

Perception of Religious Leaders About Population Welfare

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National Institute of Population Studies, Islamabad

2000

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FOREWORD

Due to the sensitivity of the issue and perceived charged emotions of Religious Leaders about population welfare, no scientific study has ever been conducted in Pakistan at the national level, in order to motivate and convince them to adopt family planning.) The National Institute of Population Studies (NIPS) was assigned by the Ministry of Population Welfare to conduct a survey on the issue, "Perception of Religious Leaders About Population Welfare", (PRLPW) 1999-2000. This survey was conducted from November 1999 to August 2000. The fieldwork was carried out between February 2000 to May 2000.

The family planning programme is always under threat in Pakistan due to political and social clout of Religious Leaders. A comprehensive research study was needed to investigate the attitude and perception of the Religious Leaders, their knowledge and behavior towards family planning.

The PRLPW survey data will also serve as a source for in-depth study, academic purposes and for preparing Information, Education and Communication (IEC) strategy. Those who worked on the survey is appreciated. The NIPS staff assigned to PRLPW survey specially Dr. Abdul Hakim, Project Director, Mr. Zahir Hussain, Principal Investigator, Mr. Mubashir Baqai, Deputy Principal Investigator and Mr. Badar ud Din Tanweer, Coordinator deserve special appreciation for successfully conducting the survey and producing the report. The efforts of Mr. Faateh ud din Ahmad, Programmer for handling the data processing deserves appreciation. The support provided by the Ministry of Religious Affairs and Auqaf department is also acknowledged.

I hope the Research Findings of the study are likely to encourage the policy makers and programme managers of the Ministry of Population Welfare to promote the family planning programme by involving the Religious Leaders.

Ahmad Shamsul Huda
Executive Director

FORWORD

The results of the study are presented in the following chapters. Chapter I contains the introduction, which includes the purpose of the study, the research questions, and the significance of the study. Chapter II discusses the literature review, which provides a theoretical framework for the study. Chapter III describes the methodology, including the research design, the sample, and the data collection procedures. Chapter IV presents the results of the study, and Chapter V discusses the conclusions and implications of the study.

The primary purpose of this study is to explore the relationship between the independent and dependent variables. A comprehensive literature review was conducted to identify the theoretical and empirical research that has been conducted in this area.

The study was conducted using a quantitative research design. The data were collected through a survey of participants. The survey instrument was developed based on the research objectives and the theoretical framework. The data were analyzed using statistical methods to test the hypotheses. The results of the study are presented in the following chapters.

I hope the results of this study will be helpful to researchers and practitioners in the field. The study was conducted in a timely manner and the results are presented in a clear and concise manner.

Abdul Samad
Executive Director

ACKNOWLEDGEMENTS

The study "Perception of Religious Leaders about Population Welfare" was undertaken by National Institute of Population Studies (NIPS) in 2000 with an objective to know the perceptions, opinions, attitude, knowledge and behaviour of Religious Leaders about family planning.

We acknowledge with thanks the contribution of all organisations and individuals who participated in this survey. Their guidance and encouragement always proved a source of inspiration in the accomplishment of this task which includes Ministries of Population Welfare, Religious Affairs and Auqaf Departments. They provided assistance in undertaking this project.

The guidance and advice provided by Mr. Ahmed Shams-ul-Huda, Executive Director, NIPS, is highly appreciated which helped in completion of the report on time.

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We highly appreciate the efforts of field staff who successfully collected information from a very sensitive group "the Religious Leaders" and made it possible to produce the report.

Dr. Abdul Hakim
Zahir Hussain
Mubashir Baqai
Badar uddin Tanweer

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First and foremost, the author wishes to thank the members of the Religion Department who assisted in the design and administration of the study. Special thanks are due to the following individuals for their assistance and cooperation during the course of the study: [names of individuals].

The guidance and advice provided by Mr. [name] during the course of the study is greatly appreciated and will be remembered with gratitude.

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The author wishes to express his appreciation to the following individuals for their assistance and cooperation during the course of the study: [names of individuals].

By: [name]
Date: [date]

EXECUTIVE SUMMARY

Resistance to western ideas including family planning issues has remained stiffer and harder among religious functionaries in Pakistan. Among other factors cited in failure of family planning programme in Pakistan, religious factor is considered being prominent. However except partial explanation in different surveys, no independent empirical evidence support this. Hence, there was a need to undertake a survey accordingly. The National Institute of Population Studies (NIPS) conducted the survey on the Perception of Religious Leaders about Population Welfare during 1999-2000. The fieldwork was carried out at the national level from February to May 2000. The objective of the survey was to find out knowledge, awareness and attitude of Religious Leaders about demographic and health related issues and to find out the possibilities of advocacy by Religious Leaders for population welfare programme. The sample survey of 959 Religious Leaders consisting of Imam Mosques and Religious Scholars covering all the provinces and urban and rural areas of Pakistan was drawn. A total of 759 Imam mosques and 200 Religious Scholars were covered. There were 326 Religious Leaders from urban area and 633 from rural area. The coverage of Religious Leaders was 97.1 percent with 97.2 percent in urban and 97.0 percent in rural areas.

Some interesting findings and patterns have emerged through this study, which are briefly summarised here.

1. Majority of the Religious Leaders (more than 54 percent) were between age 25 to 44 years.
2. Forty seven percent Religious Leaders have an educational level of more than high school.
3. The mean number of children ever born of all Religious Leaders is 5.0 with Religious Scholars 5.5 and for Imam Mosques 5.0. This show Religious Scholars themselves is a high fertility group.
4. The mean number of surviving children of Imam Mosques is 4, whereas Religious Leaders have 5 children.
5. Fifty five percent Religious Leaders have desire for more children.
6. Fifty two percent Religious Leaders have been living in the same locality for the last 15 years. This shows that Religious Leaders are influential in their respective areas both because of religious influences and long stay in the community
7. The study shows that 90 percent Religious Leaders read newspapers.
8. Sixty eight percent Religious Leaders have knowledge of family planning, with 77 percent in urban and 63 percent in rural areas.
9. The perception of Religious Leaders about the size of Pakistan's population indicate that 40 percent Religious Leaders are of the opinion that it is large and 40 percent think it is reasonable. However, only 12 percent think it is small.

10. Majority of the Religious Leaders, (44 percent) are of the view that mismanagement of resources has resulted in large-scale unemployment. Only 18 percent think that unemployment is increasing due to over population. However, 12 percent suggested that solution of the problem lie in the enforcement of Islamic values.
11. The study indicates that almost all the Religious Leaders are aware of the implications and consequences of rapid population growth. This is an interesting finding that on the one hand Religious Leaders are aware of the implications of rapid population growth, but on the other hand they do not want to support the programme openly at larger scale.
12. The research highlights that 71 percent do not believe in son preference and 97 percent are in favour of women education. The study shows that Religious Leaders are no longer conservative about these indicators of status of women. The study suggests that this message need to be carried forward.
13. The study however, reveals that Religious Leaders still advocate early age at marriage for girls.
14. As far as spacing is concerned, 77 percent believe in interval between pregnancies of about 2-3 years. This shows an impact of Islamic Education regarding need for breastfeeding of children for two years.
15. Almost 79 percent Religious Leaders are aware of the fact that in Pakistan, large number of women die due to gynaecological problems and Religious Scholars are more aware (92 percent) about this, compared to Imam Mosques (72 percent). This also shows that education plays a key role in understanding implications of the problem. At face value it is a step forward and breakthrough from the established practice.
16. As far as Islamic views about approval of family planning is concerned; a discouraging pattern is noted. Only 9 percent Religious Leaders approve family planning, whereas 43 percent disapprove and 40 percent approve under certain conditions, particularly health reasons, maternal mortality and infant mortality. Only 6 percent Religious Leaders quote references from the Holy Quran and Hadith in favour of family planning, whereas 23 percent quote against family planning from Quran and 29 percent from Hadith.
17. More than 72 percent Religious Leaders have knowledge about family planning, 48 percent know about family planning facility in their community and 69 percent know about the location of a Family Welfare Centre. However, only 16 percent Religious Leaders have ever used contraceptive methods, with 26 percent Religious Scholars and 12 percent Imam Mosques.
18. Only 9 percent Religious Leaders have been contacted by the workers of the Ministry of Population Welfare Programme to attend the seminars with 14 percent in urban and 6 percent in rural areas. There is an urgent need to focus on this point for future strategy.
19. Only 5 percent Religious Leaders have attended the seminars arranged by the population welfare programme. This shows a huge gap of contacts and rapport between Religious Leaders and

programme personnel. Finding of the research suggests that in order to improve the programme this huge gap should be filled immediately.

20. Thirty eight percent Religious Leaders expressed willingness to discuss the issue of family planning on radio and 34 percent on television. Religious Scholars are much more willing to discuss (76 percent on radio and 69 percent on television), compared to Imam Mosques (27 percent on radio and 24 percent on television).
21. Forty eight percent Religious Leaders recommend breastfeeding, while 23 percent suggest contraceptive for limiting birth. However, 24 percent leave this issue to God, showing that fatalistic attitude continues to prevail in Pakistani society.
22. More than 31 percent Religious Leaders indicate their interest to discuss family planning with their followers.

In the light of findings of the study, family planning programme with Religious Leaders may be treated in health terms, in terms of human rights, personal and financial well being of individuals, particularly to reduce high risk birth and maternal deaths. The support of enlightened Religious Leaders may be sought and proper IEC strategy for their involvement need to be devised.

The study highly recommends the importance of Inter Personal Communication (IPC) and print media. The channel should be a step-by-step process because family planning is still not an easier pill to be swallowed by religious radicals or religious conservatives. This group is always engulfed in religious rigidity and cultural orthodoxy.

Data has not generated any clear-cut consensus or confidence. More research is needed particularly qualitative research (Focus Group Discussions and In-depth Case Studies) because even those who are generally inclined may refuse to approve the programme due to growing tension because they do not allow any one to undermine their influence at the grass root level and result of the exercise may outweigh its benefits.

Although the Religious Leaders agree with implications, most of them are still conservative about family planning. Views of Religious Leaders in this regard are patchy, inconsistent and mostly emotional. Data also suggest that there are no clear-cut instructions in Holy Quran and Hadith neither in favour or against. Most of the references are out of context. The study also showed that Religious Leaders are more interested in peripheral issues of population. They never want to support the programme openly due to political expedience. They still express inexorable logic. They do not want to jeopardise their political credibility, reputation and standing among other Religious Leaders and groups. Data of the study suggest

that few Religious Leaders are still staunch critics of the programme and it is not an easy task to involve them in the programme. This is an objective reality, which need to be overcome.

CHAPTER 1

INTRODUCTION

1.1 BACKGROUND:

During the period between First and Second World War population pressure was felt for the first time. Due to this, concrete actions were taken after span of twenty years. However it became popular in all the developed countries but the developing countries were ignored. The higher birth rate continues to prevail especially in few Muslims countries including Pakistan. Main reasons are the low income, illiteracy and religious sentiments.

Table 1.1

Birth and Death Rates in Selected Muslim Countries, 2000

Countries	Birth Rate	Death Rate
Bangladesh	26.50	8.40
Pakistan	32.00	10.00
Indonesia	23.65	7.95
Egypt	26.00	6.20
Iran	20.60	6.43

Source: Population Reference Bureau, 2000

Table 1.1 shows that most of the Muslim countries in the year 2000 have achieved low birth rate and low death rates. However, the birth rate and death rate in Pakistan are higher, compared to other Muslim countries.

Before moving further, it is appropriate to have understanding of the background of family planning in Pakistan. Family planning programme was introduced in Pakistan by Family Planning Association of Pakistan (FPAP) in 1953, while the Government started in 1960. Different strategies and policies were tried to reduce the population growth rate. But appreciable progress could not be made due to inconsistent policies and lack of political support by different governments. The population of Pakistan is estimated to be 137.5 million in the year 2000 (Finance Division, p.2).

