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Changing Concept of Masculinity: opportunities and threats



By

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QUAID-I-AZAM UNIVERSITY
ISLAMABAD**

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Final Approval of Thesis

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*I DEDICATE THIS HUMBLE TASK, FRUIT OF
MY THOUGHTS AND STUDY
TO MY
AFFECTIONATE "PARENTS, TEACHERS AND
FRIENDS"
WHO ALWAYS WISHED AND HELPED ME IN
MY STUDIES*

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Chapter No. 1

INTRODUCTION

1.1 The Background

Masculinity refers to the socially fashioned but personified ways of being male. That is to say men gain knowledge of to be men and this learning is expressed both in term of social structures as well as in the ways in which present themselves in everyday life. So , for example, the idea of men's work' and women's work' relates to social structure whereas the ways in which men speak, behave, gesture, and interact with other men and women reflects the personification of masculinity. This is the idea that some ways of being a man are better than others. These ideas about gender are produced at specific sites and these might include educational system, customary laws and regulations, the state and its mechanism, the family, religious norms and sanctions, popular culture, and, the media. It is impotent to remember that in all societies there exist multiple ways of being a man, however, and that the dominant modals of masculinity are always under challenge from other position. That is to say, masculinity is not a relationship between man and women, but also between men. So there is a particular relationship heterosexual and homosexual masculinity. Therefore, it is more proper to speak of 'masculinities' rather than 'masculinity.

(Srivastava, 2010)

Masculinity is one's gender identity refers to the degree to which persons see themselves as masculine given what it means to a man in society. Masculinity is rooted in the social rather than the biological. Societal members decide what being a male or female means (e.g., dominant or passive, brave or emotional), and nearly in all societies males are generally defined as masculine and females as feminine. Because these are social definitions, however, it is possible for one to be female and see herself as masculine or male and see himself as feminine.

(Burke, Stets and Pirgo-Good 1988; Spence 1985)

Beginning at birth, the self-meanings regarding one's gender are formed in social situations, stemming from on-going interaction with significant others such as parents, peers, and educators. While individuals draw upon the shared cultural conceptions of what it means to be male or female in society which are transmitted through institutions such as religion or the educational system, they may come see themselves as departing from the masculine or feminine cultural model. A person may label herself female, but instead of seeing herself in a stereotypical female manner such as being expressive, warm, and submissive she may view herself in a somewhat stereotypically masculine fashion such as being somewhat instrumental, rational, and dominant. The point is that people have views themselves along a feminine-masculine dimension of meaning, some being more feminine, some more masculine, and some perhaps mixture of the two. It is this meaning along the feminine-masculine dimension that is their gender identity, and it is this that guides their behavior.

We now understand that femininity and masculinity are not innate but are based upon social and cultural conditions. Anthropologist Margate Mead addressed the issue of differences in temperaments for males and females in sex and temperament in three primitive societies. This early study led to the conclusion that there are no necessary differences in traits and temperaments between the sexes. Observed differences in temperament between men and women were not a function of their biological differences. Rather, they resulted from differences in socialization and the cultural expectations held for each sex. One is led to this conclusion because the three societies studied by Mead showed patterns of temperament which were quite varied compared with our own. Among the *Arapesh*, both males and females displayed what we would consider a "feminine" temperament (passive, cooperative and expressive). Among the *Mundugamor*, both males and females displayed what we would consider a "masculine" temperament (active, competitive and instrumental). Finally, among the *Tchambuli*, men and women displayed temperaments that were different from each other, but opposite to our own pattern. In that society, men were emotional and expressive while women were active and instrumental.

(Mead, 1975)

'Birth control' is a term that describes things that stop a woman or girl from becoming pregnant, or giving birth. Birth control can mean a wide range of things from 'contraceptives' (used to reduce the chances of a woman becoming pregnant) to other ways of avoiding pregnancy, like not having sex. Birth control is an umbrella term for several techniques and methods used to prevent fertilization or to interrupt pregnancy at various stages. Birth control techniques and methods include contraception (the prevention of fertilization), contraception (preventing the implantation of the blast cyst) and abortion (the removal or expulsion of a fetus or embryo from the uterus). Contraception includes barrier methods, such as condoms or diaphragm, hormonal contraception, also known as oral contraception, and injectable contraceptives. Contraceptives, also known as post-coital birth control, include intrauterine devices and what is known as the morning after pill.

In Pakistan the Government and many other private organizations are trying to promote the usage of contraceptive among the people but there are a lot number of social, cultural, political and religious hurdles and issues that are creating a lot number of problems in the way of using these family planning contraceptives. Another big issue that is obstacle in the way of using contraceptives is the awareness among the people.

1.2 Problem

This research focused on the concept of Masculinity that how it is defined culturally or locally and what is the criterion of being a masculine *"a real man" or "a wadda jawan or a asli mard"*. And how the concepts of masculinity are changing with the passage of time and what are the reasons behind these changes. And how people take or perceive contraception. The research problem sees that the concept of masculinity creates impediments in the way of using contraceptives or not.

1.3 Statement of the Problem

The research circles around the understanding of the local and cultural concepts and measures of masculinity and how and why the concepts of masculinity are getting changed. It will also come to know that how that masculinity creates hurdles in the

way of using contraceptives. Due to limited time and resources the focus of the current research will be that male did not use the contraceptives and they impose females to use all sort of contraceptives instead of knowing that all these contraceptives are harmful for their health. Here I will like to know that in the locale how many and how much opportunities are available regarding the use and awareness of contraceptives and what are the main threats in the usage of contraceptives either that are social, cultural, political or religious.

1.4 Historical Background of Masculinity

Ancient¹ literature goes back to about 3000 BC. It includes both explicit statements of what was expected of men in laws, and implicit suggestions about masculinity in myths involving gods and heroes. In 1000 BCE, The Hebrew Bible states King David of Israel told his son "Be strong, and be a man" upon David's death. Men throughout history have gone to meet exacting cultural standards of what is considered attractive. Kate Cooper, writing about ancient understandings of femininity, suggests that, "Wherever a woman is mentioned a man's character is being judged – and along with it what he stands for." One well-known representative of this literature is the *Code of Hammurabi* (from about 1750 BC). Scholars suggest integrity and equality as masculine values in male-male relationships, and virility in male-female relationships. Legends of ancient heroes include: *The Epic of Gilgamesh*, the *Iliad* and the *Odyssey*. Such narratives are considered to reveal qualities in the hero that inspired respect, like wisdom or courage, the knowing of things that other men do not know and the taking of risks that other men would not dare. Jeffrey Richards describes a European, "medieval masculinity which was essentially Christian and chivalric. Again ethics, courage and generosity are seen as characteristic of the portrayal of men in literary history. Anglo Saxon Beowulf, *Hengest* and *Horsa* are famous examples of medieval ideals of masculinity. Some researchers argue that a number of women may be aroused by broad chins and shoulders and high cheekbones, though there are cultural differences in those preferences, and arousal may be a mere indication of socialized notions of attractiveness. Other research suggests that women recognize a sculpted physique as indicative of "masculine" discipline and self-control. Some gender studies

¹ <http://en.wikipedia.org/wiki/Masculinity>

scholars will use the phrase "hegemonic masculinity" to refer to an ideal of male behavior which men are strongly encouraged to aim, which is calculated to guarantee the dominant position of some men over others.

There has been a recent uptick of books, articles and research studies documenting an end craniological (or hormone) decline in the general male population. Recent analysis shows average testosterone levels receding in men of all ages. In addition, average sperm quality, quantity and even testicle size has seen a marked reduction. Although many theories are presented to why this is happening, from endocrine disruptors, to the feminist movement, to evolutionary biology researchers ultimately concede the reason is still unknown. A great deal is now known about the development of masculine characteristics and the process of sexual differentiation specific to the reproductive system of *Homo sapiens*. The SRY gene on the Y chromosome interferes with the process of creating a female, causing a chain of events that leads to testes formation, androgen production, and a range of both natal and post-natal hormonal effects. There is an extensive debate about how children develop gender identities. In many cultures, displaying characteristics not typical to one's gender may become a social problem for the individual. Within sociology such labeling and conditioning is known as gender assumptions, and is a part of socialization to better match a culture's mores. Among men, some non-standard behaviors may be considered a sign of homosexuality, which frequently runs contrary to cultural notions of masculinity. When sexuality is defined in terms of object choice, as in early sexology studies, male homosexuality is interpreted as "feminine" sexuality. The corresponding social condemnation of excessive masculinity may be expressed in terms such as *machismo* or *testosterone poisoning*. The relative importance of the roles of socialization and genetics in the development of masculinity continues to be debated. While social conditioning obviously plays a role, some hold that certain aspects of the feminine and masculine identity exist in almost all human cultures, though this has not been thoroughly substantiated.

1.5 Historical Background of Contraception in Pakistan

Even though there is considerable demand for Family planning in Pakistan², adoption has been hampered by government neglect, lack of services and misconceptions. Demographics play a large role in Pakistan's development and security since the recent change from military rule to civilian leadership. Challenges to Pakistani's well-being, opportunities for education and employment, and access to health care are escalated due to the country's continuously-growing population. It was estimated in 2005 that Pakistan's population totaled 151 million; a number which grows 1.9 percent annually, equaling a 2.9 million population growth per year. Though Pakistan's fertility rates still exceed those of neighboring South Asian countries with a total fertility rate at 4.1 (3.3 children in urban settings and 4.5 children in rural areas) and contraception use is lower than 35 percent, approximately one-fourth of Pakistani women wish to either delay the birth of their next child or end childbearing altogether. According to Dr. Ansar Ali Khan, an advisor of reproductive health to the United Nations Population Fund in Pakistan, "A combination of factors like non-availability of services, baseless traditional beliefs and misconception play a big role." In addition, Ali Khan stated that "a fairly large number of the population believes the use of artificial contraceptives for family planning is against nature and also against Islam." Unlike Family Planning in Iran, a neighboring Islamic republic, Pakistan's family planning program has failed in recent years due to neglect and constant policy changes as a result of political upheaval. While 96 percent of married women were reported to know about at least one method of contraception, only half of them had ever used it.

Dating from 2002, Pakistan's current family planning policy reflects the government's concern with rising population trends and poverty. The policy's goals include reducing population growth (from 2.1 percent in 2002 to 1.3 by 2020), reducing fertility through voluntary family planning (from 4 births per woman in 2004 to 2.1 births per woman by 2020), and as a signatory to the Programme of Action developed at the International Conference on Population and Development in Cairo in 1994, Pakistan pledged to provide universal access to family planning by 2010. Also

² http://en.wikipedia.org/wiki/Family_planning_in_Pakistan

in Pakistan's Poverty Reduction Strategy Paper is the objective of increasing contraceptive use 57 percent by 2012.

1.6 Objectives

The main objectives of the study were;

1. To understand the cultural concepts of masculinity.
(What are the local or cultural concepts or measures of masculinity and how local people perceive it? Through this objective the researcher wanted to understand the native or local / cultural trends of masculinity and researcher comes to know the criteria of being a masculine “A real man”.)
2. To understand that how and why the concepts of masculinity are changing.
(Through this objective the researcher comes to know that why with the passage of time the concepts of masculinity or measures of being masculine are getting changed. Impacting factors will be observed)
3. To know the dynamics of local perception and understanding of contraceptives.
(Through this objective the researcher comes to know the ideas of local people regarding the contraception usage and methods and how the local people take all these methods of contraception)
4. To know the factors behind the changing concepts of masculinity.
(This objective helped the researcher to understand that which factors are changing the local concepts of masculinity with the passage of time)
5. Cultural perceptions regarding effects of contraceptives on masculinity.
(Through this objective the researcher got the perceptions and ideas of the people regarding the positive or negative effects of contraceptives on the concept of masculinity)

1.7 Unit of Data collecting

The target groups which were considered in order to conduct this anthropological research work are given below;

- General public through the process of Sampling
- Local doctors
- Local health worker, health supervisor, local *Dhai*

1.8 Hypothesis

Although masculinity is think to be a cultural concept rather than biological concept and in every culture the perception and definitions of masculinity varies. But it is true that every where the first thing associated with masculinity is powerful and strong physical structure of body then other attributes like courage, bravery, political and religious vision and relations socialization, sexual powers and durations and strong economic status also matters. There is a great difference among the past trends of masculinity and new trends of masculinity. In past physical power, beauty and bravery were the main trends or measures of masculinity. But with the passage of time these trends changed due the impacts of education, media, migration etc. now instead of beauty and bravery trends like courage, political and religious vision and relations socialization, sexual powers and durations and strong economic status also matters.

In male dominant societies to be a masculine a man have to suffer a lot and then use of contraception is also directly associated with masculinity and without the permission of her husband a female of rural areas cannot even eat a single pill of contraception. It thinks perceived the dignity of a real man to use contraceptives. Researcher has looked that the trends of masculinity are too much complicated and nearly all aspects of life are attached with these trends and through proper education and guidance betterment is possible. So the hypothesis of my research is that “education can minimize the effects of typical masculine behavior” or not.

1.9 Significance of the study

The present anthropological study revolved that the concept of masculinity creates impediments in the way of using contraceptives or not. This anthropological research is an in-depth understanding of the cultural or local concept of masculinity and why the concepts or measures of masculinity are getting change with the passage of time. The study is an attempt to know the impact of masculinity in the cultural context and how it creates the hurdles in the usage of the contraceptives among male dominant society. This research can further open various inquiries regarding the role of masculinity in the context of Pakistani culture. This research can also be proved as helpful for stakeholders, policy makers and national and international researchers. The research may help policy makers in formulating any policy regarding the local concept of masculinity and the ways of the understating in the use of contraception. This research provides an anthropological literature regarding the concept of masculinity in Pakistani anthropological perspective.

1.10 Conceptual framework

It's a reality that every researcher forms some basic concepts to which he stressed out during the research work. Here in order to complete his research, researcher has focused on three basic concepts that are directly related to the field of study. The changing concepts of masculinity in male dominant society and the relations among masculinity and contraception. Opportunities and threats regarding the use of contraception due to masculinity.

