
41	Desirability of Divorce	18	32.50	62	77.50	-45.0
42	Right of Divorce for Women	8	10.00	72	90.00	+80.0
43	Right of Man to Have More Than One Wife	13	16.25	67	83.75	+67.5
46	Prudah, A Sign of Family Prestige	24	30.00	56	70.00	+40.0
47	Abolition of Burqa	22	27.50	58	72.50	+45.0
48	Visits to Friends	7	8.75	73	91.25	+82.5

(Table XX continued)

Ques. No.	Statement	Traditional		Liberal		Difference
		N	%	N	%	%
GROUP B (80 males)						
22	Age of Marriage Partner	63	78.75	17	21.25	-57.5
23	Age Difference in Years	3	3.75	77	96.25	+92.5
35a	Women in Vocation After Marriage	46	57.50	34	42.50	-15.0
	b Women in Vocation Before Marriage	50	62.50	30	37.50	-25.0
36a	Occupations for Women - Teaching	62	77.50	18	32.50	-45.0
	b Occupations for Women - Nursing	44	55.00	36	45.00	-10.0
	c Occupations for Women - Medicine	46	57.50	34	42.50	-15.0
	d Occupations for Women - Banks	75	93.75	5	6.25	-87.5
	e Occupation for Women - Factories	77	96.25	3	3.75	-92.5
	f Occupations for Women - Social Welfare Departments	40	50.00	40	50.00	0.0
41	Desirability of Divorce	11	13.75	69	86.25	+72.5
42	Right of Divorce for Women	50	62.50	30	57.50	-5.0
43	Right of Man to Have More Than one Wife	45	56.25	35	43.75	-12.5
46	Purdah, A Sign of Family Prestige	64	80.00	16	20.00	-60.0
47	Abolition of Burqa	52	65.00	28	35.00	-30.0
48	Visits to Friends	8	10.00	72	90.00	+80.0

It is pertinent to note, that only three out of 16 opinion statements of males fall in the "Plus" classification, with the greatest difference of opinion among them being +92.5 per cent for the item, "Age difference in years between the prospective partners". It implies that majority of males favour the idea that girl should be only one to five years younger than boy, for better companionship.

Difference of opinion between traditional and liberal males is observed as being -92.5 with regard to the item, "Work in factories as an occupation for women". This indicates that, predominantly, males oppose the idea of women working in factories.

Data and findings regarding Aspect V are presented in the table which follows.

TABLE XXI

ASPECT V. INEQUALITY VERSUS EQUALITY IN
EDUCATIONAL OPPORTUNITY AND LEVEL

Ques. No.	Statement	Traditional		Liberal		Difference
		N	%	N	%	%
GROUP A (80 females)						
17	Education for Marriage Partner	57	71.25	23	28.75	-42.5
33	Sufficient Education for a Girl	3	3.75	77	96.25	+92.5
34	Desirability of Co-education	45	56.25	35	43.75	-12.5
GROUP B (80 males)						
17	Education for Marriage Partner	52	65.00	28	35.00	-30.0
33	Sufficient Education for a Girl	37	46.25	43	53.75	+7.5
34	Desirability of Co-education	47	58.75	33	41.25	-17.5

Table XXI shows that +92.5 per cent difference of opinion exists among female respondents in regard to the item, "Sufficient education for a girl", it means that predominant majority of females believe that college education is very essential for girls.

Minus 42.5 per cent difference of opinion among females in response to the question, "Education for marriage partner", reveals that female respondents consider that girls should have less education than boys.

In the case of male respondents the greatest difference of opinion among them exists on the question regarding education for marriage partners. Minus 30 per cent difference implies that male respondents believe that girls should have less education than boys. It is interesting to note that on this item female and male respondents have similar attitudes--traditional.

Plus 7.5 percent difference of opinion between males on the question about education for a girl, implies that majority of males favour college education for girls.

Comparison of the Opinions of Females and Males.

The first table in the series of six that compose this section on comparison of opinions of males and females presents the findings on qualities desired in a mate. The five tables which follow give differences between male and female responses to the five aspects of the criteria on liberalism and traditionalism.

Table XXII shows that on the question of the desirability of certain characteristics in the selection of a mate, good looks is

rated high (Very Important) by the majority of male respondents, whereas majority of female respondents consider this trait as somewhat important. The difference between male and female opinion statements for the "very important" rating being 55.5 per cent.

TABLE XXII
QUALITIES DESIRED IN A MATE

	Preferences %			Differences %		
	V.Imp.	S.Imp.	N.Imp.	V.Imp.	S.Imp.	N.Imp.
1. Good Looks						
Females	20.0	72.5	7.5		45.0	2.5
Males	67.5	27.5	5.0	55.5		
2. Pleasant Disposition						
Females	80.0	16.0	0.0		1.0	
Males	85.0	15.0	0.0	5.0		
3. Good Health						
Females	87.5	12.5	0.0		5.0	
Males	92.5	7.5	0.0	5.0		
4. Devotion to Family						
Females	87.5	12.5	0.0		7.5	
Males	95.0	5.0	0.0	7.5		
5. Good Manners						
Females	87.5	12.5	0.0		7.5	
Males	92.5	5.0	0.0	5.0		
6. Intelligence						
Females	67.5	32.5	0.0		17.5	
Males	82.5	15.0	2.5	15.0		2.5
7. Good Family Background						
Females	70.0	25.0	5.0	5.0	0.0	
Males	65.0	25.0	10.0		0.0	5.0

The next important difference between male and female responses is observed in regard with "Intelligence" as a desired quality in a mate. Predominant majority of males consider it as very important, and majority of females rate this quality as somewhat important.

The difference for the "Very Important" rating being 15 per cent between male and female respondents.

For other qualities there is not much significant difference between the male and female opinion statements.

As previously stated the following tables and discussions present findings on the differences between males and females regarding each of the five aspects of the original criteria.

TABLE XXIII

A COMPARISON OF MALE AND FEMALE ATTITUDES TOWARDS LIBERALISM
ASPECT I. FAMILISM VERSUS INDIVIDUATIONALISM
IN MARRIAGE CHOICE AND FAMILY LIVING

Ques. No.	Statement	Females		Males		Difference %	
		N	%	N	%	for Females	for Males
16	Practices of Arranged Marriage	23	28.75	56	70.00		+41.25
18	Selection of Marriage Partner	55	68.75	65	81.25		+12.75
19	Conditions to see Marriage Partner	46	57.50	37	46.25	+11.25	
20	Sources to Learn Qualities of Future Partner	44	55.00	42	52.50	+2.50	
37	Residential Arrangement After Marriage	66	82.50	31	38.75	+43.75	

Table XXIII shows quite significant differences between male and female respondents' attitude change towards liberalism.

Plus 41.25 per cent difference between male and female respondents opinion statements indicate that practices of arranged marriage are not acceptable to a vast majority of male respondents, whereas majority of female respondents still favour the traditional pattern.

Data in connection with the second question in line, method of selecting a mate, reveals that the highest percentage seems to be in favour of letting parents select but with the consent of partners. Plus 12.75 per cent difference placed on male side, means that more males than females hold this liberal view.

The next important difference of opinion is observed in connection with preference for residence after marriage.

The data reveals that 82.5 per cent of the female respondents wish to live in a separate home of their own. The corresponding figure for males is only 38.75 per cent, the difference being +43.75 per cent on the female side. These facts clearly lead to the conclusions:

1. Majority of female respondents are not willing to play a subordinate role in the home of their in-laws, and are interested in setting up a separate home of their own. ✓

2. The females accept the situation that marriage for them means emancipation from parental control. The males on the other hand have a pressing sense of obligation (emotional and economical) towards their parents.

Findings on differences between male and females on the personal-psychological versus familistic emphasis are presented in table XXIV which follows.