The target of Government is to increase contraceptive use from 24.8 Percent in 1998 to 40.3 percent by 2003, in order to reduce growth rate from 2.4 percent in 1998 to 1.9 percent by 2003. (National Institute of Population Studies PC-1 Ninth Five Year Plan 1998-2003, p.2). To achieve these targets, government has taken few policy decisions to fulfill its commitment to the population issue. By realizing the seriousness of the population issue and programme, the Government established an Inter-Ministerial Committee to provide coordination and support at the highest political level.

The relationship between income and population growth, education and high birth rates has been studied at length. However very little work has been done on the attitude of religious leaders about family planning and also to study the causes of the influence of religious leaders and scholars in a community.

In a society like Pakistan where education is not widespread and majority of the people have conservative outlook, the religious people have much influence on the masses. The people frequently interact with them for solving their problems. The imam mosque leads the prayers five times a day and is a spiritual leader for the community and no religious rites could be performed without his blessings. He in a way is the most readily available religious leader in the community for the people.

In Pakistan there are two major sects, Sunni and Shia; with majority belonging to Sunni school of thought. Both are further divided into various subsects. There are several religious schools of thought in Pakistan. Religious Leaders influence their followers in different ways but they have some shortcomings. Most of them do not have knowledge of modern trends because modern science and thoughts are not taught in religious schools. Therefore their point of view is very narrow. There are so many religious conflicts and controversies among various groups. A single religious leader of any sect is not acceptable to all the Muslims of Pakistan.

The religious leaders can play a key role in bringing attitudinal change of the masses for their social well being. In order to improve the population welfare programme, coordinated strategic approach is needed to involve all those who really matter in Pakistan, particularly conservative religious leaders. By involving religious leaders, programme can reach to more conservative groups.

There are success stories of population welfare programme in various Islamic countries such as Egypt, Indonesia, Malaysia, Bangladesh and Iran. Pakistan is the only Muslim country in the world, which was created on the basis of Islamic ideology. In Pakistan, Islam influences the social and political life of people with strong beliefs and norms. It is also considered an important factor in implementing government policies.

Along with other reasons such as side effects, want more children and health concern; religious and cultural factors also influence the high growth of population in Pakistan. In Pakistan Fertility and Family Planning Survey (PFFPS) 1996-97, currently married women who were never-users of a contraceptive, 10 percent of them offered religion as a reason for never using family planning (Hakim et.al.,1998:155). In Pakistan Contraceptive Prevalence Survey (PCPS) 1994-95, 20.4 percent never-users gave the reason of religion for not using the family planning method (Population Council,1995:27).

There are some people who always resist and oppose the family planning programme in public. However, due to effective media and interpersonal communication, many religious leaders have changed their opinion or at least their point of view changed from opposition to neutrality.

1.2 JUSTIFICATION

The National Institute of Population Studies (NIPS) have a vast experience of conducting large scale surveys on population issues and components. Therefore, Ministry of Population Welfare delegated the responsibility to NIPS for conducting this survey. In pursuance of the request NIPS conducted the survey, Perception of Religious Leaders about Population Welfare in 1999-2000.

No national level empirical studies have ever been undertaken in Pakistan due to the sensitivity of issue and fear of criticism of religious leaders about the reproductive behavior. The objective is that through the result of the study, strategy could be developed to motivate and convince them to support family planning programme..

study may be conducted
It is generally believed that religious leaders do not openly support the population welfare programme. That is why population programme has not achieved desired results, compared to other Muslim countries. The main reasons for opposing family planning is because of ignorance,

misconceptions and lack of proper information.) The family planning programme is always under threat in Pakistan and programme personnel are always afraid because of position of religious leaders in society. A comprehensive ^{PIWIR} research study was considered essential to investigate the attitude and perception of the religious leaders, their knowledge and attitude towards family planning.

The study has tried to solicit opinion, views and attitudes of representative sample of formal and informal religious leaders towards family planning. Research findings of the study are likely to encourage the policy makers and programme managers of the Ministry of Population Welfare to promote and project family planning practice by involving religious leaders. It will also help the civil society, NGOs, and private practitioners who are actively involved in family planning to seek the support of religious leaders in the light of findings of such study.

1.3 OBJECTIVES

The study is focused on the following objectives: -

1. To investigate the background of religious leaders including types of education received.
2. To assess the extent of religious leaders awareness about the demographic and related health factors.
3. To measure the knowledge of religious leaders about state of population in Pakistan.
4. To discover how the religious leaders perceive their role in communicating population welfare knowledge to their communities.
5. To assess the possibility of advocacy for family planning by religious leaders.

The aim of the study is to provide accurate data at national level regarding the Perception of Religious Leaders about Population Welfare to policy makers and programme managers who in the light of these findings, will be able to modify the programme approach in particular IEC strategy. The survey data will also serve as a source for further in-depth probing by academicians.

CHAPTER 2

RESEARCH METHODOLOGY

This chapter describes the design and implementation of the study, Perception of Religious Leaders about Population Welfare (PRLPW), specifically the objectives, organization, sample design, questionnaire, data collection and data processing.

2.1 SAMPLE DESIGN

The sample was drawn from following two broad categories of religious leaders:

- (1) Imam Mosques
- (2) Religious Scholars

This countrywide study covered four provinces, and also Azad Jammu Kashmir (AJK) and Federal Administrative Tribal Areas (FATA). At the first stage following 40 districts were selected from the 112 districts.

Sialkot = (Tehsil)

PUNJAB:

Islamabad, Attock, Jhelum, Sialkot, Sargodha, Mianwali, Okara, Rahimyar Khan, Rawalpindi, Gujranwala, Lahore, Faisalabad, Multan, Bahawalpur, Sahiwal, D.G. Khan, Kasur, Sheikhpura, Rajanpur, Toba Tek Singh.

SINDH:

Karachi East, Karachi West, Hyderabad, Sukkur, Nawabshah, Thatta, Larkana, Khairpur.

NWFP:

Peshawar, Abbottabad, Swat, Bannu, Haripur, FATA.

BALUCHISTAN:

Quetta, Pishin, Khuzdar.

AJK:

Muzaffarabad, Mirpur, Poonch.

Initially the lists for religious leaders of each district were obtained from respective Provincial and District Auqaf offices. In some cases, the lists received from Auqaf offices were found to be incomplete or the lists were not maintained and categorized according to the Fiqah. Then the supervisor of the team had also to prepare the list from other sources according to the criteria to be observed and then merged both of them to create a new list.

In the second stage, imam mosques were selected randomly from the updated list using systematic random sampling. However, the religious scholars were selected by convenience sampling. Twenty-five respondents from each district were selected from two categories. The total sample size drawn was 1000 respondents, 959 were approached for interview. However 931 were successfully completed.

Table 2.1

Selection of Religious Leaders by Place of Residence in each District, Pakistan, 2000

Category of Religious Leaders	Urban	Rural	Total
Imam Mosques	6	14	20
Religious Scholars	2	3	5
Total	8	17	25

The distribution of the religious leaders as selected from each district is presented in table 2.1. From each district 25 religious leaders were selected with 20 imam mosques (14 from rural and 6 from urban) and 5 religious scholars (3 from rural and 2 from urban).

Table 2.2

Coverage of Sampled Religious Leaders by Place and Region of Residence, Pakistan, 2000

Region of Residence	Place of Residence		Category of Religious Leader		Total	Sample
	Urban	Rural	Imam Mosques	Religious Scholars		
Punjab	168	331	399	100	499	20
Sindh	63	134	157	40	197	08
NWFP	46	68	89	25	114	05
Balochistan	21	42	48	15	63	03
AJK	24	47	56	15	71	03
FATA	4	11	10	5	15	01
Total	326	633	759	200	959	40

Table 2.2 shows that 959 sampled religious leaders are covered in this study. They are further classified by urban and rural and by imam mosques and religious scholars. In urban and rural areas there are 326 and 633 religious leaders respectively. There are 759 imam mosques and 200 religious scholars covered from all the 40 districts.

Table 2.3

Percent Distribution of Religious Leaders by Status of Coverage of Sample by Place and Region of Residence, Pakistan, 2000

Region of Residence		Completed	Refused	Person temporarily absent	Other	Number
Punjab						
	Urban	98.8	1.2	-	-	168
	Rural	99.1	-	0.9	-	331
	Total	99.0	0.4	0.6	-	499
Sindh						
	Urban	95.2	1.6	3.2	-	63
	Rural	94.0	0.7	3.0	2.2	134
	Total	94.4	1.0	3.0	1.5	197
NWFP						
	Urban	91.3	2.2	4.3	2.2	46
	Rural	94.1	-	1.5	4.4	68
	Total	93.0	0.9	2.6	3.5	114
Balochistan						
	Urban	100.0	-	-	-	21
	Rural	97.6	-	2.4	-	42
	Total	98.4	-	1.6	-	63
AJK						
	Urban	100.0	-	-	-	24
	Rural	93.6	-	4.3	2.1	47
	Total	95.8	-	2.8	1.4	71
Fata						
	Urban	100.0	-	-	-	4
	Rural	100.0	-	-	-	11
	Total	100.0	-	-	-	15
Pakistan						
	Urban	97.2	1.2	1.2	0.3	326
	Rural	97.0	0.2	1.7	1.1	633
	Total	97.1	0.5	1.6	0.8	959

Table 2.3 shows that 97.1 percent of religious leaders were interviewed, with 97.2 percent from urban and 97 percent from rural area. It is worth noting that response rate has been very

encouraging and very large proportion of sampled religious leaders were covered in both urban and rural areas. The response rate was 100 percent in FATA, followed by Punjab (99 percent), Balochistan (99 percent), AJK (96 percent), Sindh (94 percent) and NWFP (93 percent).

Table 2.4
Percent Distribution of Religious Leaders by their Fiqah and Result of the Interview, Pakistan, 2000

Fiqah	Completed	Refused	Person temporarily absent	Other	Number
Baralvi	97.2	0.7	1.4	0.7	287
Deobandi	96.9	0.7	1.7	0.7	294
Ahla-e-Hadith	99.0	--	--	1.0	100
Ahla-e-Taseeh	88.5	1.3	6.4	3.8	78
Religious Scholars	99.5		0.5		200
Total	97.1	0.5	1.6	0.8	959

Table 2.4 contains distribution of religious leaders by their 'Fiqah'. It is noted that response rate was 100 percent for religious scholars. Among imam mosques, highest response rate was for Ahla-e-Hadith (99 percent), followed by Baralvi, Deobandi and Ahla-e-Taseeh.

Table 2.5
Percent Distribution of Religious Leaders Interviewed by their Fiqah, Category and Place of Residence, Pakistan, 2000

Fiqah/Category	Urban	Rural	Total	
			Percent	Number
Fiqah				
Baralvi	21.8	34.0	29.9	278
Deobandi	25.9	32.9	30.5	284
Ahla-e-Hadith	11.4	10.3	10.6	100
Ahla-e-Tasheeh	10.1	6.0	7.4	69
Category of Religious Leader				
Imam Mosques	69.1	83.4	78.5	731
Religious Scholars	30.9	16.6	21.5	200
Total	100.0	100.0	100.0	931

Table 2.5 shows the percentage of imam mosques and religious scholars according to their Fiqah and place of residence. There were 69.1 percent imam mosques and 30.9 percent religious scholars in urban areas, whereas in rural areas there were 83.4 percent of imam mosques and 16.6 percent of religious scholars, who were interviewed.