1.11 Research Methodology

Methodology is the systematic knowledge and "logic in use" of the ways, procedures and techniques to have enough knowledge about the research you are going to conduct. My research was based on anthropological study and there was need of specific structure of some specific methodology which occurs very helpful in ladder of abstraction in order to produce and organized the relevant data. Talking on the techniques an anthropologist, from all social sciences is free to use and select any tool

because his laboratory (field) varies from area to area. I used following specific anthropological techniques to resolve my research problem and to identify its relevant and valid issues.

1.11.1 Rapport Building

In any anthropological research rapport building is and crucial phase for the researcher as this leads to lowering of local barriers, which helps in getting in-depth data. The researcher entered in the basti *Pakka Awan Wala* through the help of key informant and explained him the purpose of his visit. As a result key informant requested Mr. Asif Awan a well known person of the area to do arrangements regarding the stay of researcher and key informant also requested him for cooperation in accomplishing the research objectives. Despite the offer of key informant researcher did not stayed at his home as it can create undue obtrusive influence on the data to be collected and to prevent the researcher from dealing with local people on one to one basis. The motive was to convey people that the researcher was interested in them as human rather than as a source of data extraction.

The researcher instead stayed at Mr. Asif Awan home and he introduced the researcher to the people of the locale and throughout his stay in the locale he was a constant source of help and support in accomplishing the research objectives. He was also very friendly and appreciated the efforts of researcher and understood the nature of research and also throughout the research was helpful in explaining the objectives of his research to the locales. Besides providing accommodation, food and other basic necessities to researcher, Mr. Asif Awan also due to having cordial and amiable relations with all local community was a constant source of arranging interviews; FGD's helping in getting information from various local sources relevant to the research objectives. After introducing to the local of the area, the researcher almost spent 15 days in different activities that was not directly related to the objectives of research such as he behaved in a most acceptable manner, speak, eat and wear dresses in culturally appropriate way, built good friendly relations with all segments of the society, and travelling most of the time on foot. After few days, it becomes possible

for the researcher to reduce obtrusive influences within the locale and among the people.

1.11.2 Sampling

Sampling is a technique through which researcher get the smallest representation of the whole population. In any research it is necessary to take defined and selected set of respondents from the larger population. Here in this research the convenient sampling technique was used that remained helpful to complete my research and to get collect data regarding my objectives.

As the population of the basti *Pakka Awan Wala* is of 258 people. As such population was too large for requirements of intensive research. For selecting a representative sample size convenient sampling technique was used for the intensive research purposes. With the help of this sampling method the researcher selected 22 respondents.

1.11.3 Informal Discussion

Informal discussion was a technique which made the researcher able to know some of the hidden facts that one may not achieve without the help of irrelevant and indirect discussion with respondents. Researcher asked them hypothetical and extreme questions for the purpose of the accurate answer and succeeded to. Another positive aspect of the informal dissuasion was that researcher can also use other technique through it for the investigation of research problem and this technique also helped the researcher to build a good rapport with the respondent.

1.11.4 Participant Observation

Through participant observation researcher became able to collect a lot of information about cultural practices of specific locates. In anthropological study Participant observer shares the social life of the people which he was studying, in their own

habitat. So the researcher lived with local people over a period of four months, and keenly observed their routine practices. With the help of this research method researcher was able to understand the local and cultural concepts regarding the objectives of research. Researcher was practically involved in all the affairs of the life of local community.

1.11.5 In-depth Interview

Interview is a face to face discussion between two or more people to discuss something with some specific objectives. One of the most comprehensive form of interview is in-depth interviews. In-depth interviews mainly consist of the open ended and unstructured questions, and they also demand the presence and full attention of the researcher. Probing is one of the most important element among the in-depth interviews. By the help of this technique the researcher got the detailed information relating to the objectives of the study. That type of interview achieved its purpose to the extent that the subject's responses were spontaneous rather than by force and highly detailed. The researcher allowed the respondents to speak at their own pace and in as much detailed way as possible.

Researcher asked the open ended questions and always kept the interview guide with him during the interviews and was prepared to shuffle the order of questions as and when situation demand. Researcher tried his level best to conduct the interviews in friendly environment thus providing flexibility to the respondents in answering different questions and for extracting natural responses. Researcher conducted total of twenty in depth interviews, in which five were from unmarried young males, ten were from young married males and three were from old peoples and remaining two were from Lady Health Supervisor of the area and local *Dai*.

While conducting each interview the researcher spend about 10 to 15 minutes in informal discussion that had nothing to do with the aim of obtaining about the topic and objectives of research. Those 10 to 15 minutes were spent in exchanging information on personal intimate matters. Such informal discussion was intended to

relax the respondent and to remove anxieties and other emotional nervousness. This technique obtained more reliable data.

1.11.6 Interview Guide

Interview guide was the technique through which the researcher asked the respondents some basic and relevant question about the research in a systematic way. It provided detailed information and attempted to explore the internal minds structure of masses. Interview guide was prepared before going to field on the basis of objectives of research, literature review carried out and in consultation of the supervisor. It was modified on reaching the locale through information obtained from personal contacts, initial rapport establishment and with the ideas of key informants. Further it was modified according the requirement of situation. Mainly interview guide consists of some portions which were divided on the basis of research objectives. Every portion had some structured and unstructured questions, which usually researcher asks to respondents after their consent. The interview guide was further refined at the time of conducting in depth interviews, focus group discussions and while collecting case studies and in each instance the interview guide was modified according to the requirements of situation. At the end of interview, researcher thanked to the interviewee for his/her time and efforts.

1.11.7 Focus Group Discussion (FGD)

Researcher conducted two focus group discussions and realized that group discussions were most productive on topics that were reasonably public and not matter of any particular personal embarrassment. During use of this method people felt free to talk about the topic under discussion in the presence of many others. In that process the researcher got inside view on the same issues but from the point of a group of locals by having to exchange with the group members. Thus it contributed to further cross checking the data collected from in depth interviews which were based on the point of views of local individuals. These focus group discussions contributed to further clarifying some of the controversial issues. This method enable to researcher to have

better understanding of the thought patterns, psyche and the underlying or covert attitudes of local people.

During these FGD's the researcher tried his level best to give equal chance to all the respondents to participate and did not let anybody dominate the discussion as far as possible with in time constraints. There were also a note taker and an observer during the discussions.

1.11.8 Case Study Method

In this research two case studies were obtained from the different strata of respondents. The case studies were done of those individuals or events that represent the topic and objectives of the research and reinforced other techniques in making the collected data as pertinent and reliable as possible. This method helped the researcher to get the complete understanding of the respondent's life matters and their past experience related to the objectives of the research.

1.11.9 Key Informants

The key informants selected were those individuals in local community who were well aware, experienced and willing to talk on the research issues in general. Also key informants were those people, which may play an important role during the process of rapport building and data collection. Therefore, this research, researcher selected three key informants those were from local community and were well aware, experienced and willing to talk on the research topic in general. Researcher selected Faheem Nawaz Sargani as a key informant as he was working as Field Program Officer in National Family Planning program of government and was the resident of selected locale. His grip over the topic of research was good and his personal and cordial relations helped the researcher to achieve the objectives of research. Other key informant of the researcher was Mr. Asim Awan an educated shopkeeper of the locale and his shop was the main sitting place of the people of the locale and he proved a constant source of help and guidance during the researcher stay in the locale. Third key informant selected was a female and she was the Lady Health Supervisor of

national program of family planning. Though she was not local but her relation with the people the locale was strong and deep rooted and her knowledge regarding the topic of research was also good she also helped the researcher a lot during research work.

1.11.10 Secondary sources

In the early part of research after having approach in the locale and being muster the support and cooperation of the locales the researcher carried out the document analysis by scanning through and collecting written material from various government and local institutions. All these documents acquired from various sources helped the researcher not only for obtaining broad overview over the topic of research, but also helped the researcher to be better prepared for what to expect while conducting research in the locale in order to be able to accomplish his objectives of study.

1.11.11 Photography and Recording

Now-a-days visual anthropology has very important significance and has its impacts on all over the cultural anthropology. Modern researchers are trying to make anthropology more and more scientific and for its development they are creating visual ethnographies.

So in this research, snapshots with camera and an audio recorder was used by the researcher by the willing of respondents to collect data. An audio recorder was used mostly during the in-depth interviews and FGD's in order to capture the missing points. All these helped the researcher a lot during the process of interpretations and analysis of data.

1.11.12 Social Mapping

By using this technique the researcher was able to identify the geographical and historical, architectural and educational landmarks within the locale area and this

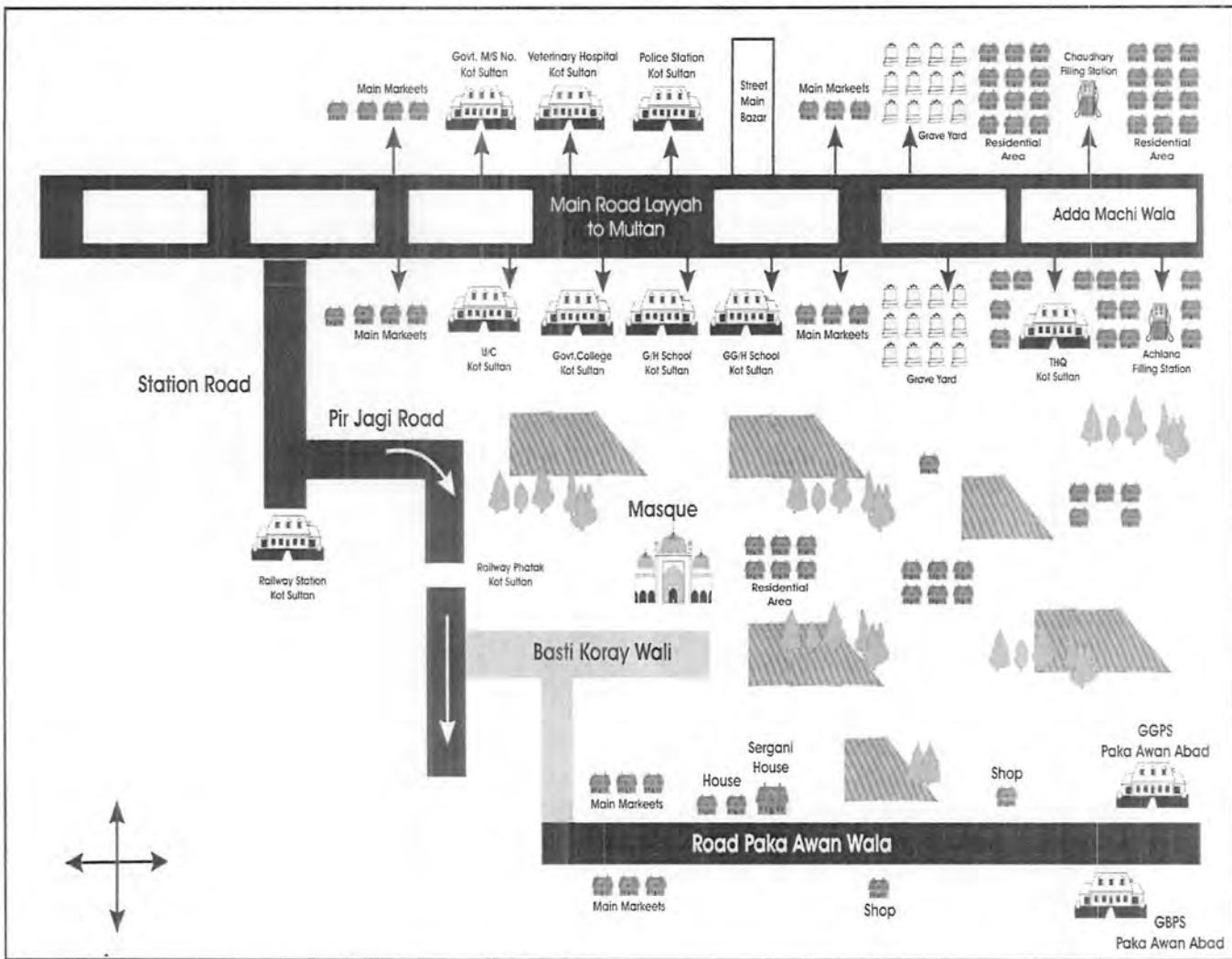
technique also further helped the researcher in identifying the locations of important of the locale who could be helpful in achieving the goals and objectives of the research. The social map of the area was prepared with the assistance and cooperation of key informants in the initial part of the stay in study locale.

1.11.13 Translation

Translating culture specific concepts in general and allusions in particular seem to be one of the most challenging tasks to be performed by a translator. By using this technique the researcher was able to translate the local concept and discussions generally so that the reader can understand the local concepts. In this research, researcher translated the locale conversations, concepts generally not word to word.

1.12 Locale

For the purpose of the current anthropological research the researcher selected *Pakka Awan Wala* a basti in the Thal area of *Kot Sultan* District Layyah of the Punjab province and the justification of the locale is that the area was considered as the male dominant society as well the residents of the area were from different cultures and ethnic groups like *Saraiki, Baloch, Sindhi, Punjabi* and *Mohajir* and *Patahan* as well. Due to the existence of different cultural and ethnic groups researcher was able to get the concept of masculinity clearly according to the perception and criteria of local culture.



Map No. 1.1

1.1 Social map of the locale Pakka Awan Wala

Chapter No. 2

REVIEW OF LITERATURE

2.1 Literature Review

Without studying and consideration the applicable material to the research, it becomes difficult for any researcher to complete his work in an efficient and better way. This technique helps researcher to gain grip over the topic in a more confident way. The process of analysis where the researchers usually face common hurdles, the clarity over research problem helps him a lot. After the review of literature researcher can easily compare his work with all other researches that are already conducted in all over the world. That is the logic; anthropologists usually prefer to clutch sufficient literature review to make their study more understandable and logical. In the anthropological literature on masculinity to date, much attention has been paid to how men in different cultural contexts perform their own and others' manhood.

