SURVEY OF KATCHI ABADIS IN ISLAMABAD

NIPS

National Institute of Population Studies, Islamabad
2000

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NATIONAL INSTITUTE OF POPULATION STUDIES, ISLAMABAD
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FOREWORD

The Charter of the National Institute of Population Studies (NIPS), inter-alia, envisages to undertake surveys of various segments of the society to assess the socio-economic conditions and coverage of family planning services in those particular areas. One of the research areas remained un-explored by various research organizations as well as this Institute - the self-settled katchi abadis particularly in big cities of the country.

2.   To start with, the Institute took an initiative to undertake a survey of katchi abadis in Islamabad. The main objective of this survey was to collect baseline data on demographic, socio-economic characteristics of its inhabitants and to evaluate the impact of family planning services provided by population welfare programme as well as by the NGOs.

3.   The survey was carried out in 13 katchi abadis, located in different sectors of Islamabad, on the basis of information provided by the Capital Development Authority, Islamabad. The questionnaire designed to collect the data was in two parts; one for the information on the characteristics of the household and second was used to collect the information about the social and demographic characteristics of currently married women aged 15-49. A systematic random sampling technique was adopted to draw 20% sample of the household.

4.   For undertaking this innovative survey Dr. Abdul Hakim, Project Director and Mr. Muhammad Saqib Khan, Principal Investigator, deserve special commendation for successfully conducting the survey and producing the report. Those who actually worked on this project from its inception to its completion in any capacity also deserve appreciation.

5.   The findings of the survey have provided some valuable inputs for the planners, implementers and service providers of Population Welfare Programme. These will also help to provide guidelines for the town planners, local administration and municipal organizations to consider provision of social services and regularization of these katchi abadis already settled. On the other hand, effective measures may be adopted by the concerned authorities to check the encroachment immediately so as to nip the spread of all such katchi abadis in the bud.

<div align="right">
Ahmad Shamsul Huda
Executive Director
</div>

ACKNOWLEDGEMENT

5.   I profoundly pray for all of them for their successes in this world and in the world hereafter.

6.   At the end I feel no hesitation in saying that the quality and credibility of the report may be attributed to all the contributors mentioned above and if something is found otherwise that is owned by me.

Muhammad Saqib Khan
M.Sc (UK)
Principal Investigator

Executive Summary

The survey of Katchi Abadis of Islamabad, Metropolis, was designed and undertaken during 1996, with the objectives to gain an understanding of the demographic and socio-economic characteristics of its residents, their place of origin, and evaluate the impact of population welfare programme's inputs as well as that of the NGOs in these areas. Another aim of the study was to provide background information to the planners concerned for the improvement of slums and Katchi Abadis located in the capital of the country. The settlement of katchi abadis in Islamabad is quite different than those located in other parts of Pakistan. The Katchi Abadis in Islamabad are located inside the peripheries of Islamabad whereas other Katchi Abadis are located adjacent to the boundaries of major urban areas.

2.   The preliminary information of Katchi Abadis in Islamabad with regard to their location and estimated number of households was obtained from the Capital Development Authority (CDA), Islamabad. The Katchi Abadis are spread all over the metropolitan area in 13 different locations. There were 6354 households actually found on the ground during the survey, as against 6147 households estimated by CDA. A sample of 20 percent of 1272 households was selected on the basis of systematic random sampling and 1257 households were interviewed representing 98.9 % of household coverage rate. A questionnaire designed to collect the data was in two parts: one for the information of the household and the second was used to collect the information about the eligible women (currently married women aged 15-49 years).

3   The report on "Survey of Katchi Abadis in Islamabad", consists of eight chapters.Chapter-1 provides an introduction to the survey whereas Chapter-2 and Chapter-3 deal with the characteristics of household population and the household characteristics respectively. Chapter-4 discusses social and demographic characteristics of currently married women aged 15-49, educational level, employment status, age at marriage, number of living and ever born children by age group. Chapter-5 and Chapter 6 explain the knowledge and use of contraceptives by religion of the currently married women (age 15-49). Chapter 7 reveals attitude, behavior, and perception of currently married women by religion regarding ideal age at marriage, family size, approval and disapproval of family planning. Chapter 8 concludes with major findings of the survey as well as the policy implications. A set of additional 29 tables is

also appended. These tables provide additional information, which have not been included and discussed in the main report.

4.   Sampled household population, estimated at 8087, includes 48% under 15 years of age, which characterizes a high fertility population. The sex ratio of population is around 104, which tends to approach the national level figures of 108. It has been observed that 58.7% household population has no education whereas 41.3% have acquired some education ranging from below primary to above secondary level. The Katchi Abadis of Islamabad are inhabited by 58.6% Muslims and 41.4% Christians. Overall the household size is found to be·6.4. Majority of the households hail from Punjab i.e. 62.2%. There are 61% katcha housing units. More than 37% houses consist of only one room. 4% currently married women are working as full time employees with almost 2% Muslims community and 9% Christian community. 68.5% currently married women have knowledge of any contraceptive method with 57.2% by Muslims and 85.3% by Christians. The overall contraceptive prevalence rate is found 32.5%, (Muslims 23% and Christians 46.4%). Among those, who are currently using any contraceptive method, 94% considered government family planning programme as effective. About 21% of currently married women have availed the advice/service from any family welfare centre with 17% by Muslims and 28% by Christians. The currently married women have perceived 22 years mean age at marriage for boy and 18 years for girl. The same trend has been found among Muslims and Christians communities. The major findings of the survey are summarized by religion in the summmary table:

SUMMARY TABLE OF FINDINGS

Description	Muslims	Christians	Total
Total number of household	736	521	1257
Sample population	4897	3190	8087
Total number of male	2539	1595	4134
Total number of female	2358	1595	3953
Mean Household size	6.65	6.12	6.43
Number of ever married women	984	705	1689
Number of currently married women	716	489	1205
Percent population under 15 years	48.7	47.7	48.3

Description	Muslims	Christians	Total
Percent population aged 10 and above:			
No education	61.0	56.0	59.0
Upto primary	19.5	20.3	19.8
Above primary	19.7	24.2	21.5
Percent full time employee	18.0	35.0	24.0
Percent structure of housing units:			
Pakka/semi pakka	22.0	63.0	39
Katcha/tent	78.0	37.0	61
Percent source of drinking water supply:			
Tap in house	15.0	64.0	35.2
Community tap	33.0	32.0	32.6
Percent currently married women age 15-49:			
No education	87.0	82.2	84.5
Upto primary	7.1	8.6	7.7
Above Primary	6.2	9.2	7.4
Percent knowledge of at least one contraceptive method	57.0	85.3	68.5
Percent ever using contraception	33.24	60.94	44.48
Percent current using contraception	23.04	46.42	32.53
No education	21.0	47.0	31.0
Upto primary	35.0	43.0	39.0
Above primary	35.5	49.0	43.3
Mean age at marriage	17.9	18.5	18.2
Mean ideal age at marriage			
Boy	21.2	22.9	21.9
Girl	17.7	19.4	18.4
Percent approval for family planning	64.0	94.0	77.0
Percent disapproval for family planning	22.0	5.0	15.0
Percent want more child	49.3	42.3	46.0

Chapter - 1

INTRODUCTION TO THE SURVEY

The population of Pakistan has been growing continuously since independence with high growth rate from 2.4 percent in 1961 to 3 percent in 1965 and remained at the same level till 1980 and later on started declining at very low ebb during 1981 to 1998. At present it is estimated that rate of growth is around 2.3 percent per annum. Growth in urban areas during this period has been of the order of 3-4% whereas in rural areas the growth rate has been of the order of 2-3%. Such a rapid growth in population both in urban and rural areas has placed great pressure on existing resources of the country. The increase in economic growth is mostly eaten-up by the rapid growth of population. In order to arrest this high rate of growth, Government embarked upon the population welfare programme in 1965, which with the passage of time covered all the areas of the country. As a matter of fact the programme services are available in almost all the urban areas and to a lesser extent in rural areas. During the last two Five Year Plans, the programme has been made more accessible through the introduction of various strategies which take into account the provision of services at the door-steps of the clients.

In order to measure the programme impact in the country, five national level surveys i.e. (NIS 1969, PFS 1974, CPS 1984, DHS 1990, PFFPS 1996) have been undertaken with various intervals and their results in the form of reports have been published by the Ministry of Population Welfare and the National Institute of Population Studies (NIPS). Since these national level surveys have been programmed to take into account both the urban and rural parts of the universe, they yield programme impact only for urban and rural areas and the country as a whole. Micro level studies undertaken in Pakistan indicate that because of differentials between income levels of urban and rural dwellers, people have been migrating for better opportunities to urban areas. These migrants mostly settle at the periphery of large urban areas. Such type of

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*NIS 1969   National Impact Survey, 1969, undertaken by M/o Population Welfare.
- PFS 1974   Pakistan Fertility Survey, 1974, conducted by M/o Population Welfare.
- CPS 1984   Contraceptive Prevalence Survey, 1984, carried out by M/o Population Welfare.
- DHS 1990   Demographic Health Survey, 1990, undertaken by National Institute of Population Studies.
- PFFPS, 1996   Pakistan Fertility and Family Planning Survey, 1996, conducted by National Institute of Population Studies.

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migration in Pakistan occurred mostly after 1972 when Middle Eastern countries experienced economic boom due to high oil price. Yet large urban areas in Pakistan developed Katchi Abadis around them and these are continuously growing with greater intensity of congestion.

The impact survey has not so far been undertaken in any Katchi Abadi in Pakistan, it was decided to measure the programme impact in Islamabad Katchi Abadis. The National Institute of Population Studies (NIPS) undertook the responsibility to carryout the study.

1.1 Objectives of the Study

The Katchi Abadis of Islamabad differ significantly from those located in other parts of Pakistan. Katchi Abadis in Islamabad are located inside the peripheries of Islamabad, whereas other Katchi Abadis are located adjacent to the boundaries of major urban areas. The objective of the study is, therefore, to measure the impact of population welfare programme on the communities located in Katchi Abadis. In other words, the study aims to examine first socio-economic characteristics of Katchi Abadi's population and second to examine the levels of social and demographic determinants of knowledge and use of contraception and attitude of currently married women in these communities.

1.2 Sample Design

The survey was conducted in thirteen Katchi Abadis in Islamabad (Table 1.1) which according to CDA estimates contains 6147 households whereas 6354 households were actually found on the ground during survey. The minimum number of households in Katchi Abadis are 109 whereas maximum number of households in Katchi Abadi are 1599. This shows greater variation of household sizes across the communities. For the sake of economy and convenience appropriate samples were drawn for purposes of Katchi Abadi's survey. Because of greater variation of community sizes proportionate sampling technique was used to draw the sample. Keeping in view the budget constraints only 20% of households in each Katchi Abadis were selected for drawing the sample. In order to make sampling more random every fifth household in the community was selected for purposes of interviewing. For each selected household the interviewers listed all household members and from this list currently married women aged 15-49 year were identified as eligible women for interview. A uniform selection procedure was adopted. Thus while interviewing the community every fifth household on the left side the entry

point was selected for interview. This process was continued till 20% households was selected and marked.

1.3   Development of Questionnaire

In order to measure the programme impact, the questionnaire was designed keeping in view the objectives of the study. The questionnaire covered of characteristics of household population, socio-demographic characteristics and background of currently married women and their attitude towards family planning programme as well as knowledge, current use and ever use of contraception. The questionnaire was pre-tested and modified accordingly. The questionnaire was approved by the Technical Advisory Committee of NIPS.

Table 1.1

SAMPLE SELECTION AND ACTUAL COVERAGE OF HOUSEHOLDS KATCHI ABADIS, ISLAMABAD

Name of Katchi Abadi	Sector	Household Estimated by CDA	Number of Actual Household	Household Sample Selected (20%)	Household Sample Covered	Household Coverage Rate (%)
Sahala/Army Area	E-9/E-10	600	109	22	22	100.0
100 Quarters	F-6/2	500	459	92	92	100.0
48 Quarters	G-7/1	202	147	30	30	100.0
Charless/Hansa Colony	G-8/1	575	779	156	151	96.9
Miskeenabad	I-11	1000	1599	320	319	99.7
Said Pur	F-6/2	500	570	114	109	95.6
France Colony	G-7/1	339	350	70	69	98.6
66 Quarters	G-7/2	600	475	95	94	98.9
Tent Colony	G-7/3-1	221	215	43	43	100.0
Essa Nagri	I-9	213	195	39	39	100.0
Dhoke Naju	I-10	80	155	31	31	100.0
Sumble Korak	Near Rawal Dam	311	500	100	99	99.0
Muslim Colony	Near Bari Imam	1000	801	160	159	99.5
Total		6141	6354	1272	1257	98.9

1.4   Field Staff

For the purpose of sample survey two teams were constituted. Each team consisted of one male Supervisor and three Female Interviewers. Six Katchi Abadis were allocated to one

team and seven Katchi Abadis to other team. The Supervisors and Interviewers were thoroughly trained both in the office and in the field. The field activities of the project were checked and helped by the senior research staff of NIPS. The filled-in questionnaires were checked in the field by the Deputy Principal Investigator and Supervisors and later edited by them in the office. Any error or omission was referred back to the field.

1.5   Data Processing

Where ever possible the information collected was coded and already coded information was checked with reference to other information in the questionnaire. All the information collected through the questionnaires were punched into the computer and codes later on were verified by the Key Punch Operators. The data was thoroughly cleaned and tabulations were checked for accuracy and contents. The report was written by the Principal Investigator in the light of analysis carried out.

Chapter - 2

CHARACTERISTICS OF HOUSEHOLD POPULATION

The survey questionnaire was designed to obtain household information from the sampled households on current age in completed years, sex, marital status, education, work status, monthly income and health status. The sampled households were 1257 in number and yielded the sampled population of 8087. The total universe of Katchi Abadis consisted of 6354 households (Table 1.1 & 2.1). Such a small population is not likely to yield more representative characteristics of the population on sampling basis but for purposes of study it is bound to throw light on the characteristics of population to a great extent in this important sector.

2.1   Age and Sex Distribution of Household Population

Table 2.1 shows the age and sex structure of sampled population. The population distribution by age does not show the regular declining pattern by age which is usually apparent in all national sample surveys and census. The small population is not likely to yield very accurate picture of the total population. Percentage of sampled population under 15 is around 48% which characterizes high fertility population. The sex ratio of the population is around 104 which tends to approach the national level figure of 108. The age structure is, however, useful for driving other indicators of the population.

Table 2.1

PERCENTAGE DISTRIBUTION OF HOUSEHOLD POPULATION BY AGE AND SEX, KATCHI ABADIS, ISLAMABAD

Age Group	SEX		TOTAL	
	MALE	FEMALE	Percent	Number
Less than 1 Year	3.7	4.0	3.8	309
1 – 4	13.5	13.9	13.7	1105
5 - 9	16.2	16.8	16.5	1333
10 - 14	14.6	14.1	14.3	1160
15 - 19	10.6	10.7	10.6	861
20 - 24	8.0	8.5	8.2	664
25 - 29	6.6	7.7	7.1	574
30 - 34	6.2	5.5	5.8	472
35 - 39	4.5	4.5	4.5	365
40 - 44	4.0	3.5	3.8	306
45 - 49	3.0	2.4	2.7	218
50 - 54	2.6	3.3	2.9	235
55 - 59	1.7	1.4	1.6	128
60 - 64	2.2	1.6	1.9	154
65 - 69	0.6	0.5	0.5	42
70 +	2.2	1.8	2.0	161
Total	4134	3953	100.0	8087

2.2   Marital Status of Household Population

The marital distribution of population by sex (Table 2.2) shows that males of 10 years and above are 51.7% married whereas married females are 56.3% for all 10 years and over females.

