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DISCLAIMER

Though the write-up of this report was finalized in 1995 and was made available on request to many organizations interested in the concept of “Ulama and Development” yet, it could not be published due to financial constraints. We are profoundly thankful to CRS-Pakistan for their support in publishing this report and thus enabling the NRDF to disseminate it to a wide range of audience. Now, the concept has been transformed into a new development model. CRS does not take responsibility of the views and contents of the research published herewith.

EXECUTIVE SUMMARY

The Population of Pakistan is growing at the rate of 2.9% per annum – a tremendous ratio in the world, which has ultimately constrained economic stability and prosperity of the county. Thirty five to forty percent of our population is living below the poverty line having limited access to even the basic amenities including clean drinking water, adequate food, shelter, health as well as other needs of life. Most of them are not inclined to exercise any control over the increasing population, which in turn has defeated the efforts of planning for development. A major reason of this general attitude is considered to be the influence of religious leaders over the people, particularly in rural areas.

To have a true picture of the situation, Population Welfare Department, Government of Pakistan, Peshawar requested National Research and Development Foundation (NRDF), Peshawar to undertake a mini research study for eliciting views of rural religious leaders in NWFP towards population welfare programmes, for identifying the existing level of constraints and for suggesting measures to overcome these constraints. NRDF constituted a five members research team to interview fifty *Ulama* in six districts and one political agency of NWFP. These interviews were conducted in April, 1995. The interviewers obtained basic socio-demographic information about the respondents for determining their social and economic stature, educational level, degree of influence over the masses, their knowledge about population welfare programmes and activities, degree of contact with population welfare functionaries and the extent of willingness or otherwise to assist and cooperate with the population welfare programmes. The study also attempted to determine the extent of the use of contraceptives amongst the target group and their families.

The findings of the study show that all the respondents belong to Sunni sect and *Hanafi-Deobandi* school of thought. They fall in the low-middle class as well as economic and social aspects are concerned with a wide difference in both their religious and secular education. Majority of them (85%) have limited knowledge of Quranic injunctions and *Hadith* regarding population control. Their knowledge and consequent contention is rather based on traditional religious information that they have received so far from their teachers. They look up to more knowledgeable *Ulama (Mufties)* for guidance in this respect, who are generally positioned in important *Madaris* located through out the province.

Majority of the respondents lead prayers in mosques as *Imams*, command reasonable respect and have adequate influence over people of their respective jurisdiction particularly in matters where there is a consensus. They declare clear religious injunctions. Population welfare is one such issue. They view modern means of controlling population as unethical, un-Islamic and contrary to their culture and traditions. However, eighty per cent of them consider *Azal* as the most and only lawful method to birth control. They also suggest it to those who seek their assistance in this regard. Under certain conditions such as need of maternal and child health, most of them are ready to review their contention concerning population control.

The existing hostile attitude of rural *Ulama* towards population welfare programmes is not simply based on religious grounds. The cultural and traditional aspects equally contribute in shaping their opposition. The situation is further aggravated by the fact that functionaries of the Population Welfare Department have a very limited contact with them i.e., they have never been contacted properly to elicit their support.

Based on the findings of the study, following recommendations are made: -

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- a. There is a need to improve the degree of contact between *Ulama* of rural areas and population welfare functionaries. *Maulvis/Ulama* need to be regularly invited to participate in activities under population welfare programmes. They also need to be involved in the planning, implementation and monitoring of programmes/activities.
- b. The functionaries of Population Welfare Department should have a proper knowledge of religious injunctions regarding their profession. For this purpose, proper lessons need to be developed for them.
- c. As a first step, a joint workshop for selected *Ulama*, policy makers and experts of Population Welfare Department could better serve as means to develop a mutually benefiting atmosphere of confidence.

The existing demand for population control should be managed through awareness raising campaign and involvement of local voluntary organizations in each phase of the programme. In few selected areas the services of population control could be offered along with the services having greater demand.

1. BACKGROUND AND INTRODUCTION

Pakistan, being a developing country is facing a grave problem of population explosion. In the past, this growth rate was not as alarming as it is today; it has not only threatened the economic stability and prosperity of the country but serves as a root cause to other social, political, environmental and demographic catastrophes. The country experienced fourfold increase in its population during its forty-eight years of existence - from 32.5 million in 1947 to about 128 million at present. The current annual rate of increase in the population is estimated as 2.9 percent. It means that the annual addition of 3.5 million people to the present number has put the natural resources under extreme pressure to support any further growth in population. This situation has led to the formulation of policies and practices aiming to arrest growth rate and expedited efforts to further explore resources for ensuring better living standards of present and future generations.

Though Government had started official efforts to control the population growth in early sixties yet no substantial breakthrough has been made and the population tended to increase at an alarming speed. The existing socio-economic conditions serve as a breeding ground for a rapid increase in the population. This includes the prevailing dogmatic attitudes of the people, conservatism in the society, early marriages, longer child bearing period, limited recreational facilities, increase in unemployed population, illiteracy, social norms, poverty, misconception of religious injunctions and longer hours of load shedding.

Population Welfare Department, Government of NWFP, thus requested National Research and Development Foundation (NRDF), Peshawar to conduct a research study with the following objectives.

2. OBJECTIVES OF THE STUDY

The study has three broad objectives:

1. To elicit the views of *Ulama* in rural areas of NWFP about population welfare programmes.
2. To identify existing level of constraints to promote population welfare programmes.
3. To suggest the measures to overcome the identified constraints.

3. SCOPE OF STUDY

The focus of the study was to interview common religious prayer leaders (*Imam*) in rural and suburb areas of NWFP. The *Ulama* with an average education qualification having congregational attendance of about thirty persons were chosen as sample. The highly educated, more influential and politically important

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religious leaders were included in the sample. The samples have been picked up from six districts of NWFP (Peshawar, Charsadda, Nowshera, Mardan, Swabi, Bannu and one Political Agency - North Waziristan).