Social scientists have much to say about the concept of masculinity and how this concept is explained by the natives of a specific area and how a man tried to prove his masculinity according to the culture of that area. Herzfeld in his book highlights it as:

The importance to men in a village on Crete of distinguishing between "being a good man" and "being good at being a man," because here it is the "performative excellence" of manliness that counts for more than merely being born male.

(Herzfeld, 1985)

Anthropologist worked a lot to understand the concepts of masculinity similarly an ethnographic study of the Sambia tribe of New Guinea explained as by a famous anthropologist Hardt as:

(In his ethnographic study of “a masculine subculture” among the Sambia in New Guinea that “how men view themselves as male persons, their ritual traditions, their females, and the cosmos”. The path to understand Sambia masculinity, he argued, therefore lies in paying close attention to Sambia male idioms, that is, what these men say about themselves as men. Further explore the male initiations among the Sambia, he accentuates what he calls “an intense” phallic masculinity” such that the issue is not one of males striving for masculinity versus femininity but rather for a particular type of masculinity that is, by its nature, only available to men to achieve.)

(Herdt, 1994)

Similarly Brandes explains the relation among male and female and how they attract each other. He says:

“In the first study of manhood in anthropology that how male identities develop in relation to women. In an examination of folklore and men in rural Andalusia, he argued that even if women are not physically present with man while or drinking, and even if they are not reflected in man’s conscious thoughts, women’s “presence” is a significant factor in men’s own subjective understanding of what it means to be man”.

(Brandes, 1980)

Discussing changing gender identities in working-class Mexico City, Guttman also argued that most men during most of their lives view male identities in comparison with female identities. Insufficient attention has actually been paid to men-as-men in anthropology and much of what anthropologists have written about masculinity must be inferred from research on women and by extrapolation from studies on other topics. Guttman draws on Lewis and others in tracing the historical pattern in rural Mexico, whereby men play a more significant role in rearing sons than is possible among urban proletarians. Nonetheless, he concluded that for numerous men and women in squatter communities in Mexico, active, consistent, and long-term parenting is a crucial element in what it means to be a man and what men do.

(Guttman, 1996)

In addition to different conceptual frameworks, two distinct topical approaches are evident in the anthropological study of masculinity. Some studies mainly treat men only events like male initiation and sex between men, men only organizations like men's cults, and men only locations like men's houses and bars. Other studies include descriptions and analyses of women as integral to the broader study of manhood and masculinity. Exemplary of the first type is the widely read survey by Gilmore. This study, functionalist in orientation, insists on ubiquitous if not necessarily universal male imagery in the world and on an underlying archetypal and "deep structure" of masculinity cross-culturally and Trans historically.

(Gilmore, 1990)

The other approach has been to document the ambiguous and fluid nature of masculinity within particular spatial and temporal contexts, providing implicit evidence for Yanagisako & Collier's argument that there exists no unitary "man's point of view." After tracing certain historical precedents for the contemporary study of masculinity, the review examines broader topics that anthropologists have recently related to men and manhood, such as national character; divisions of labor; family, kinship, and friendship ties; the body; and contests over power. In the absence of systematic theorization of masculinity, most studies of men-as men in anthropology focus on only one or two of these topics, while by default they have created myriad and contradictory categories and definitions of men.

(Yanagisako & Collier's 1987)

"An Arapesh boy grows his wife," wrote Mead in like manner, anthropologists have historically grown their native men: Ethnographers' claims to discovering exotic (or ubiquitous) masculinity in the far reaches of the globe have always rested on the central contributions of anthropologists themselves in the creation of categories of maleness and its opposites in diverse cultural milieus".

(Mead, 1963)

From Malinowski's interest in sexual drives (those of natives and anthropologists alike), male authority (and how it may reside in men other than the father), and the oedipal complex, to Evans Pritchard for whom, as Ardener famously wrote, women and cattle were both omnipresent and important, and equally mute anthropologists

have played a not insignificant role in the development and popularization of "native" definitions and distinctions regarding masculinity, femininity, homosexuality, and more. To what extent the views expressed have represented those of men, women, or anthropologists or a combination of all these is, in retrospect, far from clear.

(Malinowski's, 1929; Ardener 1989)

As disciplinary anthropology was just taking shape, wider intellectual circles in Europe and the United States were experiencing what Mosse calls the fin de siècle challenges to modern masculinity and men as the "unmarked" category: "'unmanly' men and 'unwomanly' women were becoming ever more visible. They and the movement for women's rights threatened that gender division so crucial to the construction of modern masculinity." With all this sexual questioning, once again the call of the South Seas sirens proved too much for the impressionable Europeans. If men in Tahiti, for instance, were seen by some anthropologists as somehow freer in expressing their masculine sexuality, it was also believed that this was due in large measure to the rather childlike quality of men in these "primitive" settings.

(Mosse, 1996)

Margaret Mead's work in the Pacific provided startling information that countered popular Western notions about adolescence and sexuality, and it threatened shibboleths there about masculinity and femininity as inherent qualities. Writing about the ambiguous and contradictory character of gender Mead wrote: "We found the Arapesh both men and women displaying a personality that, out of our historically limited preoccupations, we would call maternal in its parental aspects, and feminine in its sexual aspects.

(Mead, 1963)

Later anthropologists, including those associated in one way or another with the culture and personality school in World War II and in the 1950s, continued probing comparative similarities and differences concerning men's participation in child rearing, male personality structures, the masculine will to war, male rites of passage and socialization, penile symbolism, and more. Increasingly bifurcated models of man-woman dualisms were linked, in turn, to more "feminine" and more "masculine" national character traits.

(Herman, 1995)

Regarding the unexamined premises of universal male domination and universal sex-role differences, no theories were as influential in the social sciences in the post war period as those of Parsons & Bales, who posited women as expressive (emotional) and men as instrumental (pragmatic, rational, and cognitive). Biology, ultimately, determined what men and women did differently in families.

(Parsons & Bales, 1955)

In the past fifteen years, several ethnographies and edited volumes concerned with masculinity have appeared in English and other languages. Certain of these studies have been written by prominent anthropologists. The theoretical approaches and conclusions of these studies differ considerably, but the best have been good at asking specific questions about particular locales and historical situations, and most have avoided an ill conceived "me Taoism" in reaction to feminist anthropology. Those who have attempted generalizations for entire "cultures" of supposedly homogeneous populations have tended to reinvent many of the same stale tags with which "men" (e.g. the men of urban Latin America, southern Spain, or the highlands of New Guinea) have often been stamped as representatives of one or another social-science paradigm.

(Fachel Leal, 1992, Welzer-Lang & Pichevin, 1992)

Questions of virility and definitions of manliness have often been played out in the cultural confrontations between colonizers and colonized. As Stoler concluded, "The de masculinization of colonized men and the hyper masculinity of European males represent principal assertions of white supremacy". In part because of anthropology's own internal dynamics, and in part because of the exigencies of post-World War II empire rearrangements, the study of masculinity in anthropology has frequently been linked to cultural area studies.

(Stoler, 1991; Fanon, 1967)

About "the ideals of manliness" in the circum Mediterranean, for example, Gilmore posited "three moral imperatives: first, impregnating one's wife; second, provisioning dependents; third, protecting the family." The argument is that these particular qualities and aims are in some significant fashion more marked in this culture area than elsewhere in the world. Anthropologists who are inclined to equate "the nation"

exclusively with the men in these societies have, not surprisingly, also tended to minimize women's contributions to both masculinity and national traits.

(Gilmore, 1990)

Herd & Stoller concluded that "the study of erotic's and gender identity, cross-cultural data are still too impoverished and de contextualized to truly compare masculinity and femininity, sexual excitement, and fantasy constructs of people from different cultures."

(Herd & Stoller, 1990)

In criticism of a free-standing "Mediterranean culture," Herzfeld wrote that "Ethnographers may have unwittingly contributed to the creation of a stereotype" and created a self-fulfilling prophecy, an argument that may be extended to critique a cultural regionalism of masculinity. Manhood and womanhood are culturally variable, and sexual practices and beliefs are contextual, yet cultural context does not generally equate to national culture traits. Further, most anthropologists writing about masculinity in the past two decades have found reason to discuss the transformations afoot in different cultural junctures.

(Herzfeld, 1987)

Brandes noted that in Andalusia "social norms among people under the ages of twenty or twenty-five years seem to be departing abruptly from those held by their parents," and described modern "transformations" on Crete. On the whole, his emphasis on momentous transitions and changes in gender and sex relations is correct, as is her temporary reprieve from premature extermination for "the offending sex."

(Brands, 1980)

A paper by Richard Lee showed that through the 1950s, at least, women's labor in gathering nuts and berries provided a far greater share of calories for the !Kung San in southern Africa than the hunting activities of the men, thereby furnishing evidence that women's contributions within this foraging society were greater not simply with respect to child rearing but in terms of adult sustenance as well. One salutary development in some recent gender studies is the attempt to describe and analyze

divisions of labor not as formal and static ideal types but in their actually occurring and contradictory cultural and historical manifestations.

(Richard Lee, 1968)

"Levi-Strauss's account of the founding significance of the exchange of women," admonished Weeks "already presupposes that it is men who, as naturally promiscuous, are in a position to exchange their women." Although certain anthropologists have presented supporting evidence unblemished by contradiction or nuance to support Levi-Strauss's foundational theory regarding the male exchange of women, others have found reason to question such a uniform description of marriage".

(Levi-Strauss, 1985)

Exploring gender relations in nineteenth century Malay society showed that "in practice, though not necessarily in local (official) ideology, men were being exchanged by women and not by other men." Conceptual attention is drawn by in particular to Levi-Strauss's "preoccupation with forms of exchange and his relative neglect of the contents and strategies of exchange."

(Peletz, 1996)

With regard to kin terms, Carol Stack's study of African-American women in southern Illinois was among the first to challenge easy understandings of the identifiers "mother" and "father." Stack found that man's roles as fathers primarily depended not on their relations with the children but rather on the men's ongoing relations with the children's mothers.

(Carol Stack's, 1974)

Evidence of the variety of fathering experiences is plentiful in anthropology. Writing about rural Ireland in the 1970s, Scheper Hughes explained that far from being naturally inept at parenting, "Men are socialized into feeling extremely inadequate and clumsy around babies." In her later work in a shantytown in northeast Brazil, he wrote that "fathers" are the men who provide babies with powdered milk, popularly referred to as "father's milk," and that through this gift the symbolic legitimacy of a child is established.

(Scheper Hughes, 1992)

Taggart's work in the Sierra Nahua region of Mexico shows that, until recently, most children slept with their father and not their mother from time of weaning until puberty. In his quantitative survey of paternal infant care among the Aka Pygmy, Hewlett reported that "Aka fathers spend 47 percent of their day holding or within an arm's reach of their infants, and while holding the infant, the father is more likely than the mother to hug and kiss the infant."

(Taggart, 1992)

A central theme in discussing men's friendship is "male bonding," a term invented by the anthropologist Lionel Tiger with the explanation that "men 'need' some haunts and/or occasions which exclude females." Despite the fact that the phrase "male bonding" has entered into common parlance in the United States as a shorthand description of male camaraderie (and is often used in a snickering manner), Tiger coined the term in an attempt to link supposedly inherent drives on the part of men (as opposed to women) to show solidarity for one another. "Male bonding," he wrote, is a trait developed over millennia, "a process with biological roots connected... to the establishment of alliances necessary for group defense and hunting."

(Tiger, 1984)

Connell historicizes Tiger's male bonding theory: "Since religion's capacity to justify gender ideology collapsed, biology has been called in to fill the gap." Thus, with their male genes, men are said to inherit tendencies to aggression, family life, competitiveness, political power, hierarchy, promiscuity, and the like. The influence of so "naturalized" an analysis extends far beyond the halls of anthropology and the academy to justify and promote the exclusion of women from key male domains.

(Connell, 1995)

The erotic component to male bonding and rivalry is clearly demonstrated in many new studies on same sex. Weston's paper on lesbian and gay studies in anthropology is the best review to date of how the discipline has approached this subject; here I highlight only a few additional points. Many studies in the anthropology of masculinity have as a central component the reporting and analysis of some kind of sexual relations, attractions, and fantasies between males of great importance

theoretically, the term "homosexuality" is increasingly out of favor, seen as too culturally narrow in meaning and implication.

(Weston, 1993)

Writing about sexual culture in Brazil, Parker "It is clear that in the modern period sexuality, focused on reproduction, has become something to be managed not merely by the Catholic church or by the state, but by individuals themselves." Also reflecting on the tension between bodies and social technologies. Cohen extends the anthropological discussion of sexual desire and bodies in the other direction in his treatment of political pornography in the North India city of Banaras. Writing about differential social suffering among men and women polio victims in China.

(Parker, 1991Cohen, 1995)

Kohrman noted that the most difficult aspects seem to be immobility," whereas for women, "their pain appears to centre on bodily imperfection." One area of anthropological inquiry involving men that seems particularly scanty concerns prostitution; although there are a few ethnographic materials on male prostitutes, better ones are needed concerning men's relations with female prostitutes.

(Kohrman, 1997)

Somatic fault lines are crossed in many instances, for example, in men's ritual insinuation of themselves into the actual physical labors of reproduction through the couvades, usually analyzed as an affirmation of social paternity, an acknowledgment of the husband's role in giving birth, as revealing men's feminine qualities, and as reflecting men's desire to imitate women's reproductive abilities, i.e. "womb envy". It is interesting to compare the couvades with the observations of the pro-life movement in North Dakota, where "abortion is fused with the imagery of destructive, decadent, and usually male sexuality."

(Moore, 1988 Paige & Paige, 1981)

Not surprisingly, a central concern in the early studies of Lewis Henry Morgan documenting cross-cultural variation was the shifting relationship between kinship and power. Typical was his comment that, "In the patriarchal family of the Roman

type, paternal authority passed beyond the bounds of reason into an excess of domination". Despite other disagreements, in most anthropological writings on masculinity to date, one common theme concerns inequality, and whether, how, and why gender inequality may characterize relations between women and men and between different men in diverse historical and cultural situations.