Distribution of marital status by age is somewhat erratic but on the whole is representative of any large population. The results are indicating the pattern where marriage is early and universal.

Table 2.2

PERCENT DISTRIBUTION OF HOUSEHOLD POPULATION OF AGE 10 AND MORE BY MARITAL STATUS AND SEX, KATCHI ABADIS, ISLAMABAD

AGE GROUP	Male			Female		
	Never Married	Married	Widow /Divorced /Separated	Never Married	Married	Widow /Divorced /Separated
10 - 14	99.9	1.0	--	97.8	2.2	--
15 - 19	94.7	5.3	--	77.8	22.2	--
20 - 24	58.1	41.6	--	28.7	70.1	1.2
25 - 29	21.8	77.5	0.7	5.9	92.4	1.6
30 - 34	5.1	94.9	--	2.8	94.9	2.4
35 - 39	3.2	96.3	0.5	2.2	94.9	2.8
40 - 44	1.8	98.2	--	1.4	93.5	5.0
45 - 49	2.4	96.0	1.6	--	96.8	3.2
50 - 54	2.8	96.2	0.9	2.3	86.8	10.9
55 - 59	--	97.2	2.8	12.5	71.4	16.1
60 - 64	4.4	87.9	7.7	--	65.1	34.9
65 - 69	--	82.6	17.7	--	78.9	21.1
70 +	5.5	79.1	15.4	--	41.4	58.4
Total	47.1	51.7	1.2	39.1	56.3	4.6
Number	1298	1424	34	1011	1454	119

2.3 Educational Level of Household Population

Table 2.3 shows the distribution of 10 year and above of total population by educational achievements. The data shows that 58.7% of the population has no education whereas 19.8% have acquired primary level of education, 11.65 middle and 9.9% secondary and above. It is interesting to note that the literacy rate in this community is 41.3% which tends to be near national level figures. However, it is far below than the Islamabad city - a highly qualified-whose inhabitants of these communities are residing.

Table 2.3
PERCENTAGE DISTRIBUTION OF HOUSEHOLD POPULATION OF AGED 10 AND MORE BY EDUCATION KATCHI ABADIS, ISLAMABAD

Age group	Education				Number
	No Education	Primary	Middle	Secondary +	
10 - 14	35.6	46.6	16.6	1.1	1160
15 - 19	43.6	17.5	21.0	17.9	861
20 - 24	56.2	12.3	11.6	19.9	664
25 - 29	67.4	10.8	8.0	13.8	547
30 - 34	68.2	12.5	8.9	10.4	472
35 - 39	68.5	13.7	6.8	11.0	365
40 - 44	74.8	10.8	7.8	6.5	306
45 - 49	74.8	10.6	7.8	6.9	218
50 – 54	83.4	10.6	3.4	2.6	235
55 – 59	85.2	10.2	--	4.7	128
60 – 64	87.7	6.5	1.9	3.9	154
65 – 69	92.9	2.4	4.8	--	42
70 +	88.8	5.6	1.2	4.3	161
Total	58.7	19.8	11.6	9.9	100.0
Number	3134	1059	620	527	5340

2.4 Work Status of Household Population

The work status in the survey was asked for all the household members of the population. The data so collected is presented in Table 2.4. Of all the male members 24.4% constitute full time employees whereas 7% are part time employees, 4% are self-employed and 2.2% are unpaid family workers. This data takes into consideration the work status of students and others also. The elimination of students and other category from the table shows that 40% of the male and 8% females are full time employed; whereas 11% of males and 2.4% females are part time employees. On the other hand 8% of males and 0.8% of females are self-employed. It is, therefore, apparent that people in Katchi Abadis are working for their livelihood in Islamabad. They are working in the houses of officers, some working in shops. The employment category of female population is not large enough to exert an influence on their status.

Table 2.4

PERCENT DISTRIBUTION OF HOUSEHOLD POPULATION OF AGED 10 AND MORE BY WORK STATUS AND SEX, KATCHI ABADIS, ISLAMABAD

WORK STATUS	SEX		TOTAL	
	MALE	FEMALE	Percent	Number
Full Time Employee	40.1	7.7	24.4	1304
Part Time Employee	11.1	2.4	6.9	366
Self Employee	7.6	0.7	4.3	227
Unpaid family Worker	1.4	3.1	2.2	118
Looking for Work	5.0	1.7	3.4	181
Not Looking for Work	13.6	68.0	39.9	2132
Student	20.8	16.3	18.6	994
Other	0.5	0.1	0.3	18
Total (%)	100.0	100.0	100.0	5340
Population (N)	2756	2584		

2.5 Health Status of Household Population

The health status of household members were inquired to indicate their health status at the time of survey. The object was to determine the environmental impact of people living in Katchi Abadis. 66% of the population reported their health status as good whereas 30.9% reported it as normal.

The reporting of health status for other categories is very small but even these small magnitudes may be quite important by age from the point of view of health workers. About 3% population fall under the categories of drug user, blind, abnormal, crippled, etc. In order to examine the true impact of health status a detailed survey is desired to be undertaken with the help of health workers.

Table 2.5

PERCENT DISTRIBUTION OF HOUSEHOLD POPULATION BY AGE AND HEALTH STATUS, KATCHI ABADIS, ISLAMABAD

Age Group	Health Status										N
	Good	Normal	Drug User	Blind	Abnormal /Insane	Crippled	Dumb/ Deaf	Polio	Infected the Whole Body	Other	
Less than 1 Year	62.8	36.2	-	-	0.3	0.3	-	-	-	0.3	309
1 – 4	64.5	34.8	-	-	-	0.1	-	0.1	-	0.5	1105
5 – 9	67.5	31.6	-	0.1	0.2	0.2	-	0.1	0.1	0.4	1333
10 – 14	73.9	25.4	-	-	0.1	0.2	0.1	-	0.1	0.3	1160
15 – 19	75.5	23.2	-	-	0.2	-	-	0.1	0.1	0.8	861
20 – 24	71.5	26.2	-	-	0.6	0.5	-	-	0.2	1.1	664
25 – 29	67.9	29.3	0.3	-	0.2	0.5	0.2	-	0.2	1.4	574
30 – 34	69.7	27.1	0.2	0.2	0.2	0.2	0.2	-	-	2.1	472
35 – 39	69.9	26.8	0.3	-	0.5	-	-	-	0.3	2.2	365
40 – 44	59.8	32.0	0.3	0.3	0.7	0.3	0.3	0.3	0.7	5.2	306
45 – 49	64.2	28.4	-	0.5		0.5	-	-	0.5	6.0	218
50 – 54	47.2	40.4	-	0.9	1.3	0.9	-	-	-	9.4	235
55 – 59	44.5	48.4	-	-		0.8	0.8	-	1.6	3.9	128
60 – 64	34.4	50.6	-	1.3	1.3	1.3	-	0.6	3.2	7.1	154
65 – 69	26.2	64.3	-	-	-	2.4	-	-	2.4	4.8	42
70 +	26.1	57.8	-	1.2	1.2	2.5	-	-	1.9	9.3	161
Total (%)	66.3	30.9	0.06	0.6	0.28	0.3	0.06	0.06	0.24	1.7	
Number	5360	2495	5	10	23	25	5	5	20	139	8087

Chapter - 3
CHARACTERISTICS OF HOUSEHOLD

Every household in the sample was inquired of household characteristics on topics such as usual residence in the household, period of continuous residence in Islamabad, previous province of residence, religion, language spoken, structure of housing unit, number of living rooms, type of fuel used for cooking, household location for fuel used, source of drinking water, latrine system, modern facilities/equipment, monthly income, death in the household, medical treatment given to the diseased before death by source and location.

3.1 Household by Area of Origin

It is apparent that the households in Katchi Abadis are permanent residents of Islamabad. Islamabad, capital city, was established after 1959 and all the residents of Katchi Abadis have migrated to Islamabad from various regions of Pakistan. All the 1257 sampled households were inquired about migration status and religion. The Table 3.1 shows the distribution of households by origin of residence and religion.

Out of total sampled households of 1257, Muslim families were living in 736 households whereas Christian families were residents of 521 households. Among Muslim households 36.5% migrated from the largest Province of Punjab, only 0.3% migrated from each of the province Sindh and Balochistan. The second large category of Muslim households migrated from the province of NWFP which represent 28.3%. Azad Kashmir contributed 12.5% households and Afghan Mohajreens contributed 21.1%. The comparative description of migration streams of Christian households is also given in Table 3.1. It is evident that in contrast to Muslim households almost all-Christian households in Islamabad migrated from the province of Punjab (98.5%). Only 1.5% Christian households migrated from other areas of Pakistan. It is interesting to note that migration to Islamabad vary with respect to distance of previous residence from Islamabad. Punjab, NWFP and Azad Kashmir are close to Islamabad and as such they have contributed more migrants of this poor segments of Pakistan whereas Sindh and Balochistan being far away contributed very few migrants.

Table 3.1

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLDS BY AREA OF ORIGION AND RELIGION, KATCHI ABADIS ISLAMABAD

Region	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Punjab	36.5	269	98.5	513	62.2	782
Sindh	0.3	2	0.8	4	0.5	6
Balochistan	0.3	2	0.4	2	0.3	4
NWFP	28.3	208	0.2	1	16.6	209
Azad Kashmir	12.5	92	0.2	1	7.4	93
Afghanistan	21.1	155	--	--	12.3	155
Other	1.1	8	--	--	--	8
Total	100.0	736	100.0	521	100.0	1257

3.2 Household by Housing Structure and Religion

Table 3.2 shows the distribution of sampled households by housing structure and religion. It is interesting to note that 8.3% Muslims reside in the house having Pakka structure. On the contrary Christian reside in 36.7% households which have Pakka structure. This shows that Christian families are better off economically than Muslim families in Katchi Abadis. The situation in regard to Semi Pakka residence is also similar. The Christian households constitute 25% residance in Semi Pakka whereas only 14% Muslim households reside in Semi Pakka. A large population of Muslims (75.54%) reside in Katcha households compared to 37% Christian living in katcha houses. It is interesting to note that few households in Katchi Abadis (1.4%) mostly of Muslims are also residing in tents.

Table 3.2

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLDS BY HOUSING STRUCTURE AND RELIGION, KATCHI ABADIS, ISLAMABAD

Structure of Housing Unit	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Pakka	8.3	61	36.7	191	20.1	252
Semi Pakka	14.0	103	25.9	135	18.9	238
Katcha	75.5	556	37.0	193	59.6	749
Tent	2.2	16	0.4	2	1.4	18
Total	100.0	736	100.0	521	100.0	1257

3.3   Households by Living Rooms

Number of living rooms are closely related to type of living and social and economic status of the households. Table 3.3 shows the status of number of living room. It shows hat overall 37% household have only one room followed by 44% for two rooms. It also shows that 26.9% Muslim households reside in one room house whereas 50.3% of Christian households reside in one room house. 40% of Christian households occupy 2 room houses whereas 46.7% Muslim households occupy two room houses. Christian households consist of 9.2% having more than two rooms, compared to Muslim households 24.2% living in more than two rooms.

Table 3.3

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLDS BY NUMBER OF LIVING ROOM AND RELIGION, KATCHI ABADIS, ISLAMABAD

Number of Living Rooms	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
One Room	26.9	198	50.3	262	36.6	460
Two Rooms	46.7	344	40.1	209	44.0	553
More than Two Rooms	24.2	178	9.2	48	18.0	226
Not Applicable (Tent)	2.2	16	0.4	2	1.4	18
Total	100.0	736	100.0	521	100.0	1257

3.4   Household by Duration of Residence

Table 3.4 shows the percentage distribution of sampled households by duration of residence and religion. Islamabad was built after first military revolution, which was brought about by Field Martial Ayub Khan. The military Government established this city in well-planed manner and shifted the capital city from Karachi to Islamabad. Before the establishment of Islamabad few Muslim households were still living in these Katchi Abadis. Most of the migrant households in Katchi Abadis migrated during 10 year's period of 1985-95. Among these 54.1% were Muslim households and 53.74% were Christian households. Prior to that 31.65% of Muslim households migrated to Katchi Abadis during 20 year's period. Similarly during this period 41.27% Christian also migrated to these Katchi Abadis. It is interesting to note that during the survey year (1996), 6.11% Muslim households and 3.65% Christian households migrated to these locations. This shows that Katchi Abadis are still attracting households for better economic opportunities.

Table 3.4

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLDS BY DURATION OF RESIDENCE AND RELIGION KATCHI ABADIS, ISLAMABAD

Residence in Current House (Years)	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
< 1	6.1	45	3.7	19	5.1	64
1 – 10	54.1	398	53.7	280	53.9	678
11 – 20	19.3	142	34.7	181	25.7	323
21 – 30	12.4	91	6.5	34	9.9	125
31 – 40	5.3	39	1.3	7	3.7	46
41 & Above	2.9	21	--	--	1.7	21
Total	100.0	736	100.0	521	100.0	1257

3.5   Household Size by Number of Usual Members

The housing density is an important factor for determining the growth, fertility and structure of population. The household population is portrayed with respect to household size in Table 3.5. It is interesting to note that most of the population is concentrated in households containing 4 and more persons. This means that in Katchi Abadis large family households are

prevalent and as such it is an indication of high fertility. The average household sizes in Katchi Abadis are 6.4, which is slightly higher than the average household size prevalent in the country. Only 23% of the households have families with 2-4 persons whereas in Katchi Abadis 5, 6 and 7 persons per household consist of 44% of the population.

Table 3.5

PERCENT DISTRIBUTION OF NUMBER OF USUAL MEMBERS
KATCHI ABADIS, ISLAMABAD

Number of Usual Members	Percent	Numbers
1	0.2	2
2	4.0	50
3	8.2	103
4	11.3	142
5	14.2	178
6	15.4	194
7	15.5	195
8	12.3	154
9	7.2	90
10	5.2	65
11	3.9	49
12 & Above	2.8	35
Total	100.0	1257

Mean Household Size = 6.4

3.6 Household by Source of Drinking Water Supply

Source of water in the household is a very important determinant of social, living and economic conditions of the community. Table 3.6 depicts the source of water supply by housing structure in Katchi Abadis. There are three main sources of water supply in the community i.e. tap in the house, tap in the community and well in the community. These three sources supply water to 97% of the households whereas to the remaining 3% of the households, water is supplied through tanker and hand pumps. It is further interesting to note that tap inside the household supplies water almost to all the households in the community. As such 63% of taps are located in pakka houses, 48% located in semi pakka houses, 22% are located in katcha

houses. On the other hand community taps are more or less equally provided to Pakka, Semi pakka and katcha houses. Well is also an important source of water supply in the community. 42% of wells are located in katcha houses, 50% are located in tent houses. It is evident from the data that Capital Development Authority has made ample provision of water supply to Katchi Abadis through various sources.