2.2 QUESTIONNAIRE

A Technical Advisory Committee (TAC) comprising of senior professionals of NIPS, representatives from the Ministry of Religious Affairs, Auqaf Department and Ministry of Population Welfare reviewed the questionnaire. Both pre-coded and open-ended questions were asked in the study. The questionnaire is composed of sections on Identification, Background Characteristics of Respondents, Information, Education and Communication (IEC) and Awareness of Population Issues and Advocacy. (The Questionnaire is annexed at Appendix 1)

2.3 DATA COLLECTION

Four teams collected the data from the field. Each team comprised of a supervisor and an interviewer. Two teams collected data in Punjab, third team covered Sindh and Balochistan, while the fourth covered NWFP, FATA and AJK.

Responsibilities of supervisors were to supervise the interviewers in data collection, arrangement for logistics and accommodation, collect the list from Auqaf departments, and update the lists. Supervisors also interviewed the respondents in addition to their supervisory duties. All the field staff was highly qualified having experience of undertaking such survey activities.

Fieldwork continued from February 2000 to May 2000. The quality of data was ensured through:

- ◆ Careful selection of qualified persons
- ◆ Extensive training for field staff
- ◆ Supervisory level checks of all questionnaires and rectification of mistakes. Revisits to field to ensure quality of data.
- ◆ Continued and close review of fieldwork by Senior Project Staff.

Each team was provided adequate conveyance for carrying out the field work. Teams followed a pre-designed field programme. Supervisors identified contact points and telephone numbers for each area. The supervisors remained in touch through telephone with headquarter staff.

2.4 DATA PROCESSING

All the questionnaires were checked manually in the field before sending to the NIPS, where the research staff again edited them. Data was entered and edited by using FoxPro package by Data Entry Operators under the supervision of programmer. SPSS was used to obtain frequency tables and further analysis and tabulation was carried out under the guidance of the Project Director. The Principal Investigator, Deputy Principal Investigator and field coordinator worked on draft report writing which was extensively edited and finalized by the Project Director.

2.5 PROBLEMS ENCOUNTERED

Following difficulties were experienced in the process of data collection.

1. Acquiring the list from Auqaf Department was quite difficult. In some cases they did not maintain lists.
2. Emotional nature of religious leaders due to sensitive issue. Sometime the interviewer had faced rigid attitude of the religious scholars.
3. Repeated visits to the respondents due to their non-availability. Much time and efforts were wasted due to their absence.
4. Delay in the release of funds. Sometime the fieldwork was also disturbed when the funds were not provided on time.
5. Security concerns of field staff. Field Staff have to work in hostile conditions due to nature of the study.
6. Field work during hot weather and drought conditions prevailing especially in Balochistan. It goes to the credit of field staff that they worked in such adverse environment.

Each team was provided extensive coverage for carrying out the field work. Teams followed a pre-arranged schedule. Further, some identified contact points and telephone numbers for each area. The supervisors remained in touch through telephone with fieldworkers.

2.4 DATA PROCESSING

All the questionnaires were checked manually in the field before sending to the NH&A, where the research staff scanned them. Data was entered and edited by using Fortran package by Data Entry Operators under the supervision of programmer. SPSS was used to obtain frequency tables and further analysis and tabulation was carried out under the guidance of the Project Director. The principal investigator, Deputy Principal Investigator and field coordinators worked on data reports writing which was extensively edited and finalized by the Project Director.

2.5 PROBLEMS ENCOUNTERED

Following difficulties were experienced in the process of data collection:

As during the last year, Nepal Government's response was slow. In some cases they did not maintain the required level.

Emotional nature of religious leaders due to religious issues. Sometimes the interviewees had faced field workers of the religious activities.

Reluctance to the respondents due to their non-availability. Much time and effort were wasted due to their absence.

Delay in the release of funds. Sometimes the fieldwork was also delayed when the funds were not provided on time.

Security concerns of field staff. Field staff have to work under certain conditions due to nature of the study.

Field work during hot weather and drought conditions prevailing especially in Terai region. It gave the credit of field staff that they worked in such adverse environment.

CHAPTER 3

BACKGROUND CHARACTERISTICS

This chapter presents background characteristics of religious leaders particularly their age, education, age at marriage, children ever born, surviving children, desire for more children, occupation and locality.

3.1. AGE DISTRIBUTION

Table 3.1

Percent Distribution of Religious Leaders by Age and Place of Residence, Pakistan, 2000

Age	Urban	Rural	Imam Mosques	Religious Scholars	Total	
					Percent	Number
Upto 19	0.3	0.5	0.5	--	0.4	4
20 - 24	1.6	4.4	4.1	1.0	3.4	32
25 - 29	9.5	12.5	13.3	5.0	11.5	107
30 - 34	13.6	17.8	14.4	12.5	16.3	152
35 - 39	14.8	13.0	12.2	19.0	13.6	127
40 - 44	12.0	13.0	11.4	17.5	12.7	118
45 - 49	12.0	9.0	10.0	10.0	10.0	93
50 - 54	13.6	8.3	9.0	14.0	10.1	94
55 - 59	12.0	7.7	8.2	12.5	9.1	85
60 - 64	4.1	5.7	5.7	3.0	5.2	48
65 - 69	3.5	3.9	4.2	2.0	3.8	35
70 +	3.2	4.2	4.0	3.5	3.9	36
Total	100.0	100.0	100.0	100.0	100.0	931

Table 3.1 shows that majority of religious leaders 54.1 percent are aged between 25 to 44 years, followed by 42.1 percent belonging to age group 45 to 70 years, where as only 3.8 percent are in the younger age group below 24 years.

3.2 EDUCATIONAL LEVEL

Table 3.2

Percent Distribution of Religious Leaders by Educational Level and Place of Residence, Pakistan, 2000

Educational Level	Urban	Rural	Imam Mosques	Religious Scholars	Total	
Informal Education	10.7	9.9	12.2	3.0	10.2	95
Formal Education						
Primary	16.7	32.7	34.6	0.5	27.3	254
Middle	16.1	15.0	18.5	4.0	15.4	143
High School	18.6	18.2	21.5	7.0	18.4	171
Intermediate	4.1	5.4	5.2	4.0	4.9	46
Graduate	5.7	3.7	3.7	7.0	4.4	41
Post Graduate	28.1	15.0	4.4	74.5	19.4	181
Total	100	100	100	100	100	931

Table 3.2 indicates that majority of the religious leaders were formally and informally educated. Forty seven percent of them have educational level of high school and above. Data also shows that 27.3 percent religious leaders were primary pass, followed by 18.4 percent high school and 5 percent of Intermediate level. A major difference is observed between urban and rural areas at primary and postgraduate levels. It is found that one third of religious leaders (33 percent) in rural areas have primary level of education. In contrast to this over one fourth (28 percent) religious leaders living in urban areas have post graduation degree which is due to more concentration of religious scholars in urban areas and also more educational facilities for higher education in urban areas. As expected, a large proportion of religious scholars, (75 percent) have post graduation qualification.

3.3 OCCUPATION

Table 3.3

Percent Distribution of Religious Leaders by Their Occupation and Category, Pakistan, 2000

Occupation	Imam Mosque	Religious Scholars	Total	
			Percent	Number
Imam Mosques (Auqaf)	7.4	0.5	5.9	55
Imam Mosques (Non Auqaf)	77.0	7.0	62.0	577
Private Business	3.8	17.0	6.7	62
Government Job	4.1	51.5	14.3	133
None	0.1	1.0	0.3	3
Other	7.5	23.0	10.8	101
Total	100.0	100.0	100.0	931

Table 3.3 shows that majority of religious leaders (62 percent) belongs to non-Auqaf and only 6 percent belong to Auqaf mosques. Twenty one percent are working for private business and government jobs. On the other hand a significant difference is observed between imam mosques and religious scholars. Fifty two percent religious scholars are doing government jobs while only 4 percent imam mosques are working in government departments.

3.4 LENGTH OF STAY AT CURRENT PLACE OF RESIDENCE

Table 3.4

Percent Distribution of Religious Leaders by Number of Years Living in the Community and Place of Residence, Pakistan, 2000

Number of Years	Urban	Rural	Total	
			Percent	Number
Up to 3	13.9	21.0	18.6	173
4 – 8	14.8	12.4	13.2	123
9 – 15	20.2	14.8	16.6	155
15 – 25	18.0	11.2	13.5	126
26 +	33.1	40.6	38.0	354
Total	100.0	100.0	100.0	931

Table 3.4 indicates that 52 percent religious leaders are living in the same locality since the last 15 years and above. This shows that religious leaders have deep roots and influence in their respective localities.

3.5 AGE AT MARRIAGE

Table 3.5
Percent Distribution of Religious Leaders by their Age at Marriage, Category and Place of Residence, Pakistan, 2000

Age at Marriage	Place of Residence		Category of Religious Leader		Total
	Urban	Rural	Imam Mosque	Religious Scholars	
<15	1.6	2.5	2.0	3.0	2.2
15 – 19	12.2	15.3	15.0	11.6	14.2
20 – 24	39.4	38.2	40.8	30.8	38.6
25 – 29	35.6	31.3	32.3	34.3	32.7
30 +	11.2	12.8	10.0	20.2	12.2
Mean	24.5	24.3	24.1	25.0	24.3

Table 3.5 shows that majority of religious leaders (71 percent) got married between the age of 20 years to 29 years. However there is a slight difference between imam mosques and religious scholars, highest proportion of imam mosques on the average marrying at 20-24 years of age, compared to 25-29 years for religious scholars. No significant difference is found as far as urban and rural areas are concerned. Further the over all pattern is just like other menfolk of Pakistani society, marrying at their mid twenties.

3.6 CHILDREN EVER BORN

Table 3.6
Percent Distribution and Mean Number of Children Ever Born among Religious Leaders By Age and Category, Pakistan, 2000

Age/Category	0	1	2	3	4	5 +	Mean	Number
Upto 19	50.0	25.0	25.0	--	--	--	0.8	4
20 – 29	32.4	26.6	19.4	10.1	3.6	7.9	1.5	139
30 – 39	12.2	12.5	14.7	13.6	14.7	32.3	3.4	279
40 – 49	2.4	0.9	5.7	5.2	12.3	73.5	6.4	211
50 – 59	2.2	2.8	2.8	3.9	9.5	78.8	7.3	179
60 – 69	3.6	1.2	2.4	3.6	7.2	81.9	7.8	83
70 +	--	--	2.8	2.8	11.1	83.3	7.8	36
Imam Mosques	11.2	8.6	10.0	8.1	10.5	51.6	5.0	731
Religious Scholars	5.5	9.0	8.0	7.5	11.0	59.0	5.5	200
Total	10.0	8.7	9.6	7.9	10.6	53.2	5.1	931

Table 3.6 indicates percent distribution and the mean number of children ever born according to age groups. The mean number of children ever born for all the respondents aged between 19 years to 70 years is five. The mean number of children ever born steadily increases from 0.8 to 7.8 as age increases from 19 to 70 years. Keeping in view the mean number of children ever born, no significant difference is observed between imam mosques and religious scholars.

According to PFFPS 1996-97, mean number of children ever born to currently married women of 15 -49 years is 4.2. (Hakim et.al.,1998:109). While mean number of children ever born for the religious leaders are 5.1, it shows high cumulative fertility for religious leaders having over all one child more than other married couples in Pakistan whose wives are aged 15-49. It implies that age of husband for these women would be within age 20-54 years as there is still 5 years gap in age between married men and women. Hence, higher cumulative fertility among religious leaders, is contribution of religious attitudes as well as past high fertility norms.