(Morgan, 1985)

To describe elements of male jockeying for power, and as part of seeking out the "deep structure of masculinity," David Gilmore advanced the notion that in many if not most cultures, men, at least, share the belief that men are artificially made while women are naturally born. Thus, men must prove themselves to each other in ways that women do not. Such cross cultural and trans historical images regarding men are echoed in recent work on masculinity, e.g. in his statement that regardless of time or space, "among all forms of essentialism is undoubtedly the most difficult to uproot, and when declared that "the sexual act is thus represented as an act of domination, an act of possession, a 'taking' of woman by man," as if sexual positions were the same for all people at all moments.

(Gilmore, 1990)

There is ethnographic evidence for such generalizations. In rural Turkey, not only is the truly creative God symbolized as masculine, but human men are themselves said to be the ones who give life while women merely give birth. Among the nineteenth-century Tswana, through the exchange of cattle "men produced and reproduced the social substance of the collectively in contrast to the physical reproduction, by women, of its individual components". The problem lies not with analysis of particular cultural situations, but rather with the summary that "men worldwide share the same notions" about manly (active, creative) men, when such notions are based overwhelmingly on what male informants have told male ethnographers about themselves and about women.

(Gilmore, 1990:Delaney, 1991)

Important and innovative recent work on masculinity and violence pertains to the questions of nationalism, war, and domestic violence. War obviously exists before and outside nationalist contexts, and readers interested in men and war in tribal and other non state societies may contemplate Chagnon for a classic socio biological ethnography of masculinity and warfare as well as more generally on the anthropology of war.

(Chagnon, 1968)

Analyzing a popular depiction of postcolonial Parsi boys in India as spineless and impotent, Lurhmann reasoned that this sexualized discourse about male inadequacies represents a displacement of anxiety because "among the Parsis the idea of impotence is associated not only with Parsi men, but with the end of empire." In very different ways, others have made connections between masculinity, violence, and formal power.

(Lurhmann, 1996)

In anthropological writings on men, the sources of violence, if not its consequences, are often over determined and under theorized except by proponents of the importance of biological-hormonal factors in human behavior, such as Konner who wrote that the "strongest case for gender difference is made in the realm of aggressive behavior." Corresponding theories drawing on political-economic, racial, gender and cultural factors are woefully inadequate in the anthropological literature on men and violence.

(Konner, 1982)

Chapter No. 3

AREA PROFILE

3.1 History of District Layyah

According to historians of South Asia, Layyah³ and its surrounding areas were inhabited by one of the oldest Human settlers (Civilization) after ice age (15000 BC prehistoric man). According to Yahya Amjed (Book:History of Pakistan) and Rashhed Akhtar Nadwi (1913–1992) oldest tribes who settled in south Asia were *Pattal* and *Manda* tribes. In Layyah *Arain*, *Mirani*, *Ustrana Pathan* are the some of the oldest tribes, and also resides *Samtia*, *Jutt*, *Gujjar*, *Baloach*, *Mehar*, *Syed*, *Jootah*, *Bhatti*, *Manjotha*, *Gurmani* are main Casts residing in and around Layyah. Saraiki and Punjabi are the mostly spoken languages by the natives. Urdu is also spoken by most people. The medium of education is Urdu and English. Layyah Choubara, Karor Lal Eisan, Lala Zar, *Kot Sultan*, Tibbi Khurd, Fatehpur, Chowk Azam, Ladhana, Siwag Sharif, Tail Indus, Dhori Adda, Qasba Balochan, Pahar Pur Thal, Basti kharani, Jamman Shah, Pakki Mirani, Basti Mirani Kacha & Basti Mirani Pakka, Balo Qasai Wal, pakka awan wala, Nawan kot and the famous towns and villages of the district. Layyah name is associated with *layyan* that is a local shrubs and it can be founded in the whole district. Due to those local shrubs *layyan* people gave the name of the area Layyah. The district name is also spelled as Leiah as well. There is Bhakkar District in the north of district Layyah, in east there is Indus River, D.G khan district is in the west of Layyah and in south there is district Muzaffargarh. The Layyah⁴ district has an extremely hot climate. Maximum temperature in the summer goes up to 53 degree Celsius. The temperature in winter is low due to the area's nearness to Koh-Suleman range of mountains. The Choubara tehsil is almost barren and consists of forest and sand dunes. It is a 'Rakh' under the control of the Forest Department. The Layyah and Karor Lal Eisan tehsils are developed agriculturally as compared to other tehsils of the district but still have are large tracks

³ en.wikipedia.org/wiki/Layyah_District

⁴ en.wikipedia.org/wiki/Layyah_District

of sand dunes and uncultivated land. The Indus River passes from north to south on the western side of the district and touches Dara Ghazi Khan.

According to the census report of 1998 these are the details of district Layyah

Area	6291Sq.Kms.
Population – 1998	1120951 persons
Male	579009 (51.65%)
Female	541942 (48.35 %)
Sex Ratio (males per 100 females)	106.8
Populaltion Density	178.2 per Sq. Km
Urban Population	144203 (12.86%)
Rural Population	976748 (87.14 %)
Average Household Size	7.3
Literacy Ratio (10 +)	38.7%
Male	52.98%
Female	23.39 %
Population – 1981	66651 persons
Average Annual Growth Rate (1981 - 98)	3.10%
Total Housing Units	152050
Pacca Housing Units	42311 (27.82%)
Housing Units having Electricity	70888 (46.62 %)
Housing Units having Piped Water	7850 (5.16 %)
Housing Units using Gas for Cooking	1609 (1.05 %)
Tehsils	03
Union Councils	44
Mauzas	720
Municipal Committees	03
Town Committees	01

3.2 Kot Sultan(Pakka Awan Wala)

Kot Sultan is a small City of District Layyah which is situated at the southern area of District Layyah on the eastern bank of the INDUS River. Its total population is about 50,000 according to the census report of 1998. The majority of the people in *Kot Sultan* are native speakers of Saraiki a language, although Urdu is widely spoken. The medium of education is Urdu and English. The main casts are Sahu Malik, Syed, Manjotha, Jam, Gurmani Tangwani, Sergani, Khirani, Potters, Shakh, Dasti, and Wanjhara & Sahu Malik, Jam, Manjotha, Gormani, Syed & Baloch are in majority. This small city is basically Agricultural and its major products are Cotton, Wheat and Sugar Cane and green Chilli (Hari Mirch) & Citrus Fruits & Dates. There is a one Grid Station near Qandhari Wala away from 03 Km North of City. It has water Purification Plant and THQ Hospital. There is a Police Station and Railway Station as well. *Kot Sultan* is small town but literacy rate is very high and all the facilities are available here. Climate & Soil of *Kot Sultan* has extremely hot climate. Maximum temperature in the summer goes up to 53 degree Celsius. The temperature in winter is low. For the purpose of the current anthropological research the researcher selected *Pakka Awan Wala* a basti in the Thal area of *Kot Sultan* District Layyah of the Punjab province because this area was considered as the male dominant society as well the residents of the area were from different cultures and groups like Saraiki, Baloch, Punjabi, Mohajir and Patahan as well. The area named as pakka awna wala due to the Punjabi Awan migrants who came here after the separation of Indo - Pak.

3.2.1 Climate

As it is discussed before earlier climate of the locale is extremely hot as it is a desert area. It experiences four major seasons in the year that means it has the verity of seasons all the year around. The locale has very hot summer with monsoon rains occurring during July and August. Maximum temperature in summer goes up to 53 degree Celsius. The temperature in winter season is low. The climate of the locale is effecting upon the physical structure and features of the residents. Due to the hot climate both male and female comes toward puberty earlier. Then working in hot climate makes them more physically strong and masculine.

3.2.2 Physical Features

Physical features of the people of the *Pakka Awan Wala* are same like the people of west Punjab. Most of the people are tall and healthy with reddish black cheeks. They are strong and power full with black eyes and big head. They seem physically strong due to many factors. The major elements which influences on their physique are the climate and food patterns.

3.3 Population

The total population of the basti *Pakka Awan Wala* was nearly 258 according to the report of National Program of family planning and it was 185 according to the census report of 1998. Mostly the male enumerators were deputed to interview the respondents, male members of the house hold in most cases. Only two females were representing the female side this way of proceeding may cause underreporting women and girls. Female family members were usually less reported due to the social desirability factors.

Table No: 3.1 distribution of population with respect to gender

Sr. No	Gender	Population	Percentage
1	Male	127	50%
2	Female	83	32%
3	Children	48	18%
Total		258	100%

3.4 Amenities of Life

The residents of *Pakka Awan Wala* are now replacing the traditional culture by the modern culture due to the influence of nearby areas like *Kot Sultan* that is 10km away from the locale. That is a fully modern area with all sorts of facilities and well developed that encourage them to have modern amenities of life. As we know that

most of the people are migrants here when their relatives from other cities comes here they also share the ideas and information that is another source of adopting modern culture. All these things motivate them to build a strong modern collective culture with in the area.

People told the researcher that in past there were no health facilities in the area but now with the passage of time five private medical dispensaries are working and they do not have any need to go *Kot Sultan* to visit doctors. They said now Lady Health workers are visiting the houses and giving education and information regarding reproductive health issues. Form health department a vaccinator visits the area to do EPI vaccinations.

Taking about education facilities people said that now Government and primary schools for male and females are working and for further studies students goes to *Kot Sultan*. Researcher also came to know that children's of economically strong people are also attending the private educational institutions. Talking about the water people said that drinking water of the area is pure and they are using hand pumps and jet motors. For irrigation of the fields they are getting water from the canal and they pay annually to government. Electricity is also available in the area that's why people are enjoying the modern technology. Television is the only major source for the mass media activities in the area and only economically sound people keeps it. Radio is another source of recreation and people use it to listens news and songs from the local FM radio station. But now with the passage of time people of the area are coming toward television. The use of mobile phone is also increasing with the passage of time and mobile phones are often kept by the male members of society.

3.5 The Migrants

It is explained to the researcher that before separation only a few houses of *Jam* family and *Dullo* family were there but after separation of Pakistan many families of *Awan* Punjabi came here and that place associated with their name and now called as *Pakka Awan Wala*. There are *Pathan* families from KPK whose their forefathers came here many years ago. *Baloch* families came here from the Indus river side due to the stress of floods and purchased lands here. So we can say that area is a multicultural.

3.6 Ethnicity, Cast and identity

All the people of the *Pakka Awan Wala* identify themselves from the cast or ethnic background. *Biradri* system is dominant in the area. The major casts of the area are *awan*, *jam*, *sahu malik* and *dullo*. Ethnically most of the people are migrated from Upper Punjab so they considered themselves *punjabi*, similarly *saraiki* is another ethnic group and then *Pathans*, *Baloch* and *Mohajar* are also ethnic groups of the locale. Ethnicity and cast system is also affecting the concept of the masculinity of the locale. That ethnic group is believed to be more powerful and masculine that keeps the more powerful males. Similarly that cast group is more powerful in the area that contains more men or more young males than any other cast group.

3.7 Occupations

The people of the *Pakka Awan Wala* are associated with different occupations. Most of the people are daily wage workers and does every type of work like to work with *mistri* or to work in the fields of landlords. Then some people are connected with the occupation of vegetable seller's goes from home to home and nearly populated areas and sold vegetables and other daily used things. A few people of the area are government service in education department and only two boys of the locale are in army. One man named M is working in National bank. There are few big landlords reaming contains small lands. And this area is cultivated and a canal is also here that provide water for fields and people pays to government annually the cost of that water. Here in the locale the occupations of the people are also affecting the theme of masculinity. The people those keep more agricultural lands are believed more masculine and powerful than others. Government servants are also very respectable in the locale as they contain access in different government offices. The respect and power of people is measured through their occupations in the locale.

Table No: 3.2 Distribution of population according to profession

Sr. No	Types of professions	Percentage
1	Agriculture	43%
2	Govt. servants	8%
3	Skilled labor	13%
4	Unskilled labor	25%
5	Shopkeepers	11%
Total		100%

This table shows that 43% people of the locale are associated with the agriculture directly or indirectly. Then there is unskilled labor of 25% and they are attached with different professions. Skilled labor is only 13% and only 11% people are associated with the profession of business. Only 8% people of the locale are government servants.

3.8 Political Organization

The power holding authority in the community is often a group of elders from each family and they settle all the disputes (economic, land and domestic disputes etc.), take all important decisions for the development of the whole community. These elders have relation with the local leaders of the different political parties in order to solve the issues related police station and court called as *thana kachehri*. All the people of the area cast their vote according to the decision of their elders. The concept of personality vote is dominant instead of party vote. Though there are some people who are attached with some political parties like PPP, ML-N etc. in the locale that ethnic or cast group is believed to be more strong and powerful which has more members. During the election political leaders come to see the elders of those groups which has more votes. This shows that the effect of political organization is strong and powerful in the measurement of more masculine group.

3.9 Religious believers and Activities

Talking about the religious believers and activities 99.9% people of the locale are Muslims and are associated with different sects of Islam like *sunni, shia, deo bundi*

and *brailvi*. Most of the people are sunni deo bundi and *brailvi* and there is a mosque where they goes for *prays*. For *jumma namaz* people visits *Kot Sultan* 10km away where they also do shopping as it is a big market here. People said that some religious families organize *julsas* according to their sect and people go there to listens the speeches of religious scholar scalars, *alams*. For the *Eid* prayers people also go to *kot sulatn* and for *namaz janaza* also goes *Kot Sultan* as their graveyard is in *Kot Sultan*. Instead of some families most of the people are not so much religious. Religious people of the area associates their love for religion and says that grip over religious issues is the quality of a real man. That religious group is believed to be more powerful which contains more people with religious knowledge and strong economic status.

Table No: 3.3 Distribution of population according to religious sects.