4. SCHEDULE OF ACTIVITIES

- Preparation of a proposal for survey
- Approval of proposal by Population Welfare Department, Peshawar
- Initial meeting with Director Population Welfare Department
- Constitution of initial research plan
- Team selection
- Meeting of research team to discuss the objectives, scope and methodology for the research study.
- Arrange a two days orientation workshop for team members to develop a common understanding concerning all aspects of the assignment, finalization of research plan, selection samples and preparation of questionnaire.
- Pre-testing of questionnaire
- Field activity – collection of primary and secondary data
- Meeting of Research team with Director, Population Welfare Department, Peshawar.
- Data analysis
- Preparation of draft report and its submission to Population Welfare Department.
- Receive feedback and preparation of final report.

5. METHODOLOGY

The methodology adopted for the study included the collection of primary data from the field and secondary data from various other sources identified for this purpose. These sources of secondary data included district office of the family planning department and few libraries at Peshawar. A checklist was envisaged/ designed for collection of the relevant data from the identified sources. A multidisciplinary team comprising of two senior and four middle- level professionals with good experience of field based research work and working with communities was constituted to undertake the assignment. As planned, the data was collected from the identified sources as well as through the interviews of conventional *Ulama* in the rural and suburb areas of the following three clusters during April 1995.

- North Waziristan Agency and Bannu District
- Peshawar, Charsadda and Nowshera Districts
- Mardan and Swabi Districts

5.1 Training Workshop

Role and responsibilities were assigned and clarified at the two days training orientation workshop organized for the research team at NRDF office, Peshawar. The basic purpose of the workshop was to bring together the team for study utilized their knowledge and experience to develop the research plan, questionnaire and to ensure a common basis of understanding among them. Furthermore, it was also ensured that each researcher has understood the meaning and purpose of each question and the very special nature of the study.

5.2 Selection of Samples

Fifty *Ulama* from the target religious group from rural and suburb areas of NWFP were selected as sample. The minimum criteria for sample selection were as under:

- *Imams* in local mosques
- *Khutaba* who regularly deliver sermons
- Those who are involved in teaching in mosque
- Married religious leaders with children of school going age
- Those who are considered knowledgeable and thus command reasonable influence over the people in their respective jurisdiction.

5.3 Characteristics of the Samples

All the religious leaders commonly called *Maulvis* or *Ulama* selected as sample belongs to *Sunni/Hanfi* sect and *Deobandi* school of thought. Their religious education ranges from basic to graduation from established *Madaris*. A few *Hufaz* of the Holy Quran were also selected for interviews. The secular education of the identified *Ulama* ranges from below primary to degree and master level in *Islamyat*. Four of the interviewees possessed qualifications in both forms of education.

The samples were selected to ensure broadest cross-sectional representation of *Ulama* in NWFP.

5.4 Questionnaire Design

The research team prepared a semi-structured questionnaire for collection of information/ data through interviewing the samples. The questionnaire developed for this purpose is divided into the following parts.

Part-A: Basic and demographic information about the interviewees

Part-B: Views of the interviewees about various aspects of population welfare programmes

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Part-C: Information regarding contact between interviewees and representatives of the Population Welfare Department and willingness of to support population programmes.

5.5 NRDF's Study Team

The NRDF deputed a five members team to accomplish the assignment. They included Tahseen Ullah Khan, Tariq Mehmood Khan, Zafarullah Khan, Tahir Jameel and Saifullah Chaudhry. The study team worked hard and prepared this report.

6. FINDINGS

Upon completion of field work, the collected data was properly arranged, cleaned and transferred to master sheet for analysis. After a thorough analysis of data a joint report was prepared.

6.1 Socio-demographic and Economic Characteristics

All the sample interviewees were male household members of age ranging from 28 to 65 years. All of them married at the age above twenty years. The average marriage age was calculated at twenty-four that is quite unusual for a group generally known for its strong support to early marriage. Twenty-two of the total respondents lived in *Pucca* houses, eight in semi-*Pucca* and the remaining resides in *Kacha* houses. On average each house had a capacity of two living rooms for an average family of eight individuals. All the respondents, with one exception had one wife each.

All the houses of sample interviewees had electricity and with in-house toilet facility (only for female members). Two out of fifty households had access to clean drinking water supply schemes installed by the government. One got water from the nearby spring while the remaining (47/50) had in-house facility of well or hand pump for drinking water. Devices like television, radio and tape recorder were not possessed by any sample interviewee. However, sometime they did listen to radio programmes at nearby *Hujras* in the evening. The reason for not having these facilities is their meager economic resources and stern conservatism. This phenomenon has denied their access to the much needed information required for greater attitudinal and behavioral changes.

The respondents by and large belonged to the low middle class and income group. They felt much insecure in their present economic condition. To counter these feeling and to secure a better future for their families they always try hard within their available resources. They give considerable importance to human

resources in this respect. They need more working hands at the earliest to put them in their struggle for a better future. This phenomenon very often results in larger family size which also implies to early marriage in a most fertile age. This trend would continue to be the same unless and until there are better earning opportunities for this low income class. This finding is supported by the desired and actual number of children of different respondents who fall in comparatively upper economic class. The desired and actual number of children in comparatively upper income class among the respondents varied from 4-6 while in the comparatively lower income group the figures are much higher and ranges from 8-10.

6.2 Education Level and Social Status

In respect to their surroundings, all the respondents are considered to be more learned and knowledgeable as compared to the general public in their respective localities. This fact reasonably contributes to their degree of respect and influence among the people.

Religious Education: All interviewee belonged to *Sunni/Hanafi* sect and from *Deoband* school of thought. Three out of 50 were *Fazil* (graduate in *Shariah*) from recognized religious educational institutions, thirteen were *Hafiz-al-Quran* and the remaining thirty-four had basic religious educational qualifications. All except one led daily prayers in the mosques where they were formally appointed as *Imams*. Thirty-one respondents also lead Friday congregations and deliver sermons. The size of such congregations varied from case to case depending upon the credibility of the knowledge of *Ulama*, population of the locality, existence of other mosques in the proximity and the importance of the mosque itself. The average size of the congregations was about 30.