3.7 SURVIVING CHILDREN

Table 3.7

Percent Distribution and Mean Number of Surviving Children of Religious Leaders by Age and Category, Pakistan, 2000

Age/Category	0	1	2	3	4	5+	Mean	Number
Upto 19	50.0	50.0	--	--	--	--	0.5	4
20 - 29	38.1	25.9	18.0	8.6	5.0	4.3	1.3	139
30 - 39	14.3	13.3	17.6	16.1	16.8	21.9	3.0	279
40 - 49	3.3	1.4	8.5	6.6	13.3	66.8	5.7	211
50 - 59	2.2	3.9	3.9	6.1	12.8	70.9	6.1	179
60 - 69	3.6	3.6	6.0	7.2	9.6	69.9	6.1	83
70 +		2.8	8.3	8.3	8.3	72.2	6.3	36
Imam Mosques	13.3	9.7	11.8	9.4	12.6	43.2	4.2	731
Religious Scholars	6.0	9.0	10.5	11.0	12.0	51.5	4.9	200
Total	11.7	9.6	11.5	9.8	12.5	45.0	4.3	931

Table 3.7 shows the mean number of surviving children by age groups. Similar to mean number of children ever born, the mean number of surviving children was found increasing from 0.5 to 6.3 children as age increases from 19 to 70 years. An interesting finding is that mean number of

surviving children for imam mosques is 4.2 and for religious scholars 4.9. According to PFFPS 1996-97 the mean number of surviving children was 3.7 among married women while for religious leaders is 4.3, which shows that the religious leaders have large number of surviving children. Another important finding is that chances of child survival are much more among children ever born to religious scholars than of imam mosques.

3.8 WANT MORE CHILDREN

Table 3.8

Percent Distribution of Religious Leaders Who Wanted More Children by their Background Characteristics and Place of Residence, Pakistan, 2000

Background Characteristics	Urban	Rural	Total	Number
Respondents Age				
Upto 19	100.0	100.0	100.0	4
20 – 29	97.1	89.4	91.4	139
30 – 39	80.0	83.1	82.1	279
40 – 49	47.4	51.9	50.2	211
50 – 59	12.3	29.6	21.8	179
60 – 69	12.5	8.5	9.6	83
70 +	0.0	7.7	5.6	36
Educational Level				
Informal Education	38.2	62.3	53.7	95
Upto Secondary	52.1	55.6	54.6	568
Secondary+	48.3	64.9	57.5	268
Fiqah				
Baralvi	46.4	50.7	49.6	278
Deobandi	52.4	64.4	60.9	284
Ahla-e-Hadith	72.2	65.1	67.7	100
Ahla-e-Taseeh	43.8	40.5	42.0	69
Category of Religious Leaders				
Imam Mosque	52.5	57.2	55.8	731
Religious Scholars	41.8	64.7	53.5	200
Total	49.2	58.5	55.3	931

Table 3.8 shows that 55 percent of religious leaders desire more children in future. This desire is higher in the younger age group, and also among imam mosques. Data also indicate that significant difference is observed by urban-rural and fiqh wise, rural based religious scholars have much more desire for more children than their urban counterparts. Similarly Ahle-e-Hadith has the highest desire for more children than others.

Table 2 shows that 25 percent of religious leaders desire more children in the future. This desire is higher in the younger age group, and also among men in general. Data also indicate that significant differences are observed by urban-rural and non-urban-rural based religious leaders have much more desire for more children than their urban counterparts. While 61 percent of the highest desire for more children than others.

CHAPTER 4

IEC AND AWARENESS OF POPULATION ISSUES

4.1 THEORETICAL FRAME WORK

Family Planning and Islam is an old controversial debating issue in Pakistan, particularly among religious leaders. Right from the beginning population programme is caught in a vicious circle of hostility. At the root of this family planning and Islamic controversy has lied deeply entrenched psychological, historical, cultural and religious factors.

Information, Education and Communication (IEC) campaign has played a vital role especially in conflicting situation. Media keeps shaping things and public opinion. Media plays key role in disseminating information and informing public opinion. Religious Leaders are responsible and genuine opinion makers in Pakistani society. There are two broad categories of religious leaders emerging from this study.

1. Compassionate conservative
2. Liberal and progressive.

As far as conservative are concerned they are still opposing the notion of Family Planning due to their prejudices views. Due to growing factors of fundamentalism, extremism and jihad, some of the religious leaders are against small family norms. They consider that large family makes jihad easy and many large families have devoted their males for the cause of jihad. In order to avoid any controversy indirect questions about Information, Education and Communication (IEC) and population issues were asked. Data in this chapter presents that few enlightened and educated religious leaders who are well aware of contemporary international trends and are above religious prejudices are in favour of family planning. Their point of view is that family planning is in the larger interest of Pakistan and overall welfare of the people.

At the outset of the new century unprecedented changes have taken place, which have tremendous impact on knowledgeable persons, as information and knowledge revolution have no limits. It is not possible for the religious leaders to be isolated. Data suggests that religious leaders

have changed their perceptions about population issues. In order to reach the truth one needs to know the actual facts and figures in any given situation.

4.2 IEC ISSUES

This chapter also gives a detailed picture of the issues of knowledge, perceptions, attitudes and use of family planning and awareness of population issues as a whole. The chapter also presents the references of Holy Quran and Hadiths both in favour and against family planning as perceived by religious leaders.

4.3 EXPOSURE TO MASS MEDIA

Table 4.1

Percent Distribution of Religious Leaders by Exposure to Mass Media and Place of Residence, Pakistan, 2000

Mass Media	Urban	Rural	Total	
			Percent	Number
Read Newspaper				
Daily	68.8	44.6	52.8	492
Once a week	3.8	11.4	8.8	82
Few time a week	24.3	29.0	27.4	255
Never	3.2	15.0	11.0	102
Listen Radio				
Daily	21.8	27.0	25.2	235
Once a week	1.9	2.6	2.4	22
Few time a week	24.9	21.2	22.4	209
Never	51.4	49.2	49.9	465
Watch Television				
Daily	26.8	14.2	18.5	172
Once a week	4.7	3.9	4.2	39
Few time a week	21.1	17.3	18.6	173
Never	47.3	64.7	58.8	547
Total	100.0	100.0	100.0	931

Table 4.1 indicates that almost 90 percent religious leaders read newspapers. This percentage is higher in urban areas (97 percent) due to the availability of print media. Fifty percent religious leaders reveals that they listen radio and no significant difference is observed for radio listening in urban and rural areas. About 41 percent religious leaders watch T.V, but it is lower in rural areas due to the non-availability of electricity and non affordability of Television.

Table 4.2

Percentage Distribution of Religious Leaders by their Choice of Topics Covered on Media and Category of Religious Leaders, Pakistan, 2000

Media	Category of Religious Leader		Total	
	Imam Mosque	Religious Scholar	Percent	Number
Newspaper				
News	48.0	51.5	48.8	454
Articles about Religion	40.5	50.5	42.6	397
Articles about Population and Development	1.2	4.0	1.8	17
Current Affairs	24.9	47.0	29.6	276
Others	6.6	12.0	7.7	72
Radio				
News	35.6	36.5	35.8	333
Religious Programmes	16.1	13.5	15.6	145
Sports	.8	1.0	.9	8
Others	3.4	11.0	5.0	47
Television				
News	23.8	44.0	28.1	262
Religious Programmes	14.4	22.0	16.0	149
Drama	4.5	11.5	6.0	56
General Knowledge	2.7	15.5	5.5	51
Against it	--	.5	.1	1
Others	3.6	8.5	4.6	43

Table 4.2 reveals that newspapers surpass the other two media with the options of availability and choice. One of the privilege of newspapers is that, one can easily read them again or keep them contrary to television and radio programmes. For the last few years, newspapers circulation has increased due to demand in the market. Moreover newspapers are easily available at restaurants and general stores, whereas radio and television are usually considered household items. Religious leaders are more literate as compared to general public and their exposure to print media is much higher. However there is significant difference between imam mosques and religious scholars. This shows that higher the level of education higher the level of media exposure. It is imperative to note that majority of the religious leaders read articles about religion in the newspapers. After news, religious programmes have been reported being listened/watched from radio/television by the religion scholars.

Table 4.3

Percentage Distribution of Religious Leaders by their Exposure through Mass Media regarding Family Planning and Background Characteristics, Pakistan, 2000

Background Characteristics		Urban	Rural	Total	Number
Respondent's Age	Upto 19	100.0	100.0	100.00	4
	20-29	85.71	65.38	70.50	139
	30-39	73.33	71.96	72.40	279
	40-49	81.58	75.56	77.73	211
	50-59	74.07	47.96	59.78	179
	60-69	70.83	33.90	44.58	83
	70+	70.00	42.31	50.00	36
Education Level	Informal Education	50.00	29.51	36.84	95
	Upto Secondary	72.39	58.52	62.50	568
	Secondary +	90.00	89.19	89.55	268
Fiqah	Baralvi	75.36	57.42	61.87	278
	Deobandi	64.63	54.95	57.75	284
	Ahla-e-Hadith	75.00	57.14	63.64	100
	Ahla-e-Taseeh	84.38	75.68	79.71	69
Category of Religious Leader	Imam Mosques	72.60	57.81	62.24	731
	Religious Scholars	85.71	89.22	87.50	200
Total		76.66	63.03	67.67	931

Table 4.3 presents that as far as knowledge about family planning is concerned almost 68 percent religious leaders have exposure to mass media regarding family planning, with 77 percent in urban and 63 percent in rural area. Education level is positively associated with the exposure to mass media regarding family planning as those having secondary and above education have had 90 percent exposure, compared to 37 percent of those having informal education.

4.4 PLACE OF RESIDENCE

Table 4.4

Percent Distribution of Religious Leaders by their Views about the Size of Population and Place of Residence, Pakistan, 2000

Size of Population	Urban	Rural	Total	
			Percent	Number
Large	39.7	40.3	40.1	374
Small	10.4	12.7	11.9	111
Reasonable	44.5	37.8	40.1	373
Dont Know	5.4	9.1	7.8	73
Total	100.0	100.0	100.0	931

Table 4.4 shows that 40 percent of religious leaders think that size of Pakistan's population is large, 40 percent are of the view that the size of population of Pakistan is reasonable and only 12 percent mentioned that the size of population is small. It is evident that a large population of religious leaders have the realization that Population in Pakistan is a problem. This is a positive development. However, still a sizeable proportion (12 percent) think that the size of population is small.

4.5 EMPLOYMENT STATUS

Table 4.5

Percentage Distribution of Religious Leaders by their Perception about Unemployment in the Country by Categories, Pakistan, 2000

Perception	Category of Religious Leader		Total	
	Imam Mosques	Religious Scholars	Percent	Number
Over population	19.2	14.5	18.2	169
Mismanagement of resources	39.9	56.5	43.5	405
Fragmentation of Land	0.4	1.5	0.6	6
Devaluation	0.8	1.0	0.9	8
High cost of living	4.0	3.5	3.9	36
Opposing Islamic values	13.0	9.0	12.1	113

Table 4.5 presents the perception of religious leaders about the cause of rising unemployment. Forty four percent of the religious leaders are of the opinion that unemployment is increasing due to mismanagement of resources. However 18 percent mentioned that unemployment is increasing because of overpopulation. Only 12 percent mentioned that this is because of non-Islamic values. Data indicates that according to the opinion of religious leaders mismanagement of resources has resulted in large-scale unemployment rather than over population.

4.6 IMPACT OF POPULATION GROWTH

Table 4.6

Percentage Distribution of Religious Leaders by their Perception about Impact of Rapid Population Growth and Place of Residence, Pakistan, 2000

Perception	Place of Residence		Category of Religious Leader		Total	
	Urban	Rural	Imam Mosques	Religious Scholars	Percent	Number
Available resources are less than Population	27.8	33.4	32.7	27.0	31.5	293
Agriculture land converted to residential usage	24.3	30.3	27.8	30.0	28.2	263
Demand is more than the production	9.5	8.3	8.8	8.5	8.7	81
Adverse effects on social sector	24.9	17.9	18.3	27.5	20.3	189
Problem in feeding and educating the children	14.8	12.9	14.2	11.0	13.5	126

Table 4.6 shows that almost all the religious leaders are aware of the implications of rapid population growth rate. The perception of 32 percent religious leader is that available resources are less than population, 28 percent think that agriculture land is being converted into residential usage, 20 percent mention over population has adverse effects on social sectors, 14 percent state problem in feeding and educating the children. Among imam mosques available resources are less than population is mentioned by a large majority (33 percent), while a majority of religious leaders (30 percent) argued that as a result of rapid population growth agriculture land is being converted residential usage. The data shows that religious leaders have realized the consequences of population growth. Perhaps this is why there is no organized movement against family planning in Pakistan from religious leaders. However they do not want to support the programme openly due to political motives.

