

THE UNIVERSITY OF MANITOBA

CLOTHING PRACTICES OF PAKISTANI WOMEN RESIDING  
IN CANADA

by

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## ABSTRACT

The purpose of this exploratory study was to investigate the relationship between clothing practices of Pakistani women residing in Canada and their religious commitment, age, education, occupation, length of residence in the West, country of citizenship and place of residence in Pakistan. The relationship between clothing styles worn by Pakistani women and the styles they liked but would not wear was also investigated.

Questionnaires received from 102 respondents were statistically analyzed. The Pearson's correlation coefficient was used to compute the relationship between clothing styles worn and the styles they liked but would not wear. A chi-square test of independence was used to determine the relationship between clothing styles worn and the independent variables in this study.

The results indicate a significant relationship between clothing styles respondents wore and the styles they liked but would not wear for pantsuits, gowns, saris and sari blouses. The reasons for not wearing the styles liked were mostly related to modesty. Data shows that religious commitment, level of education, occupation, length of residence in the West, country of citizenship

and place of residence in Pakistan influenced the wearing of certain types and styles of clothing. No significant relationship was found between age and clothing styles worn, which was probably due to a relatively young sample. Eighty-five percent of the respondents were under thirty-five years of age.

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## Chapter I

### INTRODUCTION

Social scientists refer to culture as the social heritage of man. Clothing behaviour is part of this heritage, and reflects the technical, moral and aesthetic backgrounds of a given society (22:68). However, the western mode of dress predominates in much of the world today. A few contemporary cultures have preserved the traditions from which their clothing was originally derived. The Arabs, the Burmese, the Iranis, the East Indians and the Pakistanis are examples of these cultures.

When people of different cultures meet, changes in the original culture of one or all groups takes place. Invariably however an adult immigrant resists change. Nevertheless, the change will come even though he may try to preserve the patterns in which his personality was formed (7:59).

There was a surge of emigration from Pakistan to Britain in the 1950's and 1960's. One of the problems facing the emigrants in their adjustment to the new country was the continued use of the Pakistani dress, the shalwar in particular. Pakistani girls persisted in wearing the shalwar to school in spite of the prescribed

dress codes existing in British schools at the time. This led to a confrontation between Pakistani parents and school officials. Scott (31:71) reports that the disagreement among the Pakistanis themselves complicated matters. The well-educated emigrants from the urban centres of Pakistan, anxious to become westernized, stated categorically that the wearing of the shalwar was a social custom, while those from the villages remained unshaken in their belief that it was a binding religious duty. The latter considers the western fashions such as the bikini, the sleeveless summer dress and lately the mini-skirt as indecent and immodest.

The researcher emigrated to Canada in the late 1960's. Differences in clothing behaviour among her Pakistani acquaintances became evident over the years. Some women wear both the western dress and their national dress, others wear only the national dress regardless of climatic conditions, while still others wear primarily the western dress. In the light of these observations, a study of the clothing practices of Pakistani women residing in Canada would be interesting and informative. It may help to identify the factors related to their clothing behaviour and open avenues for further research among other immigrant groups.

The cultural mosaic of Canada presents interesting facets to a researcher of clothing behaviour. Several studies have been made on both the social and psychological

adjustments of immigrants, but there are no investigations focusing on the clothing behaviours of newcomers to Canada.

A study of clothing practices of Pakistani women residing in Canada is significant in view of their cultural and religious background. Their national costumes have changed little over the years, even after contact with many different cultures and the adoption of western dress by Pakistani men.

The purpose of this exploratory research is to investigate the relationship between clothing practices of Pakistani women residing in Canada, and selected demographic and cultural factors.

#### SPECIFIC OBJECTIVES

The specific objectives of this exploratory investigation are:

1. To determine the relationship between clothing styles worn and clothing styles liked but not worn by Pakistani women residing in Canada.

2. To determine the relationship between clothing styles worn and the following variables:

- (a) religious commitment
- (b) age
- (c) level of education
- (d) occupation
- (e) length of residence in the West



- (f) country of citizenship
- (g) place of residence in Pakistan

#### DEFINITION OF TERMS

The definitions of important terms used in this study are as follows:

Western dress - a form of clothing currently worn by women in Europe and North America such as, pantsuits, dresses, gowns and swimsuits.

Religious commitment - the degree to which a person is committed to religion in his everyday life, from the conservative who strictly follows the teachings of Islam to the liberal who does not.

Body exposure - to reveal any part of the body except the hands, face and feet.

National or traditional dress - clothing worn in the urban centres of Pakistan such as, shalwar kamiz, kurta, sari, gharara and churidar-pyjama.

Conservative dress style - dress which strictly follows the clothing restrictions placed by Islam. It is loosely fitted with full length sleeves and either a standing collar or a jewel neckline. The tunic, jacket or blouse length ranges from 18 to 30 cms. above kneeline for the average figure. In this study, it is the most conservative style in terms of body exposure among the five sketches given.

Moderately conservative dress style - dress which deviates slightly from the clothing restrictions placed by Islam. It ranges from loosely to slightly fitted, with full to three-quarter length sleeves. The depth of the neckline varies from the jewel neckline to approximately 6 cm. from the sternal notch. The tunic, blouse or jacket length may vary from 3 to 9 cm. shorter than the length of the conservative style. In this study, the moderately conservative style falls in between the conservative and moderate style of dress.

Moderate dress style - dress which falls in between the conservative and the liberal style in terms of body exposure. It is slightly fitted, with sleeves varying from three-quarter to above-the-elbow in length. The depth of the neckline varies from 6 to 9 cm. from the sternal notch. The minimum length of the tunic, blouse or jacket barely covers the hips.

Moderately liberal dress style - dress which does not follow the clothing restrictions placed by Islam. In comparison to the other dress styles used in this study, it has less body exposure compared to the liberal dress style but more body exposure than the moderate style. It is well-fitted with sleeves varying from above-elbow to sleeveless. The neckline depth is approximately 9 to 12 cm. from the sternal notch. Tunic, blouse or jacket length varies from the waist to approximately 18 cm. above the kneeline.

Liberal dress style - dress which is the most liberal in terms of body exposure among the five sketches given. It is tightly fitted and sleeveless with a low decollete neckline. It may be backless. The length of the tunic, blouse or jacket may be from the waistline to approximately 18 cm. above kneeline.

## Chapter II

### REVIEW OF LITERATURE

This chapter presents a brief review of the related literature most relevant to this study. Topics reviewed are: acculturation, the religion of Islam, clothing restrictions in Islam and clothing of the Pakistani woman.

### ACCULTURATION

Acculturation is defined as the processes of change in artifacts, customs and beliefs resulting from the contact of peoples of different cultural backgrounds (2:68). In the 1930's, a subcommittee consisting of the distinguished anthropologists Robert Redfield, Ralph Linton and Melville J. Herskovits was appointed to analyze and chart the dimensions of acculturation. They declared that acculturation:

comprehends those phenomena which will result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups (16:70).

According to Borrie (7:59) this process is one of progressive adjustments whereby an immigrant becomes adapted to the physical and socio-cultural environment of

the country of his adoption.

Physical, psychological and socio-cultural factors such as race, religion, language, dress and diet, have a powerful effect on the adjustment rate of the newcomer (7:59). Brody (8:70) categorized some of the factors which reflect the nature of the adaptation process. These include:

time in system, such as age, recency of migration and years in the area; participation, such as marital status, family size, contact with neighbours, and office holding; rank, such as age, sex, race and office holding; esteem such as number of friends, number of godfatherships, perceived sociability; physical mobility, such as visits to an urban center and time lived outside the donor system; and indicators of psychic mobility, such as radio, TV, newspaper, magazine or book reading and contact with friends who have been outside or have read.

Studies of immigrant groups show that the material traits such as dress, food and manners are invariably borrowed before nonmaterial traits which include religious beliefs and practices, customs and values. This finding was substantiated by Cheng (10:55) in his study of a particular group of Chinese immigrants in Philadelphia. He observed that the most conspicuous changes were in the more tangible things and the Chinese women adopted the western clothing much more thoroughly than the men. However, Lai's (25:71) observation on Chinese immigrants in Toronto showed that changes depended upon the availability of alternatives to a large extent. They celebrated Canadian festivals because the Chinese festival dates do not fall on Canadian holidays and thus do not allow for

elaborate celebration. They also read Canadian newspapers because they are more informative with respect to daily local events. However, they eat Chinese food because the ingredients are readily available in Chinese grocery stores.

According to Borrie (7:59) there are differences in the type of problems faced by the head of the household, his wife and his children. The adults are directly affected by the psychological problems because their personalities are already steeped in a definite culture. Their resistance to change whether passive or active, prompts them to cling to the characteristics of their origin and preserve the patterns in which their personalities were formed. This was supported in a study on acculturation among the Japanese, done by Embree (12:55). He observed that an attempt was made to retain many of their old social customs. Three things have been preserved with remarkable tenacity, the Japanese style of bath, food and kitchen. He felt that these habits were most deeply ingrained because they were acquired in early childhood. These habits are considered to be the sphere of women whom social scientists consider the stabilizing and conservative element not only in the household but also in the preservation of cultural patterns (7:59, 12:55).

In his survey of the socio-economic characteristics and general adaptation of the Lebanese Muslims of Lac La Biche, Alberta, Barclay (5:71) explored the extent to

which the Lebanese community had been able to perpetuate its Muslim tradition. Among the twenty male Lebanese heads of household in the area, he found a hard core minority of faithful adherents to the religion of Islam, a large periphery of lukewarm, mediocre followers and an outer circle of the deviant-marginals. The area of greatest discrepancy was the consumption of pork and the use of flimsy clothing by women. He felt this was due to the distinct minority status of the Canadian Muslims, and their continual exposure to a Canadian milieu which views with approval, and thus makes readily available both pork and "bikinis".

Few studies have focused on the clothing behaviour of acculturated groups. Mackenzie (26:67) investigated the changes in clothing habits of a selected group of Alaskan Eskimo women living in the Bering Sea Coastal region. She compared women's mode of dress at the time of contact with western culture to the mode of dress at the present time. She found that age, level of education, social participation in community, income and employment background had a significant effect on the adoption of non-native versus native dress. Most of the native women who were aware of the changes that had occurred in their culture, felt the change favourable and recognized its occurrence to a greater extent among the younger people.

Harris (20:62) in a study on the clothing behaviour of twenty-five Indian and twenty-seven Chinese

immigrant women, measured attitude towards and ownership of western dress. The research was conducted at the Pennsylvania State University and at the Cornell University campuses. She found a direct relationship between the number of garments owned and the attitude towards western dress, that is, the higher the attitude score the higher the ownership. Length of time in the United States and travel to other countries also had a significant relationship with attitudes toward western dress. Students were found to have relatively higher ownership and attitude toward western dress than non-students. Although there was no significant relationship between marital status and attitude toward western dress, single women were found to own more western dresses than married women. Harris found the modesty factor to be significantly related to ownership and attitude. Twenty-three Indian and nineteen Chinese women considered one or more garments immodest. She concludes that modesty would have a large influence on the clothing behaviour of the immigrant women.

The studies cited indicate that the reactions of immigrant groups in the process of acculturation are influenced by several components in their cultural background. Some of these are customs, values, beliefs and practices.



## THE RELIGION OF ISLAM

Topics most relevant for the understanding of Islam as a religion are briefly reviewed in this section. These are: (1) the sources of Islamic law, (2) the Shari'ah or the Islamic law, (3) the creed of Islam and (4) the five pillars of Islam.

The territory now constituting Pakistan has been the seat of many civilizations. Each one left its imprints as manifested in the presence of different customs, beliefs, values, traditions and attitudes towards life. In the 8th century A.D. the Arabs introduced the religion of Islam in the Sind region of the subcontinent of India and Pakistan. The Muslim invasions in 960 A.D. and its subsequent rule till 1388, and the Mughal Empire from 1524 to 1730 introduced this new religion throughout the subcontinent. In 1947, the Muslims of the subcontinent gained an independent Muslim state, now known as Pakistan. The Hindu converts to Islam retained many of their old Hindu customs, while the Muslims moving into the subcontinent frequently adopted the Hindu customs. Thus Islam as practiced in Pakistan is different from Islam as practiced in other Muslim countries and societies. The more conspicuous differences among the different Muslim societies are in the customs, traditions and interpretations of the Muslim religion. However, the principles of Islam has been influenced by Hinduism, Sikhism, the

Sufi movement in Islam (the Muslim mystics) and the British reign (1:68).

Islam as preached by Muhammad is both a religion and a system for the organization of the community. It is a way of life deeply embedded in beliefs, attitudes, morals and values of its followers. Islam, in Arabic means, "peace", "submission", "obedience", and "surrender". It stands for complete submission to the will of God. One who accepts Islam is a Muslim, professing the faith (shahada). The whole belief is embodied in the prayer, "There is no god but God and Muhammad is His Apostle".

In His last sermon, the Prophet Muhammad gave the fundamental core of the teachings of Islam:

Belief in one God without images or symbols, equality of all the Believers without distinction of race or class, the superiority of individuals being based solely on piety; sanctity of life, property and honour; abolition of interest, and of vendettas and private justice; better treatment of women; obligatory distribution of the property of deceased persons among near relatives of both sexes, and removal of the possibility of the accumulation of wealth in the hands of the few (19:59).