Formal Education: The analysis showed a greater degree of variation concerning the formal education of respondents. Only seven of the total possessed a master degree in Islamic studies. Among the remaining forty-three, one was graduate, three were F.A, seven metric, nine middle, six primary and seventeen didn't have any formal schooling at all.

Teaching: Besides their normal duties as *Imam* in mosques, majority of the respondents were found to be involved in other religious preaching and teaching activities at *mosques*. These teachings could be categorized into the following forms:

- a. **Teaching the Holy Quran:** In sixteen cases, traditions and jurisprudence were taught to full time resident and non-resident students. Such teachers were highly qualified among the interviewees and were widely respected.
- b. **Hifz:** Ten respondents taught memorizing (*Hifz*) the Holy Quran to the students.

- c. **Tajweed:** Forty-two of the interviewees taught young children the art of *Tajweed*, (mainly to boys) to make them able to recite the Holy Quran correctly.
- d. **Readings:** In some mosques (15/50) occasionally a passage or so is read out from a text book "*Fazil-e-Sadquat*". Only those worshipers who wish to stay, listen to these readings.

6.3 Knowledge About Family Planning

All the respondents expressed reasonable familiarity with the terms like Population Welfare/Population Control Programmes but no one was able to explain it properly. What they expressed about the subject was mostly negative. Thirty-five of the respondents commented on the subject up to certain level while the remaining fifteen didn't consider it worth important to comment on it.

6.4 Views About Family Planning

Keeping their individual family objectives in mind, majority of the respondents termed family planning as a forced programme. A vast majority (48/50) of those interviewed perceived family planning or controlling population as mere killing. They disapproved it and termed it contrary to the religious injunctions contained in the Holy Quran and *Hadith*. This contention of the respondents was found to be based on the traditional religious interpretation.

6.5 Contact with Population Welfare Organization

Most of the interviewees reported that they and their family members have no contact with population welfare functionaries in the past. Eight of the respondents reported that they know that some workers of the population departments sometime pay visits to their respective villages.

6.6 Religious Knowledge Regarding Population Control

All the respondents possessed limited knowledge on this subject. They had no opportunity to study the Islamic teachings and work of famous scholars on this issue yet they were found strictly opposed to family planning programmes on religious grounds. They narrated strict interpretation of religious injunctions regarding family planning. Except three, all the respondents couldn't quote any explicit injunction from the Holy Quran or Hadith that out-rightly forbid population control. In three cases, the Quranic verse was quoted wherein Allah strictly forbids the killing of children due to fear of hunger and He promises to provide food to the living creatures. They considered all counter conception measures amounting to killing of children and contrary to faith in Allah as the provider. Another ten quoted the incomplete *Hadith* where it is recommended to marry prolific women and that Holy Prophet (PBUH) will take pride in his *Ummah* being more plentiful on the day of judgment. However, some (12/50) argued that the

subject of parenthood was of active consideration during the life time of the Holy Prophet (SAW) and his companions. They mentioned that “AZAL” (Coitus interruptus) was practiced to prevent pregnancies during the time of Holy Prophet (PBUH) and he didn’t forbid it mainly because to protect mother health. They said that still it is the most lawful method for spacing between children.

6.7 Views About Marriage Age

Majority (38 out of 50) were of the opinion that children, particularly girls should be married as soon as they attain puberty. They thought that puberty is attained at the age between 12–14 years. However, they conceded that marriage being a great responsibility could be delayed by a few years.

6.8 Practices of Measures to Control Population

None of the interviewees accepted resorting to use of any population control measures. However, it was found that they do practice or have practiced *Azal* as spacing method. Two of the respondents thought that *Azal* is an Islamic way to prevent un-wanted pregnancies mainly for the reasons of mother and child health. They further elaborated that on this ground modern contraceptive methods could also be proved lawful and Islamic if the *Mufties* wish to settle this dispute once and for all. This finding indicates towards a very important point that could be exploited in support of family planning.

6.9 Spacing Between Child Births

Most (42/50) of the interviewees felt that spacing of 2 and a half years between child birth is appreciable but did not agree to use modern contraceptive measures to achieve this.

6.10 Breast feeding

All the respondents approved breast feeding as very appreciable and agreed that Quran directs mothers to give their milk to children for two complete years. However, they couldn’t logically explain that how this privilege can be provided to the child by ensuring that another child is not born during the two years’ period.

7. WAY OF DISCUSSION ABOUT FAMILY PLANNING

Discussion on family planning matters with all the *Maulvis/Ulama* took place in an open and frank manner. In few cases (2/50) some hesitation were expressed in the early stages of discussion but as the discussion continued it was replaced with openness. It was observed as one of the most positive aspect of the study that all the respondents were found positive and open in their discussion and were ready to argue their view point and listen to others as well.

8. MISCONCEPTION/RUMOURS ABOUT FAMILY PLANNING

The general attitude of majority of the respondents (48/50) was found hostile to the family planning programmes. However, all of them expressed their readiness to cooperate if convinced that the programmes are in line with religious teachings. One of the major contributing factor to their hostile attitude was the rumours and misconceptions that are rampant in the area about the family planning. The family planning was generally believed as a child killing and the family planning centers were considered as the sites of abortion. They thought it a part of an organized plan aiming to destroy the morality of the youth and promotion of vulgarity in the Islamic society. Few believed (10/50) that men can get sterile and women might loose their fertility forever due to the frequent use of contraceptives. The worst part of the picture was that no counter measures were found to be in place to curb such rumours.

8.1 Sources of Information

All the respondents had limited access to print and electronic media. The main sources of their information were their friends, fellow villagers, relatives and literature generally written by people of the same class.

They disseminate same information on to the local communities without caring for its authenticity.