Table 3.6

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLD POPULATION BY HOUSING STRUCTURE AND SOURCE OF DRINKING WATER KATCHI ABADIS, ISLAMABAD

STRUCTURE OF HOUSING UNIT	SOURCE OF DRINKING WATER SUPPLY						Total
	TAP IN HOUSE	COMMUNITY TAP	WELL	TANKER	HAND PUMP	OTHER	
PAKKA	63.1	30.2	3.6	2.8	--	.4	20.0
SEMI PAKKA	48.7	39.5	8.4	2.5	--	.8	18.9
KATCHA	22.4	31.6	42.2	1.7	.5	1.5	59.6
TENT		16.7	50.0	11.1	5.6	16.7	1.4
TOTAL (%) (N)	35.2 443	32.6 410	28.2 354	2.2 28	.4 5	1.4 17	100.0 1257

Chapter - 4

SOCIAL AND DEMOGRAPHIC CHARACTERISTICS OF CURRENTLY MARRIED WOMEN AGED 15-49

Currently married women aged 15-49 are the main determinants of fertility, population growth and family planning. This chapter, therefore, examines the social and demographic characteristics of these women. Of 1257 households sampled in Katchi Abadis, the currently married women in these households turned out to be 1205, which represented 14.9% of the total sampled population. This percentage is equally representative of all the population in the country.

4.1   Age Distribution

Distribution of currently married women by age indicates that 7.5% of the women are in age group 15-19. This percentage increases rapidly to higher ages until it reaches maximum in age group 25-29. This percentage then declines slowly to age groups 30-34 and 45-49.

Table 4.1

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY AGE AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age Group	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
15 – 19	7.8	56	7.0	34	7.5	90
20 – 24	18.6	133	19.8	97	19.1	230
25 – 29	21.6	155	27.4	134	24.0	289
30 – 34	16.8	120	19.0	93	17.7	213
35 – 39	14.8	106	13.1	64	14.1	170
40 – 44	11.9	85	7.8	38	10.2	123
45 – 49	8.8	61	5.9	29	7.5	90
Number of Women	100.0	716	100.0	489	100.0	1205

4.2   Educational Level

The currently married women are also asked to indicate their last level of education achieved. The distribution of educational level by religion of these women is presented in Table 4.2. On the whole 84.8% of these women have no education with 86.6% Muslim women and 82.2% Christian women have acquired no education. This shows that the literacy rate of currently married women is around 16% whereas literacy rate of Christian women (18%) is higher than that of Muslim women (14%). There does not appear to be significant difference in educational levels by religion up to primary level but in the case of secondary education Christian women indicate higher level of education compared to Muslim women.

Table 4.2

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY EDUCATION AND RELIGION, KATCHI ABADIS, ISLAMABAD

Education Level	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
No education	86.6	620	82.2	402	84.8	1022
Primary or less	7.1	51	8.6	42	7.7	93
Secondary	5.4	39	8.6	42	6.7	81
College	0.8	6	0.6	3	0.7	9
Number of Women	100.0	716	100.0	489	100.0	1205

4.3   Employment Status

The women in question are distributed according to work status and age in Table 4.3 and 4.4. 6% women in question are currently working consisting of those who are full time employed, part time employed and self-employed. The working women are mostly concentrated in age groups 40-49 partly because these women have either completed their family size or they have child caring facilities in their households besides the economics pressure. Since household sizes are quite large in Katchi Abadis, it is evident that child caring and child raring facilities are prevalent in the society. However, women are currently working in almost all age groups probably because they have extensive working opportunities in Islamabad. On the other hand 93% of the women in these households are house wives and they are not looking for work outside the house.

Table 4.3

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY WORK STATUS AND RELIGION, KATCHI ABADIS, ISLAMABAD

Work Status	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Full Time Employee	1.5	11	8.6	42	4.4	53
Part Time Employee	0.6	4	2.0	11	1.2	15
Self Employee	0.6	4	0.9	4	0.7	8
Looking for Work	0.3	2	1.0	5	0.6	7
Not Looking for Work	97.1	695	87.3	427	93.1	1122
Number of Women	100.0	716	100.0	489	100.0	1205

Table 4.4

PERCENT DISTRIBUTION OF CURRUENTLY MARRIED WOMEN 15-49 YEARS BY WORK STATUS AND AGE GROUP, KATCHI ABADIS, ISLAMABAD

AGE GROUP	WORK STATUS			Number
	CURRENTLY WORKING	LOOKING FOR WORK	NOT LOOKING FOR WORK	
15-19	1.1	1.1	97.8	90
20-24	4.3	1.3	94.3	230
25-29	4.5	0.3	95.1	289
30-34	6.6	--	93.4	213
35-39	8.8	0.6	90.6	170
40-44	11.4	--	88.6	123
45-49	10.0	1.1	88.9	90
TOTAL	6.3	0.6	93.1	
Number	76	7	1122	1205

4.4 Age at Marriage

The currently married women were asked to indicate their age at the time of marriage. These women are distributed by age at marriage and religion in Table 4.5. It may be examined that Muslim women are on the average married at early age as compared to Christian women. Differentials in social customs and better economic opportunities are the main determinants of

age at marriage here. More Muslim women in age group less than 15 (12.7%) are married as compared to Christian women (7.4%). Similarly more Christian women are married in higher age group 20-24 (31.1%) as compared to Muslim women (23.0%) in the same age group. It is, therefore, evident that Christian women marry late as compared to Muslim women in these Katchi Abadis.

Table 4.5

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY AGE AT MARRIAGE AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age at Marriage	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
< 15	12.7	91	7.4	36	10.5	127
15 – 19	58.0	415	56.9	278	57.5	693
20 – 24	23.0	165	31.1	152	26.3	317
25 +	6.3	45	4.7	23	5.6	68
Number of Women	100.0	716	100.0	489	100.0	1205
Mean	17.9		18.5		18.2	

4.5   Children Ever Born

Table 4.6 describes the distribution of currently married women by their children ever born. It shows the similar trends as given in other national surveys. In this survey, it is clearly observed that the percentages of 6 and more children were the highest (31%). It is interesting to observed that 6 and more children percentage found higher is Muslim (35%) as compared to Christian (24%).

Table 4.6

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY NUMBER OF CHILDREN EVER BORN AND RELIGION, KATCHI ABADIS, ISLAMABAD

Children Ever Born	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
0	10.2	73	8.4	41	9.5	114
1	9.9	71	11.7	57	10.6	128
2	11.0	79	13.9	68	12.2	147
3	10.6	76	13.7	67	11.9	143
4	11.5	82	14.7	72	12.8	154
5	12.0	86	13.3	65	12.5	151
6 & Above	34.8	249	24.3	119	30.5	368
Number of Women	**100.0**	**716**	**100.0**	**489**	**100.0**	**1205**

Table 4.7 shows the distribution of currently married women by current age and number of children ever born. It further shows the mean number of children ever born by current age in last column of the table. It is apparent that cumulative fertility is quite high in this community. Women soon after marriage start bearing children. Women in age group 15-19 have born on the average 0.8 children which increased to about one and a half children for age group 20-24. On the other hand women in age group 25-29 have on the average given birth to 3.5 children which increased to 5.5 children in age group 30-34. It is evident that fertility level in this age group are not only high but also increasing rapidly. Women in terminal age group 40-44 and 45-49 have born on the average 6.3 and 7.1 children respectively. On the whole mean number of children ever born is 4.1.

Table 4.7

MEAN AND PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY NUMBER OF CHILDREN EVER BORN AND AGE, KATCHI ABADIS, ISLAMABAD

AGE GROUP	NUMBER OF CHILDREN EVER BORN							MEAN	Number
	0	1	2	3	4	5	6+		
15-19	47.8	32.2	15.6	1.1	1.1	1.1	1.1	0.8	90
20-24	22.6	25.2	27.0	18.3	4.3	2.2	0.4	1.6	230
25-29	4.5	11.4	15.2	17.3	24.2	13.5	3.5	3.5	289
30-34	1.9	1.9	4.7	12.7	17.8	23.0	5.0	5.0	213
35-39	0.0	0.6	6.5	4.7	11.2	17.6	6.0	6.0	170
40-44	1.6	2.4	1.6	8.9	81.	14.6	6.3	6.3	123
45-49	0.0	0.0	4.4	4.4	6.7	10.0	7.1	7.1	90
TOTAL	9.5	10.6	12.2	11.9	12.8	12.5	4.1	4.1	100.0
Numbers	114	128	147	143	154	151	368		1205

4.6 Living Children

Table 4.8 shows the distribution of currently married women by their surviving number of children. It indicates that the proportion of 6 and more is a highest (21%) followed by 4 children (16%) and 3 child (14%). It is also noticed that the same trends have been observed in the Muslim community.

Table 4.8

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY NUMBER LIVING CHILDREN AND RELIGION, KATCHI ABADIS, ISLAMABAD

Living Children	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
0	11.6	83	9.4	46	10.7	129
1	11.6	83	12.5	61	12.0	144
2	11.6	83	16.0	78	13.4	161
3	13.3	95	15.7	77	14.3	172
4	15.6	112	16.8	82	16.1	194
5	11.2	80	14.3	70	12.4	150
6 & Above	25.1	180	15.3	75	21.2	255
Number of Women	100.0	716	100.0	489	100.0	1205

Table 4.9 displays the mean number of surviving children by their broad age groups. The overall means number of surviving children is 3.5, which is similar to national level. Highest parity has been observed in 45-49 age group followed by 40-44 and 35-59 respectively. It has been observed the survival rates of children were not encouraging in the higher broad age groups. The mean number of children ever born in a age group 45-49 were 7 but in the same group, mean of living children falls down to 5.7. It clearly shows the higher the children ever born, higher the death rate.

Table 4.9

MEAN AND PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY NUMBER OF LIVING CHILDREN AND AGE, KATCHI ABADIS, ISLAMABAD

AGE GROUP	NUMBER OF LIVING CHILDREN								Number
	0	1	2	3	4	5	6+	MEAN	
15-19	52.2	32.2	12.2	1.1	1.1	--	1.1	0.7	90
20-24	24.3	32.2	24.8	13.9	3.5	0.9	0.4	1.4	230
25-29	6.6	10.4	19.7	23.2	21.8	11.1	7.3	3.1	289
30-34	1.9	2.3	6.6	17.8	25.4	21.6	24.4	4.4	213
35-39	0.6	1.2	7.1	7.1	25.9	18.2	40.0	5.1	170
40-44	1.6	2.4	3.3	13.0	13.0	16.3	50.4	5.4	123
45-49	--	1.1	6.7	6.7	8.9	21.1	55.6	5.7	90
TOTAL	10.7	12.0	13.4	14.3	16.1	12.4	21.2	3.5	100.0
Numbers	129	144	161	172	194	150	255		1205

Chapter - 5
KNOWLEDGE OF FAMILY PLANNING

For propagation of family planning acceptance it is essential that the currently married women should have knowledge of family planning methods. That is why in Katchi Abadis survey currently married women were asked to indicate the name of family planning methods.

5.1 Method-wise Knowledge by Religion

Table 5.1 shows the percentage of women having knowledge of various family planning methods by religion. The national level family planning survey undertaking in Pakistan shows the knowledge of family planning methods in their nineties but in Katchi Abadis survey it is found that only 68% of women have any knowledge of family planning methods. It is because that Katchi Abadi is a very special type of population which probably differs in many respects from population in rural, urban and other special groups of communities. Five methods which score 50% or more than 65% of knowledge are pill (50%), condom (52%), injection (60%), IUD (57%) and female sterilization (59%). The knowledge of two remaining modern methods are vaginal methods (28.6%) and male sterilization (20.7%) is comparatively lower. Women in Katchi Abadis have ample knowledge of traditional methods such as rhythm (31%) and withdrawal (20%). Examination of comparative knowledge among Christian and Muslim women indicates that for both modern and traditional methods Christian women have on the average more knowledge. 85% of the Christian women and 57% of Muslim women have knowledge of atleast one method. Similarly for individual method more Christian women record knowledge of every method as compared to Muslim women.

Table 5.1

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO HAVE KNOWLEDGE OF FAMILY PLANNING METHODS BY RELIGION KATCHI ABADIS, ISLAMABAD

Methods	Muslim	Christian	Total
Any Method	57.0	85.3	68.5
Pill	46.4	57.5	50.9
Condom	40.8	69.7	52.1
Vaginal Methods	25.1	33.7	28.6
Injection	51.1	74.2	60.5
IUD	48.3	71.8	57.8
Female Sterilisation	50.0	74.2	59.8
Male Sterilisation	13.3	31.5	20.7
Rhythm	24.7	40.5	31.1
Withdrawal	14.8	27.6	20.0
Others	8.1	16.8	11.6
Number of Women	716	489	1205

5.2 Knowledge by Age Group and Religion

The level of family planning knowledge increases with current age of married women. Table 5.2 shows that on the whole 41% of the women in age groups 15-19 have knowledge of atleast of one method. This level of knowledge continuously increases rapidly until reaching its maximum in terminal age groups. Such phenomena is also prevalent among Christian and Muslim women. However, more Christian women in each age group have knowledge of contraception as compared to Muslim women in relevant age groups. Usually in older age group this likelihood reporting knowledge of the methods on lower side. This is because women start having the menopause and as such show no interest in family planning.

Table 5.2

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO HAVE KNOWLEDGE OF FAMILY PLANNING METHODS BY AGE GROUP AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age Group	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
15 – 19	26.8	56	64.7	34	41.1	90
20 – 24	45.1	133	71.1	97	56.1	230
25 – 29	50.3	155	89.6	134	68.5	289
30 – 34	60.8	120	90.3	93	73.7	213
35 – 39	70.8	106	93.8	64	79.4	170
40 – 44	72.9	85	89.5	38	78.0	123
45 – 49	73.8	61	96.6	29	81.1	90
Number of Women	57.0	716	85.3	489	68.5	1205

5.3 Knowledge by Living Children

The knowledge of family planning varies with respect to all socio economic and demographic variables. Table 5.3 examines family planning knowledge of women by number of living children and religion. On the whole 44.2% of the women with no living children report knowledge which increases to 58.3% with one living child. Further women with two living children almost have the same knowledge but with three living children knowledge increased rapidly to 75%, having highest knowledge of 80% with four living children. It drops very slowly for women with five, six, seven and more children, perhaps due to the reason applicable to old age group women having completed their family size by that time and having no interest in family planning.

Table 5.3

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO HAVE KNOWLEDGE OF FAMILY PLANNING METHODS BY LIVING CHILDREN AND RELIGION, KATCHI ABADIS, ISLAMABAD

Living Children	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
0	37.3	83	56.5	46	44.2	129
1	48.2	83	72.1	61	58.3	144
2	39.8	83	79.5	78	59.0	161
3	62.1	95	90.9	77	75.0	172
4	69.6	112	96.3	82	80.9	194
5	65.0	80	95.7	70	79.3	150
6 +	63.9	180	92.0	75	72.2	255
Total	57.0	716	85.3	489	68.5	1205

As indicated above comparatively more Christian women for each living child report higher knowledge of contraception as compared to Muslim women. This is especially true for women with 0-4 living children where knowledge of family planning methods is much wider. Interestingly Christian women with four and more living children have acquired universal knowledge which in the case of Muslim women is still quite low.

5.4   Knowledge by Education

There is a positive correlation between knowledge and education found n the survey. Table 5.4 indicates that knowledge increases as increase in education level. The highest awareness group lies in college (100%) followed by upto secondary level (89%).

Table 5.4

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 WHO HAVE KNOWLEDGE OF FAMILY PLANNING METHODS BY EDUCATION LEVEL AND RELIGION, KATCHI ABADIS, ISLAMABAD

Education Level	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
No Education	52.9	620	84.6	402	65.4	1022
Primary or Less	80.4	51	83.3	42	81.7	93
Middle or Secondary	84.6	39	92.9	42	88.9	81
College	100.0	6	100.0	3	100.0	9
Total	57.0	716	85.3	489	68.5	1205

5.5 Knowledge by Work Status

Table 5.5 describes about knowledge of any specific method of family planning by work status. It indicates that work status has not shown any specific relation with the awareness about family planning method. Even than, lowest awareness found in the category of 'Not looking for work' (67%). As the number lies in this category is more than 93%, so it basically effects the over all knowledge of family planning.