The religion of Islam derives its laws from the Holy Qur'an, the Sunna or Hadith and Ijtihad. Qur'an which literally means 'reading' or 'recitation' is believed to be the Word of God, revealed to His messenger, Muhammad. Muslims believe that the Qur'an is addressed to everyone regardless of race, colour, creed or time. It seeks to guide man individually and collectively in his physical and spiritual life. The Qur'an was revealed in

fragments from time to time over a period of twenty-three years in Mecca and then in Medina. These revelations have been compiled in 114 chapters (Suras). The Mecca revelations which deal with faith in God, are prophetic and show how true happiness of mind may be sought in communion with God. The Medina revelations on the other hand, translate the faith into action, deal with the fulfilment of the prophecy and point out how man's dealings with man may be a source of comfort as well as bliss (3:n.d.).

The sunna or Hadith is the second source from which the teachings of Islam are drawn. Ali (3:n.d.) states that there are three kinds of Sunna: a "qul", which is the words of the Prophet Muhammad and has a bearing on religious questions; a "fi'l", which is an action or practice of the Prophet Muhammad; and a "taqrir", which is His silent approval of the action or practice of another.

The third source for the laws of Islam is Ijtihad, which means "exerting oneself to the utmost or to the best of one's ability". Reasoning and the exercise of judgement in theological and legal matters plays an important role in Islam. If no direction is found in the Qur'an or the Hadith, Ijtihad is the last recourse of action. The sphere of Ijtihad is quite extensive. It has resulted in various methods of reasoning which are technically known as qiyas (analogical reasoning), istihsan (equity), istishah (public good) and Istidlal (inference).

The Shari'ah is the Islamic law which provides guidance for the regulation of life. It imposes four kinds of rights and obligations upon every man, (1) the rights of God, which every man is obliged to fulfill, (2) his own rights upon his own self, (3) the rights of other people over him and (4) the rights of those powers and resources which God has placed in his service and has empowered him to use for his benefit (27:72).

According to the Holy Qur'an and the Hadith, the five fundamental beliefs of the creed of Islam are: man's belief in one God, in His Angels, in His Prophets, in His Books and the last day of Judgement.

The fundamental religious duties obligatory in Islam are the five pillars: (1) tawheed, (2) salat (prayer), (3) fast, (4) zakat (almsgiving) and (5) hajj (pilgrimage). Every Muslim is required to recite the Tawheed at least once in his life, understanding not only its meaning but meaning every word uttered aloud - "There is no god but God and Muhammad is His Apostle".

The Islamic heart of worship is salat (prayer). It is either performed alone or in congregation five times a day. It is a part of one's everyday activities. The prayers are said before sunrise (fajr), just after mid-day (zuhr), in the afternoon (asr), at sunset (maghrib) and before going to bed (isha). The prayer consists of the recitation of certain verses from the Holy Qur'an, which are accompanied by various actions, such as the reverential

attitude in standing, the bowing down, the kneeling with the forehead placed on the ground and the reverent sitting posture. These are preceded by ablutions. The purpose of the prayer is to help the mind realize the Divine presence and to acknowledge the Supreme might and majesty of God, with words and with one's whole being.

Zakat (almsgiving) is obligatory for every Muslim whose financial conditions are above a certain specified minimum. It is a form of taxation paid annually on all cash, gold, silver or any other form of capital investment at the uniform rate of two and a half percent. It is a form of re-distribution of wealth. This money is given to the poor, the needy, the captives, the debtors and the wayfarers.

Fasting according to Islam is primarily a spiritual and moral discipline. Muslims are required to fast for twenty-nine or thirty days in the month of Ramadan, the tenth month of the Muslim calendar. They are to abstain from eating, drinking, smoking and other conjugal acts from an hour and a half before sunrise to sunset. It is an obligation to be fulfilled by all adult Muslims. The old, the sick, the traveller, the pregnant and the nursing mother who may find it quite difficult to fast however, are exempted from this obligatory duty.

The fifth pillar of Islam is hajj (pilgrimage). The annual pilgrimage to Mecca takes place each year in the twelfth month of the Muslim calendar, known as

Dhu-l-Hijja (the pilgrimage month). Muslims from all over the world gather in Mecca. A certain mode of dress is prescribed for the occasion. The pilgrimage to Mecca, which is meant to bring about an ascetic experience in a man's life is a religious obligation for those who are physically and financially able to undertake the journey. Although a number of Muslims make yearly pilgrimage to Mecca, it can be made just once in one's lifetime.

Some Muslims prefer to add Jihad to the five pillars of Islam. Jihad is of three kinds: the carrying on of a struggle against a visible enemy, against the devil and against the self.

In essence, Islam is a set of theological dogma, a form of worship, a political and economic theory and a detailed code of social conduct including clothing, hygiene and etiquette.

#### CLOTHING RESTRICTIONS IN ISLAM

Variations in clothing among the different cultures are acceptable according to the teachings of Islam provided that, the clothing styles do not reveal parts of the body which are 'satr'. Satr is that part of the body which is not to be exposed to any person except to the husband or the wife, or for medical or other important reasons. The parts between the knees and the navel are declared satr for men, while the entire body of a woman except her hands, face and feet are included in satr.

The Holy Qur'an states:

Say to the believing men that they cast down their looks and guard their private parts; that is purer for them. Surely Allah is aware of what they do. And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-covering over their bosoms and not display their ornaments except to their husbands, or their fathers, or the fathers of their husbands, or their sons, or sons of their husbands, or their brothers, or the sons of their brothers, or their sisters' sons, or their women, or those whom their right hand possess, or male servants not having need (of women) or the children who have not attained knowledge of what is hidden of women, and let them not strike their feet, so that what they hide of their ornaments may be known (xxiv 30-33).

Women are restricted by the Holy Qur'an to display their elegance and ornaments. The term 'zinat' translated to mean ornaments has diverse interpretations. When interpreted as a term, it means beauty of the body, when read in context it denotes external adornment. It is the latter translation which is accepted by many scholars (32:72). The phrase 'except what appears thereof' in this verse from the Holy Qur'an is considered controversial. Siddiqui (32:72) compares the interpretations of two Muslim scholars. Razi claims it is permissible for women to have their hands and face uncovered, otherwise it would be impossible for them to participate in their business affairs. Kashshaf on the other hand, says that these words mean, "except that which is customary and natural to uncover". This may allow for variations among different societies due to varying customs, which could be against the teachings of Islam. However, the majority of Muslim

jurists, theologians and Companions of the Prophet Muhammad agree with Razi that a woman's hands and face can be kept uncovered. This view is supported by the fact that at the annual pilgrimage in Mecca, women are expressly forbidden the use of the veil, thus leaving the face and hands uncovered while the rest of the body is clad in modest clothes.

The following verse from the Holy Qur'an is specific to women's clothing:

O Prophet! say to your wives and your daughters and the women of the believers that they let down on their bosoms their over-garments (xxx 59).

Contrary to the popular belief held by many people, there is no indication in the Holy Qur'an or the Hadith that women are to be kept veiled and confined to the home. According to the Hadith, when Umar, the Prophet Muhammad's Companion, objected to the Prophet's wife coming out of her house, He said that His wives were free to go outside to satisfy their legitimate wants. Other similar incidences indicate that women during the period of early Islam were unveiled and were not confined to their homes. They frequently came out of their homes to satisfy their economic, religious and intellectual needs. Glubb (15:70) attributes the severe measures of veiling and confinement to the Persian influence. Other western writers believe this practice began in the later period of the Prophet's lifetime.



Purdah is the complete isolation of women from relationships with men other than those within her family. When outside the home, a Muslim woman was required to wear burqu'a which concealed her figure from head to foot. In the subcontinent of India and Pakistan, the native authors disagree about the beginnings of purdah. Singh (34:66) states that the practice of purdah was introduced after the Muslim invasions. Rustomji (28:38) on the other hand, remarks that the institution of purdah came with a series of invasions of the subcontinent. The resulting insecurity of persons and property led to the practice of purdah. In time, a false sense of respectability became attached to purdah which was adopted by some Hindus and by some Christians as well. Habibullah (28:38) elaborates on this issue by stating that the moral rules are always interpreted according to the spirit of the times, therefore there are numerous interpretations by various people of the same injunction from the same Book.

The socio-religious tenets of Islam enjoin its women believers to be modest in their clothing. Styles of clothing which do not expose any part of the body except the hands, face and feet are acceptable. Clothes which reveal the body because of tight fit or the use of sheer fabrics are forbidden.

Conservatism in clothing is associated with religious commitment. However, studies of other religious

groups report conflicting results. Griesman (17:66) for example, found that the more orthodox girls agreed with the attitude of the Seventh-Day Adventist Church towards clothing standards. Furthermore, they were less interested in clothes than those who disagreed with its strict clothing standards. Similarly, Huber's (24:67) study showed that religious participation among college men and women correlated significantly with their conservative score. However, Klienline's (24:67) study on Mennonite women indicated no direct relationship between their conservativeness of dress and church attendance-participation score. These contradictory findings reflect the varying interpretations and meaning of religion for different individuals within different faiths.

#### CLOTHING OF THE PAKISTANI WOMAN

Ninety-seven percent of the population of Pakistan professes the faith of Islam. Everyday activities such as diet, education, customs, marriages, celebration of festivals and even the internal and external policies of the nation are influenced by Islam.

Islam requires Muslim Women to be modestly dressed, covering all parts of their body except the face, hands and feet. The clothing patterns of the Pakistani women adhere to these restrictions. In public, the majority of Pakistani women cover their heads with either a dupatta or a burqu'a. Pakistani children wear western style clothing.

However, girls start to wear the national dress between the ages of eight and ten.

The different regions of Pakistan have developed distinctive forms of costumes, fabrics, printing, dyeing and embroidery. In the urban centres of Pakistan the popular outfits are: the shalwar, kamiz and dupatta ensemble, the gharara ensemble, the churidar-pyjama ensemble, the sari and the kurta. These costumes have both Hindu and Muslim influences.

Sculptures and cave paintings reveal that draped garments existed in the subcontinent of India and Pakistan from time immemorial (4:74). Cloth lengths were wrapped and tied around the lower parts of the body. Women are usually depicted as bare-breasted and wearing ornaments around their necks. A separate piece of cloth was used as a scarf. These draped garments are believed to be the precursors of the present day sari and dupatta. Military invasions, commercial contact and the use of foreign slaves influenced the court fashions at the time. Although sewn and unsewn garments were known as early as the 3rd century A.D., draped garments were still preferred. A T-shaped loose garment of this period may have been the predecessor of the kurta. The shalwar was introduced by the Turks. Persian culture and clothing are believed to have been introduced to the subcontinent by the Mughals. They brought cumbersome, concealing garments to replace the more revealing dress of the Hindu and Buddhist societies.

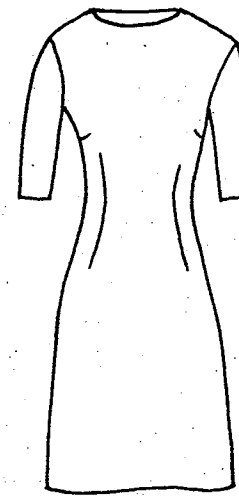
The churidar-pyjama is associated with Muslim females, while the gharara evolved from the Rajasthani lady's gaghra. This was a Mughal innovation. Under the British influence certain garments such as the sari blouse and the kamiz became more tailored and fitted.

### The Shalwar, Kamiz and Dupatta Ensemble

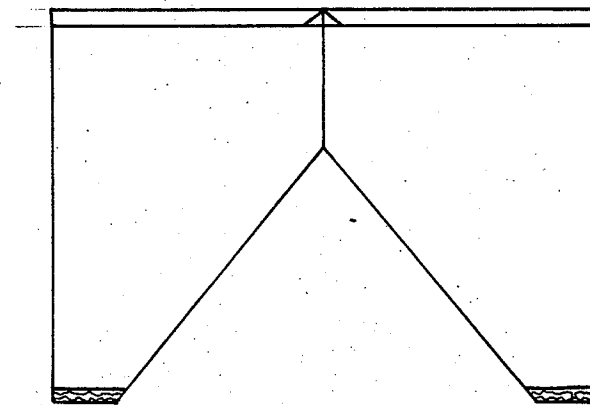
The shalwar, kamiz and dupatta as an ensemble is popular in the urban centres of Pakistan (illustration 1). This most practical outfit is adopted by women in professions, for uniforms, recreation, travel, everyday wear and as a bridal dress. The kind of fabric used, the amount and kind of trim and decoration determines the occasion on which it may be worn.

The everyday ensemble may consist of a white or solid coloured shalwar, a plain or printed kamiz and a dupatta which either matches the colour of the shalwar or of the kamiz. The choice of colour reflects the wearer's taste and preference.

The shalwar is a trouser-like garment which is gathered at the top with the use of a drawstring (illustration 1). The shalwar may be worn from the waist or from over the hips. It tapers towards the ankle and covers the foot. The lower opening of the shalwar is called a 'paincha'. The circumference of the paincha is modernized and stylized according to fashion requirements of the time. The paincha is interfaced and stitched



KAMIZ



SHALWAR

PAINCHA

ILLUSTRATION I. SHALWAR, KAMIZ AND DUPATTA ENSEMBLE

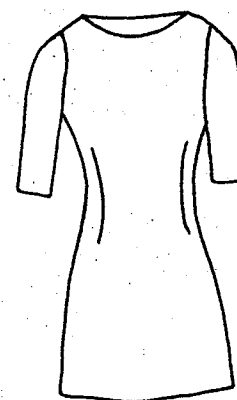
decoratively in the same colour for stiffness.