9. WILLINGNESS TO CONFORM

Majority of respondents viewed population control for economic reasons as lack of faith in Allah as the provider. However, there were evident breaches in their ranks that can be exploited to solicit their support for the programme. Some of their conformist views are:

- a) Two respondents expressed inability to cooperate, as their class as a whole is against this programme.
- b) Another three were of the view that as "AZAL" (coitus interruptus) is permitted in Islam, so the present day techniques/ facilities can also be adopted and resorted to.
- c) A section (10/50) of the interviewees felt if the more learned *Ulama* particularly the *Mufties* who sit in major *Madaris* are prevailed upon, they will have no objection to cooperate.

10. MAJOR CONSTRAINTS

10.1 Religious Contention

Majority of the respondents argued that it is very much important for them to stick to Islamic teachings and to protect it against any danger. A large proportion by

and large considered all programmes of population control contrary to religious regulations and lack of faith in Allah. They also felt that these programmes will encourage obscenity and vulgarity among the people.

10.2 Socio Economic Constraints

Large families are generally appreciated as economic insurance to the parents especially in the old age and a source of strength in the society. Often the desire to have more male children results in larger size of a family. Their existing socio-economic conditions drive the demand for more children.

10.3 Inadequate Contact

Presently there is no contact or coordination between religious leaders in rural areas and the functionaries of Population Welfare Department. Some major reasons for this areas follow:

- Population welfare personnel being aware of the contention of religious leaders do not make effort to contact and utilize their influence in support of the programme.
- The prayer leaders being wholly male, do not seem directly concerned with issue of population welfare which has more effect on the female. Also the female functionaries of population welfare for valid reasons do not contact the religious clerics including female involved in delivering *daroos* at the community level.
- Forty-eight of the respondents reported that they do not possess television or radio set, where as government most often utilizes electronic media for publicizing the population welfare programmes. This means that there is an opaque screen between the two.

11. RECOMMENDATIONS

Based on the findings of this study, the following recommendations are made:

11.1 Religious Instructions Package

Services of highly qualified and generally respected scholars may be utilized for addressing the problem of population welfare dispassionately and prepare a package of instructions proving that population welfare practices do not constitute killing of human beings or amount to lack of belief in Allah as the provider. Attention of the religious leaders can be drawn to already acceptable practices in livestock and agriculture sectors, wherein population of both plants and animals are being controlled to achieve better results. On similar lines, human beings have more right to the same type of planning. Similarly, examples

could also be quoted from other Muslim countries where religious sector positively support family planning programme.

11.2 Increasing Coordination with Ulama /Clerics

The population welfare functionaries should maintain a more intimate and frequent contact with religious leaders. *Ulama* should be regularly invited for discussions, advices and explaining the religious injunctions concerning population welfare and planning. If the *Ulama/ Clerics* are taken into confidence, made to understand and listened, they are likely to extend support to child spacing and safe motherhood.

11.3 Workshops for Religious Leaders / Clerics

There is an urgent need to bring population welfare functionaries, policy makers, clerics and prominent Islamic jurists to a single platform for effectively addressing the issue. This would not only help eliminate the doubts amongst them but would also facilitate working out a joint strategy to overcome the problem. The consensus arrived between these participants who may have the moral strength of a religious *fatwa* could be publicized for information of all and influencing the public opinion.

As a pilot action it is recommended that selected religious leaders should be invited to workshops where they can discuss all pertinent issues with population welfare experts for building consensus and exploring possibilities of working together.

11.4 Educating Population Welfare Personnel

Similarly, population welfare personnel also needs to be educated in religious instructions on the subjects. A set curricula consisting of all the injunctions of the Holy Quran and *Hadith* and the work of famous Islamic jurists on the subject should be prepared and provided to the population welfare functionaries. They should also be instructed to use more suitable language when explaining techniques and facilities of population planning.

12. IMPLEMENTATION STRATEGY

For implementing the recommendations maximum support from voluntary organizations may be obtained. In this regard credible local NGOs and CBOs which are ideally placed to work at grass roots level could prove to be an asset. They could be involved in local need assessment, consultation with local opinion leaders and the identification of any other relevant local initiatives. These groups could be provided with technical support by the department. Such steps are likely to result in the greater social acceptance of population programmes.

LIST OF TABLES

1. District and Village Wise Selection of Samples
2. Age Wise Distribution of Samples
3. Structure or Type of Houses
4. Sources of Drinking Water
5. Religious Education
6. Formal Education
7. Religious Teachings and its Forms
8. Familiarity with Population Welfare Programme
9. Attitude towards Population Control
10. Willingness to Cooperate
11. Reason for not Having Contact with PF

TABLES

TABLE-I
District and Village Wise Selection of Samples

District/Agency	No. of Villages Surveyed	No. of samples Interviewed
Peshawar	8	14
Charsadda	8	12
Nowshera	8	11
Mardan	6	6
Swabi	4	4
Bannu	2	1
N. Waziristan	3	2
Total	39	50

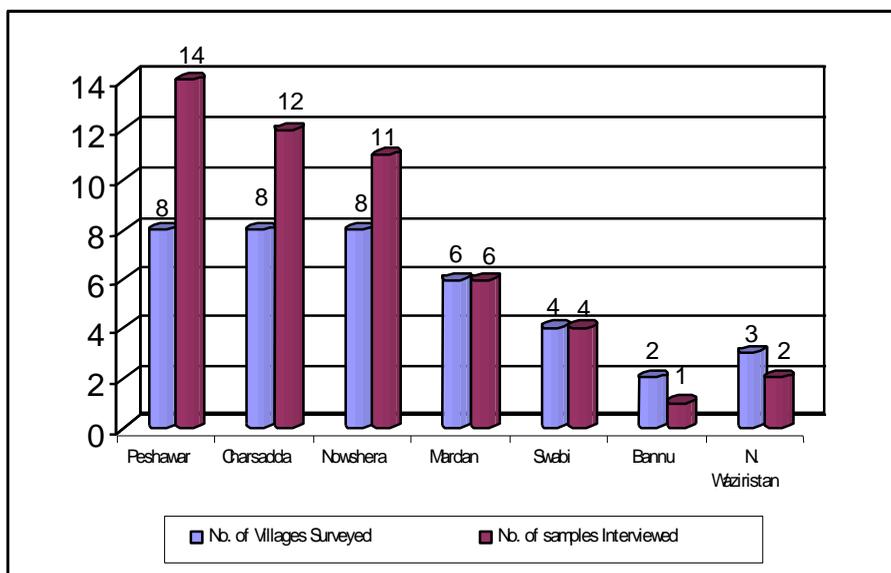


TABLE-II

Age Wise Distribution of Samples

Ages Limit	20-30	35-50	51-60	Above 60	Total
No.	14	17	12	7	50
%age	28	34	24	14	100