TABLE XXIV

ASPECT II. IMPORTANCE OF PERSONAL PSYCHOLOGICAL FACTORS IN MARRIAGE
VERSUS SUBORDINATION OF PSYCHOLOGICAL FACTORS TO FAMILY UNITY

Ques. No.	Statement	Females		Males		Difference %	
		N	%	N	%	for Females	for Males
21a	Marriage to a Person of Lower Economic Rank	30	37.50	60	75.00		+37.5
b	Marriage to a Person of Different Caste	35	43.75	33	41.25	+2.50	
c	Marriage to a Person of Different Sect	18	32.50	38	47.50		+15.0
24a	Mutuality of Interests in the Prospective Partner	80	100.00	75	93.75	+6.25	
b	Similarity of Temperament in the Prospective Partner	80	100.00	75	93.75	+6.25	
38	Communication of Ideas Between Husband and Wife	80	100.00	74	92.50	+7.50	
39a	Mutual Decisions Regard- ing Purchase of Articles	71	88.75	71	88.75	-00	-00
b	Mutual Decisions Regard- ing Children's Training	78	97.50	75	93.75	+3.75	
c	Mutual Decisions Regard- ing Recreational Activities	77	96.25	59	73.75	+22.50	
d	Mutual Decisions Regard- ing Relations With Friends	70	87.50	52	65.00	+22.50	
e	Mutual Decisions Regarding Relations with Relatives	74	92.50	67	83.75	+8.75	
50	Desirability of Family Planning	63	78.75	55	68.75	+10.00	

A great difference of opinion between female and male respondents is observed, (Table XXIV) in regard with the question, "Marriage to a person of lower economic rank". Majority of male respondents appear liberal, +37.5 per cent difference on the male side indicates that only a minority of females are willing to marry a person of lower economic rank. It reflects that more female than male respondents are conscious of the conflicts that arise in the family due to financial problems.

The next important opinion statements in sequence are on the questions regarding, "Marriage to a person of different caste or sect". It is pertinent to note that only a minority of total respondents are willing to marry a person of different caste or sect. This finding reveals that caste and sectarian differences still persist strongly and cannot be eradicated easily.

It appears from the +15 difference on the male respondents side on the question about marriage to a person of different sect, that more male than female respondents are liberal on this issue. The reason might be that females are more conscious of difficulties in social adjustments in everyday life (differences in practices of worship etc.).

The most important point in this aspect is the query regarding communication of ideas between husband wife, and mutual decisions in various family matters. Predominant majority of total respondents approve, that there should be communication between husband and wife and decisions should be mutual.

The plus differences on the females side show that more female than male respondents are in favour of communication between husband

and wife and mutual decisions in family matters.

Lastly on the question regarding desirability of family planning, it is observed that majority of total respondents are liberal, and that family planning is considered desirable, although more females than males approve it.

Aspect III of the criteria is presented, with its corresponding differences between male and female respondents, in Table XXV.

TABLE XXV

ASPECT III. TRADITIONAL MARRIAGE RITUAL AND CUSTOMS VERSUS LIBERAL MARRIAGE RITUAL AND CUSTOMS

Ques. No.	Statement	Females		Males		Difference %	
		N	%	N	%	for Females	for Males
26	Importance of Dowry	66	82.50	57	71.25	+11.25	
27	Need for Fixation of Alimony	20	25.00	11	13.75	+11.25	
28	Betrothal as Prerequisite for Marriage	28	35.00	28	35.00	-00	-00
29	Duration of Period Between Betrothal and Marriage	64	80.00	60	75.00	+5.00	
30	Desirability of Marriage Ceremonies	24	30.00	67	83.75		+53.75
31	Marriage, Elaborate or Simple Affair	49	61.25	65	81.25		+20.00
32	Importance of Family Traditions in the Selection of Marriage Partners	43	53.75	45	56.25		+2.50

Table XXV shows that majority of male and female respondents do not give importance to dowry in marriage arrangements, +11.25 per cent difference of opinion indicates that more female than male respondents are liberal in their outlook. On the whole the data on this issue reflects that marriage is now considered more a union of individuals than a union of economic resources and property.

The other significant factor in this aspect is the desirability of elaborate marriage ceremonies. Plus 53.75 difference on male respondents side indicates that predominant majority of male respondents fall in the liberal category, they do not favour elaborate marriage ceremonies, whereas a minority of female respondents approve of a simple marriage.

Table XXVI, which is concerned with Aspect IV of the criteria, is presented next. It shows that on the question regarding age of marriage partner, a few of the male respondents 21.25 per cent, and none of the female respondents fall in the liberal category.

A semi patriarchal authority is envisaged by a demonstrable tendency among males for preferring wives of younger ages, and the females themselves seem content with the arrangement.

The data on the next items in sequence (vocation and occupation for women) is significant.

Plus differences on the female side reflect that females feel their growing need of economic independence, but male respondents do not approve of the idea of women having a vocation before or after marriage with some variations of opinion in relation of various occupations for women.

TABLE XXVI

ASPECT IV. AUTHORITARIAN FAMILY PRACTICES VERSUS
EQUALITARIAN FAMILY PRACTICES AND ATTITUDES

Ques. No.	Statement	Females		Males		Difference %	
		N	%	N	%	for Females	for Males
22	Age of Marriage Partner	0	0.00	17	21.25		+21.25
23	Age Difference in Years	60	75.00	77	96.25		+21.25
35a	Women in Vocation after Marriage	42	52.50	34	42.50	+10.00	
	b Women in Vocation before Marriage	67	83.75	30	37.50	+46.25	
36a	Occupations for Women-- Teaching	74	92.50	18	32.50	+60.00	
	b Occupations for Women-- Nursing	56	70.00	36	45.00	+25.00	
	c Occupations for Women-- Medicine	67	83.75	34	42.50	+41.25	
	d Occupations for Women-- Banks	27	33.75	5	6.25	+27.50	
	e Occupations for Women-- Factories	15	18.75	3	3.75	+15.00	
	f Occupations for Women-- Social Welfare Departments	71	88.75	40	50.00	+38.75	
41	Desirability of Divorce	62	77.50	69	89.25		+11.75
42	Right of Divorce for Woman	72	90.00	30	57.50	+32.50	
43	Right of Man to Have More Than One Wife	67	83.75	35	43.75	+40.00	
46	Purdah, a Sign of Family Prestige	56	70.00	16	20.00	+50.00	
47	Abolition of Burqa	58	72.50	28	35.00	-37.50	
48	Visits to Friends	73	91.25	72	90.00	+1.25	

Data on the desirability of divorce reflects, that there is a progressive trend amongst both male and female respondents, that if marriage is incompatible it is better to separate. Majority of the total respondents approve it, with males a little more liberal (+11.75% difference on the males side).

Figures on the next opinion statements reveal that a vast majority of female respondents advocate that women should be given the right for divorce, and man should be denied the right to have more than one wife and the practice of seclusion of women abandoned. But only a small number of male respondents approve of the above mentioned social changes. The reasons might be that a higher status of women appears a threat to the male respondents' self-structure, they feel insecure in giving equal rights to women, and they want to maintain their super-ordinate roles in the homes.

The findings on Aspect V of the criteria for traditional versus liberal attitudes are presented next.

TABLE XXVII
ASPECT V. INEQUALITY VERSUS EQUALITY IN
EDUCATIONAL OPPORTUNITY AND LEVEL

No.	Statement	Females		Males		Difference %	
		N	%	N	%	for Females	for Males
17	Education for Marriage Partner	8	10.00	28	35.00		+25.0
33	Sufficient Education for a Girl	77	96.25	43	53.75	+42.5	
34	Desirability of Co-education	35	43.75	33	41.25	+2.5	

Table XXVII shows that 53.75 per cent male and 96.25 female respondents consider college education essential for girls. Plus 42.5 per cent difference of opinion on the female's side indicates that predominant majority of female respondents favour higher education for girls. Co-education is considered desirable by 41.25 per cent male and 43.75 per cent female respondents. There is not much difference of opinion on this issue.

Summary of Major Findings of the Study

The investigator attempted to summarize the major findings from the analysis of the data. These are expressed in generalized terms in the ten statements listed below.

1. The majority of total male and female respondents agree that there should be communication between husband and wife and they should make decisions mutually in family matters; specifically regarding expenditure of money, children's training, recreational activities, and relations with friends and relatives.

2. The majority of the male respondents do not approve of the idea of women having a vocation outside the home either before or after marriage, whereas predominant female respondents approve of women having a vocation before and after marriage.

3. The majority of the total respondents consider college education essential for girls, although more female than male respondents give favourable opinion on this issue.

4. A vast majority of female respondents advocate that women should be given the right of divorce, that man should be denied the right to have more than one wife, and that the practice of seclusion

of women be abandoned. However, only a small number of male respondents approve of the above mentioned social changes.

5. The majority of male respondents are willing to marry a girl of lower economic rank, whereas only a few female respondents are willing to do so.