The kamiz is a sheath-like dress worn over the shalwar (illustration 1). It has slits on the lower portion of side seams. Darts are used to fit the dress at the waistline. The sleeves may vary from full length to sleeveless. The neckline may have a collar styled according to individual preference and fashion. The hemline varies with fashion, and may rise or fall just as it does in western fashions.

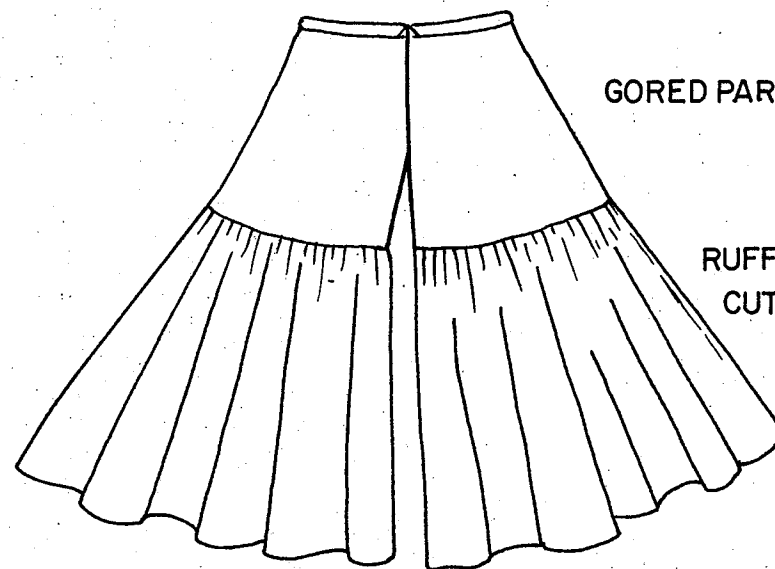
The dupatta is a scarf or stole. It is made of sheer, light weight fabric such as chiffon, georgette or tissue. It varies in width from thirty-six to one hundred and thirty cms. and is two to three metres in length. It can be draped in various ways. The most popular way is to drape it over the shoulders with the two loose ends falling free at the back and the front falling over the bosom (illustration 1). In public, most women drape the dupatta over their heads.

### The Gharara, Kamiz and Dupatta Ensemble

The gharara is a mughal court dress (illustration 2). Reserved for formal occasions, it is quite popular as a bridal dress. The formality of the garment is expressed through fabric, colour, embroidery, trim and decoration. It is an expensive and elaborate dress. Like most bridal dresses of other cultures, it reflects the creative ingenuity and taste of the wearer.



KAMIZ



GORED PART

RUFFLED SKIRT  
CUT ON BIAS

GHARARA

ILLUSTRATION 2. GHARARA KAMIZ  
ENSEMBLE

The gharara is gathered at the waist and gored up to the kneeline (illustration 2). A long ruffled skirt cut on the bias is attached with a seam to the kneeline.

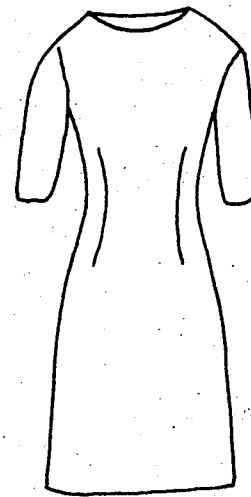
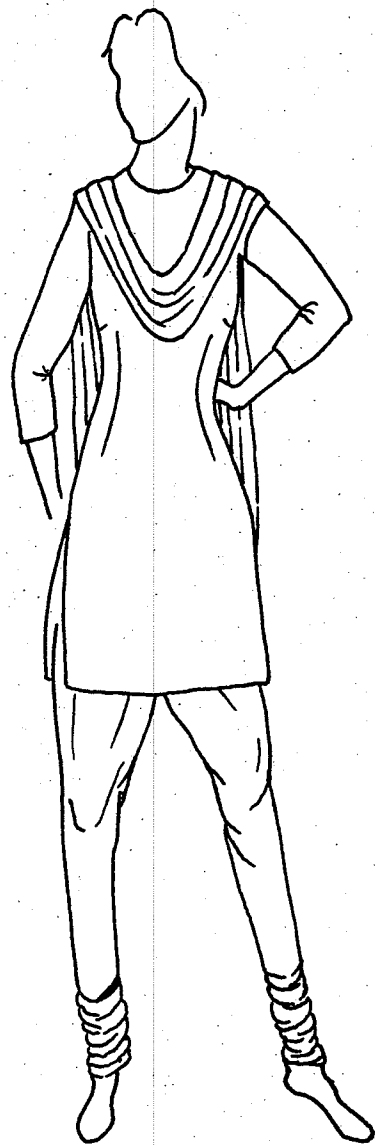
The kamiz worn over the gharara gives an over-all appearance of simplicity (illustration 2). It has slits in the side seams and darts are used to fit the dress at the waistline. The sleeves vary from full length to sleeveless. The neckline is styled according to individual preference. The mid-thigh length of the kamiz does not vary with fashion.

The dupatta which is of sheer fabric is generally one metre in width, and from two and a half to four metres in length. It is usually draped over the shoulders with the two loose ends falling free in the front displaying the embroidery, trim and decoration of the dupatta. It can also be draped in a variety of ways.

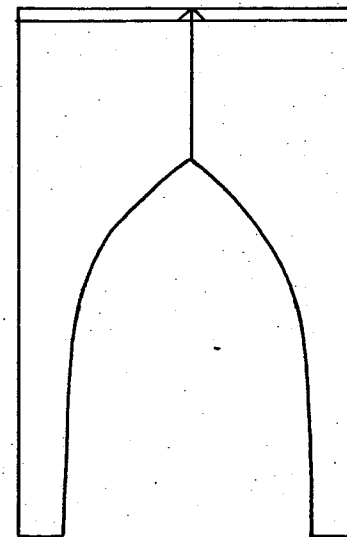
### The Churidar-Pyjama Ensemble

The churidar-pyjama is a close-fitting, breeches-like trouser, considered becoming to those with well-proportioned slender figures (illustration 3). Cut on the bias, the trousers are fifteen to twenty-five cms. longer than the leg length of the wearer. The top is gathered with a drawstring. The churidar-pyjama may be worn at the waist or from slightly above the hips. They are loose at and above the knees while fitting snugly over the calf and lower leg, forming tight bracelet like folds.





KAMIZ



CHURIDAR – PYJAMA  
CUT ON BIAS

ILLUSTRATION 3. CHURIDAR – PYJAMA ENSEMBLE

The kamiz and the dupatta worn with a churidar-pyjama are similar to the kamiz and dupatta worn over a shalwar (illustration 3). The kind of fabric used, trim and decoration determines the formality of this ensemble.

### The Sari

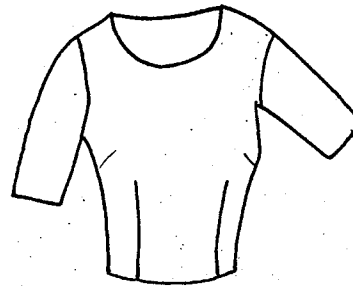
Sari is a garment which is universally well-known (illustration 4). In Pakistan, a sari is mostly worn on formal occasions because it is not very practical for everyday wear. It is worn with a blouse and a long petticoat (illustration 4).

The sari is a straight piece of fabric usually six metres long and one and one third metres wide. It is draped over the petticoat around the waist. Variation in draping is achieved by the pallu (the part draped over the shoulder) which can be draped in many ways depending on individual preference.

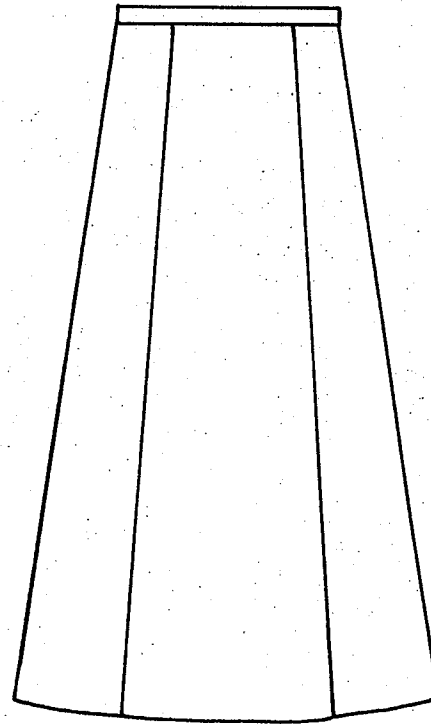
The waist length blouse is closely fitted. It has either a front, side or back closure. Tightly fitted sleeves vary from full length to sleeveless. The neckline may have a collar or any neckline treatment depending on individual preference.

The petticoat is a long four gored skirt into which the sari is tucked to hold it in place.

Variety in a sari is achieved through fabric, colour, print, embroidery, trim and design. Styles of saris change according to the dictates of fashion.



SARI BLOUSE



PETTICOAT

ILLUSTRATION 4. THE SARI.

Usually, it is the fabric, fabric design and different forms of embroidery which change with fashion.

### The Kurta

The kurta worn interchangeably with the kamiz is a loose garment with long sleeves (illustration 5). The jewel neckline with a centre front closure may have a mandarin collar. The kurta is similar in length to the kamiz and may rise or fall according to fashion. Usually worn in summer, it has slits in the side seams. It may be worn with either a shalwar, a gharara or a churidar-pyjama.

### Nightclothes

Pakistani women have no special form of nightclothes. Some wear the same clothes worn during the day, while others may have a different set of clothes reserved for nightwear. Western nightclothes such as pyjamas and peignoir sets are popular among a few fashion setters in Pakistan.

### The Burqu'a

Burqu'a is the most conspicuous over-garment worn in Pakistan. The one-piece tent-like style is now replaced by the two-piece style, burqu'a. It is made of either silk, crepe or cotton, and the popular colours are black, navy, dull blue, shades of tan, gray and brown.

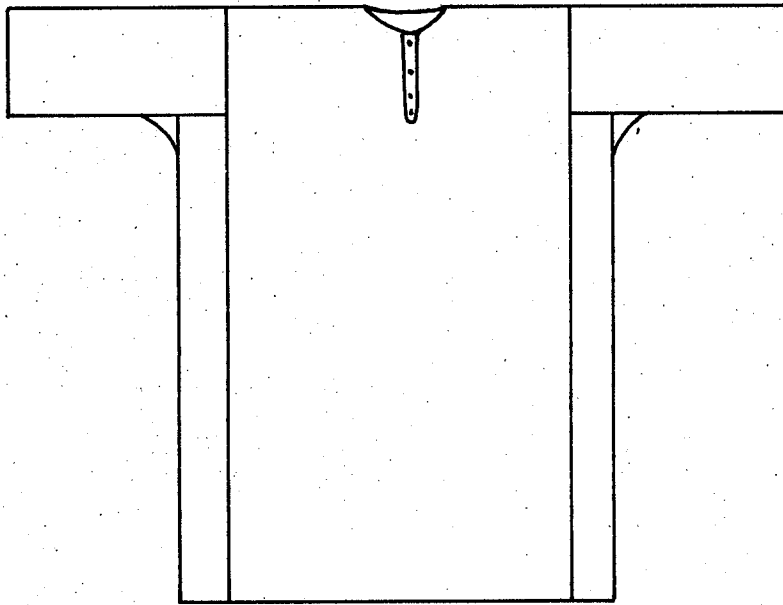


ILLUSTRATION 5. KURTA

The two-piece burqu'a consists of a long coat and a head piece. The coat, which can be either fitted or loose, is buttoned down the front. It has full length sleeves and a jewel neckline. The head piece is tied under the chin with ribbons or straps. It covers the head and shoulders like a short, waist length cape. A small rectangular piece of sheer fabric covers the face to facilitate vision. The burqu'a is popular among the conservative and orthodox families, and is usually worn by adult women. Today, many Pakistani women are either replacing the burqu'a by a coat or it is not worn at all.

### Jewelry

Jewelry is very popular in Pakistan. The buying of jewelry is the traditional way of saving money and is still the favourite method of investing money by both rich and poor alike. Villagers and nomadic tribes wear silver jewelry which is hand-made by village craftsmen. Gold jewelry set with precious stones is more popular in cities and towns.

Girls' ears are pierced at a young age. Simple gold or silver earrings or hoops are used to adorn the ears till girls are married. After marriage, earrings, rings, gold bangles and chains are worn everyday by many women. Glass bangles are popular for special occasions. On her wedding day, a girl wears almost all the jewelry she receives as part of her dowry from her parents and

in-laws. The more elaborate pieces of jewelry are worn on formal occasions.

Pakistani women generally wear their hair long and braided. It may also be worn loosely hanging, in a bun or cut short. Western cosmetics are readily available and have gained popularity over the traditional cosmetics prepared from herbs, oils and home recipes.

### Chapter III

#### METHODS AND PROCEDURE

This study was designed to investigate the relationship between clothing practices of Pakistani women and specific cultural and demographic characteristics. The following null hypotheses were formulated for this study:

1. There is no significant relationship between clothing styles worn and clothing styles liked but not worn by Pakistani women residing in Canada.
2. There is no significant relationship between religious commitment and clothing styles worn by Pakistani women residing in Canada.
3. There is no significant relationship between age and clothing styles worn by Pakistani women residing in Canada.
4. There is no significant relationship between level of education and clothing styles worn by Pakistani women residing in Canada.
5. There is no significant relationship between occupation and clothing styles worn by Pakistani women residing in Canada.
6. There is no significant relationship between length of residence in the West and clothing styles worn



by Pakistani women residing in Canada.