Table 4.7

Percentage Distribution of Religious Leaders by their Perception about Disadvantages of Large Family Size by Category, Pakistan, 2000

Perception	Category of Religious Leader		Percent
	Imam Mosques	Religious Scholars	
Psychological problems	18.6	18.5	18.6
Economic problems	25.2	27.0	25.6
Property disputes	0.7	3.0	1.2
No Disadvantages	20.1	18.5	19.8
Like large families	17.4	23.5	18.7
Others	11.5	15.0	12.2
Total Number	731	200	931

Table 4.7 shows that 44 percent religious leaders perceive that large family size creates psychological and economic problems. This is a healthy change in the attitude and behavior of religious leaders. There is not much difference in the perception of imam mosques and religious scholars about these problems. Presumably, this significant progress in the attitude of religious leaders is due to education and mass media influence. Among Religious Leaders 19.8 percent feel that there are no disadvantages of large families and 18.7 percent of them like large families.

4.7 SON PREFERENCE, WOMEN EDUCATION AND AGE AT MARRIAGE

Table 4.8

Percent Distribution of Religious Leaders by their Views about Son Preference and Women Education and Place of Residence, Pakistan, 2000

Believe In	Urban	Rural	Total	
			Percent	Number
Son Preference				
Yes	24.0	32.1	29.3	273
No	76.0	67.9	70.7	658
Women Education				
Yes	99.4	95.9	97.1	904
No	.6	4.1	2.9	27
Total	100.0	100.0	100.0	
Number	317	614		931

Table 4.8 shows that 71 percent religious leaders do not believe in son preference. As far as women education is concerned 97 percent of them are in favour of women education, which is an encouraging and positive development. As pointed out in earlier studies conducted by NIPS that son preference is the most dominant factor for couples desiring more children. According to Islam

women have the highest position in every sphere of life. Table 4.8 also shows that religious leaders are no longer conservatives as far as two important indicators of status of women education and son preference are concerned. They consider that Islam is a progressive religion, which lays special emphasis on protecting women rights. Study suggests that there is a need to carry forward this core message of Islam. This is also an eye opener for those who propagate that religious leaders in Pakistan believe in low status of women and term Islam as reactionary, and anti progress phenomenon.

Table 4.9

Percent Distribution of Religious Leaders by their Opinions about Ideal Time of Marriage For Female and Place of Residence, Pakistan, 2000

Ideal Time for Female Marriage	Place of Residence		Category of Religious Leader		Total	
	Urban	Rural	Imam Mosque	Religious Scholar	Percent	Number
Puberty	48.9	53.6	56.0	37.5	52.0	484
Maturity	51.1	46.4	44.0	62.5	48.0	447
Total	100.0	100.0	100.0	100.0	100.0	
Number	317	614	731	200		931

In Islam there is no fixed time of marriage. Table 4.9 shows that 63 percent religious scholars believe that time for marriage should be at maturity rather than puberty, however imam mosques (56 percent), believe in puberty due to the low level of modern education. Hence, this important indicator of status of women need to be understood by the religious leaders as early marriage affect health of women adversely due to longer span of reproductive life usually experienced with frequent pregnancies.

4.8 INTERVAL BETWEEN PREGNANCIES

Table 4.10

Percent Distribution of Religious Leaders by their Perception of Interval between Pregnancies and Place of Residence, Pakistan, 2000

Interval between Pregnancies (Years)	Imam Mosque	Religious Scholars	Total	
			Percent	Number
1	2.7	0.5	2.3	21
2	42.4	35.5	40.9	381
3	35.2	39.5	36.1	336
4	4.7	8.0	5.4	50
5+	4.5	4.5	4.5	42
Don't Know	10.5	12.0	10.8	101
Total	100.0	100.0	100.0	931

According to the teachings of Islam spacing between pregnancies, for at least two years is advocated which keeps women and children healthier. Table 4.10 shows that 77 percent of religious leaders think that interval between pregnancies should be around 2-3 years, which also shows the

pattern of spacing with breast feeding, presumably due to effective media campaign. At face value it is a step forward and it is break through from established practice. However it is also significant that beyond 3 years, very few religious leaders agree with spacing pregnancies which certainly would lead to several births, keeping in view early age at marriage recommended by majority of religious leaders (Table 4.9). Hence there is need to pay attention to this area and devise IEC campaign accordingly.

Table 4.11

Percentage Distribution of Religious Leaders by Their Knowledge that Large Number of Women due to Child Related Causes Die in Pakistan Every Year and Background Characteristics, Pakistan, 2000

Background Characteristics	Urban	Rural	Total	Number
Respondent's Age				
Upto 19	100.00	100.00	100.00	4
20-29	82.86	68.27	71.94	139
30-39	82.22	82.54	82.44	279
40-49	93.42	80.00	84.83	211
50-59	86.42	69.39	77.09	179
60-69	87.50	57.63	66.27	83
70 +	70.00	76.92	75.00	36
Education Level				
Informal Education	64.71	50.82	55.79	95
Upto Secondary	85.28	73.33	76.76	568
Secondary +	93.33	89.19	91.04	268
Fiqah				
Baralvi	82.61	76.08	77.70	278
Dew Bandi	80.49	62.87	67.96	284
Ahla-e-Hadish	83.33	77.78	79.80	100
Ahla-e-Taseeh	90.63	86.49	88.41	69
Category of Religious Leaders				
Imam Mosques	83.11	71.68	75.10	731
Religious Scholars	92.86	91.18	92.00	200
Total	86.12	74.92	78.73	931

Table 4.11 shows the perception of religious leaders about large number of women dying in Pakistan due to maternal and gynecological problems. Almost 79 percent of religious leaders are aware about this problem. Education level is positively associated with the knowledge of maternal and gynecological related deaths and it is evident that higher the level of education higher the level of the awareness of the problem. Similarly, perhaps being more educated, religious scholars (92 percent) are more aware as compared to imam mosques (75 percent), indicating that education plays key role in understanding implications of the problem even among religious scholars.

4.9 APPROVAL OF FAMILY PLANNING

Table 4.12

Percent Distribution of Religious Leaders' Views about Family Planning and Place of Residence, Pakistan, 2000

Views	Place of Residence		Category of Religious Leaders		Total	
	Urban	Rural	Imam Mosques	Religious Scholars	Percent	Number
Islam approves FP	14.8	5.9	6.7	17.0	8.9	83
Islam disapproves FP	37.2	46.1	45.7	33.5	43.1	401
Islam approves FP under certain conditions	41.6	39.4	38.6	46.0	40.2	374
Islam Silent on the issue	0.3	0.8	0.7	0.5	0.6	6
Don't know	5.4	6.7	7.4	2.0	6.2	58
Other	0.6	1.1	1.0	1.0	1.0	9
Total	100.0	100.0	100.0	100.0	100.0	
Number	317	614	731	200		931

Table 4.12 presents an important piece of research finding showing Islamic views of religious leaders about family planning. According to the perception of 43 percent religious leaders that Islam disapproves family planning, 40 percent religious leaders perceive that Islam approves family planning under certain conditions and only 9 percent religious leaders perceive that Islam approves family planning. This poses a serious challenge to policy makers who need to draw IEC strategies for convincing religious leaders about the advantages of family planning and that it is not against the teachings of Islam. Only 9 percent religious leaders indicated that Islam approves family planning, with 17 percent religious scholars and 7 percent imam mosques. There is also wide urban-rural differential in approving family planning in Islam with 15 percent in urban and only 6 percent in rural area. A reasonable proportion of religious scholars, 40 percent approve family planning under certain conditions need to be further motivated to approve family planning unconditionally. It appears that we have not tried to contact and motivate religious leaders seriously. There is need to convince and involve them in this area too if early fertility transition is to be achieved.

Table 4.13 indicates the views of the religious leaders about citation of Holy Quran/Hadith, in favour of family planning. It is quite discouraging that only 6 percent religious leaders mentioned the references of Quran/Hadith in favour of family planning with 13 percent religious scholars and 4 percent imam mosques. It is also pertinent to note that 2.6 percent of religious leaders could not cite any reference in support of their argument.

Table 4.13

Percentage Distribution of Religious Leaders indicating Citations of the Holy Quran/Hadith in Favour of Family Planning by Category, Pakistan, 2000

Source of citation	Category of Religious Leader		Total	
	Imam Mosques	Religious Scholars	Percent	Number
Quran	1.8	5.0	2.5	23
Hadith	2.1	7.5	3.2	30
Others	1.4	4.0	1.9	18
No citation given	2.6	2.5	2.6	24

*Question was asked from those who approved Family Planning.

Data also shows that religious leaders are not yet convinced of the benefits of family planning. However, as reported by field teams, it was observed from their body language and gestures that they were not opposing the notion of family planning because of religious factors, rather they were opposing it on the basis of politics. It appears that they do not want to put their political credibility, reputation, and standing at stake before other religious leaders and groups. That's why religious leaders are considered to be the staunch critics of the programme and involving them in the programme is still a treacherous task.

Table 4.14

Percentage Distribution of Religious Leaders by their Views about Citations in the Holy Quran/Hadith opposing Family Planning by Category, Pakistan, 2000

Source of citation	Category of Religious Leader		Total	
	Imam Mosques	Religious Scholars	Percent	Number
Quran	22.6	26.0	23.3	217
Hadith	29.8	25.0	28.8	268
Other	1.4	--	1.1	10
No citation given	5.3	1.0	4.4	41

*Question was asked from those who disapproves family planning.

Table 4.14 shows the views of religious leaders about the citation of Quran/Hadith opposing family planning. Twenty three percent religious leaders mentioned citation from Quran and 29 percent from Hadiths. It shows that a large number of religious scholars (52 percent) opposed family planning and declaring it against the teachings of Islam as per reference from Quran and Hadith, which may not be true as interpreted by them. Again it is noted that a reasonable segment of religious leaders (4.4 percent with mainly Imam mosque) could not cite any reference in support of their argument.

This opposition is not limited to imam mosques even religious scholars have adopted similar negative attitude to this beneficial programme. Data also shows that still a large number of religious leaders oppose family planning merely by hearsay or sweeping statements. According to the observation of field teams they do not have in-depth knowledge for opposing family planning.

Views of religious leaders in this regard are patchy, inconsistent, and mostly emotional. Although data presented in earlier tables showed that religious leaders are more interested in peripheral issues of population, they never come to the crucial point because of their political career. Nevertheless these are the ground realities and is a challenge to policy makers and those involved in the implementation of the programme.

Table 4.15
Percentage Distribution of Religious Leaders by their Views about Conditions Under which Islam Permit the practice of FP by Categories, Pakistan, 2000

Conditions	Category of Religious Leaders		Total	
	Imam Mosque	Religious Scholars	Percent	Number
Health of Women	28.7	32.5	29.5	275
Income of family	6.6	9.5	7.2	67
Complication of Pregnancy	4.7	5.0	4.7	44
Upbringing of Children	4.8	3.5	4.5	42
Others	4.8	7.5	5.4	50

Table 4.15 presents the views of the religious leaders about the conditions under which Islam permits use of family planning. There are 29.5 percent of religious leaders who considered that family planning is allowed if there is risk to the health of women, followed by 7.2 percent allowing due to income of family, 4.7 due to complication of pregnancy, 4.5 due to upbringing of children and 5.4 percent due to other causes. While comparing the perception of religious scholars and imam mosque, it is noted that there are 32.5 percent of religious scholars who allowed family planning due to health of women, compared to 28.7 percent of imam mosque. Due to income of family, 9.5 percent religious scholars have allowed it in comparison to 6.3 percent of imam mosque. According to 7.5 percent of religious scholars, and 4.6 percent of imam mosque, family planning is allowed due to other causes. It is observed that according to religious leaders, Islam attaches much importance to the health of women, whereas income of family and other factors are comparatively found having less importance.