6. Only a minority of the total respondents are willing to marry a person of different sect or caste.

7. Practices of arranged marriage are not acceptable to a vast majority of male respondents, whereas a larger percentage of female respondents favour letting parents select the prospective mate but at the same time allowing the off-spring the privilege of accepting or rejecting their choice. (This represents a compromise position between the traditional and liberal practices.)

8. A semi-patriarchal authority is evidenced in male respondents by their demonstrable tendency for preferring wives of younger ages (5 to 10 years younger), and the female respondents themselves seem content with this arrangement.

9. A predominant majority of female respondents are interested in setting up a separate home of their own after marriage, but a majority of male respondents want to reside in their parental homes.

10. The majority of the total respondents consider family planning desirable, although more females than males approve it.

General inferences derived from the findings indicate that:

1. Female respondents desire a more nearly equal status with males than they now have in all aspects of life. Males appear reluctant to give equal status to women.

2. Females want to have some vocation besides homemaking after marriage. This desire for dual roles reflects that they feel a growing need for self-fulfillment and economic independence. Males do not approve of women working outside their homes after marriage, this discrepancy reflecting their greater adherence to traditionalism.

3. Females of this educated sample are, generally speaking, less traditional in their beliefs about courtship and marriage than are the males.

4. Females are not willing to play a subordinate role after marriage, whereas males want to hold on to their super-ordinate roles in the home.

5. Male and female respondents agree on the point that free communication of ideas between husband and wife is essential for happy family living.

The writer believes that, as education is obtained by women in a traditionalistic society, they tend to apply the values of education directly to family living; whereas in such a society men are more likely to apply that world of ideas to professional occupations and to ideological issues in politics and economics.

CHAPTER IV

THE DEVELOPMENT OF TEACHING OBJECTIVES AND TEACHING AIDS

Objectives for Teaching Family Relationships

Generalizations derived from the major findings served as a basis for formulating some objectives for teaching family life to the undergraduate students in Home Economics. For each of these objectives a teaching aid was developed. The objectives are given in the section which follows.

Teacher Objectives.

1. To help students to develop an awareness of the social processes which are bringing a change in the institution of family and marriage in Pakistan, and to help them realize the direction of this change.

2. To help students to develop a degree of self-understanding, in the belief that such an understanding will lead them to clarify their values and goals; and thus enable them to develop self-direction in their future family living.

3. To help students to discriminate between traditional and liberal concepts regarding mate-selection and family life; and to guide them in determining their own attitudes.

4. To increase the students knowledge and application of relationships concepts, such as empathy, adaptability, problem solving ability and communication skills, in classroom experience and for future marital relations.

5a. To motivate the students in the direction of examining the possible roles of husband and wife and the mutual interdependence of these roles.

b. To lead them to discriminate between situations which expect and demand certain behaviour and which provide some choice along with certain responsibility.

Educational philosophy behind the use of functional materials as teaching aids.

Family life educators support the belief that the most distinctive characteristic of education for family relations should be that it be designed as "functional" rather than purely "academic." A functional approach assumes that it is possible to educate the students' personal feelings and attitudes. They may gain greater self-insight and an appreciation of the behavior of others. Moreover, by discussing problems and cases that are common to family living students can reasonably expect on completing a functional course to be better prepared for making realistic marriage and family adjustments. Some of the emotional learning has been experienced in the classroom where methods of group participation are employed. Some of the recommended methods which involve the students, emotionally as well as intellectually, in the consideration of problems of family living are:

1. Use of discussion as a tool for "winnowing wisdom out of experience."
2. Use of short cases that illustrate typical situations in family living.
3. Use of small working groups to present pertinent thinking and personal reactions to the larger groups.
4. Presentation of panel discussions and symposiums representing various stages and types of family experience.
5. Use of personal reaction data, such as "logs," open-end statements and the writing of a "self-portrait."
6. Getting reactions to attitudes by means of check sheets and rating scales.
7. Use of study guides to define areas of significance as their effects on family relations.
8. Presentation of sociodrama to depict conflict and accomodation in family interaction.

Objectives with Corresponding Teaching Aids

The following section contains the five objectives which were developed from the implications of the findings of this study together with their corresponding teaching aids.

Teacher Objective #1

To help students to develop an awareness of the social processes which are bringing a change in the institution of family and marriage in Pakistan, and to help them realize the direction of this change.

Teaching aid used to introduce the unit of study.

Study Guide: How family life is changing and how these changes affect family relations.

Read References:

1. Woodsmall, Women and the New-East, Chapter III, Pages 99-149.
2. Honigman, Pakistan, Society and Culture.
3. Qureshi, Pakistani Way of Life.
4. Shah and Edlefsen, "Social Change in Pakistan," Sociology and Social Research (Journal) Jan.-Feb. 1960, Pages 191-200.
5. Smitter and Dar, Growing Up in Kakistan, Chapter II.
6. Shah, Farhat, Pakistani College Students Attitudes Towards Marriage and Marriage Practices, and Their Implications for Family Life Education, (Unpublished Thesis), Stillwater, Oklahoma State University, 1961.

Directions: Direct your study toward finding answers to these questions for class discussion.

1. In what ways has partition of India and Pakistan, and increased impact of western culture, affected the social structure of Pakistani society?
2. What effects has partition had on established families?
3. Mobility continues in the family's search for greater opportunities, how is the joint family pattern affected by this mobility? How are families separated? And how does the breaking into unit families influence the relationship between husband and wife?
4. Migration from India to the new Muslim nation has brought different ethnic groups into close contact, and intra-group marriages are taking place. What adjustment problems may the new couples

have to face? Illustrate with an example.

5. How has the transition from an agricultural feudal economy to an industrial economy, and the resulting urbanization, affected the family life? Can you visualize the degree of change in future (two decades from now), from familism toward individualism in the marriage relations?

6. With the abolition of land-lordism, a new strong middle class is emerging. Discuss how this factor has affected the goals and values in family living? (for example the increased value being placed on working with ones hands.)

7. Education for women has become an important goal for purposes of economic and social growth. How are men's and women's traditional roles affected thereby? How do you feel about it?

8. Discuss advantages and disadvantages of arranged marriages.

9. Discuss the implications of the fact that Pakistani women have been given the right to divorce. In what way this change may help bring an equalitarian relationship between husband and wife? What change in attitudes and feelings about the roles of men and women may accompany this new relationship?

Teacher Objective #2.

To help students to develop a degree of self-understanding, in the belief that such an understanding will lead them to clarify their values and goals; and thus enable them to develop self-direction in their future family living.

Teaching aid for understanding self.

Assignment on Self-Portrait

Directions: Write first impression of yourself without thoughtful consideration.

- A. Paint a verbal "picture" of yourself.
 - 1. As you see yourself.
 - 2. As you think most others see you.
- B. Points of Emphasis
 - 1. Strengths.
 - 2. Weaknesses.
 - 3. Tender or sensitive spots.
 - 4. Goals and purposes in life.
 - 5. Aversions, things which you dislike very much.
 - 6. Likes, things for which you feel strong liking.

Personal Responses

Directions: Express personal ideas and feelings about the topic below:

- 1. Discuss briefly the sources from which you have obtained your ideas and attitudes about marriage and family life. Evaluate each.
- 2. List the characteristics you consider most important in your prospective husband. Discuss why you think these characteristics in your prospective mate are important for you.

Teacher Objective #3.

To help students to discriminate between traditional and liberal concepts regarding mate selection and family life; and to guide them in determining their own attitudes.

Check Sheet: What Beliefs About Marriage do you Hold?

Marriage implies a union with social sanctions, a recognition of obligations to the community by those entering this relationship.

The concept of marriage in Pakistan is in the midst of transition, due to the interaction of various social forces. Pakistan is entering a new era of self-consciousness, and distinct changes are perceptible within each institution. The birth of freedom in the new republic as an ideal following the partition has resulted in a new attitude towards the role of women; technological changes and improved transportation has influenced family living with the result that many old values are being abandoned and new ones adopted which are more appropriate to the emerging family pattern and its concomitant marriage.

What are your conceptions of marriage and marriage practices? Does marriage seem to you a mere convention or an implicit condition of human society? Do you consider the traditional practices of arranged marriage satisfactory, or you would prefer to select your marriage partner yourself?

Some questions are listed on the next pages, perhaps you would like to check yourself on your conceptions using these questions. They may give you an insight into your own beliefs about marriage and married life.