Table 5.5

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 WHO HAVE KNOWLEDGE OF FAMILY PLANNING METHODS BY WORK STATUS AND RELIGION, KATCHI ABADIS, ISLAMABAD

Work Status	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Full time Employee	72.7	11	85.7	42	83.0	53
Part Time Employee	25.0	4	90.0	11	71.4	15
Self employee	100.0	4	100.0	4	100.0	8
Looking for work	100.0	2	80.0	5	85.7	7
Not looking for work	56.5	695	85.0	427	67.4	1122
Total	57.0	716	85.3	489	68.5	1205

Chapter - 6
CONTRACEPTION PRACTICS

Having inquired knowledge of family planning methods from currently married women it was desirable to subject them to contraceptive inquiry. Each of the women was asked to indicate the order of the methods of the contraceptives they have ever used including the method they are currently using. The results of this inquiry are presented in Table 6.1.

6.1   Ever Use by Method & Religion

Table 6.1 shows percentage of women who ever used contraceptive methods by religion. All modern methods offered by the family planning programme are listed in the table. Traditional methods, which are not offered by the programme, are also listed in the table. It has been observed that on the whole 44.48% in Katchi Abadis have ever used contraception. The most popular method ever use is condom (37.13%) followed by female sterilization (25.75%) and rhythm (22.57%), IUD (20.71%) and injection (19.96%). These five methods have made maximum contribution to ever use in the community. The terminal method female sterilization appears to be quite popular in the community. Probably because modern methods are easily accessible in Islamabad Hospitals and Reproductive Health Centres. It shows that ever use of pill in Katchi Abadis is declining probably because of side effects and as a consequence more women are turning towards more prominent methods. About one percent of the women who are ever user, their husbands are using male sterilization. Ever use of traditional methods though not very high is ever present in this community. It is interesting to note that the Christian women eve ruse is two times higher (61.0%) compared to Muslim women (33.24%). Pill appears to be more popular among Muslim (16.81%) as compared to Christian women (8.1%). On the other hand all other modern methods are more popular among Christian women as compared to Muslim women. These methods in order of preference are condoms (46.98%), female sterilization (26.17%), IUD (23.83%), injection (22.15%). These methods are comparatively more prevalent among Christian women compared to Muslim women. On the other hand, both Christian and Muslim women have equally ever used traditional methods. It is, therefore, apparent that women in this community are more inclined towards ever use of modern permanent methods. Initially they probably used traditional

methods but then shifted to semi-permanent modern methods and lastly to permanent methods. This phenomena is also prevalent in urban areas of Pakistan.

Table 6.1

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WERE EVER USERS OF FAMILY PLANNING METHODS BY RELIGION KATCHI ABADIS, ISLAMABAD

Methods	Muslim	Christian	Total
Any Method	33.2	61.0	44.7
Pill	16.8	8.1	11.9
Condom	24.8	47.0	37.1
Vaginal Methods	4.6	3.4	3.9
Injection	17.2	22.2	20.0
IUD	16.8	23.8	20.7
Female Sterilization	25.2	26.2	25.8
Male Sterilization	1.3	1.3	1.3
Rhythm	22.3	22.8	22.6
Withdrawal	13.0	14.4	13.8
Others	4.6	2.0	3.2
Number of Women	716	489	1205

6.2   Current Users by Method

Table 6.2 shows the current use rate by method and religion. The table gives rates by both modern and traditional methods and on the whole 32% of the women are currently using any method. The most convenient method currently use by women is female sterilization (11.2%), followed by condom (7.1%), IUD (6.1%), injection (2.7%). On the other hand n the use of remaining three modern methods is pill (1.0%) vaginal methods (0.5%) and male sterilization (0.4%). The use of more methods and low use of traditional methods rhythm (1.2%) and withdrawal (1.3%) have probably resulted from easy accessibility of modern methods in Islamabad.

The data further shows that Christian women on the whole are using twice the method (46%) as against those used by Muslim women (23%). It can be seen from the data that except pill, more Christians are currently using every method as compared to Muslim women. The

occurrence of higher rate among Christian women are probably due to the incidence of late marriage, higher level of education, better economic conditions and openness.

Methods	Muslim	Christian	Total
Any Method	23.0	46.4	32.5
Pill	1.3	0.6	1.0
Condom	4.3	11.0	7.1
Vaginal Methods	0.3	0.8	0.5
Injection	2.2	3.5	2.7
IUD	4.2	9.0	6.1
Female Sterilization	8.5	15.1	11.2
Male Sterilization	0.3	0.6	0.4
Rhythm	0.4	2.2	1.2
Withdrawal	0.4	2.7	1.3
Others	1.1	0.8	1.0
Number of Women	**716**	**489**	**1205**

6.3   Current Use by Age & Religion

The demographic and socio-economic factor play an important role in influencing the current level of contraception. Table 6.3 shows the current use rate by age and religion in Katchi Abadis. As expected the use rate of young women is quite low but it tends to increase first slowly and then rapidly. The highest rates are observed women having more children while in terminal age groups the rates slow down. As noted earlier Christian women at all ages are practising higher use as compared to Muslim women. Christian women indicate use of contraceptive early after marriage and continue all around until the end of the reproductive period.

Table 6.3

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WERE CURRENT USERS OF FAMILY PLANNING METHODS BY AGE GROUPS AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age Group	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
15 – 19	3.6	56	17.7	34	8.9	90
20 – 24	10.5	133	30.3	97	19.1	230
25 – 29	18.7	155	47.8	134	32.2	289
30 – 34	25.8	120	60.2	93	40.9	213
35 – 39	33.0	106	57.7	64	41.2	170
40 – 44	34.1	85	60.7	38	37.4	123
45 – 49	41.0	61	65.5	29	48.9	90
Total	23.0	716	46.4	489	32.5	1205

6.4 Current Use by Work Status

The current use of family planning appears to have been influenced by the work status of the currently married women. It is apparent from Table 6.4 that 52% full time working women are currently using contraception. On the other hand 59.52% of Christian women and 27.27% of Muslim women with full time jobs are current users. The apparent reasons for these differentials are more employment among Christian women as well as higher education and economic conditions of their families in the Katchi Abadis. Interestingly no part time Muslim woman is current user in the community. Further slightly more Muslim women as compared to Christian women are currently using contraception in self-employed category. Probably the nature of self-employment demands more time, more control of children and more use of family planning methods. In the end no Muslim women in unpaid workers category is using contraception but in Christian community all unpaid workers are current users. The results show that women in the Katchi Abadis are effectively employed meaning thereby that employment and contraceptive use are highly positively related.

Table 6.4

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WERE CURRENT USERS OF FAMILY PLANNING METHODS BY WORK STATUS AND RELIGION, KATCHI ABADIS, ISLAMABAD

Work Status	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Full Time Employee	27.3	11	59.5	42	52.8	53
Part Time Employee	0.0	4	80.0	11	57.1	15
Self Employed	75.0	4	60.0	4	66.7	8
Looking for a Work	0.0	2	20.0	5	14.3	7
House Wives/Not Looking for a Work	22.9	695	44.4	427	31.0	1122
Total	**23.0**	**716**	**46.4**	**489**	**32.5**	**1205**

6.5 Current Use by Education

Level of education is the most important factor affecting contraceptive use of currently married women Table 6.5 portrays the current contraceptive use rate for various categories of education and religion. It is obvious that different trend has been observed in different categories of education. Highest percentage has found in secondary level of education (44%) followed by upto primary (39%) and college (33%). The number of respondent lies in college category is quite smaller, it may effect the overall contraceptive rate low compared to other education categories. Furthermore, it also clearly supported the idea that acceptance of family planning in christians are more likely compared to muslims. Even in no education category, almost 47% were currently using contraceptive in christian community compared to muslim (21%).

Table 6.5

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WERE CURRENT USERS OF FAMILY PLANNING METHODS BY EDUCATION LEVEL AND RELIGION, KATCHI ABADIS, ISLAMABAD

Education Level	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
No Education	20.8	620	46.5	402	30.9	1022
Primary or Less	35.3	51	42.9	42	38.7	93
Secondary	38.5	39	50.0	42	44.4	81
College	16.7	6	66.7	3	33.3	9
Total	**23.0**	**716**	**46.4**	**489**	**32.5**	**1205**

6.6 Current Users by Number of living Children

One of the important factor affecting contraception use is the number of living children that a women is likely to have. Table 6.6 shows the current use rate of all women, Christian and Muslim women by number of living children they already have. The use rate for all the three categories of women increases first slowly then rapidly until reaching a maximum at age 40-44. It then declines rapidly in terminal age group 45-49 because in this age group fertility declines and menopause starts developing among women. It is interesting to note that 14% women with one living child are using contraception. This rate jumps to 24% for women with two living children. For women with three living children this rate jumps to 36% and reaches its maximum (47%) for women with four living children. Thereafter, it remains almost uniform. Comparative description of Christian and Muslim women shows that more Christian women for all living children are using contraception as compared to Muslim women. It is interesting to note that more Christian women as compared to Muslim women start using contraception when their children are few especially Christian women with one and two living children. This is probably because of the fact that custom, education, occupation and socio economic condition play dominant part in contraception adoption.

Table 6.6

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WERE CURRENT USERS OF FAMILY PLANNING METHODS BY NUMBER OF LIVING CHILDREN AND RELIGION, KATCHI ABADIS, ISLAMABAD

Number of Living Children	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
0	1.2	83	--	46	0.8	129
1	8.4	83	19.7	61	13.2	144
2	10.8	83	38.5	78	24.2	161
3	28.4	95	46.8	77	36.6	172
4	31.3	112	69.5	82	47.4	194
5	32.5	80	46.3	70	47.3	150
6 & Above	33.3	180	62.7	75	42.0	255
Total	23.0	716	46.4	489	32.5	1205

Chapter - 7
ATTITUDE

Age at marriage is the most important factor affecting the level of fertility in a society. In European countries increasing age at marriage brought about the reduction in the level of fertility. Pakistan's family planning programme has one of its aims to affect fertility through nuptiality . Though age at marriage can not be enforced through socio economic conditions which affect age at marriage with the passage of time. Ideal age at marriage having fertility affecting attitude has been inquired from the currently married women.

7.1   Ideal Age at Marriage for a Boy

It is worth examining that cross table of current age with ideal age at marriage, which reveals two interesting phenomena. Most of the women in first age groups ·15-19 to 25-29 indicate their own age as an ideal age at marriage. Second most of the old women in age groups 30-34 to 45-49 mostly indicate the ideal age at marriage at ages 25 and over. It is perhaps because these old women who were married early in life had experienced high fertility and as such they want the ideal age to be high for other women.

Table 7.1

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEAR BY AGE AND IDEAL AGE AT MARRIAGE FOR A BOY, KATCHI ABADIS, ISLAMABAD

AGE GROUP	IDEAL AGE AT MARRIAGE FOR A BOY			Number
	15 - 19	20 - 24	25+	
15-19	42.2	38.9	18.9	90
20-24	23.5	42.2	34.3	230
25-29	26.3	34.3	39.4	289
30-34	29.1-	31.0	39.9	213
35-39	24.1	34.7	41.2	170
40-44	17.1	40.7	42.3	123
45-49	24.4	30.0	45.6	90
TOTAL	26.0	35.9	38.0	1205

7.2   Ideal Age at Marriage of a Boy by Religion

Table 7.2 shows the distribution of currently married Christian and Muslim women by current age and ideal age at marriage. Although there is no clear cut pattern by ideal age for both young and old women but on the whole the table shows that all the Muslim women equally (one third) report ideal age at marriage as 15-19, 20-24, 25 and over. On the other hand out of all the Christian women only 11% report 15-19 as their ideal age at marriage, whereas 40% report 20-24 as their ideal age at marriage and the remaining 40% report 25 and over as their ideal age at marriage. Therefore, it can be safely assumed that majority of both Christian and Muslim women tend to report higher ideal age at marriage in these Katchi Abadis. Therefore, the results are consistent for all Christian and Muslim women.

Table 7.2

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEAR BY AGE AND IDEAL AGE AT MARRIAGE AND RELIGION FOR A BOY KATCHI ABADIS, ISLAMABAD

Age Group	IDEAL AGE AT MARRIAGE FOR A BOY								Number
	Muslim				Christian				
	15-19	20-24	25+	Total	15-19	20-24	25+	Total	
15-19	55.4	30.4	14.3	56	20.6	52.9	26.5	34	90
20-24	36.8	35.3	27.8	133	5.2	51.5	43.3	97	230
25-29	36.8	31.6	31.6	155	14.2	37.3	48.5	134	289
30-34	40.8	31.7	27.5	120	14.0	30.1	55.9	93	213
35-39	33.0	33.0	34.0	106	9.4	37.5	53.1	64	170
40-44	18.8	38.8	42.4	85	13.2	44.7	42.1	38	123
45-49	32.8	29.5	37.7	61	6.9	31.0	62.1	29	90
Total	35.9	31.1	31.1		11.7	40.1	48.3		
Numbers	252	237	222	716	57	196	236	489	1205

7.3   Ideal Age at Marriage For a Girl

The currently married women in Katchi Abadis were also inquired to indicate the ideal age at marriage for females. Table 7.3 shows the distribution of these women by current age and ideal age at marriage.

It is interesting to note that all women in each of the seven age groups 15-19 to 45-49 tend to report female ideal age at marriage is 15-19. Although quite a few women report higher age at marriage but majority in each age group tend to report the legal minimum age at marriage, which is bound by age group 15-19.

Table 7.3

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEAR BY AGE AND IDEAL AGE AT MARRIAGE FOR A GIRL KATCHI ABADIS, ISLAMABAD

AGE GROUP	IDEAL AGE AT MARRIAGE FOR A GIRL				Number
	12 - 14	15 - 19	20 - 24	25+	
15-19	13.3	67.8	17.8	1.1	90
20-24	9.6	51.7	32.2	6.5	230
25-29	10.7	51.2	26.6	11.4	289
30-34	9.4	46.9	29.1	14.6	213
35-39	11.8	53.5	21.2	13.5	170
40-44	4.1	47.2	35.8	13.0	123
45-49	7.8	52.2	31.1	8.9	90
TOTAL	9.7	51.8	28.0	10.5	1205

7.4 Ideal Age at Marriage for a Girl by Religion

The distribution of Muslim and Christian women by current age (seven age groups) and ideal age at marriage (four age groups) is given in table 7.4. Comparative statement shows that very few Muslim women (15%) report (12-14) as ideal age at marriage for females. On the contrary only (2%) of Christian women report 12-14 as the ideal age at marriage for females. Like Table 7.3 majority of Muslim women (54%) and Christian women (48%) report the ideal age at marriage as legal minimum age at marriage 15-19. However, 30% of Muslim women and 49% of Christian women report higher age at marriage (20 and over). The major reasons for these differentials between Muslim and Christian are the customs, higher level of education, occupation and socio economic conditions.