Sr. No	Sect	Percentage
1	Brailvi	34%
2	Deobundi	45%
3	Shai	5%
4	Wahabi	16%
Total		100%

The following table shows the percentage of population attachment with different sects. There are main four sects that are *shia*, *sunni brailvi*, *sunni deobundi* and *wahabi*. The dominant sect is *deobundi* with 45% of population then *brailvi* with 34% of the population. *Wahabi* sect contains only 16% of the population and the most un powerful sect of the locale is *shia* with only 5% of the population.

3.10Social Organization

The social organization of the residents of the *Pakka Awan Wala* is mainly based on their family structure that is too much complicated and deep rooted. Cousin marriages are popular and are the culture of the area and love marriages are considered like sin. Old men and women as well took the decisions of marriages and no one can even suppose to challenge their decisions. Most of the families are endogamous. Family

elders and parents play a vital role in the whole process of social organization and socialization of all members. As it's a patriarchal society that why here social organization of the family or *bradri* matters a lot. Those families are believed more powerful and masculine those are well organized and have a well mannered social organization.

3.10.1 Family Structure

Most of the families in the locale are of joint and extended type where male grandparents play crucial role in the whole process of socialization of all family members and the sharing of power over collective economic resources. Grandparents and male members took all the decisions regarding all affairs of the family matters. It is a patriarchal society so male members of the family contain a dignity in both family and society. Form the childhood boys socialization did properly that he may cope with all the affairs of life in better ways. Extended family system is most respected and strong in the locale. The reason of this power and respect is due to the more numbers of family members those share all the things together. They say that their unity is there power. Nuclear families are believed the weakest families in the locale

Table No: 3.4 Types of family structure

Sr. No	Family type	Percentage
1	Nuclear	16%
2	Joint	38%
3	Extended	56%
Total		100%

This table shows that in order to keep their respect and value 56% people of the locale are bounded with extended family structure. Then 38% are joint families and only 16% families of the locale are nuclear.

3.10.2 Marriage Patterns

As it is hypothetically perceived by many social scientists that the variable of early marriage is directly dependent on poverty, the situation in *Pakka Awan Wala* is not different. For the girls the specific age of marriage is 16 to 24 years and for male it is 18 to 25 years. The decisions of marriages are done by the elder's men of the family and no one have the authority to challenge these decisions. Love marriages are considered to be a sin that is why the ratio of love marriages is low. Different ceremonies are the part of marriages like *chnrana*, *mehdi*, *jaga*, *rukhtsi*. The ceremony of *valima* does by the rich people and dowry is also given to the bride according the status of families. Marriage parties are the source of showing wealth powers and people tries to spend more money on such sort of parties. Economically sound families arrange musical nights and serve their guests with lavish meals. With this families tried to (*necaha dekahaw di kosish krainday hin*) to keep their heads up with proud.

3.10.3 Socialization

For the formal and informal process of socialization all the elders of the family play their role. Socialization of male child is done by the male members of family and male member guide that child that how can be a real man. They guide and impress them with old stories of big men and what they have learned from their own experiences. They explain them about the ups and down of the life and also and how to deal with all these stages of life. Young boys like to sit in the company of old people to listen their views about all aspects of life. Similarly female child are guided by the women of the family and especially mother role is important in the socialization of their girls. Boys and girls are asked to play separately as it is against the dignity of males to play with girls. There is a big difference among the games of boys and girls. Boys like to play hard games that make them real men like local *kusti* wrestling etc. girls play with dolls and many other girlish games. Now people are sending their children's to school for formal education and the ratio of females is low. Parents pays more attention to the boys, provide them powerful foods than girls. They believe that strong man can take care of their families in better ways.

3.10.4 Concept of *Purdah*

During research the researcher observes that the concept of *purdah* in the locale is a bit absent. Though some families are too much rigid regarding the norm of *purdah* but most of the people do not care of it. As most of the people are from poor socioeconomic status that why their women do work with them in the fields and taking care of their animals. It is also told by many people that those families are not respectable whom women's come out without *pardah*. As it is a rural area so people pays respect to all the women of the area whether they are poor or rich. Its also true that all the social norms are not the product of religion but some are coming from generation to generations like hospitality. The concept of honor is prevalent in the area but this is not fabricated with the strong observance of *purdah*. Instead of some religious families female and male family members can go to anyone home without knocking their doors. In the locale females can walk easily without sort of veil. Women are freely allowed to talk anyone who is resident if the local area. For a stranger there are problems.

3.11 Type of Houses

There are almost three main types of houses structured being practiced in the community, *kacha*, semi *kacha* and *pakka*. In maximum cases, the most revised category of the available house structure in the *Pakka Awan Wala* is *kacha* house. The reason of this structure is that most of the people are poor and they do not have sufficient amount of money to construct *pakka* house but big courtyards called as *sehn* are also the culture of every sort of house as in summer people like to sleep in their *sehn*. And the outsider wall is not necessary only economically strong people built walls around their houses. While the practice of semi *kacha* house is practiced by the people who are form middle socioeconomic status. Similarly *pakka* house belongs to the people from high socioeconomic class or status. Often the type of house is the symbol of the prestige and power in the area. Here some detail description of all these house structures is given below.

3.11.1 *Kacha* Houses

About 68% of the houses of *Pakka Awan Wala* are *kacha*. Most of the *kacha* houses do not have their boundary walls and rooms are made of mud and large courtyards are the part of every house. People living in these houses are mostly poor and belong to very poor socioeconomic status. People living in these houses explain the researcher that these rooms are comfortable in both extreme summer and winter. People also said that with the passage of time now trends and culture is changing the things and now people living in *kacha* houses are moving towards the semi *kacha* and *pakka* houses in order to meet the needs of modern time.

3.11.2 Semi *Kacha* Houses

The semi *kacha* house patterns are associated with the people who contain better socioeconomic status. Most of them contain their own small agricultural lands. Nearly 12% of the people follow this type of house structure. These houses are made of mix mud and bricks with brick made roofs. These houses contain brick made walls and large courtyards as well.

3.11.3 *Pakka* Houses

Remaining 20% of the house structure is *pakka*, while the growing trend may improve their numbers. People living in these houses belong to a very high class socioeconomic status and most of them are big landlords or businessman. These houses are made of bricks and all the rooms, walls and roofs are plastered with cement. These houses also contain long courtyards and all these houses are properly colored and white color is common here. Guest rooms called as *baithk* are also the part of these houses.

Table No: 3.5 Type of houses

Sr. No	Type of houses	Percentage
1	Kacha houses	68%
2	Semi Pakka houses	12%
3	Pakka Hoses	20%
Total		100%

This table is explaining the percentage of the houses type. Table shows that 68% people of the locale are living in *kacha* houses that also shows that these people belongs to lower economic status. Then 12% are living in semi *kacha* houses and only 20% are living in *pakka* hoses and those people contains high economic status.

3.12 Dress Patterns

In the area males generally wear *shlwar*, *kameez* and *chaddar*. *Chaddar* is multipurpose dress, specific for elder male members of the community. General opinion of the people is that *chaddar* is most relaxing dress and, can be worn during day and night. It is also the culture of the locale that mostly *wadday jawan* like to wear long *chaddar* of *boski* that make them visible and different from other people. The color of the men dresses is mostly white, off white and many other light colors and the difference among the quality of cloth was also visible. While on the other hand, women's are using colorful dresses and *Dophatta* over their heads and some old ladies were also wearing *chaddars* like men. Women of economically sound families are using gold ornaments and silver as well. Male also like to worn silver rings with stones in their right hand figures and relate it with religious myths, and the most preferred stones were *Aqeeq*, *feroza*, *anari yaqoot* and *neelam*. Dress patterns of the locale are in relationship with masculinity. Real men, *wadday jawan* like to wear costly dresses. People from economically sound families also used to wear costly dresses in order to inspire the other people.

3.13 Food Patterns

The food patterns of the locale were simple. Wheat and maize were usually consumed food grains while *bajra* was also consumed to a lesser extent. Most of the people were harvesting their own vegetables and they were also sharing with each others. Economically sound people were using beef, mutton and chicken as well and due to the unavailability of market people like to visit *Kot Sultan* 10km away from the locale for shopping. The cultural dishes were *Saag* with butter and *baloch* migrants were enjoying their traditional dish called as *sohbt*. Kitchens occupy a reasonable area of the houses and the food cooked by the women's. In winter season families like to sit

in the kitchen on *Pathari* a settlement around the fire where they enjoy their meals and get warmth from the fire heat. Mostly people of the locale like to eat their breakfast, lunch and dinner to gather with their families during this they like to share their affairs and issues with all the family members that was a source of exchanging of ideas. Male members of the families are served first as it is thought that males have to do a lot of work and then females take their meals. Mostly local and cultural foods are served they say “*dasi khorak he asal mardain di khorak hondi hay*”. In order to keep them young and powerful male members use to eat butter (*makahn*) *lusi*, and fresh milk etc. it is also said that a masculine person eats a lot.

3.14 Languages

Language is a source of communication and the way of exchanging of ideas. It always appears to be the backbone of any culture. As it is mentioned before that the selected area of research is a multicultural and multilingual. The main languages of the locale were *punjabi*, *saraiki*, *pashto*, *balochi*. The main language of communication was *saraiki* because the old residents of the locale were *saraiki* speaking *punjabi* speaking people came after the 1947 and with the passage of time they adopted *saraiki* language as well. Similarly *pashto* and *balochi* speaking people adopted both *punjabi* and *saraiki* languages in order to survive in that area.

Chapter No. 4

CULTURAL CONCEPTS OF MASCULINITY

4.1 Masculinity in Local Perspective

It is undoubtedly true that masculinity is a locally constructed concept and its roots have been found on the cultural level. The epistemological conceptualization of the concept 'masculinity' is different in different parts of the world, somewhere it encompasses the elements of physical power whereas in other parts of the world, sexually stronger are considered more 'masculine'. In the present research locale, different synonyms are acceptably used to define the word 'masculinity' such as the "*Wadda Jawan, Asal Mard and Gahbro*". Here in the selected area of research the concept of masculinity was different in past but now it has been interpreted in different connotation. According to the local people or respondents, in past the definition of masculinity was that when a man was physically stronger and powerful, he was called a real man big man or *wadda jawan* or *ghbro*. The respondents told the researcher that in past, people were illiterate and they define masculinity with physical power, beauty and bravery. Key informant told the researcher about some old examples of physical powers and beauty. He said that in past people get inspired from the bravery, physical power and high build of man.

Table No: 4.1 Past measures of masculinity

Sr. No	Perception	Percentage
1	Physical powers	41%
2	Physical beauty	28%
3	Bravery	31%
Total		100%

This table explains that 41% respondents from the selected sample were in the view that before three decades the measures of masculinity in the locales were physical

powers. During those days, man was believed to be a real masculine “*wadda jawan, gabhroo*” who contained strong and powerful body size. According to 28% of respondents physical beauty was another attribute of masculinity measures in past. Another major attribute of being a real man in past was bravery and 31% respondents supported that measure. Key informant told the researcher that their *basti* was famous due to *daisi kuhsti* (local wrestling) that’s why in past from childhood parents tried to make their boys powerful and strong and gave full attention to see their child a big man a *wadda jawan* and *ghbro*. For that purpose boys were suppose to eat *daisi* meals, drink *dasi* milk and to eat *daisi* egg, *desi* ghee as well.

Key informant explained that with the passage of time all these concepts are getting changed gradually. A respondent from *Awan* family explained that now a day the criterion of being a real man or original man gets changed. He said that “now those men are believed to be real man who contains not only bravery, power and masculine body but must hold many other qualities, like intelligence, awareness, education, wealth, political influence, religious knowledge, family back ground etc”. He was also stressing that those men are also perceived to be a real man who can arouse a women sexually. He said if a man has long sex duration with a female can also be called a real ‘masculine’.

Table No: 4.2 New or modern measures of masculinity

Sr. No	Modern Measures	Percentage
1	Education	89%
2	Economic status	81%
3	Political influence	64%
4	Social relations	69%
5	Sexual powers	91%
6	Character	87%
7	Religious knowledge	64%
8	Attitude	76%
9	Family type	68%

Table 4.2 shows the percentage of sample respondents favored the mentioned attributes among the measures of masculinity. About 88% respondents were favoring the both religious and non religious education. They said that education is the basic measure of masculinity as it enhances the awareness level among the individuals. Education makes a man perfect and able him to cope and deal with all the problems. About 81% respondents were of the view that economic status of a person is key to measure the masculinity. That man is believed to be real man who has sound economic status and if a man is physically strong but do not have wealth is not a real man. A respondent from *Dullo* family said that "*ay paisay da dour hay tay wadda jawan oh hay jainday kol paisa hay*" (it is materialistic word and a man is known and respect on the basis of financial powers). Political influence and relation was also included in the attributes of a real man or masculine and 64% respondents admitted that political relation makes man strong in the area and if a man contains more political relation he believed to be more powerful. From the respondents 69% were in the favor of social relations of a man, which make him more powerful. Sexual powers and sex duration was a basic and powerful attribute of a real, big and *wadda jawan* according to the locales and 91% respondents favored it. A respondent from *Jam bradri* said that without sexual powers a man is nothing "*asal mard ohay hondn jinan kol zalin khush hovain*". The sexual satisfaction of the women is directly and indirectly linked to the dominators of masculinity. Then 87% respondents stressed on the character as a measure of masculinity. They supported that real man consists of sound character and he must pay respect to everyone. Attitude of man and family type were also included in the measures of masculinity.

Key informant told the name of a local man who was famous due to his sex duration. He has three wives and they are very happy with him (because they all are sexually satisfied). According the popular local conception, the preach of masculinity or a real man *wadda jawan* and *gahbro* was started from the childhood. From childhood male children were guided to play boyish games and advised by the elders not to play with girls. A respondent from *Awan bradri* noted that it was the culture of the area which promotes masculinity through different ways. He gave the example that when he was a boy his father and grandfather stressed him to do every kind of work as he was a boy. Similarly young boys were advised to prove them in every way of life as they

were men and nothing is impossible for real men or *wadda jawan*. Following are the measures of masculinity in the locale instead of the past measures that were beautiful, powerful and having attractive body shape.