MY CONCEPTIONS ABOUT MARRIAGE
AND MARRIAGE PRACTICES

Directions: You are to indicate by placing a check (✓) in one of the columns at the right whether your opinion agrees or disagrees with the statement. There are no right or wrong answers - only different ways of believing. Check through quickly on the basis of your first reaction and do not go back and change your answers. "A" means agree, "D" disagree, and "?" indicates you can't decide or you are uncertain.

	A	?	D
1. Every individual has enough understanding to select a mate suitable to her or him.			
2. Similarity of temperament and interests is not an important factor to be considered in the selection of marriage partners.			
3. The boys and girls should have a chance to meet their prospective partners alone or in the company of common friends, and to know and judge each other's characteristics.			
4. The newly married couple must live with the husband's parents to help keep the family an integrated whole.			
5. Importance should be given to the personal attributes of individuals.			
6. Parents should select a marriage partner for their son or daughter, and their decisions must be final in this vital matter.			
7. Husband and wife should reveal their ideas to each other, and come to a compromise regarding their goals and values.			
8. Co-education is undesirable. Boys and girls should be kept apart to preserve their modesty and honor.			

	A	?	D
9. The betrothal ceremony is not an important prerequisite for marriage.			
10. Marriage should be an elaborate affair, observance of family traditions and ceremonies is important.			
11. Dowry and alimony must not be given significance in marriage arrangements.			
12. Husband is the head of the family; he alone should control the total income and expenditure in the home.			
13. College education is very essential for every girl.			
14. Man should retain the right to have plural wives, as sanctioned by the Muslim religion.			
15. Women may be engaged in some job outside their homes, if they feel the need for self-fulfillment.			
16. Purdah is a symbol of prestige for the family, so women should remain behind the Veil.			
17. Girl should be one to five years younger than the boy, for better companionship.			
18. Girls should have less education than boys.			
19. Because divorce is a desirable solution when husband and wife cannot adjust to each other, women as well as men should have the right to divorce.			
20. Family limitation is contrary to Islamic tradition and practice, because every new child brings blessings of God to the family.			

Did you find it difficult to make up your mind on many of the questions? Perhaps you are confused, or uncertain in your beliefs. Or are you fairly certain in every case as to what your opinion is? This indicates that you are firm in your convictions. It may be of value to you to see whether you are mainly traditional or liberal in

your ideas about what is important in marriage. To do this check every other question beginning with numbers 1, 3, 5, etc. If you agreed with most of these you indicated liberal beliefs. If you disagreed with many of the even-numbered questions, you indicated further that your beliefs were liberal.

On the other hand if you agreed with most of the even-numbered questions (2, 4, 6, etc.) you show traditional tendencies in your beliefs. This opinion of yours is reinforced also, if you disagreed with many items among the odd numbered questions. A large number of (?) checks probably indicate that you are in some confusion about your beliefs and cannot make up your mind.

If your liberal count was high, you are probably rather modern in your ideas, about marriage. You believe in individualism in marriage choice, and you give importance to psychological factors in family living.

You also believe that marriage should be performed in a simple manner; and furthermore you value equalitarian family practices. In your view girls and boys should have equal opportunities in the educational field, and that co-education serves a good purpose of creating better understanding between boys and girls.

Perhaps your traditional count far exceed your liberal one. This indicates that you value traditional marriage practices. In your opinion the main importance in marriage should be given to family integration and family unity; and you also consider patriarchal, authoritarian family pattern satisfactory and appropriate, and that women should remain in subordination to men. And you probably do not favour higher education for girls.

The traditional concept of family living and marriage practices is a legacy from the past. It fitted the world of the past fairly well, but it is less applicable to the present situation in Pakistan, in which democracy is the ideal and equality in human relations is advocated; where education for women is seen as an appreciation for individual rights and democratic values and furthermore where education for women and equal opportunity has become important goals for purposes of economic and social growth of the nation.

Change is an ever recurring process, it disrupts the balance previously maintained in the various components of the society, touching even the basic values, and demands the working out of a new balance for the progress and development of the society.

Ask yourself, what contribution you want to make in this process of reorganization of our most important social institution - family and marriage.

Do you want to hold on to the traditional value structure, or do you wish to compromise?

Teacher Objective #4.

To increase the students' knowledge and application of relationships concepts, such as empathy, adaptability, problem solving ability and communication skills, in classroom experience and for future marital relations.

Exercise: On Case of Aliya and Rahim.

Please read the story, "The Young Wife".

Book: "The Young Wife and Other Stories" by Zeb-un-Nisa Hamidullah,
pp. 9-27.

A. Generalization: The degree of empathy achieved in marriage depends upon the intimacies of the husband-wife relationship.

1. Why was it that Aliya could not identify herself with her husband? (Examine lack of communication).
2. Aliya always had sympathy for her mother, and disdain for her father. What situation changed these feelings of hers into deep respect for both of them?
3. What capacity did she lack, that she could not correctly interpret her father's apparent domineering behaviour and her mother's submissive demeanour?
4. Do you think Mohammad Din and his wife had achieved pair-unity? (discuss marriage solidarity also).

B. Generalization: Flexibility and its opposite, rigidity of personality are guided by two main influences, cultural background and early experiences with parents, brothers and sisters.

1. What were Aliya's reasons for being so stubborn, even at the risk of destroying her married life?
2. What experiences she had in her parental home, that created such rigidity in her personality?
3. To what extent do you think Aliya was responsible for her husband's dejected frame of mind? Explain.
4. It took a crisis situation in her parental home to change her values and attitudes towards married life. Discuss what insight she developed, regarding marital relationships.

C. Generalization: Ability to adapt oneself to one's mate and to the responsibilities of the married state may be regarded, as a most important factor in determining success or failure of a marriage.

1. Why was it that Aliya did not have any motivation to adjust herself to her new role after marriage?
2. Why was she so unresponsive to her husband's love? Was it only her pride? In other words, what was curbing her adaptability?
3. Her in-laws developed a dislike for her in a few months, can you account for this attitude?
4. What made Aliya realize that marriage means interaction, communication and sharing? (Read carefully her mother's discussion about marital roles.)
5. Aliya's mother was a traditional wife who would say "a husband is next to God." The modern married couple, however, places value on companionship between husband and wife. What relationships skills would they need to develop were they to become true companions? (such as communication skills, -- free discussion, etc.)

Case of Nadir and Farida.

Nadir and Farida have been married for ten years, both are college graduates. She loves him, and he obviously respects her very much. He says that he loves her, but runs after other women. He tells her about all his flirtatious exploits. She tries to prove her self-control, emotional stability and faith in him by listening to him without reproach.

Nadir says that Farida is a very understanding person, and further rationalizes his actions by saying that their marriage relationship is built on sincere friendship and frankness.

He regards himself as a "liberal" in his moral standards, but

expects Farida to reserve her devotion only for him, which she actually does. She is quiet and does not criticize Nadir with her own family or even with very close friends, but she is very unhappy. She broods a lot, which is affecting her health. Nadir apparently seems oblivious of the sad countenance of his wife, but at times appears very depressed and remorseful.

1. Do you think Farida's attitude towards their marital relations is desirable? (Examine concepts of pair-unity and togetherness.)
2. Should Farida let him know her inner unhappiness? (Examine communication.)
3. Will it be justified to go to the extent of quarrels even in letting Nadir know of her rights in their married life? (Examine talk-out process)
4. What would you suggest to help them develop "togetherness" in their mutual relationship? When should the "togetherness" have started in their marriage?

Case of Salim and Azra.

Salim and Azra have been married for fifteen years. They have three grown up children.

Azra was the youngest and the most beautiful daughter of her very rich parents, and she was her father's most favourite child also. Her every whim and fancy was gratified in her parental home.

When she was about seventeen years old, her father met Salim at a party and liked him very much. Salim was appointed on a high government post and belonged to a very good family.

Azra's father invited Salim to his home for dinner, the following week. He saw Azra and fell in love with her, she also felt drawn to him. Eventually their marriage was arranged.

After her marriage Azra constantly praised her father and compared Salim with him, with the result that she always found faults with Salim's every thought and action.

Salim being a highly educated and a mentally mature person, understood Azra's fixation for her father. He also had great admiration for her father, who was in reality a very fine person. So Salim used to quietly go to another room, whenever she was in such an irritating mood; although he felt very agitated.

After a few years of their marriage, her father died suddenly. She had a complete nervous breakdown with the shock. Salim very patiently helped her overcome the grief with gentle and loving care.

As soon as she became well, she started the same nagging. Salim never answers back, and has gradually withdrawn to himself.