Table 7.4

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEAR BY AGE AND IDEAL AGE AT MARRIAGE AND RELIGION FOR A GIRL KATCHI ABADIS, ISLAMABAD

Age Group	IDEAL AGE AT MARRIAGE FOR A GIRL										Number
	Muslim					Christan					
	12-14	15-19	20-24	25+	Total	12-14	15-19	20-24	25+	Total	
15-19	19.6	64.3	14.3	1.8	56		73.5	23.5	2.9	34	90
20-24	14.3	58.6	21.1	6.0	133	3.1	42.3	47.4	7.2	97	230
25-29	18.7	51.0	20.0	9.7	155	0.7	51.5	34.3	13.4	134	289
30-34	15.8	50.8	18.3	15.0	120	1.1	41.1	43.0	14.0	93	213
35-39	17.0	53.8	16.0	13.2	106	3.1	53.1	29.7	14.1	64	170
40-44	4.7	50.6	34.1	10.6	9	2.6	39.5	39.5	18.4	38	123
45-49	9.8	55.7	23.0	11.5	7	3.4	44.8	48.3	3.4	29	90
%	14.8	54.2	20.8	10.1	100.0	1.8	48.3	38.4	11.2	100.0	
Numbers	106	388	149	72	716	9	236	188	56	489	1205

7.5 Mean Ideal age at Marriage by Sex and Age

Table 7.5 compares the perception of respondent about the mean ideal age of boys and girls at the time of marriage. According to the survey, it has found that the mean age at marriage of boys is higher (22 years) compared to age at marriage of girls (18 years). Almost the same trend has found in other type of communities on national level. Almost two-year difference has been observed in either sex in both Muslim and Christian community. For a boy mean age at marriage would be 21 years and 23 years in Muslim and Christian respectively. Similarly for a girl, 18 years in Muslim and more than 19 in Christian community being observed. Differential in current age of respondent shows slightly positive correlation among the mean age at marriage of either sex both overall and community-wise. Furthermore, mean age at marriage of respondent is more-less same what they perceived for a girl. The same situation found in both communities as well.

Table 7.5

MEAN IDEAL AGE OF CHILD PERCIEVED BY CURRENTLY MARRIED WOMEN 15-49 YEARS BY AGE GROUPS AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age Group	Muslim		Christian		Total	
	Boy	Girl	Boy	Girl	Boy	Girl
15 – 19	19.5	16.4	21.2	17.5	20.2	16.8
20 – 24	20.8	17.5	22.3	19.4	21.6	18.3
25 – 29	20.9	17.5	23.0	19.5	21.9	18.4
30 – 34	21.6	17.9	23.1	19.8	22.2	18.8
35 – 39	21.6	17.8	23.4	19.3	22.3	18.4
40 – 44	22.6	18.6	23.0	20.0	22.7	19.1
45 – 49	21.6	18.3	23.6	19.0	22.2	18.5
Total	21.2	17.7	22.9	19.4	21.9	18.4

7.6   Concept of Small Family Size by Religion

These women were further asked to indicate as to what they meant by small family size. The magnitude of family size reported for all women as well as for Christian and Muslim women are reported in Table 7.6. It interesting to note that majority of the women report 2-4 members as a small family size. On the whole 74% of the women report 2-4 as small family norm whereas 60% of Muslim women report 2-4 as small family concept whereas 92% of the Christian women reported 2-4 as the small family size. The most interesting out come of this table is that 28% of Muslim women report 6 and over as small family size whereas only 1.8% of Christian women report 6 and over as the small family size. It is apparent that family size is affected mostly by socio economic and demographic factors.

Table 7.6

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN AGED 15-49 BY CONCEPT OF SMALL FAMILY AND RELIGION, KATCHI ABADI, ISLAMABAD

Concept of Small Family	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
1	0.3	2	0.6	3	0.4	5
2	14.8	106	21.3	104	17.4	210
3	16.5	118	18.6	91	17.3	209
4	30.9	221	53.4	261	40.0	482
5	9.2	66	4.3	21	7.2	87
6+	28.4	203	1.8	9	17.6	212
Total	59.4	716	40.6	489	100.0	1205

7.7   Concept of Large Family Size

Similarly women who preferred large family size were asked to indicate in magnitude the concept of large family size. Table 7.7 indicates the distribution of women's perception by large family size and religion.

On the whole 89% of the women report 6 or more children as the concept of large family size. Among Muslim women 87.8% report 6 and more as large family size whereas among Christian women 85.9% report 6 and more children as a large family size.

Table 7.7

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN AGED15-49 BY CONCEPT OF LARGE FAMILY AND RELIGION KATCHI ABADI, ISLAMABAD

Concept of Large Family	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
3	9.2	2	4.2	1	7.2	3
4	4.3	31	4.1	20	4.2	51
5	7.5	54	9.8	48	8.5	102
6+	87.8	629	85.9	420	89.1	1049
Total	59.4	716	40.6	489	100.0	1205

7.8 Preferred Family Size

Appropriate family size is the most important objective of Pakistan's Family Planning Programme. All the efforts of the programme are directed as defusing small family norm throughout the society. All programme activities including IEC activities are constantly propagating small family objectives. In order to determine as to how far the small family norm as propagated through out the society, currently married women in Katchi Abadis were asked to indicate their attitude towards family size. Interestingly enough 83.4% of the women preferred small family size whereas 6.7% of the women preferred average family size, however, only about 10% of the women preferred large family size. It is, therefore, evident that small family norm is highly popular in Katchi Abadis and programme activities are desired to be directed towards achieving this norm. As indicated in the last Table 7.8, majority of the women (83%) preferred small family size.

Table 7.8

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY AGE AND PREFERRED FAMILY SIZE, KATCHI ABADIS, ISLAMABAD

AGE GROUP	PREFERRED FAMILY SIZE			Number
	LARGE	SMALL	AVERAGE	
15-19	15.6	77.8	6.7	90
20-24	10.4	82.6	7.0	230
25-29	8.7	86.2	5.2	289
30-34	10.8	81.7	7.5	213
35-39	6.5	85.9	7.6	170
40-44	11.4	82.1	5.5	123
45-49	8.9	83.3	7.8	90
TOTAL	9.9	83.4	6.7	1205

7.9 Approval/Disapproval of Family Planning by Religion

Further more currently married women in Katchi Abadis were asked to indicate whether they approved family planning activities to be approved for other women in the society. Table 7.9 shows the distribution of women by approval of family planning by religion in these Katchi Abadis.

On the whole 76.3% of the women in Katchi Abadis approve family planning whereas 15.1% disapprove with 8.6% reporting do not know category. More Christian women (94%) than Muslim women (64.1%) report approval of family planning. The apparent reasons for these differentials are the customs and socio demographic factors.

Table 7.9

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN AGED 15-49 BY APPROVAL OF COUPLE USING FAMILY PLANNING AND RELIGION, KATCHI ABADI, ISLAMABAD

Approval of Couple Using Family Planning	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Approved	64.1	459	94.1	460	76.3	919
Disapproved	22.1	158	4.9	24	15.1	182
Not Sure/don't know	13.8	99	1.0	5	8.6	104
Total	100.0	716	100.0	489	100.0	1205

7.10 Reasons for Approval/Disapproval of Family Planning by Religion

The currently married women were further asked to indicate the reasons for approval and disapproval of family planning. These reasons with respect to approval and disapproval are given in Table 7.10.

Among the approval category 46% of the women report small family as the main reasons for approving family planning whereas only 10% of the women reported population problem as the main reason. This means population problems arising out in relation to economic resources. The main category of women reporting reason for disapproval are Allah's will (10.3%), not sure (8.6%) and religious objections (4.0%).

Table 7.10

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY REASONS FOR APPROVAL DISAPPROVAL OF FAMILY PLANNING PROGRAMME AND RELIGION KATCHI ABADIS, ISLAMABAD

REASONS	MUSLIM	CHRISTAN	TOTAL
APPROVED	64.1	94.1	76.4
Children costly	2.4	2.9	2.6
Smaller family are better	37.2	60.3	46.6
Population problems	8.5	13.5	10.5
Too many children are not good	4.2	51.1	4.6
Health reasons	8.0	8.8	8.4
Spacing is good	3.8	3.5	3.7
DISAPPROVED	22.1	4.9	15.1
Religious objections	6.0	1.0	4.0
Children are Allah's will	15.2	3.1	10.3
Experience with side effects	0.3	0.4	0.3
Family planning is ineffective	-	-	-
Family planning causes of income	0.3	0.4	0.3
Children are source of income	0.3	-	3.0
NOT SURE	13.8	1.0	8.6
NUMBER OF WOMEN	716	489	1205

7.11 Husband Approval/Disapproval of Family Planning by Religion

In addition women were also asked to indicate as to whether their husbands approve family planning or not. 69% husbands of all women (Table 7.11) approve family planning whereas 56.4% husbands of Muslim women and 86.7% husbands of Christian women approve family planning. The results of husbands and wives in respect of family planning appear to be consistent.

Table 7.11

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN AGED 15-49 BY HUSBAND APPROVED FAMILY PLANNING AND RELIGION KATCHI ABADI, ISLAMABAD

Husband Approved Family Planning	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Approved	56.4	404	86.7	424	68.7	828
Disapproved	27.8	199	10.0	49	20.6	248
Not Sure/Don't know	15.8	113	3.3	16	10.7	129
Total	100.0	716	100.0	489	100.0	1205

Chapter 8

CONCLUSION

The survey of Katchi Abadis of Islamabad metropolis was designed and undertaken during 1996 to collect base line data on demographic, social and economic characteristic of its residents, current fertility level, knowledge, attitude and practice of contraceptive methods and coverage by Population Welfare Programme and the NGOs. Main findings of the survey are:

- Katchi Abadis of Islamabad are inhabited by 58.6% Muslim and 41.4% Christians. Over all the household size is found to be 6.4. The Christian household size is found to be significantly higher (7.6) than Muslim 5.6.

- Inhabitants of about 84% households have been residing in the current houses for the last 20 years whereas 10% have been residing between 21 to 30 years and 5% for 31 or more years.

- Over 62% of the households hail from Punjab, 17% from NWFP 12% from Afghanistan, 7% from Azad kashmir and 0.8% from Sindh and Balochistan.

- About 60% housing units are katcha. More Muslim housing units, (76%) are katcha than that of Christians houses (37%). On the whole more than one third 37% houses consist of only one room. More than 70% Muslim households lived in two or more than two rooms as compared to 50% Christians households.

- Only 4% currently married women were working as full time employees with almost 2% in Muslim community and 9% in Christian community.

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- The knowledge and use of contraceptives levels in Katchi Abadis are as under:-

	Muslims	Christians	Total
Knowledge	57.2%	85.3%	68.5%
Ever Use	33.24%	60.94%	44.48%
Current use	23.0%	46.4%	32.5%

- Method specific knowledge was highest for injection (60.5%) followed by female sterilization (60%), IUD (58%), condom (52%) and pill (51%).

- Female sterilisation is found to be the highest accepted method among currently married women (11.2%) followed by Condom (7.1%), IUD (6.1%). The contraceptive use rate for any method has been found low in Muslim (23%) compared to Christian community (46.4%). Its clearly indicates the acceptance of family planning significantly higher among Christians.

- About half of the current users had four or more living children, at the time of current practice.

- Among those, who are currently using any contraceptive method, 94% considered government family planning programme as effective.

- The survey shows similar trends of contraceptive use rate among different age-groups. CPR found to be highest at the age 40 and over (47%). It shows that women used contraception, when they already attained the desired family size. Education also shows a positive correlation. CPR increased with higher educational attainment.

- About 21% of currently married women have availed the advice/services from any family welfare centre with 17% by Muslims and 28% by Christians.

- Only 27% of currently married women have ever been approached by family planning workers of family welfare centres and an additional 11% were contacted by a workers of

Sant Thomas Centre. On the other hand, 62% have never been approached either by workers of programme outlets or by NGOs outlets.

- According to the perception of respondent, the mean age at marriage for boys would be 22 years compared to 18 years for girls. The same trend was found among Muslim and Christian community.

Policy Implications

- The findings of the study are to be used as base line information in Katchi Abadis regarding fertility, knowledge, ever use and current use of contraceptive by method. The information could be compared with the similar information at different points of time to observe if any improvement has taken place.

- The District Office can introduce appropriate intervention in all or some of the larger communities/areas.

- Similar studies can be conducted for Katchi Abadis of other big cities, like Karachi, Hyderabad, Lahore, Faisalabad, Multan, Peshawar, Quetta etc.

- Since knowledge of contraceptive methods in the community is low, therefore, efforts should be made to increase and improve the knowledge rate among both the communities i.e. Muslim and Christian.

- In order to achieve these objectives, the programme may undertake activities related to making the programme services available at the doorsteps.

- Staff from the district level may also monitor programme activities in Katchi Abadis so as to collect and maintain programme data on longitudinal bases. In order to increase the programme coverage, similar surveys/studies should be undertaken in all the Katchi Abadis through special surveys. For this purpose micro level data from the concerned local bodies should be made available by the District management of the programme so that future survey programme may be designed.

The pressure of population growth, which is growing at a rapid rate in this metropolis is already felt through shortage of houses, water, electricity problems and garbage disposal. The schemes for improvement in the Katchi Abadis may be implemented in order to provide essential services, such as water supply, sanitation and paved streets. The Federal and Provincial governments may consider the regularisation of these Katchi Abadis already built. The criterion of regularisation should be based on authenticity of the residents and who would take care, manage and maintain such houses.

On the other hand such effective measures may be adopted to control the encroachments in the urban area through legal administrative action so as to stop further Katchi Abadis to increase. Otherwise the socio-economic development in urban areas would be diluted by growing pollution caused due to these Kachi Abadis.