7. There is no significant relationship between country of citizenship and clothing styles worn by Pakistani women residing in Canada.

8. There is no significant relationship between place of residence in Pakistan and clothing styles worn by Pakistani women residing in Canada.

#### ASSUMPTIONS

The following assumptions are made in this study:

1. Subjects in the study understand the English terms used in the questionnaire.
2. Subjects are willing to express their religious practices, their opinions on the observance of the teachings of Islam, their reasons for praying and the use of hallal meat.
3. The questionnaire developed is an adequate measure of clothing behaviour and religious commitment of Pakistani women residing in Canada.
4. The different types and styles of clothing sketched are representative of the wardrobe of a Pakistani woman residing in Canada.

#### DESCRIPTION OF INSTRUMENTS

A questionnaire (Appendix A) was developed to assess the clothing styles, specific cultural factors and demographic characteristics of the subjects.

### Questionnaire on Clothing Styles

Pen and ink sketches of different types of garments were chosen to ascertain the clothing practices of Pakistani women. Instead of descriptive statements, sketches were chosen for ease in communication as these would convey to the subjects the type and style of garment about which their response was sought.

As a result of the researcher's observation on the clothing practices of her Pakistani friends residing in Canada and on the types of clothing in her own wardrobe, nine basic types of garments were chosen for the study. These garments are: (1) pantsuits, (2) swimsuits, (3) dresses, (4) blouses, (5) gowns, (6) sleepwear, (7) shalwar kamiz, (8) saris and (9) sari blouses. Styles of western garments chosen for the study were taken from pattern books, fashion magazines and sales catalogues. The styles were selected so that they could be categorized as either conservative, moderately conservative, moderate, moderately liberal or liberal in design. The criteria for the categorization of these styles were developed based on the clothing restrictions set by Islam for Muslim women. The conservative style designated within each style category has simple design lines with a high neckline and full sleeves, while the liberal style within that same category has a low neckline, is closely fitted to the body contours and is sleeveless.

The styles for the eastern garments, namely the shalwar kamiz, and the sari blouses were given in varying sleeve length and garment length, amount of fit and neckline depth to fit into the categorization set for the western garments. Since there is only one basic way of wearing the sari in Pakistan, it was decided that the three variations for draping the pallu be used.

All the garment styles were sketched with the use of a croqui to control proportion, posture and facial expression. Shoes and hairstyles were excluded because they were difficult to control and were not being measured.

Four Pakistani women ranging in age from 25 to 45 were asked to rate the garment styles as conservative, moderately conservative, moderate, moderately liberal and liberal. The garments were to be categorized in terms of the clothing restrictions set by Islam.

In the final questionnaire, the categorization of the five garment styles for each garment type were randomly ordered (Appendix C). It was assumed that this would keep the subjects from preconceiving the answers and from realizing that they were placing themselves in categories.

#### Questionnaire on Religious Commitment

A questionnaire based on the dimensions of religious commitment given by Stark and Glock (35:68) was developed. Belief, knowledge, practice, consequence and experience are the five dimensions discussed by Stark and

Glock, but only four of these namely, belief, knowledge, practice and consequence were used for the study. A likert-type scale composed of a set of questions for each dimension chosen were formulated. A score of five was assigned to the conservative, four to the moderately conservative, three to the moderate, two to the moderately liberal and one to the liberal.

Three open-ended questions were included to give the subjects an opportunity to express their opinions on: their reasons for praying, the use of hallal (kosher) meat and the practice of Islam in Canada.

#### Personal Data Inventory

A personal data inventory was designed to secure information on specific cultural and demographic characteristics and on the clothing practices of Pakistani women. Background information requested included: (1) age, (2) level of education, (3) occupation, (4) length of residence in Canada and other countries other than Pakistan, (5) marital status, (6) place of residence in Pakistan and (7) country of citizenship. Information on clothing practices included the shopping, buying and sewing habits of the subjects, types of garments received from Pakistan, form of outer covering worn while in Pakistan and the frequency with which jewelry is worn. Questions pertaining to the husband's role and his interest in his wife's clothing were included in the questionnaire

as well. Subjects were also requested to list the different types of garments they wore for different activities.

### SELECTION OF SUBJECTS

The Pakistani embassies in Ottawa and in Washington, D.C. were requested to forward the names and addresses of Pakistani women residing in Canada and the United States, respectively. Both embassies considered this information very confidential. However, the embassy in Ottawa forwarded a list of twenty-eight Pakistani cultural, religious and student associations across Canada. Ten of these associations furnished the names and addresses of their members. The majority of them provided the names and addresses of their female members only. The list from Toronto, Ottawa and London comprised of approximately 500 names of its male and female members. Since an unofficial estimate of Pakistanis in Toronto and its vicinity places the immigrant population at ten thousand, the author felt it was imperative to include this sample in the study. A letter, a one-page questionnaire (Appendix D) and a stamped, self-addressed envelope were mailed to everyone on the list, to secure the names of Pakistani women residing in these areas. The questionnaire also requested the subjects to forward the names and addresses of their Pakistani acquaintances. Approximately 150 female names were secured in this manner.

A total of 250 female names chosen for the study were from St. John's, Halifax, Ottawa and its vicinity, Toronto and its vicinity, Hamilton and its vicinity, London, Windsor, Saskatoon, Calgary, Edmonton and its vicinity and Vancouver. Pakistani women residing in Winnipeg were chosen for the pre-test.

#### PRE-TEST

A pre-test was conducted in early spring of 1975, to determine the applicability and clarity of the questionnaire. Questionnaires were mailed to twenty-four Pakistani women residing in Winnipeg. Although the sample was too small for a statistical analysis, changes were made in the format of the questionnaire based upon the data received from fifteen subjects.

Many questions in the pre-test were open-ended in order to secure the subjects opinions. The responses to these questions were tabulated and those with the highest frequency were included in the final questionnaire as structured questions. These were questions number 5 in the clothing instrument, and questions 48, 51a, 51b and 55 in the personal data inventory.

The different types of garments were reordered to control the subject's bias towards the foremost garments in the questionnaire. Ten groups were formed randomly with twenty-five questionnaires each.(Appendix C).

Three questions on religious commitment were not discriminative, so they were eliminated. The format on belief, knowledge, practice and consequence questions were reordered to consequence, practice, knowledge and belief. The questions on consequence were placed foremost to remove them from a religious connotation.

Revisions in the personal data inventory included the addition of two questions, country of citizenship and place of residence in Pakistan.

#### ADMINISTRATION OF QUESTIONNAIRE

A majority of research studies indicate that response rate significantly increases with the use of an advance letter (13:67, 21:65, 30:65). Berdie and Anderson (6:74) feel that "even if pre-letters have no positive effect on response rates, they are a courtesy, informing the subject that his time will be requested for participation in a study".

Five contacts were made with the subjects (Appendix B.) These were:

1. An advance letter
2. A cover letter and the questionnaire
3. The first follow-up letter
4. The second follow-up letter
5. The third follow-up letter.

An advance letter was mailed on June 27, 1975. It informed the 250 Pakistani women chosen for the study of the

nature of the research and requested their assistance in completing the questionnaires. This also served as a check on the present status of addresses of the 250 subjects.

The questionnaire which included a cover letter and a coded, stamped, self-addressed envelope was mailed on July 8, 1975.

The first follow-up letter was mailed on July 21, 1975, approximately two weeks after the questionnaire. It was sent to all the 250 women in the study. It was a thank-you note and a reminder to the subjects to complete and return the questionnaire at their earliest convenience.

As soon as a questionnaire was received by the researcher, the code on the envelope was matched with the mailing code and the subject's name was taken off the mailing list.

A second follow-up letter was sent approximately three weeks after the questionnaire was mailed to subjects whose names were still on the mailing list. The third follow-up letter was sent approximately five weeks after the questionnaire was mailed. A total of eight weeks was allowed for the return of the questionnaires.

One hundred and thirty-two questionnaires were received at the end of the eight week period, of which ten were from non-Pakistani women married to Pakistani men, ten were from non-Pakistani Muslim women and four blank questionnaires were returned by Pakistani women. One hundred and two questionnaires were statistically analyzed



including eleven questionnaires which had up to three questions missing in the personal data inventory.

### STATISTICAL ANALYSIS OF DATA

The chi-square test of independence was selected to test for significant relationships between age, education, occupation, length of residence in the West, country of citizenship, place of residence in Pakistan and religious commitment, and the types and styles of clothing worn by Pakistani women. This non-parametric statistic was selected for the following reasons: (1) the scores can be expressed in frequencies, (2) the variables can be discrete and (3) the test can be used with an ordinal scale.

The Pearson's correlation coefficient was used to test the relationship between clothing styles worn and clothing styles liked but not worn by Pakistani women.

To facilitate the analysis and make the data more meaningful in its interpretation, the independent variables were classified as follows: religious commitment score into three groups, age into five, education into three, occupation into two, length of residence in the West into five and place of residence in Pakistan into three.

## LIMITATIONS

The results of the present study must be evaluated in the light of the limitations under which the data was collected.

1. The sample is not representative of the total population of Pakistani women residing in Canada. It was selected from among the members of only ten cultural, religious, and student organizations.
2. The questionnaire method has its own set of limitations, diverse meaning can be attributed to the same question by various respondents.
3. The findings are limited to the particular type and style of garment selected for this study.
4. It is possible that the sketches may not have been clear to all the respondents.
5. The face validity of the measures is the only coefficient established.

## Chapter IV

### FINDINGS AND DISCUSSION

The purpose of this study is to investigate the clothing practices of Pakistani women residing in Canada. Data presented in this chapter included the cultural and demographic characteristics of the sample, the relationship between these characteristics and the clothing styles worn, and the relationship between the clothing styles worn and the clothing styles liked but not worn by respondents.

Two hundred and fifty questionnaires were mailed to respondents. Of these one hundred and thirty-two questionnaires were received but only 102 were analyzed for this study. Of the 102 questionnaires received, 91 were completed while eleven missed up to three questions in the personal data inventory. This resulted in varying sample sizes for each independent variable.

### CHARACTERISTICS OF THE SAMPLE

#### Age and Marital Status of Respondents

The 96 respondents ranged in age from twenty to sixty-nine with a mean age of 29.8 years (Table 1). Of these, 23.9 percent were from twenty to twenty-five years of age, 30.2 percent from twenty-six to thirty years,

31.3 percent from thirty-one to thirty-five years, 8.3 percent from thirty-six to forty years and 6.3 percent from forty-one to sixty-nine years. Eighty-five percent of the respondents were under thirty-five years of age.

TABLE 1

Frequency and Percentage Distribution by Age  
At Time of Study of 96 Respondents  
and by Age at Time of Arrival  
Abroad of 91 Respondents

Age Group	Age at Time of Study		Age at Time of Arrival Abroad	
	Frequency	Percentage	Frequency	Percentage
17-19	-	-	10	11.0
20-25	23	23.9	47	51.6
26-30	29	30.2	26	28.6
31-35	30	31.3	4	4.4
36-40	8	8.3	1	1.1
41 and over	6	6.3	3	3.3
TOTAL	96	100.0	91	100.0

The age at time of arrival abroad of 91 respondents ranged from seventeen to sixty-seven years, with a mean of 22.9 years (Table 1). Of these, 11.0 percent were from seventeen to nineteen years of age, 51.6 percent from twenty to twenty-five years of age, 28.6 percent from twenty-six to thirty years of age and 8.8 percent over

thirty-one years of age.

Of the 102 respondents, 93.1 percent were married, 4.9 percent were single and 2.0 percent were widowed.

### Formal Education and Occupation of Respondents

The respondents were categorized into three groups according to the education acquired. These were: (1) matriculation, (2) college and (3) post-graduate. Of the 101 respondents, 18.8 percent have matriculation status which is equivalent to a high school graduate, 49.5 percent have either graduated from college or have had one to four years of college and 31.7 percent have post-graduate education (Table 2). Twenty-two percent of the respondents acquired formal education in the West (Europe, North America and Australia). It varied from post-graduate training to general interest courses such as English language, interior design and self improvement (Table 3).

TABLE 2

Frequency and Percentage Distribution by  
Level of Education of 101 Respondents

Level of Education in Pakistan	Frequency	Percentage
Matriculation	19	18.8
College	50	49.5
Post-graduate	32	31.7
TOTAL	101	100.0

Seventy-four percent of the 102 respondents were homemakers, 22.6 percent were employed and 2.9 percent were students.

TABLE 3

Frequency and Percentage Distribution by Formal  
Education in the West of 102 Respondents

Education in West*	Frequency	Percentage
No education abroad	79	77.4
Master's degree	4	3.9
Attended school	2	2.0
Post-graduate training	1	1.0
Technicians training	2	2.0
Teachers training	3	2.9
Nursing	1	1.0
Computer programming	1	1.0
General interest courses	9	8.8
TOTAL	102	100.0

\*Europe, North America and Australia.

Length of Residence Abroad and Country of Citizenship of  
Respondents

Length of residence in Canada ranged from one to sixteen years with a mean of 4.2 years. Length of residence in the West (Europe, North America and Australia)

however, ranged from one to twenty-one years with a mean of 5.1 years. Twenty-four percent of the respondents have been in the West for one year or less, 22 percent for 2 to 3 years, 13 percent for 4 to 5 years, 32 percent for 6 to 10 years and 9 percent for 11 to 21 years (Table 4).