In the afternoons when he comes back from his office, they all have tea together. Then he goes to his room and listens to some music or reads. In the evenings he goes alone for long walks, as none of his family enjoys those long walks.

Azra thinks that he does not care for her, in fact she accuses him that he has never truly loved her or their children. In appearance their life is very serene, but both are unhappy, and children are becoming more and more reserved.

1. Do you think Azra's parents could have helped her to achieve emotional emancipation from her father? How?

2. Do you suppose that Azra has the capacity for happiness? Is her disappointment in her husband the real reason for her unhappiness? Can she ever give herself to anything larger than herself?
3. Could Salim have helped her develop emotional maturity in any way?
4. Can you think of any possibilities which may create "pair unity" between them at this late stage? (Examine adaptability)

Case

Mansoor, who is twenty-three years old and in the army wants to marry Bina, a third year student. He tells his parents about his intentions. Bina does not belong to the same social class as his family. Which ones would represent your parent's actions? Which would you prefer and why?

Various Possibilities

Parents say:

1. "It is your life son, marry whom you like."
2. "We will withhold our approval until after we investigate the family background."
3. "We refuse permission, and you Mansoor, are to obey!"
4. "If we find that her family background is satisfactory, approval will be given."
5. "Only tell us your decision, and we will make the arrangements for the wedding."
6. "If you do marry against our wishes, our doors are closed to you for life."

To evaluate the advantage and disadvantages of divorce, where personal happiness of husband and wife is concerned.

Case

Rehana and Ahmad cannot get along, and she wants a divorce, but Ahmad is uncertain at present. Listed below are some traditional and liberal views on the topic. With which ones do you concur and why?

Question the ones about which you are uncertain.

1. Absolutely no divorce! They are obliged not to ruin the reputation of the family by setting a precedent of a divorce in their respective families.
2. Rehana has as much right to her personal happiness as does her husband.
3. Divorce is better than having constant conflict in the home.
4. The woman should not get a divorce, because the children would be left insecure.
5. Divorce might bring hardships for Rehana's family; and later there may be no one to support her and her children.
6. Divorce might lower Rehana's social status probably even family friends would look down upon her.

Exercise: Basic Concepts in Marriage Adjustment.

Class will be divided in four groups. Each group will be asked to prepare cooperatively, and discuss one concept. One person will act as moderator.

1. Empathic Ability

Choose a reporter from your group to explain the meaning of empathy, and then to explain how empathic ability affects marital adjustments.

The group is to devise a short skit to show lack of this ability in husband or wife, and how it creates unhappiness in the home. Then reverse the situation, and role play showing this ability in application between the couple.

2. Concept of Communication

Choose one person to be the reporter on the meaning, kinds and importance of communication. (How important is communication in solving marital problems?)

Devise a skit to demonstrate a very common marital problem, which is becoming acute due to lack of communication between a couple. After the skit is given, the players will present their possible solutions to illustrate problem solving.

3. Concept of Companionship

Select one reporter to explain the concept. She should explain how "companionship" strengthens the marriage relationship.

The rest of your group get together and role play a family experience that illustrates (1) lack of togetherness (companionship), (2) companionship achieved in mutual relationship.

Have the reporter explain before and after the skit.

4. Use of Conflict in Marital Adjustment

Choose a reporter from your group to explain the use conflict for productive results, as well as for destructive purposes.

Then the group will dramatize two quarrels. One will be a quarrel in which the couple or family members reach a destructive ending solving nothing. The other would be a productive quarrel in which some positive solutions to the cause of the quarrel is achieved.

Have the reporter summarize and also point out that quarrels sometimes end in compromise, sometimes in new adjustments but sometimes only in accommodation of one person "putting up with" the other's way of doing in order to keep peace in the family.

Teacher Objective #5

(a) To motivate the students in the direction of examining the possible roles of husband and wife and the mutual inter-dependence of these roles.

(b) To lead them to discriminate between situations which expect and demand certain behaviour and which provide some choice along with certain responsibility.

WHO DECIDES WHAT?

Circle one response before each of the following statements to indicate what you believe is right as a matter of principle.

These responses are to be marked as follows:

S.A. - Strongly; A. - Agree; U. - Uncertain; D. - Disagree; S.D. - Strongly disagree.

S.A.--A.--U.--D.--S.D. 1. The wife should fit her life to her husband's.

- S.A.--A.--U.--D.--S.D. 2. The husband's wishes should come first in most things.
- S.A.--A.--U.--D.--S.D. 3. Wives are becoming too independent these days.
- S.A.--A.--U.--D.--S.D. 4. If the husband wants many children, the wife should agree.
- S.A.--A.--U.--D.--S.D. 5. The husband should decide who is to spend extra money.
- S.A.--A.--U.--D.--S.D. 6. Husbands should be strict with their wives.
- S.A.--A.--U.--D.--S.D. 7. The wife should take a job if she wants to.
- S.A.--A.--U.--D.--S.D. 8. If husband and wife both are earning, it is wife's privilege to use her own money as she wishes.
- S.A.--A.--U.--D.--S.D. 9. A wife should let her husband decide most things.
- S.A.--A.--U.--D.--S.D. 10. Marriage is the best and only career for a woman.
- S.A.--A.--U.--D.--S.D. 11. What a husband does in his spare time is his own business.
- S.A.--A.--U.--D.--S.D. 12. The husband should decide where to live, in a separate home or with his parents.
- S.A.--A.--U.--D.--S.D. 13. Almost all money matters should be decided by the husband.
- S.A.--A.--U.--D.--S.D. 14. Husband should decide about the education of children.
- S.A.--A.--U.--D.--S.D. 15. Husband should decide about their recreational activities.
- S.A.--A.--U.--D.--S.D. 16. Husband and wife together should decide with whom they want to maintain their friendship.
- S.A.--A.--U.--D.--S.D. 17. Husband and wife together should decide about their visits to relatives on both sides.
- S.A.--A.--U.--D.--S.D. 18. Wife should have the final say in the arrangement of rooms and furnishings in the home.

Discussion: Which items did you have trouble deciding? On which ones is their general agreement? Work in pairs to discover agreement and disagreement. Discuss reasons for your choices.

Case of Hameed and Samina

Hameed and Samina are cousins, and have been married for five years. They had liking for each other before their marriage, and they still are very much in love with each other. Samina had her first son after one year of her marriage, and she expected Hameed to share the responsibilities of child-care equally with her. He is a doctor and many times he has come home late after a heavy day at the hospital, and Samina expected him to help her take care of the baby if the baby cried at night.

Hameed resented it, he said that whenever he remained disturbed at night, he could not work properly at the hospital the next morning. But Samina credited him with a lack of interest in the child. They often had quarrels over this problem. Hameed complained to her mother a few times, and she reprimanded Samina for her behaviour. However, Samina never listened to her mother.

Now they have another daughter, and the same pattern of constant quarrels has set in, which is making both of them very unhappy.

1. What is your reaction of Samina's notions about the role of a father?

2. Why is she unable to understand Hameed's position?
(discuss empathic ability) Why can't he understand her feelings?

3. How can they come to a compromise and solve this problem.
(emphasis on problem-solving)

4. Do you believe her mother can help her to redefine her concept of marital roles? What approach would be most effective?

Case of Anwar and Parveen

Anwar and Parveen have been married for two years, they both belong to upper class families. Anwar was posted in a city at a considerable distance from their parental homes. She went to live with him within a month of their marriage. They loved each other, and had a happy life together. They used to go to the club every evening to play tennis, and also to enjoy friends' company there.

A few months later she became pregnant, and did not feel well enough to go out of the house. Anwar stayed at home in the evenings, but he would become restless. So Parveen persuaded him to go alone for some recreation.

He started going alone to the club, played tennis and also found himself increasingly interested in bridge.

A son was born to them. Later Anwar many times asked Parveen to accompany him to the club, as she was in good health again. But she felt so concerned for the baby that she did not want to leave him with servants even for a few hours.

Anwar started spending long hours at the club, returning home at midnight mostly. This made Parveen angry and suspicious so she went with him to the club and came to know about his obsession for bridge.

She often quarrelled with him after that, but Anwar ignored her protests. He even did not care if she accompanied him anywhere or not, he seemed quite happy and satisfied with his new friends.

This indifference hurt her feelings so much that she came back to her parents with her child. She was very sad and cried a lot. Her parents as well as her in-laws are very much upset over this unpleasant situation. She does not wish to correspond with him even.