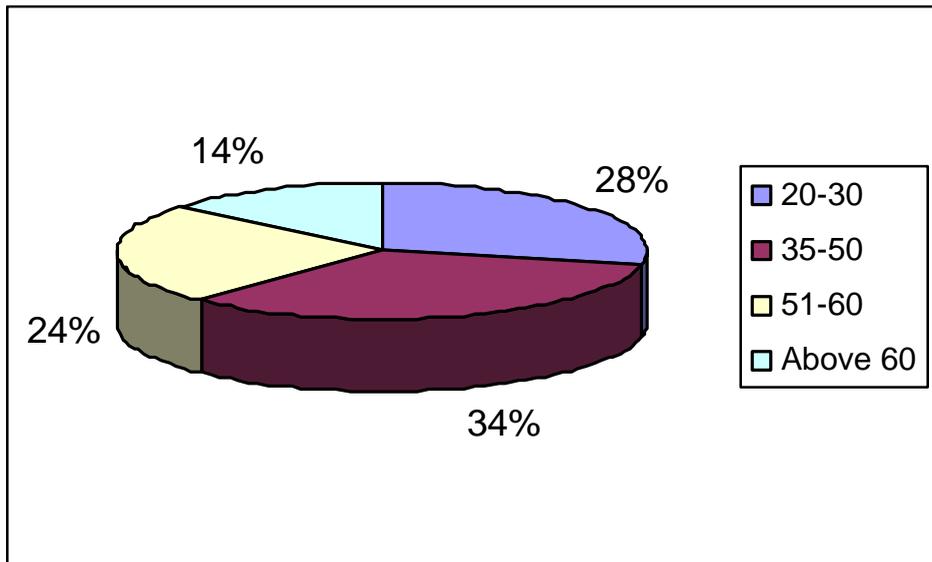


TABLE-III

Structure or Type of Houses

Structure	Kacha	Semi Pucca	Pucca	Total
No.	20	8	22	50
%age	40	16	44	100

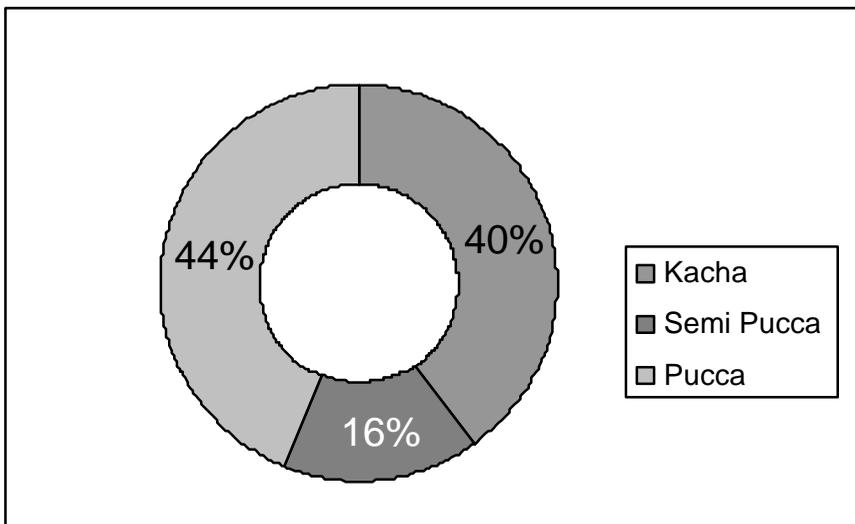


TABLE-IV

Sources of Drinking Water

Source	DWWS	Well	Stream/Spring	Total
No.	2	47	1	50
%age	4	94	2	100

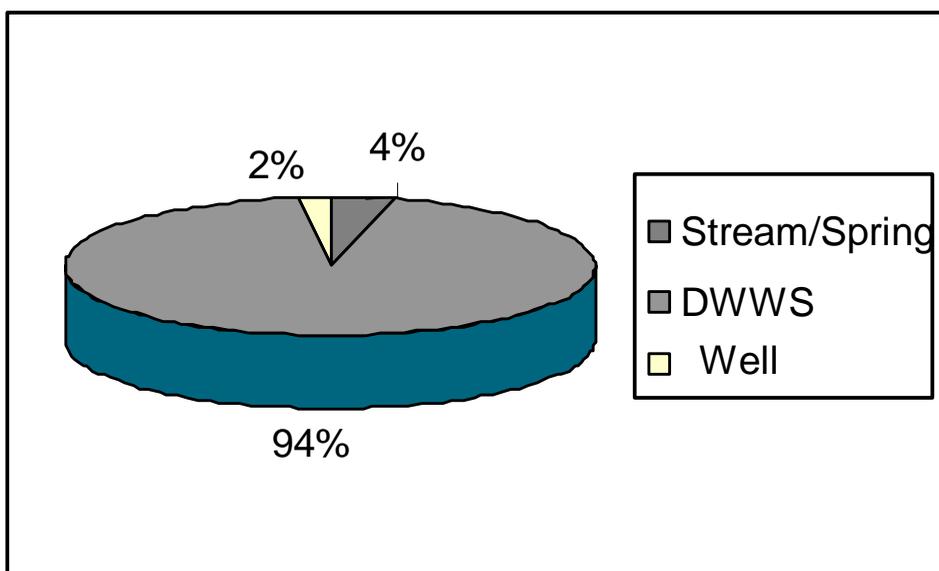


TABLE-V

Religious Education

Religious Education	Fazil	Hafiz	Lower Qualification	Total
No.	3	13	34	50
%age	6	26	68	100