Table No: 4.3 comparisons of old and new concepts of masculinity

Old concepts of masculinity	Modern concepts of masculinity
<ul style="list-style-type: none"> ➤ Physical power ➤ Physical beauty ➤ bravery 	<ul style="list-style-type: none"> ➤ Physical power, beauty, bravery ➤ Education ➤ Political and social relations ➤ Sexual powers ➤ Economic status, power ➤ Good Character

This table shows the comparison between old measures of masculinity with new measures. According to the local peoples, about thirty years before the measures of masculinity were physical powers, beauty and bravery. Modern attributes of masculinity in the locale changed with time. Respondents are of the view that the modern measures of masculinity not only include the physical powers, beauty and bravery but also education, political and social relation, sexual powers, economic status and good character.

4.2 Masculinity and Local Politics

The concept of masculinity was also in direct relationship with the politics of the area. One of the key informant told the researcher that a real man consists of the political influence and relation in the area instead of physical powers. He explained that if a man is physically strong, beautiful but did not have political knowledge, ideas and relationship then he will not be a real man or *wadda jawan*. A respondent from *Awan bradri* told the researcher, “though good personality and physical appearance is an attraction of masculinity but a real man is one who can solve the problems of the local people”. He told the researcher that politics means a man’s political relations and

pressure upon the people of the area and as well as his relation with government officers of the area like S.H.O of the local police station and with lawyers and *patwaries* of the area. Means how much social he is? And he should solve the problems of the local people whether these problems are of any type. Talking about the politics of the area a respondent from *Jam bradri* explained that there are a lot of problems in the area. If a person contains good relations then people will pay respect to him and will come to see him for the solution of their problems. That's why for the people of the area, a man who can solve their problems is not only the real ma but also a kind of 'blessing' from God. These problems can be external and related to police station or court and internal problems of land quarrels or quarrels upon the basis of marriages. Key informant said that in past only physically strong and brave persons were assumed to be a real man or *wadda jawan*, as during those days law and order situation was not good in the area and issues were solved on the basis of power. But now situation is totally different that's why people attach the concept of masculinity with political sensibility and effectiveness.

Table No 4.4 Political systems in relation with masculinity

Sr. No	Political systems and masculinity	Percentage
1	Cast based politics	90%
2	Bradri based politics	78%
3	Ethnic based politics	73%

This table shows that the main political groups of the locale are based on cast, *bradri* and ethnic group systems. During research 90% respondents argued that cast system is in direct relationship with the politics of the area. That cast is believed stronger and powerful which contains more members and vote. And the political figure of that cast is also believed to be stronger as all the same cast members follow him. And on the behalf of his cast vote one can have direct relationship with other parties and through this chain he can solve the problems of the people. About 78% respondents said that *bradri* based political system is also famous in the locale. In this system *bradri* chooses their leaders on the basis of qualities and political relations. Then further that

selected leader work for the betterment of their *bradri* members. Ethnic based political system was supported by the 73% respondents. One respondent told the researcher that the political leader of that system is believed more strong or powerful who has more members in their system.

4.3 Character and Masculinity

Character has the same importance like physical power and bravery and attached with the concept and attributes of masculinity on general grounds. The relation among masculinity and character was deep rooted. In order to measure the good character some attributes are generally perceived universal i.e. a man with good character must have religious knowledge, should be honesty and respect not only the elders of the society but also respect the norms, values of the locale. Similarly a character-full man should not use any kind of intoxication and contains positive mind and thinking's.

Table No: 4.5 Measures of good characters in the locale

Sr. No	Measures of good character	Percentage
1	Religious	91%
2	Honest	89%
3	Respect all others	98%
4	Drug addict	71%
5	Respect the norms & values	92%
6	Positive thinking	87%

This table shows that 91% respondents favored the religious knowledge and activities as a part of life being a character full personality. A respondent from *baloch* group said that “*mazhb day siva asan changay mard tay insan nisay ban sangday*” (one cannot be good man and human without religion). Further he gave the example of holy Prophet Muhammad (PBUH) that His personality was complete because he follows a particular religious doctrine in his whole life. So in order to be a real man one must follow the given doctrine of religion. Another respondent from *jamm bradri*

said that "*ager koi bunda din day mtabiq zindgi gzaray tan onday which hr hik khobi apnay ap aa vasi*" (if a man adopt the teaching of religion then all the qualities of being a good man will come automatically). All the respondents those were in the favor of Islam argued that acting upon the strict doctrine of religion is primary key to being a real man, *wadda jawan* or *asal mard*.

Honesty in all affairs of life was favored by 89% respondents as an attribute of good character. An old respondent from *dullo bradri* said "*suchai hr ghlt kum kol bcha ghndi hay tay asal mard koor ni mrainday*" (honesty saves a man from every sin and a real man never tell a lie). Lying is against the norms and a real man never disobeys the norms of society. Honesty is culturally and religiously accepted phenomenon and if a man speaks lie then every sin can be expected from him. All the respondents those were in the favor of honesty agreed that it is a basic measure of good character and good character is key to being a real man.

Another important attribute of the good character is to giving respect to others. When a man gave respect to those people who are not from his caste or ethnic group, this also regarded as a symbol of good character. It was supported by the 98% respondents of sample size. They all believed that a real man pays respect to everyone. A respondent local *daii* admitted that "*asal mard ohi honday jaira logain di dhi behn kon apni smjhainday*" (A real man always pay respect to the wives and daughters of all other and treat them like his own). Other attributes of good character were paying respect to the norms and values of local culture and positive thinking towards the negative phenomenon. These attributes were supported by 92% and 87% of the respondents.

According to the popular local conception, those physically stronger men, who do not pay proper respect to the people as well as pre-existing norms and values, then he is no more a real man. A key informant explained that if a man is not qualifying the measures of good character then he should preferable called *lofer*. If a man do not pays respect to the elders as well as females of the area and do not follows all the existing norms and values of the area then he believed to be a man with low esteem and *lofer*.

Table No: 4.6 Measures of being a *Lofer*

Sr. No	Measures of being <i>lofer</i>	Percentage
1	Non religious	81%
2	Unrespectable	89%
3	Drugs addicted	94%
4	Deny norms and values	91%
5	Having illegal relations with girls & boys	97%

Following table explains the measures of being a *lofar* and gives the percentage of respondents supported. 81% respondents were in the favor of that if a man is not religious and do not follow the religious teaching then he is not a man with character and *lofar*. Then 89% respondent supported that if a man did not pays respect to the elders and females of the locale he is also a character-less man and can be called *lofer*. Drugs addicted individuals were also included in the list of being a *lofer* and 94% respondents supported this fact. A man who do not pay respect and not follow the norms and values of the local area then he must be preferable termed as *lofer* and 91% respondents believed this concept. According to key informant most hated person of the locale was who which contain illegal sexual relations with women or boys. And 97% respondents said that it's a shame full act and if any person do that act he is also called a *lofer*.

But a respondent from *jam bradri* explained the researcher that among *lofers*, having sexual relations with girls and boys is considered of high value and the reason of high esteem. He further told the researcher that among the *lofer* community these types of man are considered more masculine who have more illegal relation (with girls and boys). He also supported such kind of acts and said “*merdain day shoq honday rehndan jwani ich*” (men have such hobbits [having sexual relations with boys and girls]).

One key informant explained local concept of masculinity, saying that, the boys from their childhood were advised to be character full by acting upon the local norms and values of the area. Parents also tried to give their children's religious knowledge and also advise them to pay respect to all elders and females of the area. An old age respondent from *Awan bradri* told the researcher that the basic concept of masculinity is the beauty of character and a man with huge, powerful body size but without a good character should not be considered a big man or *gahbro jawan*. A young respondent from *awan bradri* explained to the researcher that character was believed the basic measure of masculinity. He gave the example of a local wrestler "*pehlwn*" named as 'K' who was a famous wrestler of the district with huge, powerful body size but people did not consider him a real man as he was characterless and *lofer*. Key informant said it is the wish of everyone's parents that may Allah bless them character full off springs.

4.4 Sex and Masculinity

The research was conducted in a patriarchal society and the duration of the sex was regarded amongst the basic measure of masculinity. The local concept of the masculinity revolves around the physical power as well as the sexual strength. An old respondent told the researcher that there was the existence of sexual powers when he was young. But during those days due to the cultural hurdles they feel shame to discuss it openly. He further stated that the core reasons for that shame was the respect for elders and normative structure of the society. He also explained that a man who takes more time during sex with his/her mate, he is believed to be a real man. Further he told the researcher that during those days, a man with more children was also considered more masculine. He stated that "*jawan saday vailay honday hain jo hr sal nvan bal tyar hona ha*" (in our time, we have the capacity to gave birth a child each year). A key informant also told the researcher that even today people called those men a real masculine that has more number of children. If a man is satisfying her wife sexually that man is believed a real man, *wadda jawan or asal mard*. Another factor was also realized by the researcher that if a man has more sexual relations with boys or girls, he was considered to be a real man.

Table No: 4.7 Measures of sexual Power

Sr. No	Measures of sexual powers	Percentage
1	Intercourse timings	93%
2	Numbers of child	59%
3	Numbers of wives	41%
4	Number of affairs with females	29%
5	Number of affairs with Males	14%

Following table explains the sexual powers of man. It illustrate that in locale the views of respondents were different in measuring the man sexual powers. Intercourse timings were a big attribute to measure the sexual powers of a man and 93% respondents were agreed with that. A respondent from dullo *bradri* told the researcher that “*asal mard tay ohi honda hay jis kol es di bivi khush hovay tay o apni bivi day haqoq poray krda hovay*” (real man is one who keeps his wife sexually satisfied and should fulfill the sexual needs and requirements of his wife). Here key informant ‘F’ gave the example of a very famous old man who is still alive that he is famous in the area due to his sexual timings. When that old man was young he was involved in many illegal relations with women. He takes more time during intercourse without using and medicine and keeps the woman sexually satisfied.

Another measure of sexual powers was attached with the number of children. 59% respondents believed that if a man had more number of children, he believed to be a sexually powerful and considered as *asal mard*. An old respondent from awan *bradri* told the researcher that “*hiqit yahi hay keh asal mardain day bal zyada hondin, zyada bal enhan di mrdangi di nishani honden*” (it is a reality that real man have maximum number of children and maximum number of children is the symbol of their sexual powers & masculinity). Key informant also explained the researcher that in the locale those men are respected most that have more children. Reason of this is the people believe that only real man can produce large number of children. The reproductive fertile people are indirectly regarded as sexually powerful.

Then 41% respondents believed that if a man keeps more wives he must be a sexually strong and powerful. A respondent from Bloch group said that " *her jawan da kam ni hik kolon zyada zal rukhen wadday jawan hi zyada zalin rkh sgdin*" (every man cannot keep more than one wife, only real man can do). During research only 29% of the respondents favored that if a man keeps illegal sexual relation with female then he considered as *asal mard* or *wadda jawan*. Then 14% of the respondents were agreed that if a man keeps illegal sexual relation with boys he is also believed as *asal mard*. But according to one key informant those man who keeps such kind of illegal sexual relation are considered *lofer*. No one even likes to talk to them and people keep them at safe distance. Key informant told the researcher that one of his neighbors married with three women, two of them were those with whom he keeps illegal relations before marriage. So he is considered a real man, or masculine, similarly a woman left her husband as he could not satisfied her sexually so, her husband become laughing stock in the whole society. Key informant said that masculinity depends upon the physical as well as sexual power of a man.

Case study: 1

M is a very famous shop keeper and wrestler "*pehlwan*" of the area told the researcher that he is very famous due to his timing of sex that why he is called a real man, *asal mard* and *wadda jawan* in the area. He also admitted that this quality is God gifted and he never used any medicine to increase his sexual power. He said it is true that he contains 3 wives. He explained that his first wife was quite satisfied with his sexual relationship to her. He said once he did a wrong thing that was his illegal sexual relations with another girl of the area and she got inspired from his sex duration and strong erectness and after one year he got married with that woman. He said that the cause of that marriage was societal stress as mating with her did not remained private anymore. Now both of my wives are very happy with their sexual life. I am providing them full comfort and care that's why they both are happy. After this a female of the area showed interest for marriage with me and I accepted her proposal. She was my third wife. The cause of her interest was my well reputed sexual power. As it is a small populated area and everybody knows the positive and negative aspects of a person. He said that now all three wives are living with me in the same home happily. They all are inspired form me not only from my sexual powers

but also from my attitude and behavior. Instead of having good sexual relation it is necessary for a real man that his family should be under his kind control. He must provide all the comfort of life to his family that's why without his order no one can do anything. He further told the researcher that sexual powers are the main part of being a masculine and if a person does not satisfy her wives sexual desires then he is called *na mard* or *hijra* etc.

He further told the researcher that this sexual power contains plus and negative points also. Talking about the positive points of sexual powers he told the researcher that powers make a man respectable in the eyes of females. And many women desire to have sexual relation with that man who contains more sexual powers. The major negative point of being sexually powerful is that people of the area do not pay respect to that man. As people of the area label that man a *lofer*. Further he said all these affairs also effect upon the lives of all your family members. Due to polygamy, the children of that particular person failed to get any kind of informal education from his mother. It's some kind of negative tag on that particular man and on his family by the society.

4.5 Bossy attitude and Masculinity

Another famous concept of the masculinity in the area was explained with the help of bossy and rude attitude of the males. Respondents explained that if a man contains rude and strict behavior then he was considered to be a *wadda jawan*. Key informant explained that if a man keeps good and strong powerful body but his attitude and behavior is not bossy and rude as well then he cannot control his own family. It was believed that with huge body attitude should be aggressive. Aggression was believed to be the part of masculinity and there a lot number of examples of such sort of masculinity. According to the respondents it is the aggressive attitude that keeps the people away and they do not like to do any quarrels with you due to the fears of revenge. Similarly such sort of behavior keeps your family under your control and all the family members (specially the women) knows that if they will do something wrong they will have to face the aggressive behavior.