ANNEXURE A

SURVEY STAFF

List of Survey Staff

Dr. Abdul Hakim	Project Director
Mr. Muhammad Saqib Khan	Principal Investigator
Ms. Talat Mushtaq	Deputy Principal Investigator
Mr. Badar ud-din Hunzai	Project Coordinator/Supervisor
Mr. Faateh ud din	Programmer
Mr. Sabir Hussain	Supervisor
Ms. Amina Khattak	Female Interviewer
Ms. Fehmida Zia	Female Interviewer
Ms. Mumtaz Begum	Female Interviewer
Ms. Bushra Ilyas	Female Interviewer
Ms. Samina	Female Interviewer
Ms. Nusrat Perveen	Female Interviewer

ANNEXURE B

ADDITIONAL TABLES

(1 TO 29)

List of Tables

Table 1

PERCENT DISTRIBUTION OF HOUSEHOLD POPULATION BY AGE 10 AND ABOVE GROUP AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age Group	RELIGION		TOTAL	
	MUSLIM	CHRISTIAN	PERCENT	NUMBER
10 – 14	23.2	19.4	21.7	1160
15 – 19	16.6	15.4	16.1	861
20 – 24	12.2	12.7	12.4	664
25 – 29	9.2	13.1	10.7	574
30 – 34	7.6	10.9	8.8	472
35 – 39	6.6	7.2	6.8	365
40 – 44	6.4	4.7	5.7	306
45 – 49	4.2	4.0	4.1	218
50 – 54	4.5	4.2	4.4	235
55 – 59	2.4	2.3	2.4	128
60 – 64	2.9	2.8	2.9	154
65 – 69	.7	.9	.8	42
70 +	3.5	2.3	3.0	161
Total	100.0	100.0	100.0	5340

Table 2

PERCENT DISTRIBUTION OF HOUSEHOLD POPULATION BY SEX AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age Group		SEX		TOTAL	
		Male	Female	Percent	Number
Muslim	Less than 1 Year	2.0	2.2	2.1	167
	1 – 4	7.8	8.2	8.0	646
	5 – 9	10.1	10.0	10.1	815
	10 – 14	9.8	9.0	9.4	758
	15 – 19	7.2	6.2	6.7	543
	20 – 24	5.1	4.8	4.9	400
	25 – 29	3.4	4.1	3.7	302
	30 – 34	3.2	2.9	3.1	247
	35 – 39	2.4	2.9	2.7	215
	40 – 44	2.7	2.5	2.6	209
	45 – 49	1.8	1.5	1.7	136
	50 – 54	1.7	2.0	1.8	147
	55 – 59	1.0	1.0	1.0	80
	60 – 64	1.4	.9	1.2	95
	65 – 69	.3	.3	.3	24
	70 +	1.5	1.3	1.4	113
	Total	**61.4**	**59.7**	**60.6**	**4897**
Christian	Less than 1 Year	1.7	1.8	1.8	142
	1 – 4	5.7	5.7	5.7	459
	5 – 9	6.1	6.8	6.4	518
	10 – 14	4.8	5.2	5.0	402
	15 – 19	3.4	4.5	3.9	318
	20 – 24	2.9	3.7	3.3	264
	25 – 29	3.2	3.6	3.4	272
	30 – 34	3.0	2.6	2.8	225
	35 – 39	2.1	1.6	1.9	150
	40 – 44	1.3	1.1	1.2	97
	45 – 49	1.2	.9	1.0	82
	50 – 54	.9	1.3	1.1	88
	55 – 59	.7	.5	.6	48
	60 – 64	.8	.7	.7	59
	65 – 69	.2	.2	.2	18
	70 +	.7	.5	.6	48
	Total	**38.6**	**40.3**	**39.4**	**3190**
Total Member of Household		**100.0**	**100.0**	**100.0**	**8087**

Table 3

PERCENT DISTRIBUTION OF HOUSEHOLD POPULATION OF AGE 10 AND MORE BY MARITAL STATUS AND SEX, BY RELIGION, KATCHI ABADIS, ISLAMABAD

Age Group		MALE				FEMALE			
		Never Married	Married	Widowed/ Divorced/ Separated	Number	Never Married	Married	Widowed/ Divorced/ Departed	Number
Muslim	10 - 14	99.0	1.0	-	404	97.7	2.3	-	354
	15 - 19	94.9	5.1	-	297	75.2	24.8	-	246
	20 - 24	61.0	39.0	-	210	274	71.1	1.0	190
	25 - 29	22.1	77.9	-	140	6.2	91.4	2.5	162
	30 - 34	6.1	93.9	-	132	2.6	93.9	3.5	115
	35 - 39	4.0	96.0	-	101	18	95.6	2.6	114
	40 - 44	2.7	97.3	-	12	21	92.8	5.2	97
	45 - 49	-	100.0	-	76	-	96.7	3.3	60
	50 - 54	1.4	97.1	14	69	-	89.7	10.3	78
	55 - 59	-	97.6	2.4	42	13.2	63.2	23.7	38
	60 - 64	5.2	89.7	5.2	58	-	62.2	37.8	37
	65 - 69	-	84.6	15.4	13	-	81.8	18.2	11
	70 +	8.1	75.8	16.1	62	-	37.3	62.7	51
	Total	50.4	48.6	1.0	1716	39.0	55.5	5.6	1553
Christian	10 - 14	99.0	1.0	-	198	98.0	2.0	-	204
	15 - 19	94.3	5.7	-	141	81.4	18.6	-	177
	20 - 24	52.9	46.2	0.8	119	30.3	69.0	.7	145
	25 - 29	21.4	77.1	1.5	131	5.7	93.6	.7	141
	30 - 34	4.1	95.9	-	123	2.9	96.1	1.0	102
	35 - 39	2.3	96.5	1.2	86	3.1	93.8	3.2	64
	40 - 44	-	100.0	-	55	-	95.2	4.8	42
	45 - 49	6.3	89.6	4.2	48	-	97.1	2.9	34
	50 - 54	5.4	94.6	-	37	5.9	82.4	11.8	51
	55 - 59	-	96.7	3.3	30	11.1	88.9	-	18
	60 - 64	3.0	84.8	12.1	33	-	69.2	30.8	26
	65 - 69	-	80.0	20.0	10	-	75.0	25.0	8
	70 +	-	86.2	13.8	29	-	52.6	47.4	19
	Total	41.6	56.7	1.6	1040	39.4	57.4	3.2	1031
Total Member of Household		47.1	51.7	2.2	2756	39.1	56.3	4.6	2584

Table 4

PERCENT DISTRIBUTION OF HOUSEHOLD POPULATION OF AGED 10 AND MORE BY EDUCATION AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age Group		Education				Number
		No Education	Upto Primary	Upto Middle	Secondary	
Muslim	10 – 14	42.7	41.8	14.2	1.2	758
	15 – 19	45.7	18.8	18.4	17.1	543
	20 – 24	59.0	13.5	9.8	17.8	400
	25 - 29	68.2	11.6	8.3	11.9	302
	30 - 34	71.7	9.7	8.5	10.1	247
	35 - 39	72.1	11.2	6.0	10.7	215
	40 - 44	68.9	14.4	9.1	7.7	209
	45 - 49	75.0	8.8	8.8	7.4	136
	50 - 54	83.0	9.5	3.4	4.1	147
	55 - 59	86.3	11.3		2.5	80
	60 - 64	86.3	8.4	2.1	3.2	95
	65 - 69	91.7	42	4.2		24
	70 +	86.7	7.1	1.8	4.4	113
	Total	**60.7**	**19.5**	**10.6**	**9.1**	**3269**
Christian	10 - 14	22.1	55.7	21.1	1.0	402
	15 - 19	39.9	15.4	25.5	19.2	318
	20 - 24	51.9	10.6	14.4	23.1	264
	25 - 29	66.5	9.9	7.7	15.8	272
	30 - 34	64.4	15.6	9.3	10.7	225
	35 - 39	63.3	17.3	8.0	11.3	150
	40 - 44	87.6	3.1	52	4.1	97
	45 - 49	74.4	13.4	6.1	6.1	82
	50 - 54	84.1	12.5	3.4	-	88
	55 - 59	83.3	8.3	-	8.3	48
	60 - 64	89.8	3.4	1.7	5.1	59
	65 - 69	94.4	-	5.6	-	18
	70 +	93.8	2.1	-	4.2	48
	Total	**55.5**	**20.3**	**13.2**	**11.0**	**2071**
Total Member of Household		**58.7**	**19.8**	**11.6**	**9.9**	**5340**

Table 5

PERCENTAGE DISTRIBUTION OF WORK STATUS BY SEX AND RELIGION, KATCHI ABADIS, ISLAMABAD

WORK STATUS		SEX		Number
		Male	Female	
Muslim	Full Time Employee	31.8	2.1	579
	Part Time Employee	14.0	.9	254
	Self Employee	11.1	.8	203
	Unpaid family Worker	1.5	3.4	79
	Looking for Work	3.8	.7	77
	Not Looking for Work	12.3	73.2	1348
	Student	20.	14.1	467
	Student + Worker	.3		6
	Other	.7	.2	15
	Not Applicable	4.1	4.6	141
	Total	**100.0**	**100.0**	**269**
Christian	Full Time Employee	53.7	16.2	725
	Part Time Employee	6.3	4.6	112
	Self Employee	1.7	.6	24
	Unpaid family Worker	1.2	2.6	39
	Looking for Work	6.9	3.1	104
	Not Looking for Work	6.0	50.6	584
	Student	21.6	19.6	427
	Student + Worker		.1	1
	Other	.3		3
	Not Applicable	2.4	2.6	52
	Total	100.0	100.0	2071
Total Member of Household		**100.0**	**100.0**	**5340**

Table 6

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLD POPULATION BY FUEL USED AND PLACE OF COOKING, KATCHI ABADIS, ISLAMABAD

FUEL IS USED FOR COOKING FOOD	PLACE OF FUEL USED FOR COOKING			NUMBER
	KITCHEN	LIVING ROOM	OPEN PLACES	
WOOD	22.7	6.3	71.0	841
GAS (CYLINDER)	48.6	20.3	31.1	148
KEROSENE	35.2	19.7	45.1	71
WOOD+GAS	58.7	14.3	27.0	63
WOOD+KEROSENE	30.0	11.0	59.0	100
GAS+KEROSENE	66.7	33.3		6
GAS+KEROSENE+WOOD	66.7	14.8	18.5	27
ELECTRICTY		100.0		1
TOTAL	30.0	9.9	60.1	100.0
NUMBER OF WOMEN	377	124	756	1257

Table 7

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLD POPULATION BY HOUSING STRUCTURE AND PLACE OF FUEL USED FOR COOKING FOOD KATCHI ABADIS, ISLAMABAD

STRUCTURE OF HOUSING UNIT	PLACE OF FUEL USED FOR COOKING FOOD			NUMBER
	KITCHEN	LIVING ROOM	OPEN PLACES	
PAKKA	46.4	16.7	36.9	252
SEMI PAKKA	40.3	10.9	48.7	238
KATCHA	21.9	7.5	70.6	749
TENT	-	-	100.0	18
TOTAL	30.0	9.9	60.1	100.0
NUMBERS	377	124	756	1257

Table 8

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLD POPULATION BY HOUSING STRUCTURE AND PLACE OF FUEL USED FOR COOKING FOOD KATCHI ABADIS, ISLAMABAD

HOUSEHOLD STRUCTURE		PLACE OF FUEL USED FOR COOKING FOOD			NUMBER
		KITCHEN	LIVING ROOM	OPEN PLACES	
Muslim	Pakka	68.9	13.1	18.0	61
	Semi Pakka	55.3	7.8	36.9	103
	Katcha	22.5	6.1	71.4	556
	Tent	-	-	100.0	16
	Total	**30.4**	**6.8**	**62.8**	**736**
Christian	Pakka	39.3	17.8	42.9	191
	Semi Pakka	28.9	133	57.8	135
	Katcha	20.0	11.4	68.4	193
	Tent	-	-	100.0	2
Total		29.4	14.2	56.4	521
Number		377	124	756	1257
Percent		30.0	9.9	60.1	100

Table 9

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLD POPULATION BY HOUSING STRUCTURE AND SOURCE OF DRINKING WATER KATCHI ABADIS, ISLAMABAD

STRUCTURE OF HOUSING UNIT		SOURCE OF DRINKING WATER SUPPLY						NUMBER
		TAP IN HOUSE	COMMUNITY TAP	WELL	TANKER	HAND PUMP	OTHER	
Muslim								
	Pakka	39.3	41.0	11.5	6.6	-	1.6	61
	Semi Pakka	30.1	47.6	15.5	4.9	-	1.9	103
	Katcha	9.7	30.0	56.1	1.6	0.5	2.0	556
	Tent	-	12.5	56.3	12.5	6.3	12.5	16
	Total	14.8	33.0	46.7	2.7	0.5	2.2	736
Christian								
	Pakka	70.7	26.7	1.0	16	-	-	191
	Semi Pakka	63.0	33.3	3.0	0.7	-	-	135
	Katcha	591	36.3	2.1	2.1	0.5	-	193
	Tent	-	50.0	-	-	-	50.0	2
	Total	64.1	32.1	1.9	1.5	0.2	0.2	521
Total		35.2	32.6	28.2	2.2	0.4	1.4	100.0
Number		443	410	354	28	5	17	1257

Table 10

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLD POPULATION BY HOUSING STRUCTURE AND LATRINE SYSTEM, KATCHI ABADIS, ISLAMABAD

STRUCTURE OF HOUSING UNIT	LATRINE SYSTEM			NUMBER
	FLUSH SYSTEM	TRADITIONAL LATRINE	OPEN PLACES	
Pakka	79.4	13.1	7.5	252
Semi Pakka	58.8	23.9	17.2	238
Katcha	40.3	38.6	21.1	749
Tent			100.0	18
Total	51.1	30.2	18.8	100.0
Number	642	379	236	1257

Table 11

PERCENT DISTRIBUTION OF SAMPLE HOUSEHOLD POPULATION BY HOUSING STRUCTURE AND LATRINE SYSTEM BY RELIGION KATCHI ABADIS, ISLAMABAD

STRUCTURE OF HOUSING UNIT		LATRINE SYSTEM			NUMBER
		FLUSH SYSTEM	TRADITIONAL LATRINE	OPEN PLACES	
Muslim	Pakka	65.6	19.7	14.8	61
	Semi Pakka	40.8	29.1	30.1	103
	Katcha	32.2	44.6	23.2	556
	Tent	-	-	100.0	16
	Total	35.5	39.4	25.1	736
Christian	Pakka	83.8	11.0	5.2	191
	Semi Pakka	72.6	20.0	7.4	135
	Katcha	63.7	21.2	15.0	193
	Tent	-	-	100.0	2
	Total	73.1	17.1	9.8	521
Total (%)		51.1	30.2	18.8	100.0
Number		642	379	236	1257

Table 12

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY AGE AND LITERACY KATCHI ABADIS, ISLAMABAD

AGE GROUP	EDUCATION		NUMBER
	LITERATE	ILLITERATE	
15-19	14.4	85.6	90
20-24	20.4	79.6	230
25-29	18.7	81.3	289
30-34	18.8	81.2	213
35-39	17.1	82.9	170
40-44	5.7	94.3	123
45-49	7.8	92.2	90
Total	16.3	83.7	
Number	196	1009	1205

Table 13

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY AGE, LITERACY AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age Group		Education		Number
		Literate	Illiterate	
Muslim	15-19	14.29	85.71	56
	20-24	16.54	83.46	133
	25-29	18.71	81.29	155
	30-34	14.17	85.83	120
	35-39	15.09	84.91	106
	40-44	7.06	92.94	85
	45-49	6.56	93.44	61
	Total	14.25	85.75	716
Christian	15-19	14.71	85.29	34
	20-24	24.74	75.26	97
	25-29	17.91	82.09	134
	30-34	24.73	75.27	93
	35-39	20.31	79.69	64
	40-44	2.63	97.37	38
	45-49	10.34	89.66	29
	Total	19.02	80.98	489
Total Women		16.3	83.7	1205

Table 14

PERCENT DISTRIBUTION OF CURRRUENTLY MARRIED WOMEN 15-49 YEARS BY WORK STATUS, AGE GROUP AND RELIGION KATCHI ABADIS, ISLAMABAD

Age Group		Work Status			Total
		Currently Working	Looking for Work	Not Looking for Work	
Muslim	15-19	1.8	0.0	98.2	56
	20-24	3.0	0.8	96.2	133
	25-29	1.9	0.0	98.1	155
	30-34	1.7	0.0	98.3	120
	35-39	2.8	.984	96.2	106
	40-44	4.7	0.0	95.3	85
	45-49	3.3	0.0	96.7	61
	Total	**2.7**	**0.3**	**97.1**	**716**
Christian	15-19	0.0	2.9	97.1	34
	20-24	6.29	2.1	91.7	97
	25-29	7.5	0.8	91.0	134
	30-34	12.9	0.0	87.1	93
	35-39	18.8	0.0	81.3	64
	40-44	26.3	0.0	73.7	38
	45-49	24.1	3.5	72.7	29
	Total	**11.7**	**1.0**	**87.3**	**489**
Total		6.3	0.6	93.0	
Number		76	7	1122	1205

Table 15

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY DURATION OF FIRST LIVE BIRTH AFTER MARRIAGE AND RELIGION, KATCHI ABADIS, ISLAMABAD

Duration of First Live Birth after Marriage (Year)	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
< 1	4.2	30	9.2	45	6.2	75
1	42.0	301	44.2	216	42.9	517
2	22.3	160	21.1	103	21.8	263
3	10.5	75	8.2	40	9.5	115
4	4.2	30	4.3	21	4.2	51
5 & Above	6.6	47	4.7	23	5.8	70
None	10.2	73	8.4	41	9.5	114
Number of Women	**100.0**	**716**	**100.0**	**489**	**100.0**	**1205**