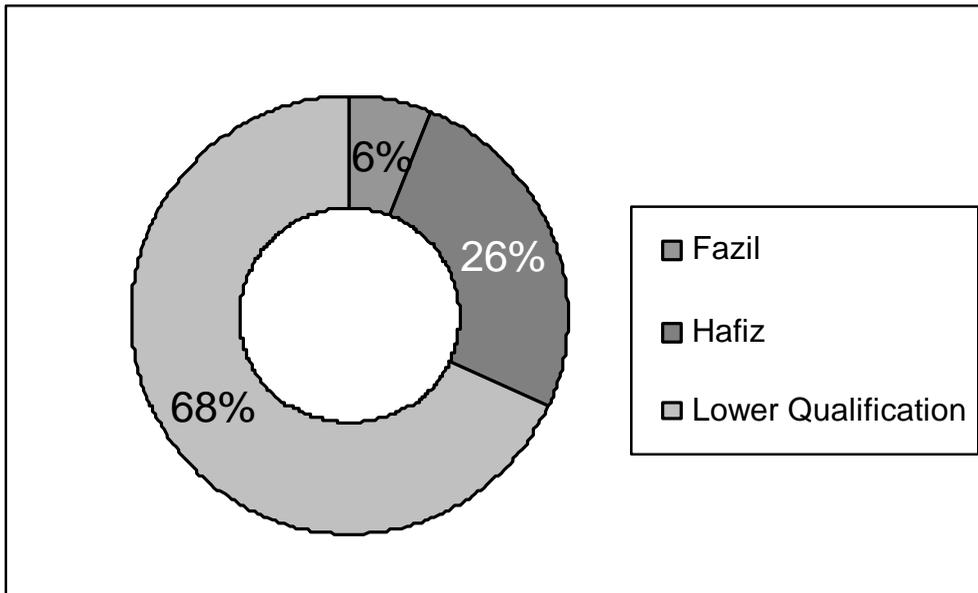


TABLE-VI

Formal Education

Nil	Primary	Middle	Matric	F.A.	B.A.	M.A.	Total
17	6	9	7	3	1	7	50
34	12	18	14	6	2	14	100

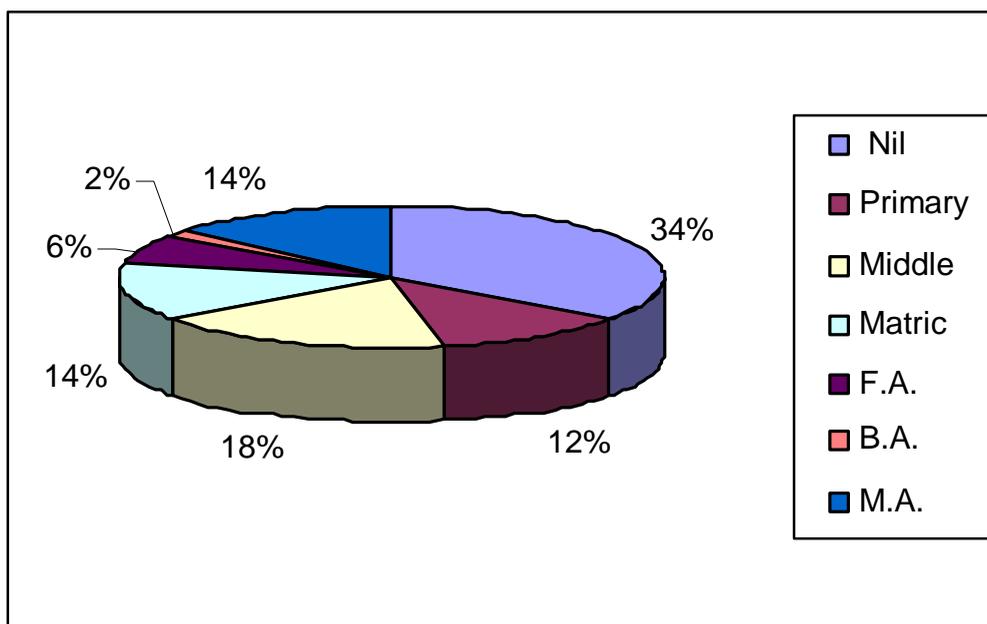


TABLE-VII

Religious Teachings and its Forms

	Not Teaching	Quran/Hadith etc.	Hifz	Tajweed	Total
No	10	16	10	14*	50
%age	20	32	20	28	100