1. In your opinion how did the problem originate? What role was Parveen over-playing?

2. Motherhood meant a child-centered existence for her, how do you evaluate this attitude?

3. How did Parveen fail in her role as a companion to her husband? (Discuss adjustment of roles as a mother and a wife.)

4. What skills they both need to develop "pair unity" in their relationship. (Examine communication, "talk-out".)

5. Can their parents help them in any way to recapture their lost happiness? (Discuss conditions for marriage solidarity)

GROUP WORK: MARITAL HAPPINESS

Case of Reza and Nusrat

Reza and Nusrat have been married a year, and are living in Delhi. She was teaching in a college before her marriage and she continued afterwards, although Reza did not approve of her working outside her home.

Now Reza has been transferred to Nagpur and he wants her to resign from the job and accompany him. But she has sent in her application for three months leave. She says that she would go with Reza, and see if she likes to stay in Nagpur (misgivings about housing conditions, climate, new friends, etc.). Otherwise she will come back to her job and stay in Delhi. Reza is very unhappy in this situation

and they often quarrel.

1. In your opinion is Nusrat's behaviour justified?

2. What concepts about marriage will you have her formulate.

(Examine marriage solidarity.)

3. Do you think she should re-evaluate her concepts about married life?

4. Is there any way which can make them realize each other needs and lead them to a compromise? (Examine empathy and communication)

CHAPTER V

SUMMARY OF THE RESULTS

Summary and Conclusions

It was the purpose of the study to:

1. To discover some of the attitudes college students hold with regard to marriage practices in Pakistan.
2. To identify attitudinal trends in marriage practices through comparison with traditional and liberal "ideal types".
3. To compare the marital attitudes of college men with those of college women.
4. To draw some implications from these findings on which to formulate family life teaching objectives.
5. To formulate objectives and devise some teaching materials.

Hypotheses tested were:

1. The attitudes of college men and women regarding marriage practices are in transition from traditional Muslim customs towards the liberalistic influence of the Western Culture.
2. Men and women differ in their attitudes towards marriage, and the marriage customs with the men being more traditional.

The subjects selected for the study comprised a random sample of 160 undergraduates, taken from four different colleges in Lahore (men and women).

A questionnaire was developed for use in an exploratory study of a comparison of attitudes of Pakistani male and female college students.

The content of the items for the questionnaire was drawn by the investigator from authorities on Pakistani customs and traditions. The instrument was designed to ascertain traditional and liberal attitudes towards mate selection, marriage and the roles of husband and wife.

There were 50 items in the questionnaire, which included both multiple responses or fixed alternative answers and open-end questions. The colleges were not selected randomly, but on the basis of contacts with cooperative Principals. All questionnaires were distributed at one time during regular class period, and got returns within the same period. In order to prevent consultation by the students on the questionnaire, they were not allowed to take the questionnaire outside the classroom.

The data were first tabulated to obtain information regarding the students' background (16 questions), such as age, rural urban residence, caste, sect, authority patterns in the family, income level and education of parents, etc.

A criteria for traditional and liberal attitudes regarding some of the vital aspects of marriage and family living was formulated. Then the opinion statements (34 questions) were analysed and interpreted in terms of categories with this criteria in mind.

Percentages with each category were calculated and findings discussed.

Major Findings

The results of the investigation supported the hypotheses of the study to the effect that a) males and females do differ in their attitudes toward mate selection and family behavior with the men being more traditional, and b) females, especially are in transition in their beliefs about marriage away from traditional Muslim customs in the direction of liberalism.

Next, implications from the findings were drawn on which some objectives for teaching family life were formulated. Objectives are:

1. To help students to develop an awareness of the importance of the social processes which are bringing a change in the institution of marriage and family in Pakistan, and to help them realize the direction of this change.

2. To help them to develop a degree of self-understanding, because such an understanding will lead them to clarify their values and goals; and thus enable them to develop self-direction in their future family living.

3. To help students discriminate between traditional and liberal concepts regarding mate selection and family life; and to guide them in determining their own attitudes.

4. To increase the student's knowledge and application of relationships concepts, such as empathy, adaptability, problem solving ability, and communication skills in classroom experience and for future marital relations.

5. To motivate the students in the direction of examining possible roles of husband and wife, and their mutual interdependence.

These objectives served as a basis for developing some teaching materials for education in personal and family living.

Needs and Suggestions for Further Research

Extensive research is needed to study the various aspects of family living during the transitional stage between traditionalism and equalitarianism which now exists among the educated classes of Pakistan. The writer proposes the following types of research for enlarging the understanding of the transitional process and its concomitant effects on family living:

1. Studies conducted as a part of the regular college class activities at both graduate and undergraduate levels. These might investigate; a) conflict between parents and adolescents over courtship and mate selection, over career choice, and over differences in social values; b) interaction indicated in case histories and other types of personal documents.

2. Investigations conducted by faculty members and/or graduate students related to; a) spousal role changes through two or three generations, b) shared activities toward family planning, equality for women using stratified sampling of class levels and/or educational status.

3. Cooperative research with faculty members of three Home Economics Colleges in Pakistan. Such agencies as social welfare, community development projects and various committees of APWA might be persuaded to cooperate for more intensive study of family patterns in the different ecological areas of Pakistan.

BIBLIOGRAPHY

1. Krech, D., and Crutchfield, R. S., "Theory and Problems of Social Psychology", New York, McGraw Hill Book Co., 1948.
2. Truxall, A. G. and Merrill, F. E., The Family in American Culture, New York, Prentice Hall, 1947.
3. Wheeler, R. E. M., Five Thousand Years of Pakistan, London, Royal India and Pakistan Society, 1950.
4. Moreland and Chatterjee, A Short History of India, London, Longman's, Green and Co., 1958.
5. Ameer Ali, The Spirit of Islam, London, Christomphers, 1955.
6. Kapadia, K. M., Marriage and Family in India, Bombay, Indian Branch, Oxford University Press, 1958.
7. Pickthall, M. M., The Meaning of the Glorious Koran, New York, Mentor Book Co., 1955.
8. Arnold, Sir Thomas, The Preachings of Islam, Lahore, Sultan Palace, 1950.
9. Shah, Khalida and Edlefsen, John B., Social Change in Pakistan, Sociology and Social Research Journal, Jan.-Feb., 1960.
10. Akhtar, Jamila, A Study of Caste and Ethnic Differences in Lahore, Lahore, Punjab University, 1957.
11. Seelye, M. C., Moslem Sects and Schisms, New York, Columbia University Press, 1910.
12. Shushtery, A. M. A., Outlines of Islamic Culture, Banglore, India, Banglore Printing Press, 1954.
13. Hurgronje, Snonck, Mohammadanism, New York, G. P. Putname Sons, 1916.
14. United Nations, Yearbook on Human Rights, New York, 1956.
15. Hamilton, Charles, The Hedaya, London, William H. Allen and Co., 1870.

16. Smitters, Faith and Dar, Iqbal, Growing Up in Pakistan, Lahore, I.C.A., 1957.
17. _____, Socio-Economic Research Project Report, Lahore, University of the Punjab, Feb. 2, 1958.
18. Maron, Stanley (edited by), Pakistan, Society and Culture, New Haven, Connecticut, Human Relations Area Files, 1957.
19. Burgess, E. W. and Cottrell, L. S., Predicting Success or Failure in Marriage, New York, Prentice Hall, 1939.
20. Abdul Rahim, The Principles of Mohammadan Jurisprudence, London, Luzac and Co., 1911.
21. Saeed, Mussarat, The Problem of Unmarried Women in Habib Ganj, Lahore, Punjab University, 1956.
22. Anshen, R. N., The Family - Its Functions and Destiny, New York, Harper and Brothers, 1954.
23. Qureshi, I. H., The Pakistani Way of Life, London, William Heineman, 1956.
24. Shah, Khalida, Attitudes of Pakistani Students Towards Family Life, Mg and Fl Journal, May, 1960.
25. Qureshi, Shamim, Attitudes of a Selected Sample of Women in Lahore Towards Purdah, Lahore, Punjab University, 1957.
26. Rauf, Abdur, Report of the First National Conference on Planned Parenthood, Lahore, The Family Planning Association, March, 1958.
27. Public Relations Department, Ten Years of Pakistan, Karachi, Pakistan Publications, 1958.
28. Public Relations Department, Year Book of Pakistan, Karachi, Pakistan Publications, 1958.
29. Younghusband, Francis, Dawn in India, London, John Murray, 1930.
30. Shah, Khalida, Problems of Unemployed Women Registered with the Regional Employment Exchange, Lahore, Department of Social Work, Punjab University, 1956.
31. Kingsley, Davis, The Population of India and Pakistan, New Jersey, Princeton University Press, 1951.
32. Hamidullah, Zeb-un-Nisa, The Young Wife and Other Stories, Karachi, The Mirror Publications, 1958.

