The reason for calling you all here is that I wanted to ask some questions from you as a group. It is because when we all sit together for discussion, some suggestions and ideas might come up that skip us when we are having one to one meetings. Otherwise there is nothing new to be discussed here. We are here to gather information only and not to advise you on how to live your life or make your life decisions…like having less children and so on; its your life and you can make decisions about it as you like. But of course if you ask for advice we will give that to you and we will try that it be the right advice.

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| Name | Question/Comment | Coding |
| Afshan | Tell me which health facilities and doctors do you have in your area? If I say that I have to make a list of these facilities, like there is a Basic Health Unit (BHU) in Manyal, so name some others. |  |
| W1 | Then there is Kallis. |  |
| W2 | Then there is Dumman. Chakwal, Pindi, Suhawa and Jhaik from where we get the medicines. |  |
| Afshan | Ok, so just as a point to start discussion, answer this small question; when the woman is about to give birth, what is the first place that pops into your head for taking her? |  |
|  | Women are at the mercy of the family; we go wherever they take us. But most of them go to Suhawa. |  |
| Afshan | But why do you go to Suhawa? |  |
|  | Those who belong to the army families are referred to the military hospitals. The rest go to Suhawa. |  |
| Afshan | But why only Suhawa? |  |
|  | Ok, then take her to Chakwal. |  |
| Afshan | No, but I have seen this. This is what happens. People prefer to go to Suhawa. Where was your daughter born? |  |
|  | Bahwalpur, in the CMH. |  |
| Afshan | But then you have this facility for delivery at the CMH (since it is at your panel). Sidrah, where was your daughter born/delivered? |  |
|  | Qanbarpur. |  |
| Afshan | But first you went to Nighat, didn’t you? She refers you onwards to Qanbapur. |  |
| Woman | She refers us to Qanbarpur, if there is some problem. |  |
| Afshan | Saira where were your children delivered? |  |
| Saira | Two were born in Chakwal through operation while this one was delivered in the GHQ Rawalpindi. |  |
| A | So if there is no problem in doing so, the women like to go to Nighat, right? |  |
| W | Her attitude is really good. And she is also comparatively cheap. But her attitude is really good. |  |
| A | But then tell me this. If you are going for cheap then Kallis is a lot cheaper than that. You have to spend 500 or 600 rupees in Kallis; maximum it takes a thousand rupees for the services. Kallis was not there before but now you have Kallis and Doonga as well. Nighta is not cheap. It takes 4000 rupees with Nighat and then there are the medicines and the rent for car and it all adds up to almost 6000. |  |
| W | We are satisfied when we go to Nighat. If we go to Kallis then there could be some problem and then we will have to go even further for the city. If we go to night we can immediately get to Gujar Khan. You can go to Gujar Khan easily. |  |
| A | But all that is of the later stage. The people trust her very much. |  |
| W | She has healing hands. She keeps saying Bismillah. It makes you feel good and confident. She listens if you go to her with a problem and asks us to go to Qanbarpur if there is any problem. |  |
| A | 6:33-6:49 |  |
| W | She went to her and Nighat could have done the delivery. But she asked her to wait and said not to go for the delivery soon. She said the delivery date could go up and that they should not force it. When it did not happen, they went to Qanbarpur. She was in labour and it took some while but the delivery was normal. |  |
| A | Another important point that I had to ask you was that a woman is at the mercy of her family for the decision of where she would be taken for the delivery. So who makes that decision? |  |
| W | The eldest member of the family, the father-in-law, makes that decision. |  |
| W2 | Yes, that’s right. |  |
| W | The family makes the decision but the eldest has the right to make the final decision. |  |
| W | We are only four people at home, so we did not have this many problems. The decision was made between us and the kids were born. |  |
| A | What do you think Sidra, who makes that decision? |  |
| Sidra | My husband asked everyone, father and mother and asked where I should be taken and then made the decision. |  |
| A | Ok, tell me this; what role does money play in this decision? |  |
| W | A great one. |  |
| W | We always look at the financial condition first and then decide where we can go. If we don’t have enough money we will not go very far. |  |
| A | Yes, that is a good point. You will not go far if you don’t have money. |  |