Of the 101 respondents, 64.4 percent have resided only in Canada, 21.8 percent have resided in a western country other than Canada, 5.9 percent have resided in an eastern country other than Pakistan and 7.9 percent have resided in an eastern and western country other than Pakistan or Canada.

TABLE 4

Frequency and Percentage Distribution by Length  
of Residence in the West of 100 Respondents  
and in Canada of 102 Respondents

Years Abroad	West*		Canada	
	Frequency	Percentage	Frequency	Percentage
1	24	24.0	26	25.5
2-3	22	22.0	31	30.4
4-5	13	13.0	13	12.7
6-10	32	32.0	29	28.4
11 and over	9	9.0	3	3.0
TOTAL	100	100.0	102	100.0

\*Europe, North America and Australia.

Thirty-two percent of the 101 respondents are Canadian citizens. Stated citizenship of a few respondents did not correspond with their length of residence in Canada which implies that they may have equated landed-immigrant status with citizenship. A person is eligible for citizenship after residing in Canada for a minimum of five years as a landed-immigrant. The spouse of a Canadian citizen is qualified for citizenship after one year as a landed-immigrant.

#### Place of Residence in Pakistan

Place of residence in Pakistan is the city, town or village where the respondent spent most of her life. It however, may not necessarily be her hometown. Results show that 32 percent of the respondents were from Karachi, the largest city in Pakistan, 23 percent were from Lahore, the second largest city and 11 percent had lived in either Lahore or Karachi as well as other cities and towns of Pakistan (Table 5). Twenty-six percent of the respondents were from cities with a population of 820,000 to 366,000, while 8 percent had lived in cities or towns where the population was 212,000 or less.

#### Religious Commitment of the Respondents

Of the 102 respondents, 92.1 percent are of the Sunni sect, 2.0 percent of the Shiaa sect, 2.0 percent of the Ahmaddi sect and 3.9 percent are non-sectarian.



TABLE 5

Percentage Distribution by Population of the Place  
of Residence in Pakistan of 100 Respondents

City	Population	Percentage	Total
Karachi	3,469,000	32	
Lahore	2,148,000	23	
A number of different cities including above		11	
			66
Lyallpur	820,000	6	
Hyderabad	624,000	2	
Rawalpindi	615,000	7	
Multan	544,000	2	
Peshawar	366,000	7	
A number of different cities including above citie		2	
			26
Others	Below 212,000	8	8
TOTAL			100

The religious commitment scores were assigned as follows: 38 to 54 as not too religious, 55 to 71 as fairly religious, 72 to 88 as very religious and 89 to 105 as extremely religious. Scores of 100 respondents ranged from 39 to 99, with a mean of 78.1 (Figure 1). Data shows that 13.8 percent of the respondents were extremely

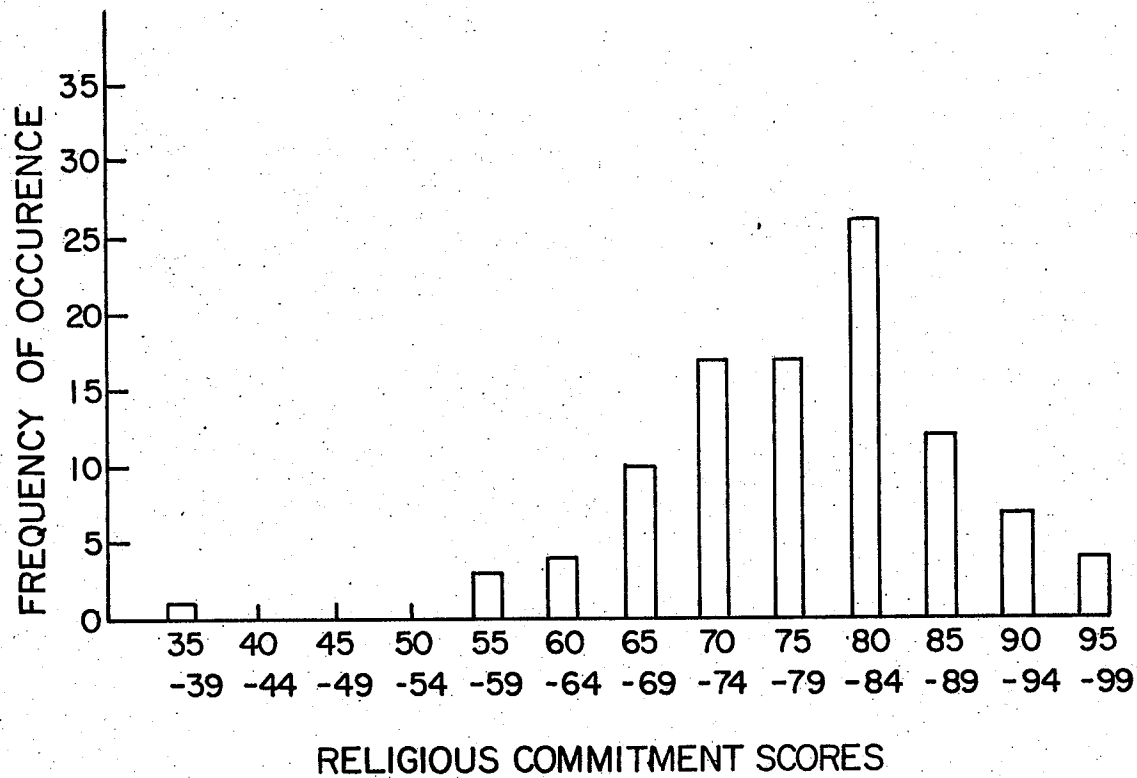


FIGURE I

FREQUENCY DISTRIBUTION BY RELIGIOUS COMMITMENT SCORES  
OF 100 RESPONDENTS.

religious, 63.4 percent were very religious, 21.8 percent were fairly religious and 1 percent was not too religious. It is interesting to note however, that the respondents assessment of their personal religious commitment differed from the results of their religious commitment score. Of the 100 respondents, 5.9 percent felt they were extremely religious, 19.8 percent were very religious, 68.4 percent were fairly religious and 5.9 percent were not too religious. This discrepancy seems to point out that religion has varying interpretations and meaning for different individuals.

#### CLOTHING PRACTICES OF PAKISTANI WOMEN IN THE SAMPLE

Data collected on the clothing practices of the respondents focused on the acquisition of clothing, and the husbands interest in the respondents' types and styles of clothing worn.

Results show that 85.3 percent of the respondents sew all or a few of their clothes, while 14.7 percent do not sew any of their clothes (Table 6). On the other hand, 93 percent of the respondents buy all or a few of their clothes, while 6.9 percent do not buy any of their clothes (Table 6). This indicates to the researcher that most respondents could sew the types and styles of garments they wanted to wear if these were not readily available in the market.

TABLE 6

Frequency and Percentage Distribution of the Sewing  
and Buying Habits of 102 Respondents

Habits	Frequency		Percentage	
	Sew	Buy	Sew	Buy
All of their clothes	10	10	9.8	9.8
Most of their clothes	37	28	36.3	27.4
A few of their clothes	40	57	39.2	55.9
None of their clothes	15	7	14.7	6.9
TOTAL	102	102	100.0	100.0

Of the 102 respondents, 88 percent received some clothing from Pakistan (Table 7). Besides receiving the traditional garments, a few of the respondents received other garments such as pantsuits, pants and gowns. It is possible that clothing received from Pakistan influenced the clothing practices of the respondents.

Fifty percent of the respondents stated that their husbands are very interested in the types and styles of clothing they wear, 28.4 percent stated their husbands are somewhat interested, 13.7 percent have husbands whose interest is neutral, 7.4 percent have husbands who show very little interest and 1 percent have husbands who do not show interest at all.

TABLE 7

Frequency and Percentage Distribution of the  
Types of Clothing Received from Pakistan  
by 89 Respondents

Clothing Items	Frequency	Percentage*
Shalwar	54	60.7
Kamiz	59	66.3
Saris	67	75.3
Kurta	62	69.7
Petticoat	28	31.5
Gharara ensemble	34	38.2
Sari blouses	59	66.3
Churidar-pyjama	16	18.0
Other	9	10.1

\*Total adds to more than a 100% because of multiple answers.

The different types and styles of garments husbands liked according to 96 respondents are presented in Tables 8 and 9. Eighty-one percent stated that their husbands liked saris, 65.9 percent liked shalwar kamiz and dupatta ensembles and 54.3 percent liked pantsuits. Swimsuits, dresses and skirts were liked by less than 10 percent of the husbands. While 2 percent stated that their husbands left it up to them to choose the types of clothing they wear. Data also shows that 9.9 percent of

TABLE 8

Frequency and Percentage Distribution of the  
Types of Clothing Liked by Husbands  
of 96 Respondents

Types of Clothing	Frequency	Percentage*
Pantsuits	51	54.3
Swimsuits	7	7.4
Dresses and/or skirts	4	4.3
Pants and blouse	30	31.9
Long gown	41	43.6
Sari	76	80.9
Shalwar kamiz and dupatta	62	65.9
Pant, kamiz and dupatta	48	51.1
Pantsuit with dupatta	30	31.9
Other	4	4.3

\*Total adds to more than 100 percent because of multiple answers.

the respondents stated that their husbands liked tightly fitted clothes, 22.0 percent liked sleeveless clothes and 14.3 percent liked clothes with low necklines (Table 9). Fitted clothes were liked by 43.9 percent of the husbands, one-quarter to three-quarter length sleeves were liked by 51.6 percent and medium necklines by 68.1 percent. Loosely fitted clothes were liked by 38.5 percent, full length sleeves by 50.5 percent and high necklines by 39.6 percent

TABLE 9

Frequency and Percentage Distribution of the  
Styles of Clothing Liked by Husbands  
of 96 Respondents

Styles of Clothing	Frequency	Percentage*
Tightly fitted clothes	9	9.9
Sleeveless clothes	20	22.0
Clothes with low neckline	113	14.3
Fitted clothes	40	43.9
Clothes with one-quarter length sleeves	47	51.6
Clothes with three-quarter length sleeves	47	51.6
Clothes with medium neckline	62	68.1
Loosely fitted clothes	35	38.5
Clothes with full length sleeves	46	50.5
Clothes with high neckline	36	39.6

\*Total adds to more than 100% because of multiple answers.

of the husbands. Five percent of the 96 respondents stated that their husbands left it up to them to choose the styles they wear. These percentages indicate that clothing styles which are categorized in this study as moderate, such as fitted clothes, one-quarter and three-quarter sleeve length and medium necklines were the most popular among

the respondents' husbands.

A burqu'a or some other form of head covering is worn by some adult women in Pakistan. This practice persists among the conservative and orthodox Muslim families. Of the 102 respondents residing in Canada, 52 percent had worn a burqu'a before they were married while 19.6 percent had worn it after they were married. A possible explanation for this decrease may be that some women were married into families where the burqu'a was not worn while others may have left Pakistan soon after they were married. A burqu'a or other form of head covering conceals the body, and taking it off may make the wearer feel exposed.

#### TYPES AND STYLES OF CLOTHING WORN BY RESPONDENTS

The different types and styles of clothing worn by the 102 respondents are presented in Table 10. Results show that pantsuits were worn by 93.1 percent, swimsuits by 18.6 percent, gowns by 71.6 percent and sleepwear by 90.2 percent of the respondents. Of the five different style categories the conservative style of these garments was most popular while the liberal style was the least popular. Dresses were worn by only 2.9 percent of the respondents, while blouses were worn by 74.5 percent of the respondents. The moderately conservative style of blouse was worn by more respondents than any other styles given.



TABLE 10

Percentage Distribution of the Types and Styles  
of Clothing Worn by 102 Respondents

Types of Garments	Style Categories <sup>a</sup>					All Styles <sup>b</sup>
	Conservative	Mod. Cons.	Moderate	Mod.Lib.	Liberal	
Western Garments:						
Pantsuits	72.6	45.3	69.5	34.7	9.5	93.1
Swimsuits	85.9	26.3	15.8	26.3	10.5	18.6
Dresses	0.0	66.7	0.0	33.3	0.0	2.9
Blouses	68.4	81.6	73.7	1.3	2.6	74.5
Gowns	68.5	65.7	60.3	12.3	4.1	71.6
Sleepwear	52.1	43.5	47.8	42.4	16.3	90.2
Eastern Garments:						
Shalwar kamiz	34.0	64.8	63.7	61.5	24.2	89.2
Saris	42.6	-	69.1	-	58.5	92.1
Sari blouses	17.0	26.6	54.2	51.1	21.8	92.1

<sup>a</sup>Total of style categories adds to more than 100 percent because of multiple responses.

<sup>b</sup>Percentage of respondents who wear the different types of garments given.

Data indicates that the conservative to moderate styles of pantsuit, blouse and gown were worn comparatively more than the moderately liberal and liberal styles of the same garments. The liberal style sleepwear was worn by 16.3 percent of the respondents. The short halter style negligee has a low neckline and exposes the legs, arms and back. It is possible that this style was chosen more than the other liberal styles because it is worn in the privacy of the home and/or bedroom.