33. Burgess, Wallin, Schultz, Courtship, Engagement and Marriage, New York, J. B. Lippincott Company, 1954.
34. Woodsmall, R. Frances, Women and the New East, Washington, D. C., The Middle East Institute, 1960.
35. Burgess, E. W. and Locke, Harvey J., The Family, New York, American Book Co., 1950.
36. Fyzee, A. A., Outlines of Mohammadan Law, London, Geoffrey Cumberlege, Oxford University Press, 1949.
37. Folsom, Joseph Kirk, Family and Democratic Society, John Wiley and Sons, Inc., New York, 1943.
38. Foster, Robert Ceib, Marriage and Family Relationships, New York, The Macmillan Co., 1954.
39. Stern, H. Gertrude, Marriage in Early Islam, London, The Royal Asiatic Society, 1939.
40. Goode, William J., and Hatt, Paul K., Methods in Social Research, New York, McGraw Hill Book Co., 1952.
41. Ray E. Baber, Marriage and the Family, New York, McGraw Hill Book Co., 1953.
42. Iqbal, Mohd, The Reconstruction of Religious Thought in Islam, Lahore, Sh. Mohd Ashraf, 1958.
43. Shaista Ikramullah Suharwardy, Behind the Veil, Karachi, Pakistan Publications, 1955.
44. Mead, Margaret, Male and Female, New York, William Morrow and Co., 1949.
45. Grooves, Earnest R., The Family and Its Social Functions, Chicago, J. B. Lippincott Co., 1940.
46. Duvall, E. V., Family Development, New York, J. B. Lippincott Co., 1957.
47. Hausworth, Freida, Purdah - The Status of Indian Women, New York, Vanguard, 1933.
48. Queen, Stuart A., and Adams, John B., The Family in Various Cultures, New York, J. B. Lippincott Company, 1952.

PAMPHLETS AND NEWSPAPERS

- a. Government Publications, Report of the Court of Inquiry, Lahore, 1953.
- b. _____, Divorce Rights for Women, Lahore, Pakistan Times, March, 1960.
- c. President Mohd Ayub Khan, Over Population Menace, Lahore, Pakistan Times, Feb. 25, 1959.
- d. _____, Report of the Commission on Marriage and Family Laws, Gazette of Pakistan (Extra), June 20, 1956.
- e. _____, Note of Dissent, On the Report of the Commission on Marriage and Family Laws, Gazette of Pakistan Extra, August 30, 1956.
- f. Pakistan News Digest, Karachi, Government of Pakistan, March 15, 1961.

APPENDIX A

RANK ORDER OF DIFFERENCES IN THE DIRECTION OF LIBERALISM

FEMALES

Rank	Ques. No.	Opinion Statements	Difference %
1	24a	Mutuality of Interests in the Prospective Partner	+100.0
	24b	Similarity of Temperament in the Prospective Partner	+100.0
2	38	Communication of Ideas Between Husband and Wife	+100.0
3	39b	Mutual Decision Regarding Children's Training	+95.0
4	33	Sufficient Education for a Girl	+92.5
	39c	Decision Regarding Recreational Activities	+92.5
5	36a	Occupations for Women - Teaching	+85.0
	39e	Decision Regarding Relations With Relatives	+85.0
6	48	Visits to Friends	+82.5
7	42	Right of Divorce for Women	+80.0
8	36f	Occupations for Women - Social Welfare Departments	+77.5
	39a	Mutual Decision Regarding Purchase of Articles	+77.5
9	39d	Decision Regarding Relations with Friends	+75.0
10	35b	Women in Vocation Before Marriage	+67.5
	36c	Occupations for Women - Medicine	+67.5
	43	Right of Man to Have More Than One Wife at a Time	+67.5
11	26	Importance of Dowry	+65.0
	37	Residential Arrangement After Marriage	+65.0
12	29	Duration of Period Between Betrothal and Marriage	+60.0
13	50	Desirability of Family Planning	+57.5
14	23	Age Difference of Husband and Wife in Years	+50.0
15	47	Abolition of Burqa (Veil)	+45.0
16	36b	Occupation for Women - Nursing	+40.0
	46	Purdah, A Sign of Family Prestige	+40.0
17	18	Selection of Marriage Partner	+37.5

MALES

1	23	Age Difference in Years	+92.5
2	24a	Mutuality of Interests in the Prospective Partner	+87.5
	b	Similarity of Temperament in the Prospective Partner	+87.5
	39b	Mutual Decision Regarding Children's Training	+87.5
3	38	Communication of Ideas	+85.0
4	48	Visits to Friends	+80.0
5	39a	Mutual Decision Regarding Purchase of Articles	+77.5
6	41	Desirability of Divorce	+72.5
7	30	Desirability of Marriage Ceremonies	+67.5
	39e	Mutual Decision Regarding Relations With Friends	+67.5
8	18	Selection of Marriage Partner	+62.5
	31	Marriage, Elaborate or Simple	+62.5
9	21a	Marriage to a Person of Lower Economic Rank	+50.0
	29	Duration of Period Between Betrothal and Marriage	+50.0
10	39c	Mutual Decision Regarding Recreational Activities	+47.5
11	26	Importance of Dowry	+42.5
12	16	Practices of Arranged Marriage	+40.0
13	50	Desirability of Family Planning	+37.5

MIDDLE PORTION OF RANK ORDER OF FEMALES
LIBERALISM TO TRADITIONALISM

Rank No.	Ques.	Opinion Statements	Difference %
1	19	Conditions to See Marriage Partner -----	+15.0
2	20	Sources to Learn Qualities of Future Partner -----	+10.0
3	32	Importance of Family Tradition in the Selection of Marriage Partner -----	+7.5
4	35a	Women in Vocation After Marriage -----	+5.0
5	34	Desirability of Co-education -----	-12.5
	21b	Marriage to a Person of Different Caste -----	-12.5
6	31	Marriage, Elaborate or Simple Affair -----	-22.5
7	21a	Marriage to a Person of Lower Economic Rank -----	-25.0
8	28	Betrothal as Pre-requisite for Marriage -----	-30.0
9	36d	Occupations for Women - Banks -----	-32.5

MIDDLE PORTION OF RANK ORDER OF MALES
LIBERALISM TO TRADITIONALISM

Rank No.	Ques.	Opinion Statements	Difference %
1	39d	Mutual Decision Regarding Relations With Friends -	+30.0
2	32	Importance of Family Traditions in the Selection of Marriage Partner -----	+12.5
3	33	Sufficient Education for a Girl -----	+7.5
4	20	Sources to Learn Qualities of Future Partner -----	+5.0
5	42	Right of Divorce for Women -----	-5.0
	21c	Marriage to a Person of Different Sect -----	-5.0
6	19	Conditions to see Marriage Partner -----	-7.5
7	36b	Occupations for Women - Nursing -----	-10.0
8	43	Right of Man to Have More than One Wife -----	-12.5
9	36c	Occupations for Women - Medicine -----	-15.0
	35a	Women in Vocation After Marriage -----	-15.0
10	34	Desirability of Co-education -----	-17.0
	21b	Marriage to a Person of Different Caste -----	-17.5
11	37	Residential Arrangement After Marriage -----	-22.5
12	35b	Women in Vocation Before Marriage -----	-25.0
13	47	Abolition of Burqa -----	-30.0
	28	Betrothal as Pre-requisite for Marriage -----	-30.0
	17	Education for Marriage Partner -----	-30.0

RANK ORDER OF DIFFERENCE IN THE DIRECTION OF
TRADITIONALISM - FEMALES

Rank	Ques. No.	Opinion Statements	Difference %
1	22	Age of Marriage Partner	-100.0
2	17	Education for Marriage Partner	-80.0
3	36e	Occupation for Women - in Factories	-62.5
4	27	Need for Fixation of Alimony	-50.0
5	21c	Marriage to a Person of Different Sect	-45.0
	41	Desirability of Divorce	-45.0
6	16	Practices of Arranged Marriage	-42.5
7	30	Desirability of Marriage Ceremonies	-40.0

RANK ORDER OF DIFFERENCE IN THE DIRECTION OF
TRADITIONALISM - MALES

Rank	Ques. No.	Opinion Statements	Difference %
1	36e	Occupation for Women - in Factories	-92.5
2	36d	Occupation for Women - in Banks	-87.5
3	27	Need for Fixation of Alimony	-72.5
4	46	Purdah, A Sign of Family Prestige	-60.0
5	22	Age of Marriage Partner	-57.5
6	36a	Occupation for Women - Teaching	-45.0

APPENDIX B

QUESTIONNAIRE FOR A COMPARATIVE STUDY*

(Changing Marriage Practices and Relationships)

Please answer all the questions to the best of your knowledge. Indicate your answer by placing tickmark in the appropriate space provided after each choice.