Table No: 4.8 Measures of bossy attitude

Sr. No	Attributes of aggressive attitude	Percentage
1	Rudeness	93%
2	Strict Attitude	88%
3	Authoritative	86%
4	Bravery	91%

In this table the main attributes of bossy attitude are rudeness, strict attitude, authoritative and bravery. Talking about rudeness 93% of the respondents said that rudeness is a basic attribute of bossy attitude. If men do not have rudeness then bossy attitude cannot be part of his personality. A respondent from *jam bradri* said that “*sukht mzaji tan asal mard di shan hay*” (rudeness is a dignity of real man). He further explained that if a man wanted to keep the people under his control then rudeness should be the part of his personality. Further talking about strict attitude 88% of the respondents told the researcher that with soft attitude a man cannot control the people and family. Only strict attitude can help a man to control people and family. Authoritative attitude was a characteristic of being bossy. And 86% of respondents were in the favor of this concept. A young respondent who was not agreed with this type of attitude said that such kind of behavior is not a good habit and it makes the lives difficult. He said with love and respect everybody can be controlled easily. Bravery was supported by the 91% of the respondents. They further explained it that bravery is a key of a real man. Without the presence of bravery a man can not be a *asal mard* or *wadda jawan*.

According to key informant a man who is very strict in his behavior and mostly tortures his spouse and other family member was considered to be a real man. As locale of research was patriarchal society so it is believed that male has right to do all what he wants to do. Respondent from *awan bradri* told the researcher that if a man did not behave rudely according to the culture of the locale then people especially old ones award him the title of *ran mureed*. Another man give his own opinion that a real man is a man who is physically strong as well as he has a great control over his family,

not only this but also he could satisfy his mate during sex process. And according to him the cultural concept of masculinity was that a man with his strict behavior and bossy attitude control over his family is called real man or ‘masculine’ *wadda jawn*. Only 9% of the respondents were in the view that if someone did not show bossy attitude and behaves gently then people started talking bad things about that man and challenge his masculinity. In order to save their ego and masculinity even well educated person behaves rudely to the females of their household.

4.6 Masculinity and Religion

According to respondents masculinity was in a deep rooted relationship with Islam. One of the respondent who was a religious man explained the concept further and told the researcher that according to him a real man is who which had grip over the Islam. That person was a real man who offers five time prayers, follows the fasts and was spending his life according to the life of Prophet (PBUH). He further explained that if man were not superior then why all the prophets of Islam were male.

Table No: 4.9 qualities of a religious person

Sr. No	Religious qualities	Favor %	Against %
1	Prayers “Namaz”	97%	3%
2	Fasts “Roza”	92%	8%
3	Truly speaks	82%	18%
4	Hajj	45%	55%
5	Zakat	93%	7%
6	Fallowing religion	89%	11%
7	Religious knowledge	87%	13%

In this table in second column there are the qualities of being a good religious man that are offering prayer, having fast, speaking truth, hajj, *zakat* and fallowing the religion and having its knowledge. Then in the next column there is the percentage of those respondents who were in the favor of all these attributes of the real man and

religious personality. Next column gives the percentage of those respondents who were not accepting these attributes. According to table 97% of respondents were in the favor of offering prayers. According to them prayer is the basic measure of being a real Muslim and real man and only 3% of the respondents were against this criteria of being Muslim. According to their view, though prayer is the basic element of religion but a man can be masculine without offering prayer. According to their view if a man is good human then he is a real man. 92% of the respondents supported fasting as a measure of being religious and 7% respondents were with different views. Similarly paying of *zakat* was supported by 93% of the respondents. A respondent said that *zakat* maintain the equality in the society. But 7% of respondents were not in favor of this concept. Then talking about the religious knowledge 87% of the respondents agreed that this knowledge is necessary for good religious man. According to them if a man is well aware of religious knowledge then with its help he can spend good life.

A respondent from *dullo bradri* said that it is in Islam that "*ager Allah day bad kahin kon sjda jaiz Honda tan o znani apnay ghr alay kon kray ha*" (It is said that if God allow a women to do the *Sajda* to someone else instead of God then that personality will be the husband of that women). Further he said that it is the religion that makes you a perfect and real man and a man who have huge and powerful body but do not had the religious knowledge was considered a body without soul.

4.7 Economic Status and Masculinity

Another major definition of masculinity was hidden in the economic status of a person. Respondents were in the view that those people were perceived to be more masculine who have sound economic status. They said that now a day, it does not matters that a man is from which caste and *bradri*, people give respect just because of his economic stability. They said that physical powers were useless before the financial powers. Socioeconomic status defines the masculinity that why real men were those people who contains big houses, big lands and car, jeep as well. And if a man from lower socioeconomic status is physically strong and masculine but he did not have the above mentioned things then he is not considered to be a 'masculine'. So the material culture was a supportive part of masculinity in the research locale.

Table No 4.10 Basic measures of economic power

Sr. No	Economic power measures	Percentage
1	Agriculture land	97%
2	Animals	93%
3	Business	85%
4	Luxuries	81%
5	Wealth	91%

This table shows the list of attributes of being an economically powerful. One key informant told the researcher that if a man keeps all above mentioned attributes he supposed to be a economically powerful. First column give the detail of the basic measures of economic status of a man. 97% of the respondents were in the favor of agricultural lands. If a man had more agriculture land he believed to be economically sound. Number of animals was also known as representation of the economic status and 93% of respondents supported this fact. Further all the luxuries of life were attached with the economic status of the man.

Key informant told that people were in believe that if a person is more rich then he is more masculine. They said that, though physical powers are the part of masculinity but with money a person can get anything. He said it was due to sound economic status that everybody weather he is a politician, government officer or social worker like to visit wealthy peoples when they visits the area. Due to financial powers the economically stable persons can do whatever they wants to do because people of the area pays him respect and obey his orders. A respondent from awan *bradri* told the researcher that “*aaj kal key materialistic daor main insane ki koi qimat nhn*”. (In this materialistic era, man has no value). They also explain the fact that if a man from poor family contains all the qualities of being a real man like physical and sexual powers, good character, religious knowledge etc. but he cannot compete a man from a rich family who has wealth. So according the respondents it was a great reality that now a day’s masculinity is defined with your financial powers.

Instead of all these above mentioned things there were many other social aspects and factors that were associated with the concept of masculinity. People of the area also admitted the fact that it was past when there was the existence of *wadday jawan* or *ghbro jwan*. Now a day the modern life is getting complicated and everybody is busy in their own routinely affairs. People do not have enough time to sit together. People say that in past when there were real masculine exist, at that time, true sincerity exist when friends arrange feasts for each other and have gossips, respect for other families etc. Now a day people are not interested in these things, time made them selfish that why real men are rare in this era.



Snap 5.1 Researcher conducting Focus Group discussion

Chapter No. 5

Hurdles in using Contraception

5.1 Contraception

Respondents were aware of the concept of contraception or use of contraceptives. (Condom, pills and injections). They also told the researcher that they are getting all that information about contraception's from radio F.M and T.V. They also said that it is a shameful act to promote those entire things on T.V as now due to these commercial they can't watch PTV with their families. They also told to the researcher that Leady Health Workers are also providing information and contraceptives door to door but people of the area do not like to use contraceptive due many reason. They also said that especially male do not use all these due to social stress and shame. A respond said "*asi mard ho kay eay chizan istamal kryay lant hay asi jwani tay*" means to say that being male we cannot use the contraception because it's against a male dignity. Instead of this they also said that due to the use of condom both male and female cannot enjoy the pleasure of sex. Talking about the contraception one key informant explained about the family planning method and contraceptive usage in the research locale.

Table No: 5.1 Types family planning & contraception

Sr. NO	Types of F.P methods	Contraceptive used	Awareness percentage
1	Natural methods	Breast feeding, discharge outside, less intercourse	32%
2	Modern methods	Pills, injections, IUCD, condom,	45%
3	Permanent methods	Ligation, vasectomy	23%
Total			100

This table tells about the family planning methods explained by the respondents and key informant. There are three main F.P methods. Those are further divided in to three categories. First method of family planning is natural method. Key informant told the researcher that in natural methods breast feeding, male discharge outside during intercourse and minimum quantity of intercourse. Talking about breast feeding the key informant told the researcher that according to the view point of local elders it is necessary for women's to do breast feeding of their children up to three years after the birth. He also gave the reference of Islam that in Islam it is guided by Allah in the holy verse in Quran that a mother should do breast feeding. Then talking about discharge an old man from *dullo bradri* told the researcher that during intercourse if a man ejaculates (withdrawal) outside instead of women vagina then the women will not get pregnant. An old age respondent from *awan bradri* also told the researcher that “(ager mard tay aurat apnay nafs tay qabo Karen tan v bal rokay vanj sagdan)” if man and women controls their sexual desires and do not have intercourse then they can follow the family planning. Then there comes new or modern methods of F.P in which pills, injection, condom and IUCD are used. There are two permanent methods of F.P that are ligation of women and vasectomy of male. This table also explains that all the respondents have awareness regarding the contraception methods. Key informant and respondents gave the following hurdles that are creating impediments in the ways of using contraception.

Table No: 4.2 Hurdles in the ways of using contraception

Sr. No	Hurdles	Percentage supported
1	Masculinity	56%
2	Religion	90%
3	Political	63%
4	Economic	72%
5	Social & cultural	81%
6	Lake of education	50%

In this table the basic hurdles of contraception's are mentioned in second column. In third column there is percentage of the respondents those were in support of that reason.

5.2 Masculinity a Big Hurdle

As the field selected for research was patriarchal society of the district Layyah. When the researcher asked the people that instead of having information about contraceptives, why they were not using these methods. Nearly 56% People respondents were agreed with that they were not using contraceptive due to the dominant masculine conception prevailing in the village. They said that if they started using these things then they will lose their respect in the area and they will be no more real, masculine real man, *wadday jawan* and original *mard*. They said their women were using these methods but we "men" can't use these methods because "*asal mard ghbaray istamal ni krainday*" real men do not like to use the condoms. They explained that this is a small *basti* and if they use such sort of things people came to know, that is a shameful for men. When the researcher asked further they replied male do not have any need to use contraceptives. They said we know only condom and male operation. Both these two are harmful talking about condom a respondent explain that due to the use of condom we do not feel comfort (*jism nal jism na lgay tan chas ni andi*) means that if the sex organ of male do not touch the female body then they do not found any satisfaction. Who used it their wives were attacked by the diseases. Use of contraceptives destroys the health of our females. They further explained that their female also do not enjoy the sexual comfort due to the use of condoms. Talking about vasectomy (Male Operation, *Nass Bandi*) they told the researcher that many Ngo's and government Health department came here to promote it but people were frightened that this operation will make them *na mard*. Even during interview the F.P.O national program said that if it will ask me to do vasectomy I would never do this instead of having information that it do not effect upon the masculinity. The respondents further explained that male do not use any sort of contraception as it becomes a challenge for their masculinity. People of the area started talking about them that these men are acting upon the advices of their wives, they are not sexually powerful that why they used such kind of things to hide their

weaknesses. Similarly those people were called *run mureed* and they were also abused by the old people of the area. Another big issue regarding the relation of masculinity and use of contraception was that there was a fear regarding the use of contraception was that three married men of the area adopted the vasectomy and after this operation they did not followed the doctor instructions and their wives got pregnant that thing created hate for contraception's and people started a campaign against the contraception because these were destroying the families internal structure.

Case Study No.2

'W' is a medical store keeper, a young married man with the age of 29 years. He told the researcher that he is well aware of all the methods of family planning weather they are natural or modern. He said that he has 4 children's that why he decided to do the family planning. He decided to do the vasectomy "male operation or Nass Bandi" instead of ligation "female operation" of her wife. He said that he decided to so because he came to know that male operation is better than ligation. He told the researcher that he decided to do this because her wife is the only care taker of his children due to nuclear family system and if he will do ligation her wife then who will deal the affairs of the home. He went to Layyah DHQ where there was a free medical camp of Vasectomy "*nass bundi*" arranged by Ngo name as Marie Stopes Society. There doctor did his operation that was nearly of five to ten minutes. No cutting or stitching happened doctor just punch any nerve beneath my sex organ (Penis) and used the *sunny plast* there. After this they provided us 20 condoms and 500 rupees also. They told me that I will have to use these condoms 2 weeks during intercourse after this operation. 'W' told the researcher that the team of that Ngo also guided me that there is nothing to get worried regarding this operation. He said that he did not tell anyone regarding this operation instead of her wife. He told that after the 2nd day of the operation he did intercourse with her wife and he used the condom properly. He explained that he used the condoms properly in two weeks as prescribed by the doctor. After 2 weeks he stopped using the condoms. He also told the researcher that during all this her wife leaked out the secret of the operation and from one to other the news of operation spreads in the whole Basti. He said all my family members, relatives; friends insulted me and asked me that esd my wrong decision. One of my brother asked me (*Ager family planning ka itna he shoq tha to bivi ka opration krwa latay*

khud to Na mard na bntay) 'if you were interested in family planning than it was better to legate her wife instead of being impotent'. W also told that one of his relative said (*tm nay poray elaqay main hmari nak ktwa di hay*) 'due to your this act we are felling shame everywhere'. He said every one torched him mentally but he bearded all that. Then after the two month one night when he came back home her wife told home that she is pregnant and that shocking news was too much humiliating for him. He said after this he started beating her wife and blamed her that she is a character less lady. But her wife told her again and again that she is not character less she is very loyal to him. He said next day he decided to abort the pregnancy and for this he concerned a LHV and visited her clinic at Layyah. He requested that LHV to keep this entire secret and offered her maximum amount of fee. She agreed and asked them to come at Marie Stop Office after office timing as there is an operation theatre that is a safe place for this abortion. She also asked them to keep this entire secret as she is doing job in that office and officially she cannot use that O. T. W said next day he reached there with her wife and there that LHV was waiting for them. There was another woman with that LHV. They both took his wife to the O. T. and asked him to wait outside. After 1 hour she came out and she was looking frightened and asked him that the condition of her wife is serious and asked him to bring any convince as they have to go a private clinic otherwise her wife can die. He said that was again a shocking news but he did not lose his temper and immediately arranged an Auto Rickshaw and reached there at the clinic of a famous gynecologist who provided the emergency backup after this she did a major operation and after the bed rest of 3 month now her wife is quite better. He told that he was unable to do any action against that LHV because she did all that upon his request. He said when this news reached at my home again I faced a bundle of shameful remarks. He said he also visited that doctor who did my operation after checkup he told me that the operation was not successful. After this he told the researcher that he decided that he will never use any sort of contraceptives or FP method and also decided that I will spread that message every one not to use FP method. He said due to this entire he affected physically, economically, mentally and socially as well as emotionally and psychologically.