CHAPTER 5

ADVOCACY

5.1 DEFINITION

There are examples of effective advocacy from the Islamic world. Restrictions on communication about family planning have eased in most of the countries. The successful example of the massive national family planning programmes are in Iran, Indonesia, Bangladesh, Jordan, Egypt etc. where Muslim religious leaders have not only endorsed family planning but help in accelerating contraceptive prevalence in these countries. (Ali,1998:10)

Pakistan however is still far behind in reducing population growth rate to the desired level. There is need to involve religious leaders in the advocacy for the programme. An effective and better advocacy for family planning is needed. In Pakistan, there are different religious groups with different political motives and most of them have pressure groups. They all are suspicious to each other. Hence there is need to evolve a systematic well thought advocacy strategies considering all these groups in view.

5.2 STRATEGIES FOR ADVOCACY

Population Communication Services (Pioprow,1998:21) has developed a theoretical framework, termed the Steps to Behavior Change (SBC) which consists of following five major stages of change:

- 1 Knowledge
- 2 Approval
- 3 Intention
- 4 Practice
- 5 Advocacy

Empirical findings are presented in chapter five showing all the major steps which may help to change the attitude and behavior of religious leaders in Pakistan, provided appropriate IEC strategies are adopted.

Table 5.1

**Percent Distribution of Religious Leaders by their Knowledge of Family Planning Facility
in their Community and Background Characteristics, Pakistan, 2000**

Background Characteristics	Urban	Rural	Total	Number
Respondent's Age				
Up to 19	100.0	33.3	50.0	4
20 – 29	40.0	56.7	52.5	139
30 – 39	50.0	46.6	47.7	279
40 – 49	42.1	53.3	49.3	211
50 – 59	39.5	46.9	43.6	179
60 – 69	50.0	45.8	47.0	83
70 +	40.0	46.2	44.4	36
Education Level				
Informal Education	38.2	47.5	44.2	95
Upto Secondary	44.2	49.4	47.9	568
Secondary +	45.8	51.4	48.9	268
Fiqah				
Baralvi	36.2	47.8	45.0	278
Deo Bandi	50.0	51.5	51.1	284
Ahla-e-Hadith	69.4	52.4	58.6	99
Ahla-e-Taseeh	21.9	43.2	33.3	69
Category of Religious Leaders				
Imam Mosques	44.7	49.6	48.2	731
Religious Scholars	42.9	50.0	46.5	200
Total	44.2	49.7	47.8	931

Table 5.1 shows the knowledge of religious leaders about the facility of family planning in the community. About less than half (48 percent) religious leaders are aware about the facility with higher knowledge in rural area 50 percent, compared to urban area (44 percent). Younger age cohorts are more aware of facility than older ones. A comparison of knowledge by Fiqah wise shows that Ahle-e-Hadith have the highest knowledge (almost 59 percent) compared to other Fiqahs and also in urban areas (69 percent) as compared to their rural counterpart (52 percent). No significant difference is observed about knowledge of family planning facility in the community when comparison is made between imam mosques and religious scholars. Education is also positively correlated with the knowledge of the family planning with more knowledge of religious

leaders having education of secondary and above (49 percent), compared with those having informal education (44 percent).

5.3 KNOWLEDGE ABOUT THE LOCATION OF FWC

Table 5.2

Percent Distribution of Religious Leader's Knowledge, about the Location of FWC and Background Characteristics, Pakistan, 2000

Background Characteristics	Urban	Rural	Total	Number
Respondent's Age				
Upto 19	100.00	100.00	100.00	4
20 – 29	71.43	64.42	66.19	139
30 – 39	75.56	68.78	70.97	279
40 – 49	88.16	70.37	76.78	211
50 – 59	76.54	58.16	66.48	179
60 – 69	66.67	59.32	61.45	83
70 +	30.00	61.54	52.78	36
Education Level				
Informal Education	58.82	45.90	50.53	95
Upto Secondary	72.39	62.96	65.67	568
Secondary +	86.67	81.08	83.58	268
Fiqh				
Baralvi	79.71	61.72	66.19	278
Dew Bandi	70.73	58.91	62.32	284
Ahla-e-Hadish	80.56	66.67	71.72	99
Ahla-e-Taseeh	65.63	78.38	72.46	69
Category of Religious Leaders				
Imam Mosques	74.43	62.30	65.94	731
Religious Scholars	80.61	82.35	81.50	200
Total	76.34	65.64	69.28	931

The data presented in table 5.2 shows that overall 69 percent religious leaders have knowledge about the location of Family Welfare Centres. Eighty-four percent religious leaders having secondary and above education know about the location of Family Welfare Centres, while among those having informal education, 51 percent know the location. Again like previous findings, level of education is positively correlated and religious leaders having higher education have higher knowledge about location of FWCs. Similar differentials are noted for imam mosques (66 percent) and religious leaders (82 percent). Higher knowledge of religious scholars might be attributed due to their wider exposure and higher level of education.

5.4 KNOWLEDGE ABOUT FAMILY PLANNING METHOD

Table 5.3

Percent Distribution of Religious Leaders by Knowledge of any Family Planning Method and Background Characteristics and Place of Residence, Pakistan, 2000

Background Characteristics	Urban	Rural	Total	Number
Respondent's Age				
Upto 19	0.00	100.00	75.00	4
20 – 29	80.00	73.08	74.82	139
30 – 39	78.89	75.13	76.34	279
40 – 49	84.21	74.81	78.20	211
50 – 59	80.25	65.31	72.07	179
60 – 69	45.83	52.54	50.60	83
70 +	50.00	46.15	47.22	36
Education Level				
Informal Education	58.82	55.74	56.84	95
Upto Secondary	73.01	67.16	68.84	568
Secondary +	87.50	83.11	85.07	268
Fiqah				
Baralvi	76.81	65.07	67.99	278
Deobandi	75.61	65.35	68.31	284
Ahla-e-Hadith	63.89	65.08	64.65	100
Ahla-e-Taseeh	81.25	89.19	85.51	69
Category of Religious Leaders				
Imam Mosques	74.89	66.99	69.36	731
Religious Scholars	81.63	84.31	83.00	200
Total	76.97	69.87	72.29	931

The Table 5.3 shows that the knowledge about any family planning method is fairly high (72 percent) among religious leaders. Data indicates that education is positively associated with the knowledge of any family planning method. Religious Leaders having secondary and above level of education have much higher knowledge of family planning (85 percent), compared to those having up to secondary (69 percent) or informal education (57 percent). Religious scholars have higher knowledge of FP (83 percent), compared to imam mosques (69 percent). Fiqah wise comparison of religious leaders show that Ahla-e-Taseeh have the highest knowledge (86 percent), followed by Deobandi (68 percent).

5.5 EVER USE OF CONTRACEPTIVES

Table 5.4

Percent Distribution of Religious Leaders by Ever Use of Contraceptives and Background Characteristics and Place of Residence, Pakistan, 2000

Background Characteristics	Urban	Rural	Total	Number
Respondent's Age				
Upto 19	0.00	0.00	0.00	4
20 – 29	5.71	6.73	6.47	139
30 – 39	18.89	15.87	16.85	279
40 – 49	30.26	23.70	26.07	211
50 – 59	23.46	9.18	15.64	179
60 – 69	8.33	5.08	6.02	83
70 +	0.00	0.00	0.00	36
Education Level				
Informal Education	11.76	3.28	6.32	95
Upto Secondary	15.95	9.14	11.09	568
Secondary +	27.50	28.38	27.99	268
Fiqah				
Bāralvi	15.94	12.44	13.31	278
Deobandi	21.95	7.92	11.97	284
Ahla-e-Hadith	8.33	6.35	7.07	99
Ahla-e-Taseeh	25.00	16.22	20.29	69
Category of Religious Leaders				
Imam Mosques	18.26	10.16	12.59	731
Religious Scholars	23.47	28.43	26.00	200
Total	19.87	13.19	15.47	931

The ever use of contraceptive methods among religious leaders is low (15.5 percent), with 20 percent in urban area and 13 percent in rural area. It is positively associated with age and education. Among religious leaders aged 30-39 it is 17 percent whereas among respondent aged 40-49 it is 26 percent. However after the age of 40-49 ever use is decreasing which can be explained by physical factors associated with old age. As expected like earlier findings, the ever use of contraception is increasing with the level of education which is 28 percent for secondary and above, compared to 6 percent for those having only informal education. Fiqah wise comparison of religious

leaders show that Ahle-e-Taseeh have the highest ever use of contraception (20 percent), followed by Bralvi (13 percent) and Deobandi (12 percent). It is imperative to note that (26 percent) religious scholars ever used contraceptive, while the ever use is only 13 percent among imam mosques.

5.6 TYPE OF METHODS.

Table 5.5

Percent Distribution of Religious Leaders Who Ever Used Contraceptives by Type of Methods and Place of Residence, Pakistan, 2000

Type of Methods	Place of Residence		Category of Religious Leaders		Total	
	Urban	Rural	Imam Mosques	Religious Scholars	Percent	Number
Traditional	41.3	32.1	38.0	32.7	36.1	52
Modern	58.7	67.9	62.0	67.3	63.9	92
Total	100.0	100.0	100.0	100.0	100.0	144

Table 5.5 indicates that among ever users, 64 percent religious leaders ever used modern methods of contraceptives and 36 percent ever used traditional methods. No significant difference is observed between imam mosques and religious scholars in regard to the pattern of traditional and modern contraceptive use. Although low, yet it is an important finding that religious leaders have also ever used modern contraceptive methods for prevention of births.

5.7 CONTACT FOR SEMINARS

Table 5.6

Percentage Distribution of Religious Leaders, Ever Contacted by Population Welfare Office to attend the Seminar by Background Characteristics and Place of Residence, Pakistan, 2000

Background Characteristics	Urban	Rural	Total	Number
Respondent's Age				
Upto 19	0.00	33.33	25.00	4
20 – 29	5.71	4.81	5.04	139
30 – 39	7.78	4.23	5.38	279
40 – 49	19.74	10.37	13.74	211
50 – 59	20.99	4.08	11.73	179
60 – 69	8.33	3.39	4.82	83
70 +	10.00	11.54	11.11	36
Education Level				
Informal Education	5.88	1.64	3.16	95
Upto Secondary	10.43	3.95	5.81	568
Secondary +	20.83	13.51	16.79	268
Fiqah				
Baralvi	10.14	7.18	7.91	278
Deobandi	14.63	1.98	5.63	284
Ahla-e-Hadith	13.89	3.17	7.07	100
Ahla-e-Taseeh	6.25	2.70	4.35	69
Category of Religious Leaders				
Imam Mosques	11.87	4.30	6.57	731
Religious Scholars	18.37	14.71	16.50	200
Total	13.88	6.03	8.70	931

Table 5.6 shows the responses of religious leaders whether they have ever been contacted by District Population Welfare Officers (DPWO) to attend the seminar. Only 9 percent reveals that they have been invited, while this percentage for urban and rural areas is 14 percent and 6 percent respectively. Data shows the lack of cooperation and coordination between religious leaders and programme personnel. The contact by programme personnel is least with imam mosques (7 percent) or those who have only informal education (3 percent). There is an urgent need to focus on this for future strategies.