| W | Yes but the soldiers don’t have that problem. (Laughter) No, I am just saying that the soldiers’ wives don’t face the financial and other problems in making this decision. |  |
| A | Ok, tell me this; government has made so many health facilities, there is Kallis, Domman, Sohawa, Burhan, Chakwal, Pindi, Gujar Khan, then other private doctors; why do women still die. There may be only 200 or 250 homes in your village but in the last five years 6 women have died. |  |
| W | Because of laziness. (Light laughter and chatter) they should go if there is any little problem. They do not go for regular checkups. We go to the health centers in the seventh or eighth month, and there could be problems and infections before that. If I have been given a date of delivery and I go any time before that there is a fuss and I am asked questions, like why I am going earlier than the given date. I did not tell anyone when I was going. My baby had died inside am and I was carrying a dead child in me. I could neither sit nor stand due to the pain. My father-in-law said that you have been registered in the Rachna Hospital and the date they have called you on is still fifteen days away. He asked why I am going early. I said I am in pain. So he grudgingly allowed me to go. Then I went there and Nighat checked me and we learned that the baby had died. She did an ultrasound for it as well to confirm it. She then told me that there is no ultrasound facility available in Sohawa. She told me to hurry up and go before it closes.  Then I went to Sohawa but it was closed. Then I had to go to Chakwal but the day was short. So I went home. That night, I spent terrible; I sat through the night and could not lie down. Next day all the women came and started putting suggestions that don’t get this done at x, y, z places, because I did not know as I had not been living here for long. So the next day was Friday when I went to Chakwal. When we went there, Sobia Mumtaz was there, she was sleeping. (14:20-14:34). When we went to Civil hospital, they said it is very difficult. So Sobia Mumtaz did not do it, the Civil Hospital people did not do it. And we were in such great tension. And my family was in tension for me. Then we went to Holy family. Wherever we went they said why are we coming after nine months. What does that mean that if we come at the last moment they will not treat us. Hospitals should not work like that. Some were nurses and they said that the doctors will be here tomorrow and we cannot keep you here for so long and that we should go back. Finally I asked them what problem I had that nobody was ready to touch me. Then they said that the baby in me was dead. Then I started crying at the top of my voice. All the men were standing outside. Then I went out and they hailed a taxi and took me to Holy Family. And even there they kept shouting about my condition. Then they again had all my tests. And then I did not get a bed. There were two pregnant women on one bed. One had her legs towards the face of the other. Then we had reports and they took my blood samples which were ok. Then they said they will not operate but get it done naturally otherwise there will be a lot of bleeding. My husband came from Karachi on a flight, there was such tension. Then the fifth day the baby came out. My baby was dead and I was near dead as well. |  |
| A | So what do the other think, why do the women die and whose women die? |  |
| W | It is because of negligence. My daughter died and it was because we did not take care. Neither did I and nor anyone else in her family took care of her. We are like when there is no problem then why should we go to the doctor. The girl had sugar and there was water in her stomach and my daughter died. The baby was dead in her stomach for twelve days. Then we took her to Pindi to a government hospital since the private one cost a lot. |  |
| A | Tell me what kind of diseases and problems do the pregnant women face during their time? |  |
| W | They have problems of oscillating blood pressure. |  |
| A | What else? |  |
| W | The first five to six months are ok but then the woman suffers from blood pressure, blood sugar, jaundice and swollen body. |  |
| A | I am talking about the last five years. If we take into consideration this whole naaray mughlan, the 200 or 250 houses, 6 women have died here which is a big number. It is a separate issue that this has not been reported. It is not your fault.  There are some other diseases that are experienced during pregnancy. So there could be that a woman gets pregnant within the year and another has a miscarriage. |  |
| W | 20:29-21:12 |  |
| A | So the villagers can help with that and it is very important. So other than that what is gola? |  |
| W | Gola is when you feel a lot of pain. |  |
| A | So what do you feel at that time? |  |