* Also included in other teaching column

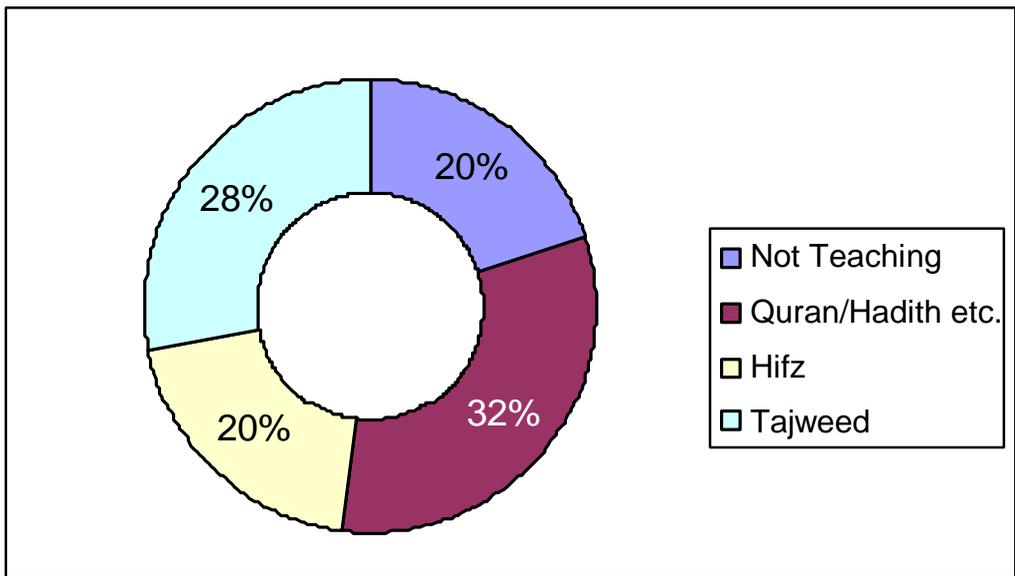


TABLE-VIII

Familiarity with Population Welfare Programme

	No	%age
Familiar	35	70
Not Familiar	15	30
Total	50	100

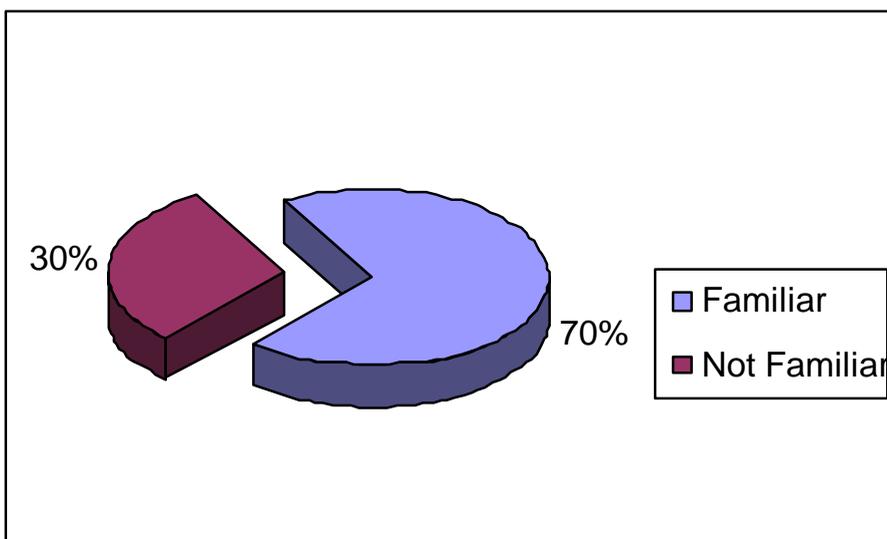


TABLE-IX

Attitude towards Population Control

	No	%age
Approve	2	4
Disapprove	48	96
Total	50	100

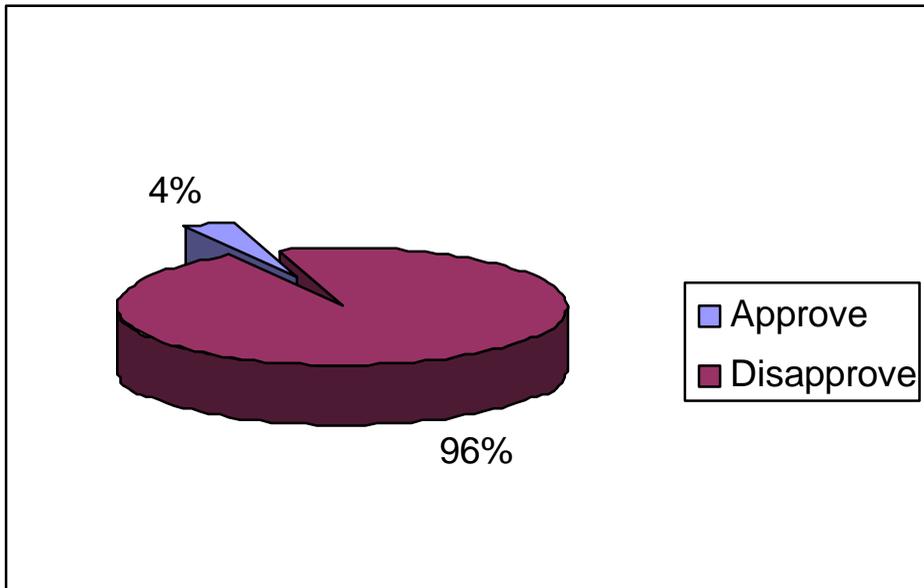


TABLE-X

Willingness to Cooperate

Frequency	%age
Not willing at all	70
Not willing due to class pressure	05
Consider as Azal	15
Will be ready if FP according to Shariah	10
Total	100

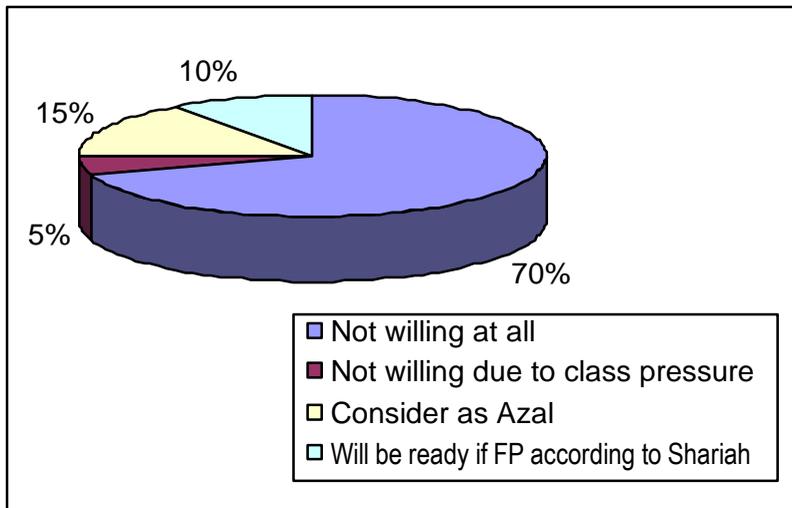
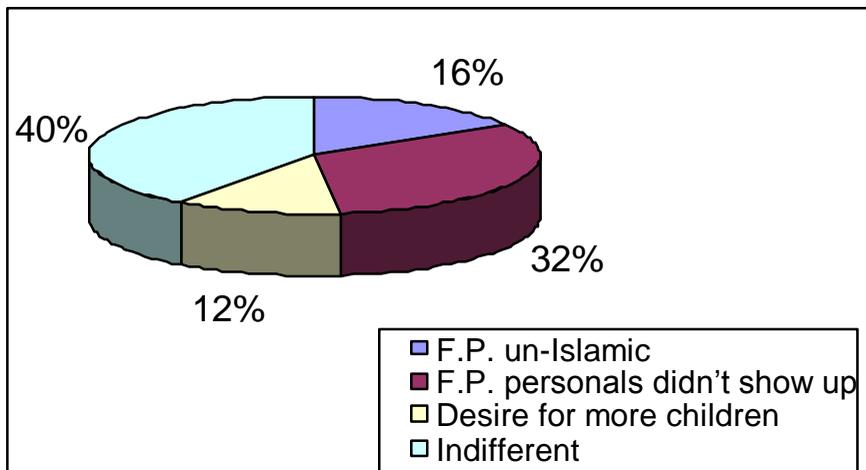