You will be contributing to a study which will be used first as a recent report of our Pakistani families and later may be used as material for teaching, and your cooperation will be greatly appreciated.

Your name and address are not needed. Thus your identity will not be disclosed. All the information will be strictly confidential.

Please give your opinion frankly rather than the opinion you might think to be the correct one to give.

- - - - -

1. Give your age.

- 15 to 19 years
 20 to 24 years
 25 to 29 years
 30 years and above

2. Your sex.

- Male
 Female

3. How many brothers and sisters have you, excluding yourself?

- Brothers
 Sisters

4. Your marital status.

- Single
 Married
 Widowed
 Separated

5. What is your sect?

- Sunni
 Shia
 Wahabi
 Ahmadi

*Questionnaire used for this research study.

6. What is your caste? *SP*

7. Where have you lived longer during the last six years?

_____ Village

_____ City ✓

8. Who is the head of your family?

_____ Mother

_____ Grandfather

_____ Father ✓

_____ Brother

_____ Uncle

¢

9. Composition of your family. Give number.

_____ Male adults *2*

_____ Female adults *3*

_____ Children

10. In which of the following categories does your family's monthly income fall?

_____ 100 to 200 Rs.

_____ 200 to 300 Rs.

_____ 300 to 400 Rs.

_____ 400 to 500 Rs.

_____ 500 to 600 Rs.

_____ 600 to 700 Rs.

_____ 700 to 800 Rs.

_____ 800 to 900 Rs.

_____ 900 to 1000 Rs.

_____ 1000 to 2000 Rs.

_____ 2000 to 3000 Rs.

_____ 3000 and above.

11. Who controls the expenditure of the total income?

12. How many years of schooling have you had?

_____ Matric

_____ 1 to 4 years college

_____ Over 4 years

13. Parents' education. Father

_____ None

_____ 1 to 5 years school

_____ 6 to 10 years school

_____ 1 to 4 years college

_____ Over 4 years college

14. Mother

_____ None

15. Do you consider marriage an important aim in life?

Yes
 No

16. Do you approve the traditional practices of arranged marriage?

Yes
 No

17. How much education do you think your marriage partner should have in comparison to yourself.

More
 Less
 About the same

18. Which one of the following steps would you like to take in the choice of your marriage partner?

Select and decide for yourself
 Select but parents decide
 Let your parents select and decide for you
 Let your parents select and you decide

19. Under what conditions would you prefer to see your future marriage partner?

Alone
 With friends
 With parents or relatives

20. Through which source would you like to learn the qualities and habits of your future partner?

Your parents
 Your brothers and sisters
 Common friends
 Neighbours of your future partner
 Yourself

21. All other factors being satisfactory, would you marry:

a) A persons of lower economic rank than you own?

Yes
 No

b) A person of different caste than your own?

Yes
 No

c) A person of different sect than your own?

Yes
 No

22. Do you prefer that your marriage partner be:

Older than yourself
 Younger than yourself
 Of the same age

23. How much older or younger do you want your marriage partner to be?

1 year
 3 years
 5 years
 7 years
 8 to 10 years
 More than ten years

24. What would these characteristics mean to you in your prospective partner?

	<u>Very important</u>	<u>Somewhat important</u>	<u>Not important</u>
1. Mutuality of interests	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Similarity of temperament	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

25. Check each of the following traits according to the degree of their importance to you in selecting your marriage partner:

	<u>Very important</u>	<u>Somewhat important</u>	<u>Not important</u>
1. Good looks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Pleasant disposition	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Good health	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Devotion and loyalty to family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Good manners	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Intelligence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Good family background	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

26. Do you think the dowry should be an important consideration in marriage arrangements?

Yes
 No

27. Do you consider fixation of "Mahr" (alimony) an essential for marriage?

Very essential
 Essential
 Unnecessary

28. What is your opinion about the importance of betrothal as a pre-requisite for marriage?
- Very important
 Somewhat important
 Not important
29. Do you prefer to have "sagai" or nikah some period before actual wed-lock?
- Less than six months before wed-lock
 Between six to twelve months
 More than a year
30. Do you consider ceremonies of marriage such as "Mehndi" "Arsi Mussaf" desirable?
- Yes
 No
31. Do you think that marriage should be:
- An elaborate affair
 A simple one
32. Do you think that importance should be given to the family traditions in the selection of marriage partners?
- Yes
 No
33. In your opinion how much education is sufficient for a girl?
- Primary
 Middle
 Matric
 College
 Post-graduate training
34. Do you think co-education is desirable?
- Yes
 No
35. Do you think it is desirable that women may be engaged in some vocation or job to supplement family income.
- | | |
|---|---|
| a) After Marriage | b) Before Marriage |
| <input type="checkbox"/> Highly desirable | <input type="checkbox"/> Highly desirable |
| <input type="checkbox"/> Desirable | <input type="checkbox"/> Desirable |
| <input type="checkbox"/> Not desirable | <input type="checkbox"/> Not desirable |

36. Do you think it is desirable that women work in the following occupations?

<u>Yes</u>	<u>No</u>	
<u> </u>	<u> </u>	Teaching
<u> </u>	<u> </u>	Nursing
<u> </u>	<u> </u>	Medicine
<u> </u>	<u> </u>	Banks
<u> </u>	<u> </u>	Factories
<u> </u>	<u> </u>	Social Welfare Department

37. How would you like to live after marriage?

 In family home with parents
 In a separate home of your own

38. Do you agree that husband and wife should communicate their ideas freely to each other?

 Yes
 No

39. Do you agree that husband and wife together should discuss and decide the matters regarding:

<u>Yes</u>	<u>No</u>	
<u> </u>	<u> </u>	Household affairs-expenditure-purchase of articles
<u> </u>	<u> </u>	Bringing up of the children
<u> </u>	<u> </u>	Recreational activities
<u> </u>	<u> </u>	Relations with friends
<u> </u>	<u> </u>	Relations with relatives

40. How happy do you consider your parents married life to be?

 Very happy
 Happy
 Unhappy

41. Do you consider divorce desirable if marriage relationship is strained?

 Yes
 No

42. Do you think that women should be granted the right to divorce with the sanction of the civil court?

 Yes
 No

43. Do you agree that man should be denied the right to have more than one wife at a time, by a State Law?
- Yes
 No
44. Do you think that compilation of marriage documents at the time of marriage is important?
- Yes
 No
45. Do the female members of your family observe purdah?
- Occasionally
 Always
46. Do you think that purdah is an important factor in the prestige of the family?
- Strongly agree
 Agree
 Disagree
47. If there is a campaign to discard burqa, would you be in favour of it?
- Yes
 No
48. Do you visit friends who are not related to you?
- Yes
 No
49. Are any ceremonies held at the birth of a son which are not held at the birth of a daughter in your family?
- Yes
 No
50. Do you consider family limitation desirable?
- Yes
 No

VITA

Mrs. Farhat Shah

Candidate for the Degree of

Master of Science

Thesis: PAKISTANI COLLEGE STUDENTS' ATTITUDES TOWARDS MARRIAGE AND MARRIAGE PRACTICES, AND THEIR IMPLICATIONS FOR FAMILY LIFE EDUCATION.

Major Field: Family Relations and Child Development

Biographical:

Personal Data: Born at Kasur, West Pakistan, October 17, 1928.

Education: Received a Bachelor of Arts Degree in Philosophy from Punjab University, Lahore, West Pakistan, in 1952. Received a Master of Arts Degree in Sociology from Punjab University in 1957. Completed requirements for Master of Science Degree from Oklahoma State University, Stillwater, Oklahoma, U.S.A., (May 1961.)

Professional experience: Employed with College of Home and Social Sciences, Lahore in 1957. Taught Sociology for two years.