5.8 ATTENDED SEMINARS

Table 5.7

Percentage Distribution of Religious Leaders Who Ever attended the Seminar by their Background Characteristics and Place of Residence, Pakistan, 2000

Background Characteristics	Urban	Rural	Total	Number
Age				
Upto 19	0.00	33.33	25.00	4
20 – 29	0.00	1.92	1.44	139
30 – 39	3.33	2.12	2.51	279
40 – 49	7.89	6.67	7.11	211
50 – 59	16.05	1.02	7.82	179
60 – 69	4.17	1.69	2.41	83
70 +	0.00	7.69	5.56	36
Education Level				
Informal Education	2.94	0.00	1.05	95
Upto Secondary	6.75	2.22	3.52	568
Secondary +	9.17	7.43	8.21	268
Fiqah				
Baralvi	4.35	4.78	4.68	278
Deobandi	7.32	0.99	2.82	284
Ahla-e-Hadish	5.56	0.00	2.02	99
Ahla-e-Taseeh	6.25	2.70	4.35	69
Category of Religious Leaders				
Imam Mosques	5.94	2.54	3.56	731
Religious Scholars	10.20	6.86	8.50	200
Total	7.26	3.26	4.62	931

Table 5.7 indicates that only 5 percent of religious leaders have ever attended the seminars arranged by population welfare office. The percentage is higher in urban areas (7 percent), compared to religious leaders belonging to rural area (3 percent). Data shows the huge gap of contacts and rapport between religious leaders and programme personnel.

5.9 DISCUSSION

Table 5.8

Percent Distribution of Religious Leaders by their Intentions to discuss Population Issues on Media by Place of Residence, Pakistan, 2000

Discuss Population Issues on		Place of Residence		Category of Religious Leaders		Total	
		Urban	Rural	Imam Mosques	Religious Scholars	Percent	Number
Radio	Yes	49.2	31.9	27.4	76.0	37.81	352
	No	50.8	68.1	72.6	24.0	62.19	579
Television	Yes	43.8	28.3	23.9	69.0	33.62	313
	No	56.2	71.7	76.1	31.0	66.38	618
Total		100.0	100.0	100.0	100.0	100.0	931

Table 5.8 indicates that 38 percent religious leaders have shown their eagerness to discuss population issues on radio and 34 percent on television. A comparison of imam mosques and religious scholars shows significant difference. Seventy six percent religious scholars are willing to talk on radio and 69 percent on television. This percentage is lower for imam mosques, which is 27 percent and 24 percent for radio and television respectively. This is quite encouraging that a sizeable proportion is willing to discuss population issues on media, which may be utilized by IEC planners carefully.

5.10 PERCEPTION TO PLAN A FAMILY

Table 5.9

Percentage Distribution of Religious Leaders by their Perception about Spacing and Place of Residence, Pakistan, 2000

Perception	Place of Residence		Total	
	Urban	Rural	Percent	Number
Use of contraceptive methods	27.4	20.7	23.0	214
Late marriage	1.9	2.3	2.1	20
Breastfeeding	53.0	45.4	48.0	447
Leave it to God	18.3	27.2	24.2	225
I do not believe in small family	3.8	3.7	3.8	35

Table 5.9 highlights that 48 percent religious leaders have indicated that breast feeding is the best way to plan a family or limit the birth of children, followed by 24 percent leaving it to God and 23 percent mentioning the use of contraception. Only a negligible proportion (2.1 percent) has stated late marriages. Similarly only a small proportion (3.8 percent) have indicated that they do not believe in small family. This table has several implications. While it is encouraging to note that around one fourth has recommended use of contraception, a similar proportion has left this to God -- a fatalistic approach. There is need to address the issue appropriately by planners.

5.11 COUNSELLING FOR FAMILY PLANNING

Table 5.10

Percentage Distribution of Religious Leaders for Counseling about Family Planning by Background Characteristics and Place of Residence, Pakistan, 2000

Background Characteristics	Urban	Rural	Total	Number
Respondent's Age				
Upto 19	0.00	0.00	0.00	4
20 - 29	31.4	23.1	25.2	139
30 - 39	34.4	29.6	31.2	279
40 - 49	42.1	32.6	36.0	211
50 - 59	45.7	26.5	35.2	179
60 - 69	20.8	18.6	19.3	83
70 +	40.00	42.31	41.67	36
Education Level				
Informal Education	23.53	16.39	18.95	95
Upto Secondary	32.52	25.68	27.64	568
Secondary +	49.17	39.19	43.66	268
Fiqah				
Baralvi	31.88	33.01	32.73	278
Deobandi	30.49	17.82	21.48	284
Ahla-e-Hadith	16.67	14.29	15.15	99
Ahla-e-Taseeh	65.63	45.95	55.07	69
Category of Religious Leaders				
Imam Mosques	33.79	25.59	28.04	731
Religious Scholars	46.94	40.20	43.50	200
Total	37.85	28.01	31.36	931

Table 5.10 indicates that 31 percent religious leaders show their interest that they would consider counseling their followers about family planning with 44 percent by religious scholars and 28 percent by imam mosques. Data also indicates that level of education is positively correlated for counseling about family planning i.e higher the level of education higher the number of religious leaders willing to consider counseling to their followers to adopt family planning. Urban-rural differential among religious leaders are also in the expected direction, with 38 percent in urban and 28 percent in rural areas willing to consider counseling for family planning. Fiqah wise comparison shows that 55 percent Ahla-e-Taseeh followed by 33 percent Bralvi consider counseling to their followers about family planning.

Data presented in earlier tables showed that most of the religious leaders have knowledge about family planning and few are practicing modern methods of contraception. Only few leaders have been contacted by the staff of the Ministry of Population Welfare to attend the seminars. There is need to focus on this gap through advocacy and organizing seminars/workshops. The religious leaders are more inclined to discuss issues of population on radio and television. It is also found that fatalistic attitude continues to be the hallmark of religious leaders. Interpersonal communication and seminar/workshop with the participation of progressive leaders may be helpful to address the issue.

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Annexure A

QUESTIONNAIRE

Annex A

QUESTIONNAIRE

Processing Code:

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Prov Dist Teh U/R Respon

THE PERCEPTION
OF
RELIGIOUS LEADERS
AND
SCHOLARS
ABOUT
POPULATION WELFARE

بہبود آبادی کے بارے میں علما کرام کا نقطہ نظر

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THE PERCEPTION
OF
RELIGIOUS LEADERS
AND
OPINIONS
ABOUT
POPULATION WELFARE
IN
INDIA

SECTION - 1

Identification

Province:		<input type="checkbox"/>
Punjab	= 1	
Sindh	= 2	
NWFP	= 3	
FATA		
Balochistan	= 4	
AJK	= 5	
District:	_____	<input type="checkbox"/>
Tehsil/Taluka	_____	<input type="checkbox"/>
City/Town/Village	_____	<input type="checkbox"/>
Area:	Urban = 1 Rural = 2	<input type="checkbox"/>
Name of the respondent	_____	
Address of the respondent	_____	
Fiqh to which the respondent belongs:	_____	<input type="checkbox"/>
Category of the religious leader:	1. Imam Mosque 2. Religious Scholars	<input type="checkbox"/>
Results:	Completed = 1	<input type="checkbox"/>
	Refused = 2	
	Person temporarily absent = 3	
	Other _____ = 4	
Date of Interview:	Day _____ Month _____ Year _____	<input type="checkbox"/>
Time of Interview:	_____ Hrs. _____ Min.	<input type="checkbox"/>

SECTION - II

Background Characteristics

1.	<p>What is your age (completed years)? آپ کی عمر کیا ہے؟</p> <p>Age: _____</p> <p>Date of birth: Day _____</p> <p>Month _____</p> <p>Year _____</p>	<p><input type="text"/></p> <p><input type="text"/></p> <p><input type="text"/></p> <p><input type="text"/></p>
2-A.	<p>What is your education? آپ کتنے تعلیم یافتہ ہیں؟</p> <p>1. Informal education</p> <p>2. Formal education</p> <p>- a Primary 0 1 2 3 4 5</p> <p>- b Middle 6 7 8</p> <p>- c High School 9 10</p> <p>- d Intermediate 12</p> <p>- e Graduate 14</p> <p>- f Post Graduate 16</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p> <p><input type="checkbox"/></p> <p><input type="checkbox"/></p> <p><input type="checkbox"/></p> <p><input type="checkbox"/></p>
2-B	<p>Religious Education/Qualification (No. of years) دینی تعلیم (سالوں میں)</p> <p>_____</p>	<p><input type="text"/></p> <p><input type="text"/></p>
3	<p>When did you get married (years)? آپ کی شادی کب ہوئی؟ (سال)</p> <p>Day _____</p> <p>Month _____</p> <p>Year _____</p>	<p><input type="text"/></p> <p><input type="text"/></p> <p><input type="text"/></p>
4.	<p>How many live births have you had? آپ کے فائنا اللہ کل کتنے زندہ بچے پیدا ہوئے؟</p> <p>Total _____</p> <p>Boys _____</p> <p>Girls _____</p>	<p><input type="text"/></p> <p><input type="text"/></p> <p><input type="text"/></p>

5.	<p>How many children do you have now? اب ماشاء اللہ آپ کے کتنے بچے ہیں؟</p> <p>Total _____ Boys _____ Girls _____</p>	<table border="1"> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> </table>						
6.	<p>What is the age of your youngest child (years)? آپ کے سب سے چھوٹے بچے کی کیا عمر ہے؟</p>	<table border="1"> <tr><td></td><td></td></tr> </table>						
7.	<p>Do you want to have more children in future? کیا آپ مستقبل میں مزید بچے چاہتے ہیں؟</p> <p>1. Yes (If yes, how many) 2. No. (Skip to Q.8)</p> <p>Total _____ Boys _____ Girls _____</p>	<p><input type="checkbox"/></p> <table border="1"> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> <tr><td></td><td></td></tr> </table>						
8.	<p>What is your usual occupation? آپ عموماً کیا کام کرتے ہیں؟</p> <p>1. Imam Mosque (Auqaf) 2. Imam Mosque (Non Auqaf) 3. Private Business 4. Government Job 5. None 6. Other</p>	<p><input type="checkbox"/></p>						
9.	<p>For how long have you lived in this village or city? اسن جگہ پر آپ کب سے آباد ہیں؟ (Number of Years)</p>	<table border="1"> <tr><td></td><td></td></tr> </table>						

SECTION III

I.E.C. and Awareness of Population Issues

10.	<p>Do you read a newspaper, if yes how often? آپ اخبار پڑھتے ہیں؟ اگر ہاں تو کیا؟</p> <p>1. Daily 2. Once a week 3. Few times a week 4. Never</p> <p>(Skip to Q.12)</p> <p>1- ہر روز 2- ہفتہ میں ایک بار 3- ہفتہ میں بعض اوقات 4- کبھی نہیں</p>	<input type="checkbox"/>
11.	<p>What topics do you prefer to read in newspapers? عموماً کس قسم کے مضامین پڑھتے ہیں؟</p> <p>_____</p> <p>_____</p> <p>_____</p>	
12.	<p>Do you listen to radio, if yes how often? کیا آپ ریڈیو سنتے ہیں؟ اگر ہاں تو کیا؟</p> <p>1. Daily 2. Once a week 3. Few times a week 4. Never</p> <p>(Skip to Q.14)</p> <p>1- ہر روز 2- ہفتہ میں ایک بار 3- ہفتہ میں کبھی کبھار 4- کبھی نہیں</p>	<input type="checkbox"/>
13.	<p>What type of programmes do you prefer to listen? ریڈیو پر کس قسم کے پروگرام سنا پسند کرتے ہیں؟</p> <p>_____</p> <p>_____</p> <p>_____</p>	
14.	<p>Do you watch T.V, if yes how often? کیا آپ ٹی.وی. دیکھتے ہیں؟ اگر ہاں تو کیا؟</p> <p>1. Daily 2. Once a week 3. Few times a week 4. Never</p> <p>(Skip to Q.16)</p> <p>1- ہر روز 2- ہفتہ میں ایک بار 3- ہفتہ میں کبھی کبھار 4- کبھی نہیں</p>	<input type="checkbox"/>
15.	<p>What type of programme do you prefer to watch on television? آپ ٹی.وی. پر کس قسم کے پروگرام دیکھنا پسند کرتے ہیں؟</p> <p>_____</p> <p>_____</p> <p>_____</p>	