TABLE-XI

Reasons for not Having Contact with FP

Reason	No.	% age
F.P. un-Islamic	8	16
F.P. personals didn't show up	16	32
Desire for more children	6	12
Indifferent	20	40
Total	50	100



QUESTIONNAIRE

Name of the Researcher _____

Date of Interview _____ Time of Interview _____

PART-A:

Basic Information about Respondents:

Demographic Structure:

Name _____

Tribe _____ Age _____

Marital Status: Married/Single

Residential Address:

Mohallah _____ Village _____

Tehsil _____ District _____

Type of household: Joint _____ Nucleus _____

Total No. of household members:

Adults: Male _____ Female _____

Children: Male _____ Female _____

Household members living outside: Male _____ Female _____

Physical Structure:

Structure of house: Kucha/Pucca/Semi Pucca

Total No. of rooms in the house: _____

Total No. of living rooms: _____

Toilet facilities available: Yes/No, Type _____

Water pump/source inside house: Yes/No, Type _____

* Do you think that education has positive impact on development in Pakistan.
Yes/No

PART-B:

1. Religious school of thought you belongs to

3. What is your highest education?

Secular/Formal _____

Religious _____

4. Do you have any assignment in a mosque? Yes/No

If yes, where the mosque is located _____

Your current assignment: *Imam/Khateeb/Maulvi* (Teacher)

Since when working in this capacity: Month _____ Year _____

5. Do you also lead prayers? Yes/No

Since when _____

Population of the Mohallah _____

How many of them usually attend prayer? _____

6. If you lead Juma prayers:

- What is the strength of usual congregation _____

- Do you deliver sermon? Yes/No

- What is the usual topic of sermon? _____

- How often you speak on topics related to family planning? _____

7. Do you teach in the mosque/run Madrassa? Yes/No

If yes, what is the number of pupils:

Adults: Male _____ Female _____

Children: Male _____ Female _____

What courses you offer _____

Affiliation of *Madrassa*: _____

Apart from formal sermon and teaching do you involve in other educational activities: Yes/No

Views on Population Programme

If Yes, what activities _____

8. Do you know anything about family planning? Yes/No

How do you perceive it? _____

Do you think that family planning is good to have small prosperous families? Yes/No

9. Do you agree with the following statements?

- Small families are better off: Yes/No
- The number of children must be planned: Yes/No
- Child birth should be well spaced: Yes/No
- Small size is an ideal size for a family: Yes/No
- Late marriages must be promoted: Yes/No

10. Do you know of any specific injunctions in Quran or Hadith, which prohibits birth control/family planning? If yes, please quote: _____

11. Which is the appropriate age for marriage according to you?

Girl: _____ Boys: _____

A) At what age in Pakistan does a boy or a girl attain puberty:

Girl _____ Boys: _____

B) Do you think that a girl below 18 can fulfill responsibilities for all aspect of marriage? Yes/No

C) What problems do you think late mirage can cause?

D) Quran prescribes a mother to feed own milk to her child for two years. How do you propose this can be guaranteed to child before another child is born? _____

E) In the light of above Quranic verse do you think that spacing between child birth is allowed: Yes/No

If yes, what techniques could be utilized?

Have you ever used any of these techniques: Yes/No

Did you face any problem in this? Yes/No

If yes, please mention: _____

Did you sought the help of concerned department to overcome the problem(s)? Yes/No

If yes, did you receive the required assistance? Yes/No

12. Have you every wished to use spacing techniques? Yes/No

If yes, what prevented you from doing

so: _____

13. Did someone from the family planning department have ever visited you/your village? Yes/No

14. Do you think the facilities/information government provides for family planning are adequate? Yes/No

15. Do you listen radio or watch television? Yes/No

Views on Population Programme

How often a week? Radio _____ TV _____

Do you think that information on family planning on these media are appropriate: Yes/No

PART-C:

16. Have you ever been invited to programme organized by department of family planning? Yes/No

17. Would you like to participate in the programme on family planning? Yes/No

18. Would you like to support family planning in the country, if yes what support you would be needing in this, mention: _____

19. What are your suggestions for improving the programme?

GLOSSARY

Term	Meaning
Imam prayers	Literary, who stands out, commonly a person who lead
Tajweed	Teaching method of reciting Arabic text of Holy Quran
Azal	Coitus interruptus
Maulvi	A religious learned person
Madrassas	A school for religious education. Subjects generally taught are Holy Quran, traditions, jurisprudence, grammar, logic and literature
Fiqah	Islamic jurisprudence among the Sunnis. There are four more common schools of thought viz. Hanafia, Shafia, Malikiya and Hanbalia
Hadith	Sayings and actions of Holy Prophet as narrated by his followers
Hifz	Committing text of Holy Quran to memory. Literary mean to protect
Hafiz	One who remember Holy Quran by heart
Mufti	Religious scholar