Findings show that the shalwar kamiz was worn by 89.2 percent of the respondents. Of these, 64.8 percent wore the moderately conservative style while 24.2 percent wore the liberal style. The sari was worn by 92.1 percent of the respondents, with the moderate style being worn by 69.1 percent and the conservative style by 42.6 percent. Similarly, sari blouses were worn by 92.1 percent and of this group 54.2 percent wore the moderate style while 17 percent wore the conservative style. The liberal styles of the eastern garments appear to be more popular among the respondents as compared to the liberal styles of the western garments. This may be because body exposure in eastern garments is of a different type and amount than western garments. Respondents may also have been more familiar and used to the liberal styles of eastern garments.

The results indicate that respondents wore western garments which were similar to their traditional garments

in terms of type and amount of body exposure. These findings are contrary to Barclay's (5:71) observations of Lebanese Muslims residing in Canada. He felt that the minority status of the Lebanese Muslims and their exposure to a Canadian milieu led to the use of "flimsy clothing" by women.

Findings show that 85 percent of the respondents sew some of their clothes and 87 percent of the respondents receive some clothing from Pakistan. In spite of these alternatives, Pakistani women residing in Canada choose to wear western as well as eastern garments. Lai (25:71), in her study on Chinese immigrants observed that changes in behaviour depended upon the availability of cultural alternatives.

The different types of garments worn for different activities by 100 respondents are presented in Figures 2 to 6. Respondents were asked to indicate all garments they would wear for each activity given. Fifty-five percent of the respondents wore saris and 49 percent wore pantsuits when entertaining Canadians at home, while 68 percent wore shalwar kamiz and 57 percent wore saris when entertaining Pakistanis at home (Figure 2). When entertaining in a restaurant, 51 percent of the respondents wore pantsuits when with Canadians while 52 percent wore saris when with Pakistanis (Figure 2). When visiting Pakistani friends, saris and shalwar kamiz were worn by 76 percent and 58 percent of the respondents, respectively.

Pantsuits were worn by 53 percent of the respondents when visiting Canadian friends (Figure 3). On outings or picnics, 49 percent of the respondents wore pantsuits when with Canadians and 42 percent wore shalwar kamiz and 40 percent wore pantsuits when with Pakistanis (Figure 5). Fifty-nine percent of the respondents wore pantsuits while shopping. Sixty-four percent wore shalwar kamiz at home. Thirty-seven percent of the respondents indicated that they wore pantsuits to work (Figure 6).

The above results indicate that the shalwar kamiz was worn comparatively more in the company of Pakistanis while pantsuits were more popular when among Canadian friends. This can be an effort by Pakistani women to assimilate the clothing practices of Canadian women. A few respondents mentioned however, that they try to dress like Canadians to avoid attention. Similar clothing behaviour may also help gain group approval and acceptance. On the other hand in the company of Pakistanis the shalwar kamiz was worn by more respondents than the other garments. This may be an attempt by respondents to retain some of their social customs (12:55). These findings indicate to the researcher that respondents tend to dress like the group with which they fraternize.

Sixty-three percent of the respondents wore shalwar kamiz, and 57 percent indicated that they also wore the sari on religious occasions. The sari was also worn by 81 percent of the respondents during cultural

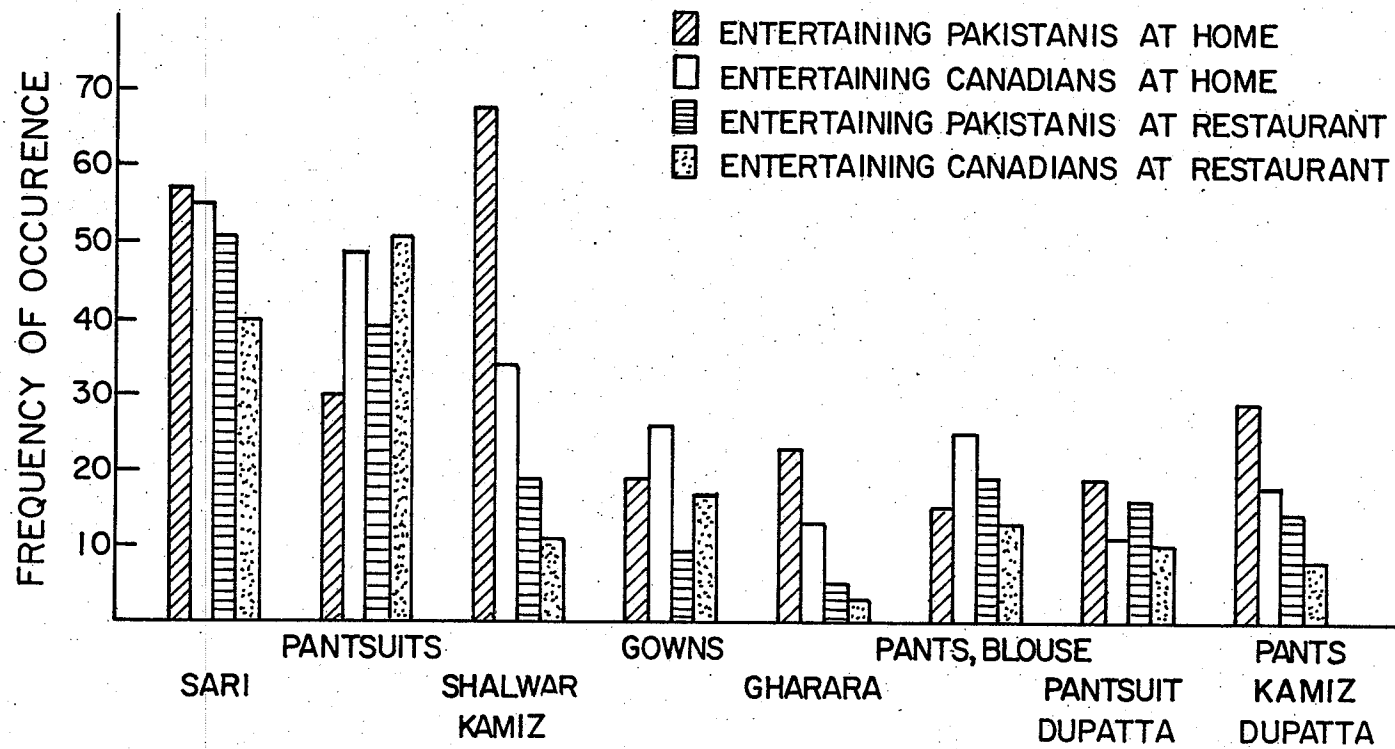


FIGURE 2  
FREQUENCY DISTRIBUTION OF GARMENTS WORN BY 100 RESPONDENTS WHILE ENTERTAINING PAKISTANIS AND CANADIANS.

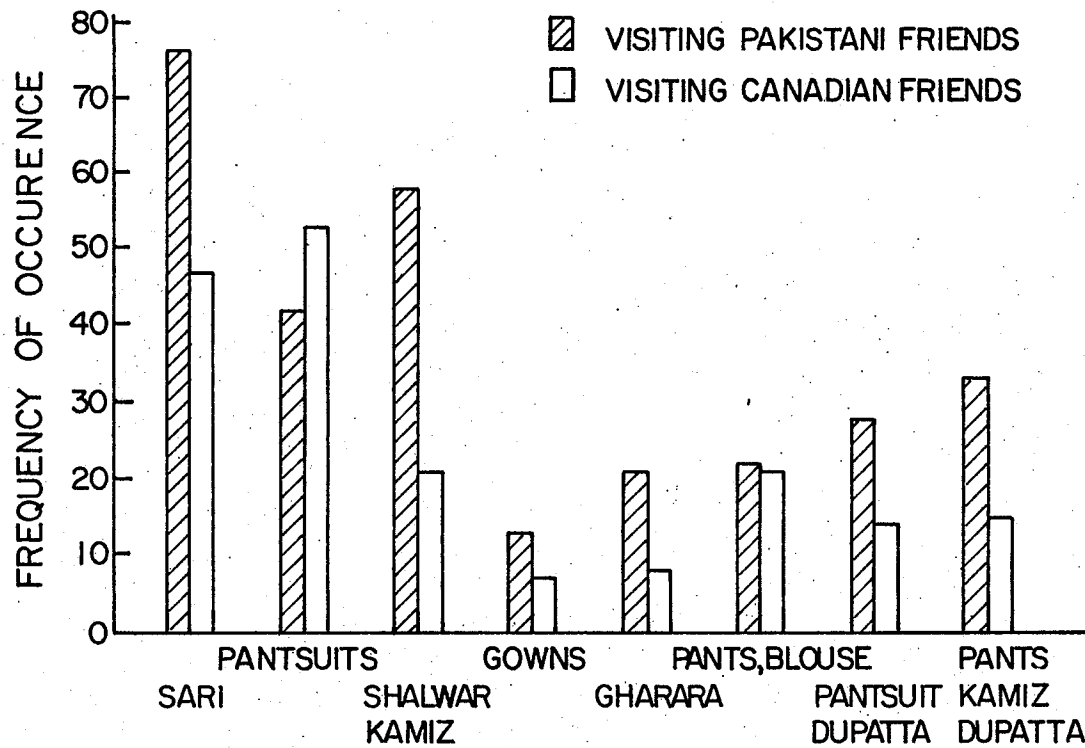


FIGURE 3

FREQUENCY DISTRIBUTION OF GARMENTS WORN BY 100 RESPONDENTS WHILE VISITING PAKISTANIS AND CANADIANS.

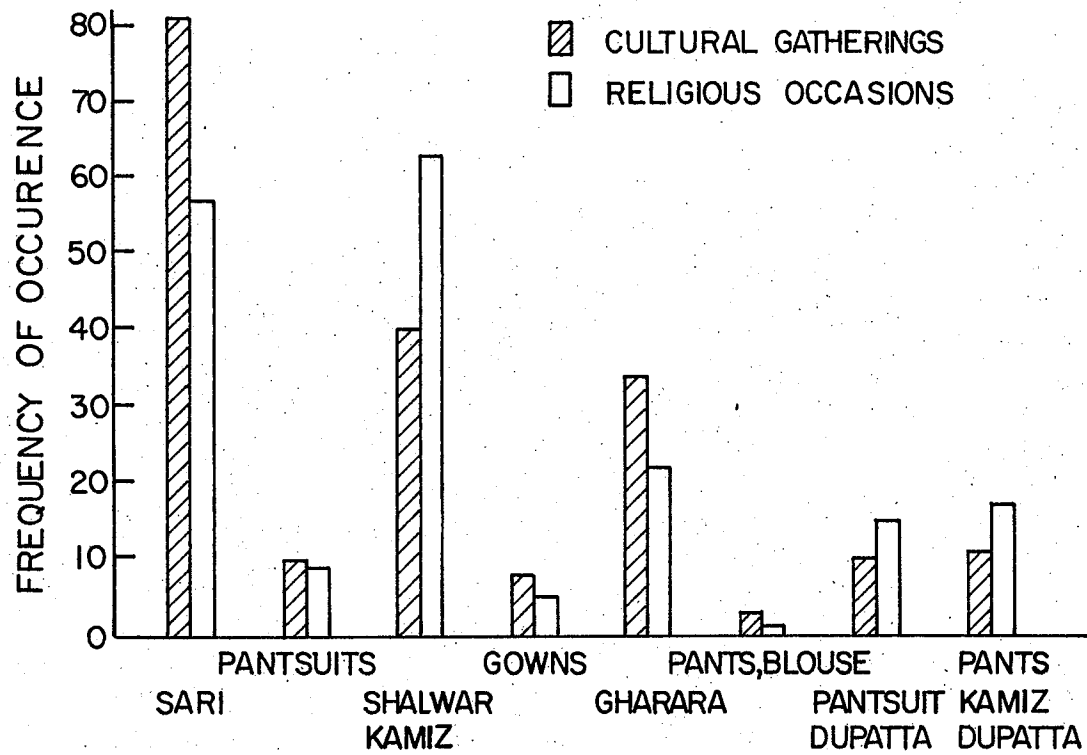


FIGURE 4

FREQUENCY DISTRIBUTION OF GARMENTS WORN BY 100 RESPONDENTS ON RELIGIOUS AND CULTURAL OCCASIONS.