| W | There is a shifting pain. And it is very severe. |  |
| A | Safia you just had a child, did you feel this gola pain? And do they give medicines for that? |  |
| S | No, not everyone has this. Only those who have deliveries at home, feel this. Those who have deliveries at hospitals are given medicines and injections and they do not feel this. |  |
| A | So, you had deliveries at home, did you feel this pain of gola? |  |
| W | Yes, it was severe. Then I had relief with a medicine. |  |
| A | Which medicine were you given? / From where were you given the medicine? |  |
| W | 22:30-22:45 |  |
| A | Ok, give your opinion on this matter; I have just said that lots of women have died here in this village. Many times its due to blood loss. So tell me if there is blood loss after delivery, what do you think, is it ok? Should there be a great amount of blood, should there be less? What do you think? |  |
| W | There should not be more. If there is more blood loss then there is danger to the woman’s life. Because the blood is all taken out of her. |  |
| A | Also tell me how much blood loss do you think is dangerous for the woman? |  |
| W1 | If it filled her *shalwar* and it is all over her legs, it is dangerous. |  |
| W2 | Yes, that much blood is dangerous for the life of the woman. |  |
| A | So less then that is not dangerous. Ok, tell me, many women get their children aborted. And all that they say that this is not allowed in Islam and all is all irrelevant. Women do this because they do not have many choices. They cannot do anything with the consent of their husbands and they do not have many options for doing this on their own. (If) they already have six kids and the seventh is on its way, they have to make this decision since they cannot feed them all. What should she do in this situation? She already has a young baby with her of 13 or 14 months or even younger than that and whole lot of people to feed already and she does not want to add to it. So there are a lot of such problems that she faces and she decides to get abortion. |  |
| W | She should contact a doctor before hand. (Laughter) |  |
| A | Well, that’s a thing but when her husband does not agree then what can she do? |  |
| W | She should do it without telling anyone, like she is doing the other thing. (More laughs) |  |
| A | Well, but women do this still. And after doing it they hide it and do not share the experience with anyone. Why is that? |  |
| W | They want to hide this from other women, (may be so the others don’ get the idea). (Followed by laughter) After the pregnancy has been aborted the woman does not feel ok for the next 40 days or so, of course. She goes everywhere for work and when she has gotten rid of the baby the husband is also further irritated. And then the news spreads in the whole village. And then women talk about this all over. They say she does not do any work and all. |  |
| A | So, if the women talk like that, does that cause any problems or does that have any bad effect? |  |
| W | Well, it affects your family life, your elders talk about it. |  |
| Ansa | The women should not get the children aborted, it affects their health. |  |
| Afshan | Ansa, control yourself, we are not discussing that. We are not discussing what should be done. It is easy to say that. We can all say this should not be done or that should not be done but the reality is on ground and it is different. Wrong. The real point is what is happening. |  |
| W | It is bad for health and not allowed in religion. |  |
| A | And yet there is a very large number of women who get abortions. And this is a very basic reason for the deaths of women afterwards. They hide the fact that have had abortions and do not take proper care of their health. If they do that, I am not against them having abortions. I think that those who have a real necessity should get the abortions done. |  |
| W | But they use very wrong methods. They get infections. |  |
| A | Yes, so the problem is that they get this done the wrong way. Anyone of you knows how the women get the abortions done? |  |
| W | They get an injection for getting abortion. |  |
| A | That’s one. What is the other way? |  |
| W | The midwives do it. They do it with some tool. Or they put in some medicine in the woman’s body. There was a woman living on rent in a house in Rachna who had grown children and then she was having another one. She was told to rest but she wanted it So she went to a mid-wife to get the abortion who put a medicine, a puri, in her body. When she came home she was so ill, she was nauseous and she had fever, she became unconscious. So the mid-wife was caught and asked what she had given her. She said it was something normal. The kid was aborted then. |  |