5.3 Religious Hurdles

About 90% of the respondents told the researcher that instead of masculinity religious hurdles are more strong and powerful in the way of using contraception. A respondent said it is a great sin to use contraceptive as in this way you are going to stop "*ummat ruk wasf*" the generations of Muslims. Another respondent said that God is the creator of the entire world if he can provide food to an insect living in a stone then how it is possible that he will not provide all these things to a Muslim. One of respondent also said that our religious leaders are against this and they says if a person tries to stop their children birth then Allah started hating those people and many troubles came to their home. During FGD when people were asked that what sort of religious gathering they do in their area they replied many type of and they also explained that people like to come such kind of gathering and talking about the contraception and FP they said these issues were never discussed in these gatherings. An educated respondent further explained that the concept of family planning also exists in Islam and they started talking about breast feeding to their children. Then they started talking about the past that in past their four fathers were not following the family planning but their lives were better than ours and reason of all that was *barkt*. Now due to use of all these modern methods *berkt* God's affection and shower ended from our lives and that's why we people were suffering. Further a respondent said that this use of contraception was "*assan log Allah day kam which mdkhlal kranady say*" 'we people are interfering in the God ways'.

5.4 Political & Economical Issues

According to the 72% respondents instead of masculinity political and economical issues are creating a lot number of problem. One key informant said that person is assumed to be masculine that contains political powers, political relations or political effect upon the people of the area. Political strength comes with vote and if a person contain more child he will think to be more masculine that why people give more birth and did not use contraceptive. That means more family members stand for more votes and more family member were also the source of income more hands to do work. These things make a family socioeconomically sound in the area. That's why

people contain more children for the gain of power. Poor People cannot use contraception methods as they do not have extra money to avail these things and contraceptives providing centers are away from their area. They do not have the fair charges to avail these things. Poor people give more child birth that these entire children will source of income when the will got adult and during their child hood they do work in fields and at home as will. During the harvesting season they take care of their younger sisters and brothers. And parents think that when they will get old from their children one must be take care of them. A respondent said in our rural areas people do not have the sources of entertainment. So, after the whole day work when they returned their home sex intercourse occurs to be a great source of pleasure and they enjoy it but they are not aware of the problem of future. They also further explained the reality that they do not have enough finance to purchase all these contraceptives and according to them in order to purchase them all they will have to go *Kot Sultan* where they have to pay more that why they ignore to use them and trust on God that God will take care of their families.

5.5 Social & Cultural barriers

According to the 81% of respondents there are many others barriers in the way of using contraception in the area. Old people do not like all these and they called that men *ran mureed* who used all that methods as they think that their wives asked them to use these methods. Then there was another issue that was the desire of son and in order to fulfill their desire people do not use the contraception and females were stressed to give birth more child. Another big problem was that in that area grandparents were believed to be the decision makers of the family and they never allow the use of contraception. Similarity it was a famous concept of the area that if someone will use contraception it means he do not like to follow the norms and values of the area he is interested to per mote the modern culture and people do not like such kind of people.

5.6 Attitude of Women and Men toward Contraception

The attitude of both male and female of the locale was negative regarding the use of contraception as it is already discussed that the main hurdle of this attitude of male was masculinity and that person was recognized as a *na mard* or male from a third gender who was using contraception. A respondent Mr. F also explained that due to the use of contraception our masculinity is challenged and then it is the cause of many diseases so we do not use all that in this way we not only lose our ego but also respect in the eyes of our elders as well as spend money to cure those disease. Similarly LHS of the area from National family planning program explained the researcher that women of the area did not like to use the contraception due to many reasons and the most dominant fear was of diseases. She said that though with the help of health department they were trying to promote contraception but this negative attitude of people was making them depressed. Women tend to believe that all diseases and illness occurs after using contraception. She also quoted some examples of effected women and made the researcher clear that though some of the women were effected due to the use of contraception and the reason of that diseases were that those women did not followed the guide line given by the LHW's. When the remaining women's came to know all that they started hating contraception and now even they were not interested to listen about the contraception's.

Another major issue is the unawareness of man about the family planning and contraception. Though National program of family planning was working there in the locale but their focus was on women of the area. The workers were giving awareness to the women of area that's why men were unable to understand its reality and benefits. And it was clear that without the permission of males women could not use that contraception so this unawareness was a big hurdle in the adaptation and use of contraception.

5.7 Lower Status of Women

The lower status of the women was another big issue regarding the use of contraceptives. As locale was a patriarchal society and there women did not have authority to decide the affairs of life. According to key informant, residents of the locale believed that women did not have the right to decide that whether she should use contraception or not. He said that it was decided by the male that how many child they want as it was the responsibility of males to fulfill the needs of their families. So due to the low socioeconomic status, the males were not allowing them to decide the acceptance of contraception. Weather they were well aware of the use of modern contraception.

5.8 Education Issues

Another major issue or hurdle instead of masculinity in the ways of using contraception was lake of education. About 50 % of the respondents were uneducated that why they were unable to understand the positive aspects of using contraception. As the orthodox mentality and ideas was dominant, so they were not accepting any kind of modern ideas. According to them contraception was a product of western people to promote the sex. One respondent also said that "*ey tan angriz di sazish hay muslman di nasal kon rokn di*" (contraception was a product of western society to short down the Muslims numbers). They also further explained it that they could not forget the traditions and values of their forefathers and could not accept the contraception.

Most of the female and male did not have access to contraceptives, predominantly those were reliant on the public sector. Inadequate knowledge of contraceptive methods and incomplete or incorrect information about where to obtain methods and how to use them were the main reasons usually presented by community people for not accepting any family planning method. Major limitations include inadequate resources, lack of information, Education and Communication.

5.9 Opportunities and Threats of Contraception

There were a lot number of opportunities and threats regarding the usage of contraception in the research locale. During FGD's and interviews respondents discussed all these things in detail. Talking about the opportunities respondents said that in previous year's people of the area were not in well introduction with the concept of contraception and family planning was believed a great sin. But now with the passage of time with the help of media, education, Ngo's and government companies' people of the locale had a great knowledge of contraception and some people were also using these methods. Respondents further talking about the availability of contraception said that now contraceptives are available at the shops of local doctors as well as the LHW's of the national program were also visiting every house of the area and providing and educating the females about the contraceptives. They also explained the researcher that the main threats that were affecting the usage of contraception were social, cultural, masculinity, religion, political and economical. They also discussed the issues of lake of education, awareness and health. They explained that people of the area were in the fear that all these contractions were causing different diseases which were not existing in past.

Table No: 5.3 List of opportunities and threats regarding the use of contraception

Sr. No	Opportunities	Threats
	Govt. Health department	Masculinity
1	NGO's	Social, cultural
2	Local practitioners	Political
3	Media	Religious
4		Economic
5		Health, education

This table explains the basic opportunities and basic threats regarding the use of contraception in the research locale. Second column gives the detail list of the opportunities that are available in the locale. Government health department is

working there in collaboration with National family planning program to aware the people about family planning and contraception. Lady health workers are visiting the women home to home in order to provide them contraception as well as information regarding the use of contraceptive methods. According to the local people different Ngo's i.e. Marie Stop society, are also trying to provide awareness regarding the use of contraceptives. Local doctors, practitioners are also guiding and providing contraception. Media is also performing an active role to motivate the people in the adaptation of contraception.

Third column of the table is giving the detail of indicators that creates threats and hurdles in the way of using contraception. Main hurdle as already discussed is masculinity that stops the people especially men to use contraception. In order to keep their ego men are not using the contraception. After that social and cultural norm, values of the area are big hindrances in the way of adopting family planning. Then there are a lot number of political, religious and economic hindrances. Lack of education and awareness are also major impediments in the usage of contraception.

Chapter No. 6

DISCUSSION AND CONCLUSION

As we know that masculinity is cultural concept rather than biological. And it varies from area to area and culture to culture. In every culture the measures, protocols and aspects of masculinity found to be different. In some cultures there are proper rituals and after performing those rituals a boy became a masculine. In some cultures good hunters are believed to be masculine though that hunter is physically strong or not. So there are different definitions of masculinity in the different part of the world as well as in different cultures. But the basic measures of masculinity common in all cultures are huge and powerful body structure, rude behavior and bravery as well. All these are believed to be the attributes of a real man or masculine.

The concepts of masculinity in the selected field of research were bit different as they were including the huge and powerful body as an attribute of being masculine. In their local language they called masculine person a real man, a *wadda jawan*, *ghbro* and *asal mard*. And in order to be a real man, *wadda jawn* etc. The criteria was too much tough first thing that was considered the basic measure of masculinity was hard and powerful body but now with the passage of time the importance of this was getting decreased as people explained that it was past when there was need of such kind of big body men as during those days for survival it was necessary. Then the second basic measure of masculinity or plus point of a real man was counted as sexual powers mean to say a real man have long sex duration and satisfied her women better without using any medicine. And according to the respondents these powers are God gifted as well. After this another thing that was discussed in detail was the economic status of a man and it was made clear by the people that it was true in past that a real man was he who contains big body, height and power as well but now a days the concept got change and now though some people follow the same criteria but most of the people follow the modern criteria that is related to the financial powers of a man. It came to know that if a man was physically weak and lean but if he was financially strong then he was believed to be real man and *wadda jawan*. And all the people of

the area pay respect to him and he also tried to help the people of the area in every way of life.

Then according to the view point of religious people that men believed to be *ghbro* or *asal mard* that follow the teachings of Islam and tried to spent his life according to the life of Holy Prophet (PBUH). They called that man a real masculine that pays respect to the norms and values of the area and also pay respect to all the elders of the area and also how to know to deal with respect and honor with the females of the area. Helps the people of the area in every way of life where ever they need. They also explain that he also know the knowledge of Islam both Quran and Hdiah and pays full respect and provide all needs of life to their families and do proper care of all the members of their families.

Then political factor was also included in the measures of masculinity and was came to know that people assume that man a original man who contains political relations and affiliations with all the people of the area and as well with all the political leaders of the area. Through his political relations he solves the issues of the local people either these issues were external or internal. Then there came to know about some social evils or crimes according to some people that were also the attributes of masculinity. According to that people if a man do more sex, drink wine etc and involved in all sort of criminal activities was believed to be a real man but this concept lies among few people who regard them as *lofer*. Then it came to know that it was a big reality of the locale where masculinity or men ego was a big hurdle in the ways of using contraception. First it came to know that most of the people were not well aware of the concept of contraception and the proper use of it. Those which know were unable to use them due to many barriers like challenge of masculinity or *mardangi* then there were a lot number of cultural, social, religious, political and economic factors that were stopping the people of the area from using contraception.

As I think the concepts of masculinity were getting change in the locale with the passage of time and now due to education, awareness and with the help of media the things are getting changed and going toward betterment. And all these concepts are also coming from generation to generation with rapid change. People of the area were not using the contraception due to many reasons but as researcher thinks that it is

happening due to the lack of education. Further it also came to know that as this society was a male dominant society so in order to promote all these contraception methods men should be focused for education. If someone motivates the head of house then it means that your message will be transferred to all family members.

The low status of women and strong choice for boy baby were two most big issues in Pakistan especially in rural areas. Women want to have children but it is much difficult to take decision when they face the unplanned pregnancy. Despite unwillingness to conceive, most of the married people never used any sort of contraceptives. During field work researcher also came to know that National Program of Family planning was also working in the area where LHW's were going door to door to provide free contraceptives and guidance how to use those methods. But again results were not good as without the permission of their husbands women cannot use these contraceptives so instead of focusing women there should be training session of men regarding the awareness of F.P and contraception. During FGD researcher also came to know that now more people are thinking about family planning as they are facing a lot number of troubles due to large families.

As I observed the trends of masculinity or being real, original men are getting changed with the passage of time. As respondents told the researcher that in past physical beauty and bravery were the main trends of being masculine. But with the passage of time with the arrival of media, education and migration trends or measures of being masculine are new now. Today that man is supposed to be real man who takes care of their family and pays full value to the norms and values of the area.



Snap 6.1 researcher conducting Focus Group discussion

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Interview Guide

1. Name.....
2. Age
3. Sex.....
4. Educational qualification.....
5. Cast.....
6. Marital Status.....
7. Family Status.....
8. Number of family members.....
9. Occupation.....
10. Economic Status.....
11. How do you perceive and take masculinity?
12. What were old trends of masculinity
13. What are new trends or measures of masculinity
14. Shifting trends of masculinity and their factors
15. What are the cultural and local concepts of masculinity?
16. What are the basic measures of masculinity?
17. What is contraception?
18. Where from you got information and awareness regarding contraception?
19. Are you using contraceptive methods? If yes then what sort of? If no then why?
20. What is the situation of availability of contraceptives in your area?
21. What kinds of opportunities are available in your area regarding the use of
contraceptive methods?
22. Mention threats regarding the use of contraceptive methods?
23. What are the hurdles in the way of using contraception?

24. Explain relation among masculinity and contraception use?
25. Masculinity impacts the contraception? How?
26. What do you think masculinity is hurdle in the way of using contraception?