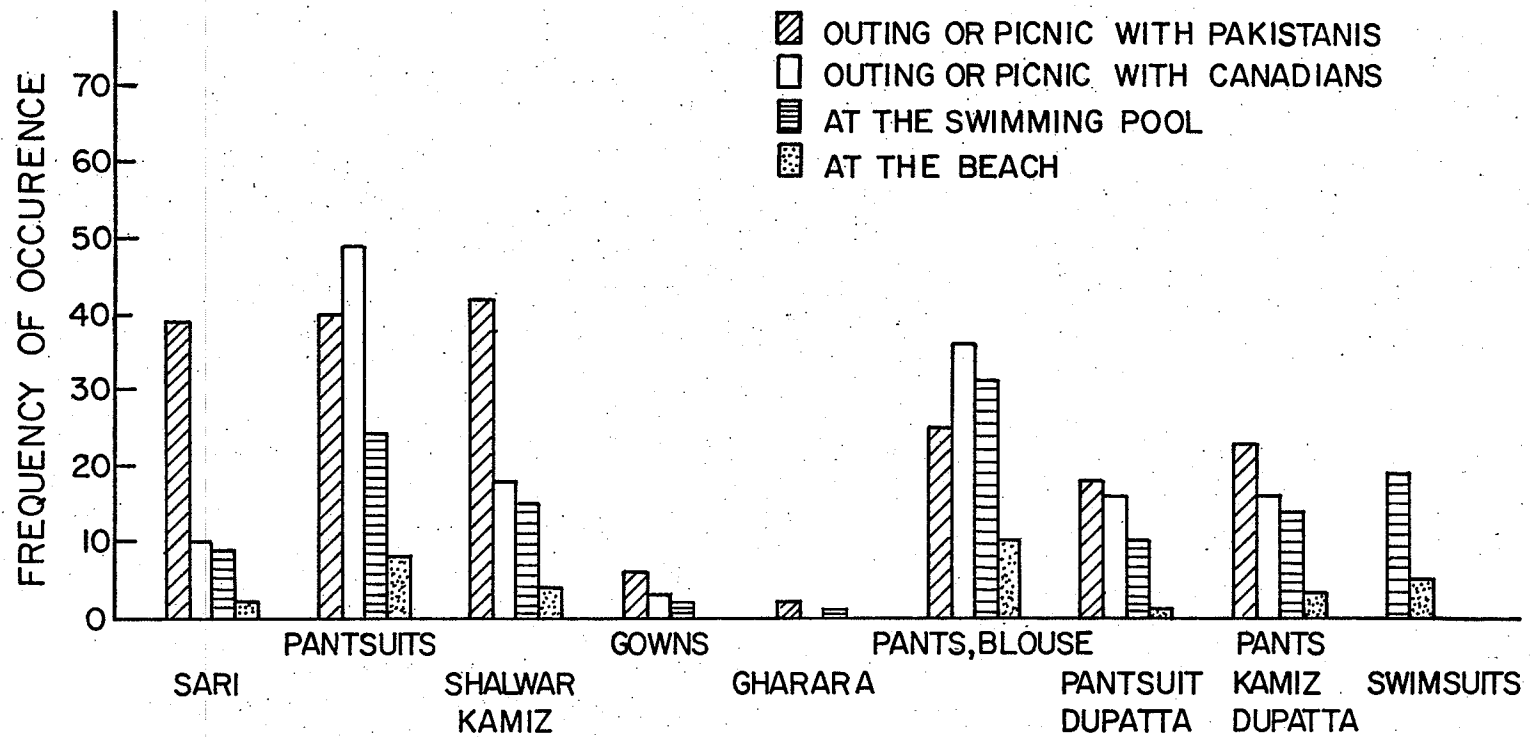


FIGURE 5  
FREQUENCY DISTRIBUTION OF GARMENTS WORN BY 100 RESPONDENTS FOR  
RECREATIONAL ACTIVITIES.



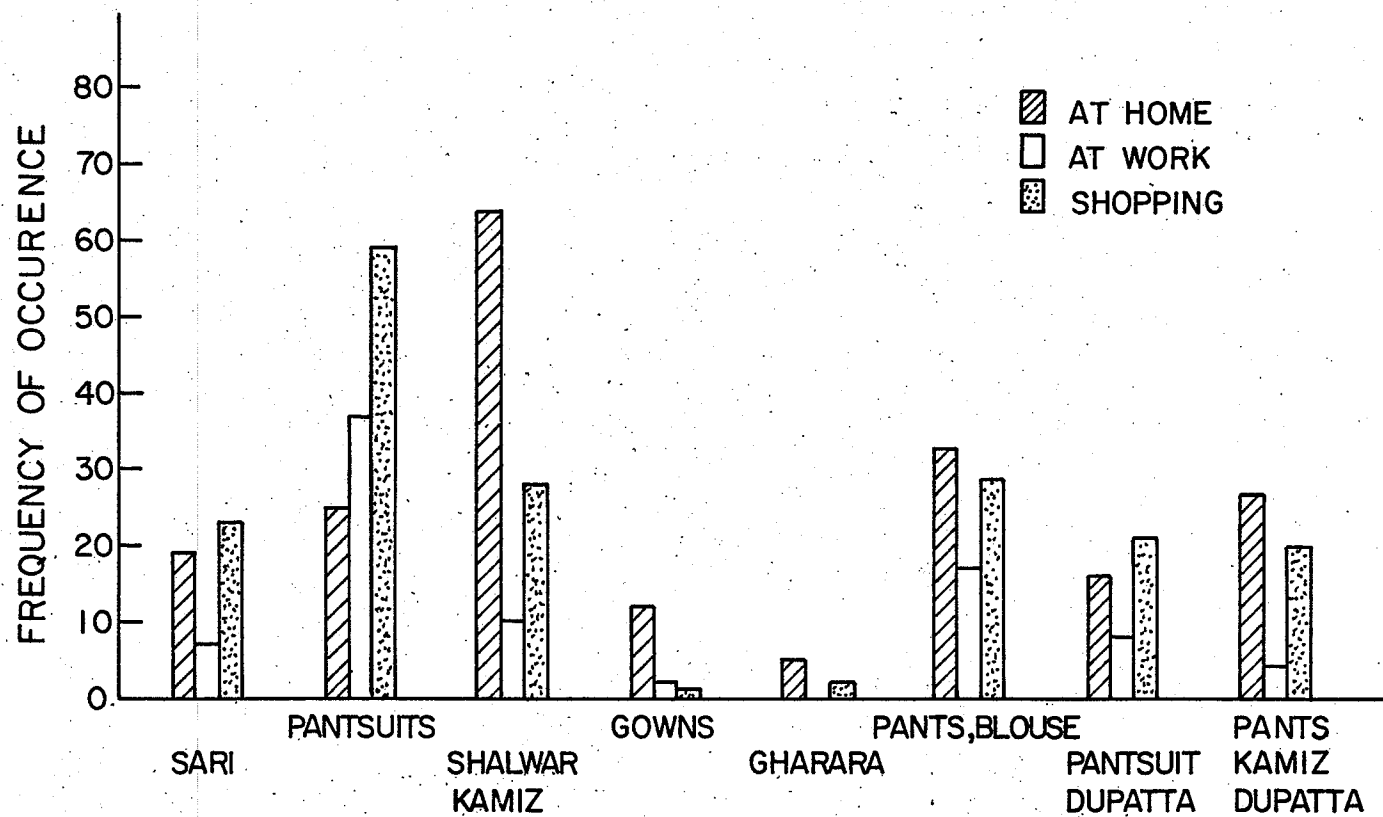


FIGURE 6  
FREQUENCY DISTRIBUTION OF GARMENTS WORN BY 100 RESPONDENTS WHILE  
AT HOME , AT WORK AND WHILE SHOPPING.

gatherings (Figure 3).

Very few women go for a swim even though separate facilities are available for men and women in Pakistan. Data shows that 19 percent of the women wore swimsuits for swimming at the pool, while 5 percent wore swimsuits at the beach (Figure 5). A possible explanation for this may be that activities other than swimming are done at the beach.

#### Relationship Between Clothing Styles Pakistani Women Wore and the Styles They Liked but Would not Wear

The Pearson's correlation coefficient was used to analyze the relationship between clothing styles Pakistani women wore and the styles they liked but would not wear. These variables were each coded from 5 to 1 ranging from conservative to liberal. The score used as a representative score for the clothing styles worn was the most liberal style respondents had worn or would consider wearing in the future. Similarly, the score of the most liberal of the styles liked but not worn was chosen as the representative score for the style liked but would not wear. Since Islam enjoins its women believers to dress conservatively covering all parts of the body except the hands, face and feet. The most liberal of the clothing styles used in the study was selected to investigate the effect of religion on the clothing behaviour of respondents, and to explore the deviations from the clothing restrictions placed by Islam.

Data shows that pantsuits were worn by 95 respondents (Table 11). Of the 102 respondents, 47 indicated the styles they liked but would not wear. Forty-three of the 47 wore pantsuits. The correlation coefficient computed for these 43 respondents who wore pantsuits and liked but would not wear certain pantsuit styles was significantly different from zero at the .05 level (Table 12). This indicates that respondents liked more liberal styles than the ones they wore. Almost one-half of the 47 respondents liked but would not wear the liberal style of pantsuit (Table 13). The reason given by 11 of these respondents for not wearing the liberal style of pantsuit was that it did not suit their figure. Figure problems were also the most frequent reason given for not wearing pantsuit styles that were liked.

Swimsuits were worn by 24 respondents (Table 11). Of the 102 respondents, 40 indicated the styles they liked but would not wear. Almost one-half of the 40 respondents liked but would not wear the liberal style of swimsuit (Table 13). Fourteen of them would not wear the liberal style of swimsuit because they felt it was nude, naked or exposed. It is interesting to note that 62 respondents did not care to indicate the swimsuit styles they liked but would not wear. However, 33 of them stated that swimsuits were against religion, and 27 felt they were nude, naked or exposed.

Dresses were worn by only 3 respondents (Table 11). Of the 30 respondents who liked but would not wear dresses, 11 liked the moderate style of dress (Table 13). Seven respondents would not wear this style because it was considered against religion. Seventy-two respondents did not indicate the styles they liked but would not wear. Nevertheless, 41 of them stated that dresses were against religion, and 25 felt they were nude, naked or exposed.

Results indicate that blouses were worn by 85 respondents (Table 11). Of the 102 respondents, 54 indicated the styles they liked but would not wear (Table 13). Thirty-two liked the liberal style of blouse and almost one-half of them would not wear this style because it was nude, naked or exposed. This was also the most frequent reason for not wearing blouse styles that were liked.

Gowns were worn by 87 respondents (Table 11). Of the 102 respondents in the study, 55 indicated the styles they liked but would not wear. Forty-nine of the 55 wore gowns. The correlation coefficient computed for these 49 respondents who wore gowns and liked but would not wear certain gown styles was significantly different from zero at the .02 level (Table 12). This indicates that respondents liked more liberal styles than the ones they wore. Twenty-six respondents liked the liberal style of gown and 15 of them felt it was nude, naked or exposed (Table 13). This was also the most frequent reason given for not wearing the gown styles that were liked.

TABLE 11

Frequency Distribution of the Types and Styles of Clothing  
102 Respondents Wore and  
Would Wear in the Future

Types of Garments	Style Categories					All Styles*
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	
Western Garments:						
Pantsuits	10	6	29	37	13	95
Swimsuits	7	6	1	8	2	24
Dresses	0	0	1	2	0	3
Blouses	6	9	63	4	3	85
Gowns	11	15	49	9	3	87
Sleepwear	6	8	32	26	24	96
Eastern Garments:						
Shalwar Kamiz	1	6	13	43	34	97
Saris	77	-	22	-	65	94
Sari blouses	0	3	30	38	23	94

\*The wearing or not wearing of the different garment types.

TABLE 12

Pearson's Correlation Coefficient for Clothing  
 Styles Pakistani Women Wore and the Styles  
 They Liked but Would not Wear

Types of Garments	r	Level of significance	N
Western Garments:			
Pantsuits	.319	.05	43
Swimsuits			
Dresses			
Blouses			
Gowns	.366	.02	49
Sleepwear	-.255	N.S.	41
Eastern Garments:			
Shalwar kamiz	-.269	N.S.	34
Saris	-.684	.01	20
Sari blouses	-.307	.05	43

N.S. - not significant

Sleepwear was worn by 96 respondents (Table 11). Forty-four respondents indicated the styles they liked but would not wear and forty-one of them wore sleepwear. The correlation coefficient computed for these 41 respondents was not significantly different from zero (Table 12). Of the 44 respondents, 19 liked the moderately liberal style

TABLE 13

## Reasons for not Wearing the Clothing Styles Respondents Liked

## Western Garments

Reasons	Pantsuits							Swimsuits							Dresses							Blouses							Gowns							Sleepwear						
	Conserv.	Mod. Cons.	Moderate	Mod. Lib.	Liberal	Total	Do Not Like	Conserv.	Mod. Cons.	Moderate	Mod. Lib.	Liberal	Total	Do Not Like	Conserv.	Mod. Cons.	Moderate	Mod. Lib.	Liberal	Total	Do Not Like	Conserv.	Mod. Cons.	Moderate	Mod. Lib.	Liberal	Total	Do Not Like	Conserv.	Mod. Cons.	Moderate	Mod. Lib.	Liberal	Total	Do Not Like	Conserv.	Mod. Cons.	Moderate	Mod. Lib.	Liberal	Total	Do Not Like
No. of Respondents Who Like But Will Not Wear the Styles	3	5	4	12	23	47		2	1	7	11	19	40		1	4	11	6	8	30		4	4	3	11	32	54		2	17	3	7	26	55		3	2	2	19	18	44	
Does Not Suit Figure	2	1	2	7	11	23	1	0	0	1	0	6	7	2	0	0	0	0	2	2	4	1	0	2	2	10	15	5	1	2	0	2	5	10	3	1	0	0	3	4	8	2
Against Religion	0	0	0	1	3	4	4	2	0	4	10	4	20	33	0	2	7	3	3	15	41	1	1	2	2	11	17	8	0	0	0	9	7	16	8	1	0	0	5	4	10	3
Nude, Naked, or Exposed	0	0	1	3	6	10	7	1	1	5	1	14	22	27	0	2	3	3	4	12	25	0	1	2	8	18	29	12	0	3	0	9	15	27	12	2	0	0	6	9	17	8
Husband Does Not Like It	0	3	0	4	4	11	1	0	0	1	1	2	4	9	1	0	2	1	2	6	10	0	1	2	1	2	6	4	1	1	1	1	0	4	2	1	1	0	6	0	8	1
Other	1	0	1	1	1	4	0	0	0	1	1	0	2	0	0	1	0	1	0	2	0	3	1	1	0	1	6	0	0	1	2	1	0	4	0	1	1	2	2	1	7	0

## Eastern Garments

Reasons	Shalwar Kamiz							Sari							Sari Blouses						
	Conserv.	Mod. Cons.	Moderate	Mod. Lib.	Liberal	Total	Do Not Like	Conserv.	Mod. Cons.	Moderate	Mod. Lib.	Liberal	Total	Do Not Like	Conserv.	Mod. Cons.	Moderate	Mod. Lib.	Liberal	Total	Do Not Like
No. of Respondents Who Like But Will Not Wear the Styles	9	0	1	7	20	37		15	4	5	24				5	1	2	5	33	46	
Does Not Suit Figure	2	0	0	1	6	9	5	8	0	3	11	14			2	1	1	1	7	12	3
Against Religion	0	0	0	1	4	5	5	0	0	0	0	0			0	0	1	1	9	11	8
Nude, Naked, or Exposed	0	0	0	0	4	4	4	0	0	0	0	3			0	0	1	3	12	16	11
Husband Does Not Like It	3	0	1	2	9	15	5	4	1	2	7	8			1	0	1	1	6	9	3
Other	3	0	0	3	1	7	0	2	2	0	4	5			1	0	0	0	4	5	1

of sleepwear and 18 liked but would not wear the liberal style of sleepwear (Table 13). The most frequent reason given for sleepwear styles liked but would not wear was that these were nude, naked or exposed.