| A | Do you know also that you can put a tube inside for abortion? You know, right? So there are many ways of getting abortions done but they have risks of infections as well. That is why I am saying that if you want abortions done you should use safe ways. |  |
| W | But the injections that are administered for prevention of pregnancy are also harmful. When I went to village, some five or six women, and two of my own sisters who had had these injections, their kids died in infancy. |  |
| A | This could not be the reason for that; there may be some other reason. |  |
| W | What did they have? Blood pressure or blood sugar? |  |
| W | They had high sugar and also high blood pressure. |  |
| A | But high blood sugar does not cause this problem. High blood pressure is also not likely to cause this problem. |  |
| W | They also have obesity; they are quite fat. They are very fat. |  |
| A | So, getting to another topic, tell me now, what is poverty? |  |
| W | Disaster, death. |  |
| A | But, what is it? |  |
| W | Loads of problems. |  |
| W | You can neither live nor die. |  |
| W | Its poverty when you have four children and you cannot feed them properly. When your kids are crying for food, its poverty. They sell their kids due to poverty. 31:10 |  |
| A | Ok tell me, who is poor around here in your village? I mean, not that he is poor or the other man is poor. But which people around here are poor? |  |
| W | They are all ok here. We do not sleep without food. Someone has a better job or some other does not. And you know how it is today with jobs and money; they are always falling short. Only labourers are suffering and have below average lives. |  |
| A | So, can we say that the daily wage earners are poor, then? |  |
| W | Yes, exactly. The day he has a job he is good otherwise he is not, they cant even eat then. |  |
| A | Ok, tell me is poverty also related to the caste of a person? |  |
| W | No. No relation. |  |
| W | Sometimes a *Kumhar’s* son is rich and at times the son of a *Rajput* is off on cleaning a ditch. |  |
| W | The caste is in any case not valid. People have created this divide. Allah has not created this divide of caste. |  |
| A | I don’t agree. These are the things that we say when we are not left with a choice or a way. We say that Allah has not made the castes but they are there. The castes prevail. Some are *chaudhary*, some are *musalli*, or *raja*, or *nae* or *mochi.* |  |
| W | They just use it when they do not want to wed their children into another family or caste. 33:05-34:23 |  |
| W | Those who are *khandani* don’t do this. Those who are not, who are low and bad people, they do this. |  |
| A | So, who do you think is *Khandani?* |  |
| W | *Khandani* is the one who is a solid person. He is the one who is respected, held in esteem. He is the one who is respected by everyone. |  |
| A | So what do you think Saira? |  |
| S | The one who is solid, trustworthy, to whom you can talk with confidence, and who does not betray confidence, that is *khandani* person. He is what he is and does not pretend. |  |
| A | So tell me that this quality can be in any person right? From any caste? *Raja*, *musalli*, *nae*; so who do you think he is not considered *khandani?* |  |
| W | They are *khandani* for their own family. (Jokingly) Then people also say that they are *khandani* thieves and all. |  |
| W | No, the person should be good and solid whether he is from *Musallis* or from *Naes.* |  |
| W | The character is a person’s basics. |  |
| A | Tell me, you said the Raja’s are very arrogant and the 36:05-36:43. |  |
| W |  |  |
| A | Ok, tell me, is there any difference in the statuses of the woman who is married within the family and the one who is married outside the family? |  |
| W | Yes there is. (Three or four voices assenting.) |  |
| A | Who is the stronger woman? |  |
| W | The one who is in the family is stronger. |  |
| Ansa | It is wrong. |  |
| A | But that’s not the point Ansa. We are not talking about the right or wrong concept. We are discussing what happens, and what we do. And that is what we do. |  |
| W | Well, some people seem nice at the out front. But then they turn out to be bad people. While others are bad when you meet them but turn out to be nice as in-laws. |  |
| A | But that is a separate issue. I am asking who the stronger woman is. Because there are many factors that make a woman strong. You see in the outside world, a woman who is living separately is thought to be strong. But she is not strong, she is very weak. The only woman who is strong is the one who has a support system in her society and her family; where she has relations, she is someone’s daughter, mother, and sister. I am strong because I am someone’s daughter, sister, even though I am not someone’s wife. When I become someone’s wife that is also another issue then. |  |