16.	<p>Do you watch/read/listen family planning related programmes on T.V/Radio/Newspaper?</p> <p>کیا آپ ٹی.وی، ریڈیو اور اخبار میں فیملی پلاننگ کے اشتہار دیکھتے، سنتے اور پڑھتے ہیں؟</p> <p>1. Yes 2. No (Skip to Q.13)</p>	<input type="checkbox"/>
17.	<p>What are the suggestions to improve these F.P. Programmes?</p> <p>آپ فیملی پلاننگ کے اشتہاروں کو بہتر بنانے کیلئے کیا مشورہ دیں گے؟</p> <hr/> <hr/> <hr/> <hr/>	<input type="checkbox"/>
18.	<p>What is your view about the size of population of Pakistan?</p> <p>آپ کے خیال میں پاکستان کی آبادی کتنی ہے؟</p> <p>1. Large 2. Small 3. Reasonable 4. Don't Know</p> <p>1. زیادہ 2. کم 3. مناسب 4. معلوم نہیں</p>	<input type="checkbox"/>
19.	<p>In your opinion why is unemployment on the rise?</p> <p>آپ کی رائے میں ہمارے ملک میں بے روزگاری کیوں بڑھ رہی ہے؟</p> <hr/> <hr/> <hr/> <hr/>	<input type="checkbox"/>
20.	<p>In your opinion, what is the impact of rapid population growth?</p> <p>آپ کی رائے میں تیزی سے بڑھتی ہوئی آبادی کے کیا اثرات ہیں؟</p> <p>1. Available resources are less than population 2. Agricultural land being converted to residential usage 3. Demand is more than the production 4. Adverse effects on social sector 5. Problem in feeding and educating the children</p> <p>1. کیا موجودہ وسائل آبادی سے کم ہیں؟ 2. کیا زرعی زمینیں رہائشی استعمال ہو رہی ہیں؟ 3. کیا طلب پیداوار سے کم ہے؟ 4. سماجی شعبہ پر منفی اثرات 5. بچوں کی تعلیم و تربیت اور خوراک کا مسئلہ ہے؟</p>	<input type="checkbox"/>

SECTION IV

Knowledge Attitude about Population Welfare

21.	In your opinion, what is the ideal family size? آپ کے خیال میں مناسب خاندان کتنے بچوں کا ہونا چاہئے؟ (No. of children) 9 = God's will بچوں کی تعداد جتنے خدا دے دے۔	<input type="checkbox"/> ✓ <input type="checkbox"/>
22.	What are the advantages of a small size family? کم بچوں والے خاندان کے کیا فوائد ہیں؟	<input type="checkbox"/> ✓
23.	What are the disadvantages of a large size family? زیادہ بچوں والے خاندان کے کیا نقصانات ہیں؟	<input type="checkbox"/>
24.	Do you believe in son preference? کیا آپ بیٹے کی پیدائش کو ترجیح دیتے ہیں؟ 1. Yes 2. No	<input type="checkbox"/> ✓
25.	Do you believe in women education? کیا آپ عورت کی تعلیم کو ترجیح دیتے ہیں؟ 1. Yes 2. No	<input type="checkbox"/> ✓
26.	In your opinion what is the ideal age for female to get married? آپ کے خیال میں بچی کی کس عمر میں شادی کر دینی چاہئے؟ (Puberty = 1 Maturity = 2) سمجھدار ہوتے ہی بالغ ہوتے ہی (Number of years)	<input type="checkbox"/> ✓ <input type="checkbox"/>
27.	Do you agree that population welfare is intended for the welfare of the family? آپ کے خیال میں کیا خاندانی منفعہ بڑی خاندان کی بہبود کے کام کو ترجیح ہے؟ 1. Yes 2. No	<input type="checkbox"/> ✓

28.	<p>What should be the interval between one pregnancy and the next? آپ کے خیال میں دو بچوں کے درمیان کتنا وقفہ کرنا چاہئے؟ (No. of years) (سالوں کی تعداد)</p>	<input type="checkbox"/>
29.	<p>In your opinion what is Islamic point of view about family planning population welfare? آپ کے خیال میں اسلام خاندانی منصوبہ بندی کے بارے میں کیا کہتا ہے؟</p> <p>1. Islam approves family planning (If Yes ask 30) حمایت کرتا ہے 2. Islam disapproves family planning (If Yes ask 31) مخالفت کرتا ہے 3. Islam approves family planning in certain conditions کیا اسلام کچھ مخصوص حالات میں فیملی پلاننگ کی اجازت دیتا ہے؟ (If Yes ask 32) 4. Islam silent on the issue (Skip to Q 33) 5. I do not know (Skip to Q 33) 6. Other (Skip to Q 33)</p>	<input type="checkbox"/>
30.	<p>What are the citations in the Holy Quran/Haddith in favour of family planning? قرآن شریف اور حدیث پاک خاندانی منصوبہ بندی کے حق میں کیا کہتے ہیں؟ (آیات اور احادیث فرمائیے)</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<input checked="" type="checkbox"/>
31.	<p>What are the citations in the Holy Quran/Haddith opposing family planning? قرآن شریف اور احادیث پاک میں خاندانی منصوبہ بندی کی مخالفت میں کونسی آیات اور احادیث ہیں؟</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<input checked="" type="checkbox"/>

32.	Under what conditions, does Islam permit the practice of family planning? اسلام میں مخصوص حالات میں خاندانی منصوبہ بندی کرنے کی اجازت دیتا ہے؟	<input checked="" type="checkbox"/>
33	Would you mind if a family planning worker/facility operates in your area/community? کیا آپ کو مزہ نہیں آئے گا اگر آپ کے علاقہ میں کوئی خاندانی منصوبہ بندی کا کارکن یا دفتر کام کرے؟	<input type="checkbox"/>
34	Do you know that the large number of women die in Pakistan every year due to pregnancies related problem? کیا آپ کو معلوم ہے کہ پاکستان میں ہر سال بے شمار عورتیں دورانِ حمل فوت ہو جاتی ہیں؟	<input checked="" type="checkbox"/>
35	Do you know the location of any family welfare centre where women get services? کیا آپ کو خاندانی منصوبہ بندی کے کسی مرکز کا علم ہے جہاں سے عورتیں منصوبہ بندی کی سہولتیں حاصل کر سکیں؟	<input checked="" type="checkbox"/>
36.	Do you know about any family planning methods? آپ کو خاندانی منصوبہ بندی کے کسی طریقے کے بارے میں جانتے ہیں؟	<input checked="" type="checkbox"/>
37.	Have you ever used any contraceptive method? آپ نے کبھی کوئی خاندانی منصوبہ بندی کا طریقہ استعمال کیا؟ اگر ہاں تو کونسا	<input checked="" type="checkbox"/>
	1. Yes 2. No (Skip to Q.39) (If yes which is the method)	<input type="checkbox"/>
	1. Traditional 2. Modern	<input type="checkbox"/>

SECTION - V

Community Leadership

38.	Did any body from population welfare ever contact you to attend the seminar? کیا کوئی آپ کو خاندانی منصوبہ بندی کے کسی سیمینار میں شرکت کی دعوت ملی؟ 1. Yes 2. No.	<input type="checkbox"/>
39.	Have you ever attended any seminar arranged by Population Welfare Ministry? کیا آپ نے کوئی وزارت بہبود آبادی کے سیمینار میں شرکت کی؟ 1. Yes 2. No.	<input type="checkbox"/>
40.	Would you consider writing articles in newspaper about population issues? کیا اخبار میں آبادی کے مسائل کے بارے میں لکھ سکتے ہیں؟ 1. Yes 2. No	<input type="checkbox"/>
41.	Would you like to discuss about population issues on Radio? کیا آپ ریڈیو پر آبادی کے مسائل پر گفتگو کرنا پسند کریں گے؟ 1. Yes 2. No	<input type="checkbox"/>
42.	Would you like to discuss about population issues on TV? کیا آپ ٹی وی پر آبادی کے مسائل پر گفتگو کرنا پسند کریں گے؟ 1. Yes 2. No	<input type="checkbox"/>
43.	In your opinion what are the best ways to plan a family? i.e. how should a couple space or limit the birth of children? آپ کے خیال میں بہترین خاندان کیسے بنایا جاسکتا ہے، یعنی ایک جوڑا اپنے بچوں کیسے وقفہ رکھ سکتا ہے؟ 1. Use of contraceptive methods 2. Late marriage 3. Breast feeding 4. Leave it to God 5. I do not believe in small family 6. Other	<input type="checkbox"/>

44

Would you consider counselling your followers about family planning?

کیا آپ اپنے ماننے والوں کو خاندان تنظیم کے بارے میں مشورہ دینے کی ترغیب دے سکتے ہیں؟

1. Yes

2. No

Time End Interview:

Name of Interviewer: _____

Hours. _____ Min.

Name of Supervisor: _____

Thank you,

Annexure B

Project Staff

Annexure B

Project Staff

Project Staff

- | | | |
|----|--------------------------|-------------------------------|
| 1. | Dr Abdul Hakim | Project Director |
| 2. | Mr. Zahir Hussain | Principal Investigator |
| 3. | Mr. Mubashir Baqai | Deputy Principal Investigator |
| 4. | Mr. Badar ud din Tanweer | Coordinator |
| 5. | Mr. Faateh ud din Ahmad | Programmer |

Field Staff

Team 1: Punjab upper, Balochistan and AJK

- | | | |
|----|---------------------|-------------|
| 1. | Mr. Shakeel Ashraf, | Supervisor |
| 2. | Mr. Nadeem Akhtar, | Interviewer |

Team 2: Punjab lower

- | | | |
|----|----------------------|-------------|
| 1. | Mr. Abdul Sattar, | Supervisor |
| 2. | Mr. Mohammad Yaseen, | Interviewer |

Team 3: Sindh

- | | | |
|----|--------------------|-------------|
| 1. | Mr. Shameem Ahmad, | Supervisor |
| 2. | Mr. Abdul Ahad, | Interviewer |

Team 4: NWFP

- | | | |
|----|------------------------|-------------|
| 1. | Mr. Shah Hussain, | Supervisor |
| 2. | Mr. Fazal Mahmood Abid | Interviewer |

Project Staff

1	Mr. Abdul Hakim	Project Director
2	Mr. Nabil Hassan	Technical Supervisor
3	Mr. Mohamed Elmaghrabi	Administrative Supervisor
4	Mr. Hisham El-Din El-Din	Accountant
5	Mr. Fawzi El-Din El-Din	Translator

Field Staff

Team 1: Faiyum upper, Bahariya and Bahariya		
1	Mr. Shafiq Abdou	Supervisor
2	Mr. Mohamed Abdou	Supervisor
Team 2: Faiyum lower		
1	Mr. Ahmad Samir	Supervisor
2	Mr. Mohamed Elmaghrabi	Supervisor
Team 3: Bahariya		
1	Mr. Mohamed Abdou	Supervisor
2	Mr. Shafiq Abdou	Supervisor
Team 4: Bahariya		
1	Mr. Shafiq Abdou	Supervisor
2	Mr. Mohamed Abdou	Supervisor