Table 16

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY AGE AND PLACE OF LAST DELIVERY, KATCHI ABADIS, ISLAMABAD

AGE GROUP	PLACE OF DELIVERY				NUMBER
	HOME	HOSPITAL/ CLINIC	OTHER	NO PREGNANCY	
15-19	38.9	12.2	1.1	47.8	90
20-24	61.3	15.2	0.9	22.6	230
25-29	74.4	21.1		4.5	289
30-34	79.3	17.8	0.9	1.9	213
35-39	78.8	20.6	.06		170
40-44	80.5	17.9		1.6	123
45-49	82.2	16.7	1.1		90
TOTAL	72.0	18.0	0.6	9.5	1205

Table 17

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY AGE AND STATUS OF DELIVERY DONE BY ATTENDANTS, KATCHI ABADIS, ISLAMABAD

Age group	DELIVERY DONE BY								NUMBER
	RELATIVE	UNTRAINED DAI	TRAINED DAI	LHV/MID WIFE	NURSE	DOCTOR	NONE	NO PREGNANCY	
15-19	21.1	1.1	17.8	1.1	2.2	10.0	--	47.8	90
20-24	26.5	2.2	30.0	0.4	2.6	14.8	0.9	22.6	230
25-29	30.4	4.2	38.4	--	1.7	19.4	1.4	4.5	289
30-34	28.6	2.3	46.5	--	3.8	15.5	1.4	1.9	213
35-39	22.9	1.2	52.4	--	--	20.0	3.5	--	170
40-44	22.0	4.1	52.8	0.8	1.6	15.4	1.6	1.6	123
45-49	18.9	1.1	52.2	7	3.3	16.7	7.8	--	90
TOTAL	25.9	2.6	41.2	0.2	2.2	16.6	2.0	9.5	1205

Table 18

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN AGED 15-49 YEARS WHO WERE PREGNANT BY AGE, KATCHI ABADIS, ISLAMABAD

AGE GROUP	PREGNANCY		NUMBER
	YES	NO/NOT SURE	
15-19	34.4	65.6	90
20-24	30.4	69.6	230
25-29	17,3	82.7	289
30-34	12.2	87.8	213
35—39	7.6	92.4	170
40-44	3.3	96.7	123
45-49	5.6	94.4	90
TOTAL	16.5	83.5	1205

Table 19

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WANTED MORE CHILDREN BY NUMBER OF LIVING CHILDREN AND RELIGION, KATCHI ABADIS, ISLAMABAD

Wants More Children	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
None	51.5	369	57.7	282	54.0	651
1	7.7	55	13.7	67	10.1	122
2	9.8	70	14.9	73	11.9	143
3	8.2	59	7.2	35	7.8	94
4	9.1	65	5.7	28	7.7	93
5	5.4	39	0.6	3	3.5	42
6 & Above	8.2	59	0.2	1	5.0	60
Number of Women	100.0	716	100.0	489	100.0	1205

Table 20

MEAN AND PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WANT MORE CHILDREN BY AGE, KATCHI ABADIS, ISLAMABAD

AGE GROUP	NUMBER OF WANT MORE CHILDREN								NUMBER
	0	1	2	3	4	5	6+	MEAN	
15-19	8.9	4.4	13.3	18.9	17.8	10.0	26.7	4.1	90
20-24	18.3	9.6	20.9	14.3	18.7	7.4	10.9	2.8	230
25-29	45.3	18.3	14.9	7.3	8.7	2.8	2.8	1.4	289
30-34	68.1	11.3	9.4	4.2	3.3	2.3	1.4	0.7	213
35-39	76.5	8.2	7.6	5.9	1.2	0.6	-	0.5	170
40-44	88.6	4.1	2.4	3.3	-	1.6	-	0.3	123
45-49	95.6	-	4.4	-	-	-	-	0.1	90
TOTAL	54.0	10.1	11.9	7.8	7.7	3.5	5.0	1.4	100.0
Numbers	651	122	143	94	93	42	60		1205

Table 21

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY GETTING SERVICES FROM FAMILY WELFARE CENTRE, STC, ANY OTHER CENTRE AND RELIGION, KATCHI ABADIS, ISLAMABAD

Advice/Service	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Availed	16.6	119	28.0	137	21.2	256
Not Availed	83.4	597	72.0	352	78.8	949
Number of Women	100.0	716	100.0	489	100.0	1205

Table 22

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WERE EVER APPROACHED BY FAMILY PLANNING WORKER AND RELIGION KATCHI ABADIS, ISLAMABAD

Family Planning Worker	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Family Welfare Centre	21.4	153	34.4	168	26.6	321
Saint Thomas Centre	6.4	46	16.8	82	10.6	128
Other Centres	0.7	5	--	-	0.4	5
Did not Approach	71.5	512	48.9	239	62.3	751
Number of Women	100.0	716	100.0	489	100.0	1205

Table 23

PERCENTAGE DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WERE EVER USERS OF FAMILY PLANNING METHODS BY AGE AT MARRIAGE AND RELIGION, KATCHI ABADIS, ISLAMABAD

Age at Marriage	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
< 15	37.4	91	75.0	36	48.0	127
15 – 19	30.4	415	61.9	278	43.0	693
20 – 24	38.8	165	58.9	152	48.3	317
25 & Above	35.6	45	47.8	23	39.7	68
TOTAL	33.2	716	60.9	489	44.7	1205

Table 24

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WERE EVER USERS BY SOURCE OF MOTIVATION, KATCHI ABADIS ISLAMABAD

Source of Motivation	Muslim	Christian	Total
Family welfare worker	12.9	14.7	13.9
Doctor	30.0	28.8	29.3
Para-medical		4.3	2.4
Friends	17.1	11.4	13.9
Relatives	20.8	6.0	12.6
Husband	13.8	21.7	18.2
Mother		.7	.4
Mother-in-law	1.7	2.0	1.9
TBA	2.1	8.0	5.4
Other	1.7	2.3	2.0
No knowledge	100.0	100.0	100.0
Total	240	299	539

Table 25

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS WHO WANT TO AVAIL FAMILY PLANNING SERVICES BY RELIGION KATCHI ABADIS, ISLAMABAD

Want to avail Family Planning services	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Yes	52.8	378	75.5	379	62.8	757
No	47.2	338	22.5	110	37.2	448
Total	100.0	716	100.0	489	100.0	1205

Table 26

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS BY THEIR VIEWS ABOUT THE EFFECTIVENESS OF GOVERNMENT PROGRAMME FOR FAMILY PLANNING BY RELIGION, KATCHI ABADIS, ISLAMABAD

Perception of Govt. Programme about family Planning	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Effective	73.0	523	87.5	428	78.9	951
Not effective	27.0	193	12.5	61	21.1	254
Total	100.0	716	100.0	489	100.0	1205

Table 27

PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN AGED 15-49 YEARS BY IDEAL NUMBER OF CHILDREN AND RELIGION KATCHI ABADIS, ISLAMABAD

Ideal Number of Children	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
1	0.4	3	0.2	1	0.3	4
2	11.0	79	15.1	74	12.7	153
3	13.4	96	15.5	76	14.3	172
4	30.6	219	60.1	294	42.6	513
5	11.2	80	5.7	28	9.0	108
6 and More	19.8	239	1.3	16	21.2	25
Total	100.0	716	100.0	489	100.0	1205

Table 28

MEAN AND PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS AND IDEAL NUMBER OF CHILDREN FOR A COUPLE BY AGE KATCHI ABADIS, ISLAMABAD

AGE GROUP	IDEAL CHILDREN							NUMBER
	1	2	3	4	5	6+	MEAN	
15-19		8.9	16.7	32.2	12.2	30.0	4.9	90
20-24	0.9	13.0	15.2	42.6	6.5	21.7	4.4	230
25-29	0.3	10.4	13.1	48.8	9.3	18.0	4.3	289
30-34		14.6	11.7	41.3	9.9	22.5	4.6	213
35-39	0.6	13.5	18.8	40.0	5.9	21.2	4.4	170
40-44		15.4	15.4	39.8	9.8	19.5	4.3	123
45-49		13.3	8.9	44.4	13.3	20.0	4.3	90
TOTAL	0.3	12.7	14.3	42.6	9.0	21.2	4.4	1205

Table 29

MEAN AND PERCENT DISTRIBUTION OF CURRENTLY MARRIED WOMEN 15-49 YEARS OF IDEAL NUMBER OF CHILDREN FOR A COUPLE BY AGE KATCHI ABADI, ISLAMABAD

Family Size	Muslim		Christian		Total	
	Percent	Number	Percent	Number	Percent	Number
Large Family	14.4	103	3.3	16	9.9	119
Small Family	77.2	555	92.0	450	83.4	1005
Average	8.1	58	4.7	23	6.7	81
Total	100.0	716	100.0	489	100.0	1205

ANNEXURE C

QUESTIONNAIRE

SURVEY OF KATCHI ABBADIES
IN ISLAMABAD

QUESTIONNAIRE

NATIONAL INSTITUTE OF POPULATION STUDIES
HOUSE NO 8, STREET NO 70, F-8/3
ISLAMABAD

IDENTIFICATION

S.No.	Question	Code
1.	NAME OF SECTOR علاقہ کا نام	☐☐
2.	KATCHI ABBADI (Name) کچھی آبادی کا نام	☐☐
3.	ADDRESS پتہ	
4.	NAME OF HEAD OF HOUSEHOLD گھر کے سربراہ کا نام	☐☐
5.	NAME OF ELIGIBLE WOMAN (Currently Married 15 – 49 years) شادی شدہ عورت کا نام	☐☐
6.	DATE OF INTERVIEW انٹرویو کی تاریخ	☐☐☐☐☐☐
7.	NAME OF INTERVIEWER انٹرویو لینے والے کا نام	☐☐
8.	RESULT OF INTERVIEW انٹرویو کا نتیجہ 1. Completed مکمل 2. Refused مسترد 3. Absent غیر حاضر	☐

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SECTION I

HOUSEHOLD CHARACTERISTICS

First I would like to have some information about members of your household.

سب سے پہلے میں آپ سے آپ کے گھر کے افراد کے بارے میں کچھ معلومات حاصل کرنا چاہوں گی ۔

No.	NAME OF HOUSEHOLD MEMBERS	RELATIONSHIP TO HEAD OF HOUSEHOLD گھر کے سربراہ سے رشتہ 01. Head of Household 02. Wife/Husband 03. Father/Mother 04. Son/Daughter 05. Brother/Sister 06. Nephew/Niece 07. Grand Parent 08. Grandchild 09. Uncle/Aunt 10. Father/Mother-in-law 11. Brother/Sister-in-law 12. Son/Daughter-in-law 13. Other Relative 14. Not Related	Age In Completed Years 0 = < 1 Year	SEX 1. Male 2. Female	MARITAL STATUS 1. Never Married 2. Married 3. Widowed 4. Divorced 5. Separated	EDUCATION Class Passed 0 1 2 . . . 16 99 = Not Applicable	WORK STATUS 1. Full time Employee 2. Part time Employee 3. Self Employed 4. Unpaid Family Worker 5. Looking for Work 6. Not looking for work (Includes HW) 7. Student 8. Student + Work 9. Others 10. Not Applicable	MONTHLY INCOME	HEALTH STATUS 1. Good 2. Normal 3. Drug user 4. Disabled 4.1. Blind 4.2. Abnormal/ Insane 4.3. Crippled 4.4. Dumb/Deef 4.5. Polio 4.6. Infected the whole body 4.7. Other
نمبر شمار	گھر کے افراد کا نام		عمر مکمل سالوں میں	جنس	ازدواجی حیثیت	تعلیم		ماہانہ آمدنی	صحت
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
01									
02									
03									
04									
05									
06									
07									
08									
09									
10									
11									
12									
13									
14									
15									
16									
17									

CIRCLE LINE NUMBERS OF ELIGIBLE WOMEN (CURRENTLY MARRIED 15-49 YEARS)

شادی شدہ عورتوں کی لکیر پر دائرہ بنالیں

H1.   Total household members: [ ][ ]   Male [ ][ ]   Female [ ][ ]

گھر کے تمام افراد

H2.   Number of eligible women: [ ]

شادی شدہ عورتوں کی تعداد

H3.   Total number of live births during the last 12 months: [ ][ ]   Male [ ][ ]   Female [ ][ ]

گذشتہ ۱۲ مہینوں میں زندہ پیدا ہونے والے بچوں کی تعداد

H3a.   Total number of stillbirths during the last 12 months: [ ][ ]   Male [ ][ ]   Female [ ][ ]

گذشتہ ۱۲ مہینوں میں مردہ پیدا ہونے والے بچوں کی تعداد

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S.No	Question	Code
H4.	For how long have you been living in this house continuously (completed years)? آپ اس گھر میں کب سے (مسلسل) رہ رہے ہیں (مکمل سالوں میں)	
H5.	For how long have you been living in Islamabad continuously (in completed years): آپ اسلام آباد میں کب سے (مسلسل) رہ رہے ہیں (مکمل سالوں میں)	
H6.	From which Province or Area you belong to? آپ کس صوبے سے یا علاقے سے تعلق رکھتے ہیں ؟ [1] Punjab [2] Sindh [3] Balochistan [4] N.W.F.P [5] Azad Kashmir [6] Northern Areas [7] Tribal Areas [8] Afghanistan (Afghan refugee) [9] Other (Specify:_____)	
H7.	Religion: مذہب _____	
H8.	Language spoken at home: گھر میں کون سی زبان بولی جاتی ہے ؟ [1] Urdu [2] Punjabi [3] Sindhi [4] Balochi [5] Pushto [6] Persian [7] Saraiki [8] Brohi [9] Other (Specify:_____)	
H9.	Structure of housing Unit مکان کی ساخت [1] Pakka [2] Semi Pakka [3] Katcha [4] Tent -----> skip to H11	
H10.	No. of living rooms (excluding store, veranda, kitchen): مکان کے کتنے کمرے ہیں ؟ (سٹور، برآمدہ، باورچی خانہ کے علاوہ) [1] One room [2] Two rooms [3] More than two rooms	

S.No	Question	Code
H11.	Which fuel is used for cooking food? کھانا پکانے کیلیے کون سا ایندھن استعمال کرتے ہیں؟ [1] Wood [2] Gas (Cylinder) [3] Kerosene [4] Wood + Gas [5] Wood + Kerosene [6] Gas + Kerosene [7] Gas + Kerosene + Wood [8] Electricty	☐
H12.	Where the fuel is used for cooking food? کھانا پکانے کے لیے ایندھن کہاں استعمال کرتے ہیں؟ [1] Kitchen [2] Living room [3] Open places	☐
H13.	What is the source of drinking water supply? پینے کے پانی کا ذریعہ کیا ہے؟ [1] Tap in house [2] Community tap [3] Well [4] Tanker [5] Hand pump	☐
H14.	What Latrine System is used in this house? اس گھر میں کس قسم کا بیت الخلا استعمال کرتے ہیں؟ [1] Flush system [2] Traditional latrine [3] Open places (away from home)	☐
H15.	Do you have any of the following: (Tick) کیا آپ کے گھر میں مندرجہ ذیل اشیار ہیں؟ [1] Refrigerator [2] TV [3] VCR [4] Radio [5] Tape recorder [6] Washing Machine [7] Motor cycle [8] Bicycle [9] Sewing Machine [10] Others (Specify: _____)	☐☐☐ ☐☐
H16.	What is the total monthly income of your family? آپکے خاندان کی ماہانہ آمدنی کتنی ہے؟ ☐☐☐☐☐	

S.No	Question	Code
H17.	Was there any death during the last 12 months? کیا گذشتہ ۱۲ مہینوں میں کوئی موت واقع ہوئی؟ [1] Yes [2] No (If yes, Total number of deaths: ☐)	☐

NAME OF DECEASED	SEX 1. Male 2. Female	AGE AT DEATH (categories)	H18.	H19.
1.				
2.				
3.				
4.				
5.				