| W | If then it is within the family, the people know you. If not then you have to make changes, adjust with everyone and work hard to make your space. You have to listen to the scolding with patience. Be nice to everyone. |  |
| W | There is that idiom that goes *apna maaray ga bhi to chaon main dalay ga.* (Even if your family hurts you it will be considerate towards you.) |  |
| A | Tell me, in you village there are many young men who do not work. They roam around doing nothing. Why? |  |
| W | They are not educated and they are jobless. They don’t get education. They are illiterate so they roam around. |  |
| A | Why don’t they get education? |  |
| W | Their parents are like, why should we ask them to be laborers. Its family’s attitude. Why should they do menial work. |  |
| W | And even if they do get education, you don’t get good jobs in Pakistan. Even some educated men from the village are roaming around jobless. |  |
| W | Yes, even if they are educated they are jobless. |  |
| A | No, but those that are jobless around here they are not qualified; I haven’t seen one BA pass who may be jobless. They are not educated. They are either matric or middle pass but that’s it. |  |
| W | But that’s the attitude in village. Once they have done matric, they think it is enough. They think now I am educated, I will do something. They just go out thinking they can do all. |  |
| A | Ok, so tell me, this Benazir Income support program, this money, do you think that it is getting to the right people? |  |
| W | They are getting to the people with connections. |  |
| W | If you have a friend on the inside you can get it. |  |
| W | There show someone as the widow or something to get them. |  |
| W | And there are delays in the right people getting it. |  |
| W | Some people have had whole houses on their names through the program. |  |
| A | Well, that’s the error of the system. Ok, so tell me who do you think deserves getting this? |  |
| W | Widow. |  |
| W | One who does not have anyone to earn. |  |
| W | One who does not have sons; there are women who are forced to live with their daughters, they should get this money. |  |
| A | There are some people in your village who are extremely poor. They have sons and all, but they are extremely poor; they have sons who are daily wage earners and don’t earn much. |  |
| W | Yes, maybe they should have it. |  |
| A | There is also an organization NRSP they give small loans to people. Do you know any people who got those loans? There is also the organization Kashf who does this same. So do you know what people did with this loan? |  |
| W | Some have put up a shop, others have done something else. |  |
| A | So is this ok? |  |
| W | Well, people are trying to fulfill their needs. |  |
| W | No, they should not do this. They should do something through which the people can earn on a daily basis. |  |
| W | They can do business with the money. |  |
| A | But you have to return the money as well. It’s a loan. |  |
| W | I took loan. 43:45-49:30.(Telling her story with long pauses; cannot grasp her speech) |  |
| A | Yes, this is a huge problem. |  |
| W | He was under a huge loan. |  |
| A | So, your husband was not able to return the loan? |  |
| W | 50:00-51:00 |  |
| A | Yes, this is a great problem. Tell me, the surveys they do, the income support program people, can this tell who the poor people are and who are rich? |  |
| W | They have a system. They take data from the NADRA’s office and from the whole village they pick up four or five people. |  |
| A | But even from those few people how can they tell who is poor? And how can they tell from that who the real deserving person is? |  |
| W | They take all information like what your job is, how many family members, who are studying and all. |  |
| A | So, is this information enough to know who is rich and who is poor? I mean my question is that the questions that they ask in the form, can you tell from those questions who is rich and who is poor? |  |
| W | Yes, of course. |  |
| A | So, what type of questions are these? |  |
| W | They ask what your source of income is, is your home your own, how many rooms are there, how much land you own, how many family members do you have, you have government job or private, and do your kids study, that sort of questions. |  |
| A | Ok, so in these general hospitals that we have, like in Kallis, do the rich and the poor get the same importance and treatment in there? |  |
| W | In Kallis it is same. |  |
| W | I have only gone once to Pindi and I think they gave the same treatment. You are treated well if you have someone that you know there. |  |
| A | Know them how? |  |
| W | Like if they are your family members, that sort of thing. |  |

After discussion on weather and some small talk the focus group discussion came to an end.