1= <7 Days
2= 7-<28 Days
3= 28 Days to <1 Year
4= 1 Year to <5 Years

5= 5 - <15 Years
6= 15 - 49 Years
7= >49 - 70 Years
8= >70

S.No	Question	Code
H18.	Did the deceased receive treatment before death? کیا مرحوم / مرحومہ کا مرنے سے پہلے کوئی علاج کیا؟ [1] Yes [2] No (if No, skip to next page)	☐
H19.	Where did the deceased receive treatment? مرحوم / مرحومہ کا علاج کہاں سے کیا؟ [1] Government Hospital [2] Private Hospital [3] Clinic [4] Hakeem [5] Other (specify:_____)	☐

QUESTIONNAIRE FOR

CURRENTLY MARRIED WOMAN

(15 - 49 YEARS)

سوال نامہ براۓ

شادی شدہ خاتون

(۱۵-۴۹ سال)

SECTION II

BACKGROUND CHARACTERISTICS OF CURRENTLY MARRIED WOMAN (15 - 49 YEARS)

S.No	Question	Code
Q.201	How old are you? (In completed years). آپ کی عمر کیا ہے ؟ (مکمل سالوں میں) Age (Years) D M Y Date of Birth	☐☐ ☐☐☐☐☐☐
Q.202	What is your Education? آپ کی تعلیم کیا ہے ؟ [1] No formal or informal education [2] Only informal education [3] Formal education [No. of Classes Passed _____] [If "No." of Classes Passed are more than 5, skip to 204]	
Q.203	Can you read and write a simple letter with full understanding? کیا آپ پوری سمجھ بوجھ کے ساتھ ایک سادہ خط پڑھ اور لکھ سکتی ہیں ؟ [1] Yes [2] No	☐
Q.204	What is your husband's Education? آپ کے خاوند کی تعلیم کیا ہے ؟ [1] No formal or informal education [2] Only informal education [3] Formal education [No. of Classes Passed _____] [If "No." of Classes Passed are more than 5, Skip to 206]	
Q.205	Can your husband read and write a simple letter with full understanding? کیا آپ کا خاوند پوری سمجھ بوجھ کے ساتھ ایک سادہ خط پڑھ اور لکھ سکتا ہے ؟ [1] Yes [2] No	☐

S.No	Question	Code
Q.206	What kind of work do you mainly do? آپ زیادہ تر کیا کام کرتی ہیں ؟ _____	☐☐
Q.207	What is your husband's Occupatoin? آپ کا خاوند کس قسم کا کام کرتا ہے ؟ _____	☐☐
Q.208	What was your age when you (first) got married? جب آپکی (پہلی) شادی ہوئی تو اس وقت آپکی عمر کتنی تھی ؟ Age (Years) ☐☐	☐☐
Q.209	What was the age of your husband when you (first) got married? جب آپکی (پہلی) شادی ہوئی تو اس وقت آپکے خاوند کی عمر کیا تھی ؟ Age (Years) ☐☐	☐☐
Q.210	How long after marriage, your first live birth took place? شادی کے کتنے عرصے بعد آپ کا پہلا زندہ بچہ پیدا ہوا؟ ☐☐ ☐☐ Year(s) Months	☐☐☐
Q.211	How many live births have you had? Please be sure to include all the children you have given birth to, even if some lived only for a short time. آپ کے کتنے زندہ بچے پیدا ہوئے براہ کرم تمام زندہ پیدا ہونے والے بچوں کو شامل کریں خواہ ان میں سے کچھ تھوڑی دیر ہی زندہ رہے ہوں ۔ ☐☐ ☐☐ ☐☐ Total Boys Girls [If No. of Live Births are 00, Skip to Q.215]	☐☐☐☐

S.No	Question	Code
Q.212	How many of your children are living now? <div dir="rtl">اب آپکے کتنے بچے زندہ ہیں ؟</div> **Total** ☐☐ **Boys** ☐☐ **Girls** ☐☐	☐☐☐☐☐
Q.213	Where did your last live birth take place? <div dir="rtl">آپ کا آخری زندہ بچہ کہاں پیدا ہوا تھا ؟</div> [1] Home [2] Hospital/Clinic [3] Other (Specify:_____)	☐
Q.214	Who attended the delivery? <div dir="rtl">آپکی زچگی کس نے کروائی تھی ؟</div> [1] Relative [2] Untrained Dai [3] Trained Dai [4] LHV/Midwife [5] Nurse [6] Doctor [7] No one	☐
Q.215	Are you pregnant now? <div dir="rtl">کیا آپ آجکل حاملہ ہیں ؟</div> [1] Yes [2] No [3] Not sure	☐
Q.216	Do you want to have more children in the future (in addition to the one, you are expecting)? <div dir="rtl">کیا آپ مستقبل میں مزید بچے پیدا کرنا چاہتی ہیں (جو کہ ابھی آپ امید سے ہیں)</div> [1] Yes [2] No　[Skip to Q.218] [3] Not Sure/Do not Know	☐
Q.217	How many (more) children do you want to have in future? <div dir="rtl">مستقبل میں مزید آپ کتنے بچے پیدا کرنا چاہتی ہیں ؟</div> **Total** ☐☐ **Boys** ☐☐ **Girls** ☐☐	☐☐☐☐
Q.218	Does your husband want to have more children in the future? <div dir="rtl">کیا آپ کا خاوند مستقبل میں مزید بچے پیدا کرنا چاہتا ہے ؟</div> [1] Yes [2] No　[Skip to Q.301] [3] Not Sure/Do not Know	☐
Q.219	How many (more) children does your husband want to have in future? <div dir="rtl">آپ کا خاوند مستقبل میں (مزید) کتنے بچے پیدا کرنا چاہتا ہے؟</div> **Total** ☐☐ **Boys** ☐☐ **Girls** ☐☐	☐☐☐☐

CONTRACEPTION

S.No	Question	Code
	Now I would like to talk about various family planning methods that a couple can use to delay or avoid a pregnancy. اب میں خاندانی منصوبہ بندی کے مختلف طریقوں کے بارے میں بات کروں گی جو کہ ایک جوڑا ان کے استعمال سے حمل کو روک یا مؤخر کر سکتا ہے۔	
Q.301	Do you know or have you heard of any family planning method? کیا آپ کو خاندانی منصوبہ بندی کے کسی طریقے کے بارے میں علم ہے یا سنا ہے؟ [1] Yes [2] No [Skip to Q.303]	☐
Q.302	What family planning method do you know? آپ خاندانی منصوبہ بندی کے کون سے طریقے کو جانتی ہیں؟ [Enter the responses in Column (a) of Table]	
Q.303	[For each method not circled in column (a), Ask:] Just to be sure, have your ever heard of _____ (Method) [Circle responses in Column (b) of Table] [If respondent does not know any method, Skip to Q.310] مزید وضاحت کے لئے کیا آپ بتائیں گی کہ آپ نے _____ کے بارے میں بھی سنا ہے؟	
Q.304	What methods have you or your husband ever used? [Enter the responses in Column (c) of the Table] [If "NO" method in ever use, Skip to Q.309]. خاندانی منصوبہ بندی کا کون سا طریقہ آپ نے یا آپ کے خاوند نے استعمال کیا ہے؟	
Q.305	Who told you to use family planning method for contraception? آپ کو حمل رد کرنے کیلئے خاندانی منصوبہ بندی کے طریقوں کے بارے میں کس نے بتایا؟ [1] Family Welfare Worker [2] Doctor [3] Para-medical [4] Friend [5] Relative [6] Husband [7] Mother [8] Mother-in-law [9] Traditional Birth Attendent (TBA) [10] Other(Specify:_____)	☐☐
Q.306	Are you or your husband currently using any family planning method? کیا آج کل آپ یا آپ کا خاوند خاندانی منصوبہ بندی کا طریقہ استعمال کر رہے ہیں؟ [1] Yes [2] No [Skip to Q.308]	☐

Methods	(a) Knowledge Unprompted Q.302	(b) Knowledge Prompted (Q.303)	(c) Ever Use (Q.304)	(d) Current Use (Q.307)	Code
01. Pill	1. Yes	2. Yes 3. No	1. Yes 2. No	01	
02 Condom	1. Yes	2. Yes 3. No	1. Yes 2. No	02	
03 Vaginal Methods	1. Yes	2. Yes 3. No	1. Yes 2. No	03	
04 Injection	1. Yes	2. Yes 3. No	1. Yes 2. No	04	
05 I.U.D	1. Yes	2. Yes 3. No	1. Yes 2. No	05	
06 Female Sterilization	1. Yes	2. Yes 3. No	1. Yes 2. No	06	
07 Male Sterilization	1. Yes	2. Yes 3. No	1. Yes 2. No	07	
08 Rhythm	1. Yes	2. Yes 3. No	1. Yes 2. No	08	
09 Withdrawal	1. Yes	2. Yes 3. No	1. Yes 2. No	09	
10 Others	1. Yes	2. Yes 3. No	1. Yes 2. No	10	

S.No	Question	Code
Q.307	What is that method? [Enter the responses in Column (d) of the Table] [Skip to Q.310] وہ کونسا طریقہ ہے جو آپ اس وقت استعمال کر رہے ہیں ؟ (جوابات خانہ نمبر ڈی میں لکھیں)	

S.No	Question	Code
Q.308	What is the main reason that you / your husband are not currently using any family planning method to avoid or postpone pregnancy? <div dir="rtl">وہ کون سی اہم وجہ ہے کہ آج کل آپ یا آپ کا خاوند خاندانی منصوبہ بندی کا کوئی طریقہ استعمال نہیں کر رہے ہیں ؟</div> [1] Want more children [2] Side effects of contraceptives [3] Wife currently pregnant [4] Able to naturally space children [5] All methods are inconvenient [6] Methods are expensive [7] No method is suitable [8] Method not available [9] Any Other (Specify:_____)	☐
Q.309	What is the main reason that you never used a contraceptive method? <div dir="rtl">وہ کون سی اہم وجہ ہے کہ آپ نے خاندانی منصوبہ بندی کا کوئی طریقہ اب تک استعمال نہیں کیا ؟</div> [1] Fear of side effects [2] Methods are inconvenient [3] It is against religion [4] It is immoral [5] It is unnatural [6] Want more children [7] Infrequent sex [8] Methods are expensive [9] Hard to get methods [10] Health concern [11] Abstinence [12] Other (Specify: _____)	☐☐
Q.310	Do the following facilities exist in your vicinity? <div dir="rtl">کیا مندرجہ ذیل سہولتیں آپ کے گھر دنواح میں واقع ہیں ؟</div> **Facility** a. School [1] Yes -------> Distance (km) [_____] [2] Don't know [3] No b. Dispensary [1] Yes -------> Distance (km) [_____] [2] Don't know [3] No c. Hospital [1] Yes -------> Distance (km) [_____] [2] Don't know [3] No d. Family Welfare [1] Yes -------> Distance (km) [_____] [2] Don't know [3] No e. Saint Thomas [1] Yes -------> Distance (km) [_____] Centre [2] Don't know [3] No	(grid of cells)

S.No	Question	Code
Q.317	Would you like family planning centre located in your community? کیا آپ پسند کریں گی کہ فلاحی مرکز آپ کے علاقے میں قائم ہو ؟ [1] Yes [2] No	
Q.318	Do you think government programme about family planning is effective or not? آپ کے خیال میں حکومت کے خاندانی منصوبہ بندی کے پروگرام مؤثر ہیں یا نہیں؟ [1] Yes [2] No [Skip to Q.401]	
Q.319	What kind of changes or improvements do you propose for the success of family planning programme. آپ کے خیال میں وہ کونسی تبدیلیاں یا بہتر اقدامات ہیں جو خاندانی منصوبہ بندی کو کامیاب بنا سکتی ہیں ؟ _____ _____	

SECTION IV

ATTITUDES

S.No	Question	Code
Q.401	What should be the age at marriage for a boy? ایک لڑکے کی شادی کے وقت کیا عمر ہونی چاہیئے ؟ Age (Years) ☐☐	☐☐
Q.402	What should be the age at marriage for a girl? ایک لڑکی کی شادی کے وقت کیا عمر ہونی چاہیئے ؟ Age (Years) ☐☐	☐☐
Q.403	How many children a couple should have? ایک جوڑے کے کتنے بچے ہونے چاہیئے ؟ ☐☐ ☐☐ ☐☐☐☐ Total Boys Girls	
Q.404	Do you favour large family or small family? آپ بڑا کنبہ کے حق میں ہیں یا چھوٹا کنبہ کے ؟ [1] Large Family [2] Small Family [3] Average Family	☐
Q.405	In your opinion what is a small family? I mean, how many children make a small family? آپ کے خیال میں چھوٹا کنبہ کیا ہے ؟ میرا مطلب ہے کہ کتنے بچوں کو آپ ایک چھوٹا کنبہ کہیں گے ؟ ☐☐	☐☐
Q.406	In Your opinion what is a large family? I mean how many children make a large family? آپ کے خیال میں بڑا کنبہ کیا ہے ؟ میرا مطلب ہے کہ کتنے بچوں کو آپ ایک بڑا کنبہ کہیں گے ؟ ☐☐	☐☐
Q.407	Do you approve the education of male children? If so upto which class? کیا آپ لڑکے کی تعلیم کے حق میں ہیں اگر ہاں تو کونسی کلاس تک ؟ [1] Approve upto ☐☐ (Class) [2] Disapprove	
Q.408	Do you approve the education of female children? If so upto which class? کیا آپ لڑکی کی تعلیم کے حق میں ہیں اگر ہاں تو کونسی کلاس تک ؟ [1] Approve upto ☐☐ (Class) [2] Disapprove	☐☐

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S.No	Question	Code
Q.409	In general, do you approve or disapprove of a couple using family planning? کیا آپ شادی شدہ جوڑے کا خاندانی منصوبہ بندی کا استعمال اچھا سمجھتی ہیں یا بُرا ؟ [1] Approve [2] Disapprove [3] Not Sure/Don't Know	
Q.410	Why do you feel this way? آپ ایسا کیوں سمجھتی ہیں ؟ **APPROVE** [1] Children costly/fewer means better life [2] Smaller family better [3] Population problems [4] Too many children are not good [5] Health reasons [6] Spacing is good [7] Other (Specify: _____) **DISAPPROVE** [1] Religious Objections [2] Children are Allah's will [3] Experience with Side effects [4] Family Planning is ineffective [5] Family Planning causes health problems [6] Children are source of Income [7] Other (Specify: _____)	
Q.411	Do you think your husband approves or disapproves of family planning آپ کے خیال میں آپکا خاوند خاندانی منصوبہ بندی کو اچھا سمجھتا ہے یا بُرا ؟ [1] Approve [2] Disapprove [3] Not Sure/Do not Know	

Interviewer's Observation انٹرویو لینے والے کے مشاہدات

_____

_____

Interviewer _____
(Signature)

Supervisor _____
(Signature)

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