Findings indicate that shalwar kamiz was worn by 97 respondents (Table 11). Thirty-seven respondents indicated the styles they liked and 34 of them wore shalwar kamiz. The correlation coefficient computed for these 34 respondents was not significantly different from zero (Table 12). Of the 37 respondents, 20 liked but would not wear the liberal style of shalwar kamiz (Table 13). Nine respondents stated that the liberal style of shalwar kamiz was not liked by their husbands. Husbands dislike was also the most frequent reason given for not wearing shalwar kamiz styles that were liked.

Sari was worn by 94 respondents (Table 11). Of the 102 respondents, 24 indicated the styles liked but would not wear. Twenty of the 24 wore saris. The correlation coefficient computed for these 20 respondents who wore saris and liked but would not wear certain sari styles was significantly different from zero at the .01 level (Table 12). The negative relationship indicates that respondents wore more liberal styles while they liked but would not wear the more conservative styles. Fifteen of the 24 respondents liked but would not wear the conservative style of sari (Table 13). The reason given by 8 of these respondents for not wearing the conservative style



of sari was that it did not suit their figure. Figure problems were the most frequent reason for not wearing sari styles that were liked.

Sari blouses were worn by 94 respondents (Table 11). Of the 46 respondents who indicated the styles they liked but would not wear, 43 wore sari blouses. The correlation coefficient computed for these 43 respondents was significantly different from zero at the .05 level (Table 12). This negative relationship indicates that respondents who wore the moderately conservative to moderately liberal styles of sari blouses, liked but would not wear the liberal style of sari blouse. While, respondents who wore the moderate to liberal styles of sari blouses liked but would not wear the more conservative styles. Almost three-fourths of the 46 respondents liked but would not wear the liberal style of sari blouse (Table 13). The reason given by 12 of them for not wearing the liberal style of sari blouse was that it was nude, naked or exposed.

These results indicate that respondents liked but would not wear the liberal style of pantsuit, swimsuit, blouse, gown, shalwar kamiz and sari blouse. However, the reasons for not wearing this style varied. Reasons for not wearing swimsuits and dresses were that these garments were considered against religion and nude, naked or exposed by many respondents including those who indicated the styles they liked but would not wear and those who did not

indicate the styles liked. Compared to other western garments these two have the greatest body exposure. Bare legs may have been the reason why many women considered these two garments against religion. The liberal style of blouse, gown, sleepwear, sari blouse and the moderately liberal sleepwear style was considered nude, naked or exposed by many respondents. These garments are quite similar to the traditional garments and so it seems that low necklines and sleeveless garments are considered exposed rather than against religion. The reasons given by respondents for not wearing the styles they liked indicates to the researcher that modesty influences their clothing selection. These findings are substantiated by Harris's (20:62) conclusion that modesty was closely associated with the clothing adjustment of immigrant women in her study on a specified group of Indian and Chinese immigrant women.

#### Relationship Between Religious Commitment and the Types and Styles of Clothing Worn by Respondents

The chi-square test was used to analyze the relationship between religious commitment and the different types and styles of clothing worn. A separate chi-square analysis was done for each independent variable and each style category. A summary of chi-square values is presented in Table 11, while individual tables for significant chi-square relationships are presented in Appendix E - Table 23.

TABLE 14

Chi-square Values Showing Relationship Between  
Religious Commitment and the Clothing Style  
Worn and not Worn by 101 Respondents

Types of Garments	Style Categories					
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	All Styles <sup>c</sup>
Western Garments:						
Pantsuits	1.88	0.59	2.58	3.10	2.03	1.87
Swimsuits	8.47** <sup>b</sup>	a	a	a	a	5.51*
Dresses	a	a	a	a	a	a
Blouses	3.20	2.27	8.35**	a	a	5.83*
Gowns	0.01	1.19	0.53	6.59**	a	1.43
Sleepwear	0.66	1.95	0.42	8.96**	4.76*	0.23
Eastern Garments:						
Shalwar Kamiz	1.84	4.80*	4.55	1.74	10.59***	4.65*
Saris	1.04	-	1.91	-	0.66	2.94
Sari Blouses	1.31	4.16	5.36*	0.94	12.27***	2.94

Degrees of freedom = 2

\*\*\* - Significant at the .01 level.

\*\* - Significant at the .05 level.

\* - Significant at the .10 level.

a - Insufficient number of respondents for statistical analysis.

b - See Appendix E - Table 23 for the full tables of all significant  $\chi^2$ .

c - The wearing or not wearing of the different garment types.

Data shows a significant relationship at the .01 level between religious commitment and the wearing of the liberal styles of shalwar kamiz and sari blouse. Significant relationship at the .05 level was also found between religious commitment and the wearing of the conservative style of swimsuit, the moderate style of blouse, and moderately liberal styles of gown and sleepwear. The results indicate an inverse relationship between religious commitment scores and the wearing of the above clothing styles. These garments were worn less by respondents with high religious commitment scores. This indicates to the researcher that respondents with high religious commitment scores follow the clothing restrictions placed by Islam more so than those respondents with low religious scores. Nevertheless, some respondents commented that the wearing of certain types and styles of clothing was not affected by their religious commitment.

These results are substantiated by both the study of Griesman (17:66) and Huber (23:62). Griesman found that the more orthodox girls agreed with the attitude of the Seventh-Day Adventist Church towards clothing and were less interested in clothes. Similarly, Huber's study showed that religious participation correlated significantly with a conservative score in clothing. Klienline's (24:67) study on Mennonite women does not however support this study's findings for she found no direct relationship

between conservativeness of dress and church attendance-participation score. These three studies were done using different religious groups measuring different criteria for religious commitment; this therefore may be the cause for the inconsistency of the results.

Data also shows a relationship at the .10 level of significance between religious commitment and the wearing of blouses, swimsuits and the liberal style of sleepwear. These garments were worn more by respondents with low religious commitment scores. The wearing of the moderately conservative style of shalwar kamiz and the moderate style of sari blouse was positively associated with religious commitment at the .10 level of significance. Respondents with high religious commitment scores tend to wear these garments more than those with low scores. These two styles are worn by the majority of the women in Pakistan and are considered conservative.

It is interesting to note that few respondents chose the liberal style of swimsuit, dress, blouse and gown used in this study. These particular styles have the greatest amount of body exposure, thereby, grossly deviating from the clothing restrictions placed by Islam. This suggests to the researcher that cultural influence play an important role in the selection of clothing styles by Pakistani women residing in Canada.

Relationship found between religious commitment and clothing styles was based on the religious commitment scores of the respondents. The fact that respondents' assessment of their religious commitment is quite different from their religious commitment scores may have affected the relationship between religious commitment and clothing styles.

#### Relationship Between Age and the Types and Styles of Clothing Worn by Respondents

No significant relationship was found between age and the different types and styles of clothing worn by 96 respondents (Table 15). Although age is categorized as an important factor in the adaptation process (8:70), it is possible that age may not have been a statistically significant factor in the adoption of certain types and styles of clothing in this study because there was an insufficient age spread among the respondents. Eighty-five percent of the respondents were under thirty-five years of age.

A relationship at the .10 level of significance was found between age and wearing of the conservative style of sari blouse (Table 15, Appendix E - Table 24). The 31-35 and 41-69 year age groups tended to wear this style more than other age groups in the study. The sketching of the full length sleeves of the conservative style of sari blouse may have been mistaken for a sleeveless style,

TABLE 15

Chi-square Values Showing Relationship Between  
Age and the Clothing Style Worn and not  
Worn by 96 Respondents

Types of Garments	Style Categories					
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	All Styles <sup>c</sup>
<b>Western Garments:</b>						
Pantsuits	2.81	4.66	0.57	3.52	2.04	2.33
Swimsuits	3.53	a	a	a	a	2.63
Dresses	a	a	a	a	a	a
Blouses	3.20	3.67	3.84	a	a	3.42
Gowns	2.83	1.35	2.81	5.03	a	4.69
Sleepwear	3.93	2.16	1.23	2.67	3.40	5.11
<b>Eastern Garments:</b>						
Shalwar Kamiz	5.04	0.67	0.59	4.29	3.20	3.09
Saris	2.92	-	2.24	-	2.82	1.50
Sari Blouses	9.02 <sup>*b</sup>	1.21	1.96	0.54	3.82	1.50

Degrees of freedom = 4

\* - Significant at the .10 level.

a - Insufficient number of respondents for statistical analysis.

b - See Appendix E - Table 24 for the full tables of all significant  $\chi^2$ .

c - The wearing or not wearing of the different garment types.

thereby resulting in the above trend.

The researcher felt that age at time of arrival abroad may have influenced the adoption of western clothing. A significant relationship at the .05 level was found between age at time of arrival abroad and the wearing of sleepwear, shalwar kamiz, saris, sari blouses and the conservative style of sari (Table 16, Appendix E - Table 25). Data shows that western sleepwear was worn by all respondents 17-20 years of age. The conservative style of sari was worn more by respondents over 31 years of age at time of arrival abroad. The wearing of shalwar kamiz, saris and sari blouses was more popular among certain age groups (Appendix E - Table 25). This may have been the influence of the clothing practices of respondents while in Pakistan.

Data shows a relationship at the .10 level of significance between age at time of arrival abroad and the wearing of pantsuits and gowns. These garments were more popular among certain age groups (Appendix E - Table 25).

Findings indicate that western garments were worn comparatively more by respondents under 30 years of age at time of arrival abroad. A possible explanation may be the increased contact younger respondents have had with western media such as, movies, television and magazines while in Pakistan. Contact and acquaintance with people who have



TABLE 16

Chi-square Values Showing Relationship Between  
Age at Time of Arrival Abroad and the  
Clothing Style Worn and not Worn  
by 91 Respondents

Types of Garments	Style Categories					All Styles <sup>c</sup>
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	
Western Garments:						
Pantsuits	2.29	0.78	2.36	3.46	1.19	6.95*
Swimsuits	0.63	a	a	a	a	0.28
Dresses	a	a	a	a	a	a
Blouses	0.94	0.64	1.51	a	a	5.02
Gowns	3.50	0.83	2.43	1.55	a	6.82*
Sleepwear	3.31	0.88	0.19	2.54	4.26	9.91**
Eastern Garments:						
Shalwar Kamiz	4.36	2.13	0.20	0.76	0.48	9.60**
Saris	9.54** <sup>b</sup>	-	4.42	-	3.39	9.14**
Sari Blouses	0.18	1.43	1.16	1.27	1.35	9.14**

Degrees of freedom = 3

\*\* - Significant at the .05 level.

\* - Significant at the .10 level.

a - Insufficient number of respondents for statistical analysis.

b - See Appendix E - Table 25 for the full tables of all significant  $\chi^2$ .

c - The wearing or not wearing of the different garment types.

been abroad perhaps also prepared them for the change they would experience abroad. This however is more applicable to the younger respondents than the older respondents who may be set in their clothing habits.

#### Relationship Between Education and the Types and Styles of Clothing Worn by Respondents

The chi-square relationships between level of education and clothing style worn and not worn by 101 respondents are presented in Table 17, Appendix E - Table 26. The respondents were classified into three educational groups: matriculation, college and postgraduate.

A significant relationship at the .01 level was found between level of education and the wearing of saris, sari blouses and the conservative style of sari. Data shows a significant relationship at the .05 level between level of education and the wearing of the conservative style of blouse and moderately conservative styles of pantsuit, blouse and sleepwear. Results indicate that the level of education is directly related to these styles, that is, the higher the level of education the more these styles are worn. These results are substantiated by Mackenzie's (26:67) findings in her study on Alaskan Eskimo women living in the Bering Sea Coastal region. She found that level of education had a significant effect on the adoption of non-native versus native dress.

A relationship at the .10 level of significance was found between level of education and the wearing of

TABLE 17

Chi-square Values Showing Relationship Between  
Level of Education and the Clothing Style  
Worn and not Worn by 101 Respondents

Types of Garments	Style Categories					
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	All Styles <sup>c</sup>
<b>Western Garments:</b>						
Pantsuits	2.11	6.05**	1.67	3.14	2.61	0.19
Swimsuits	1.14	a	a	a	a	1.17
Dresses	a	a	a	a	a	a
Blouses	9.00** <sup>b</sup>	7.33**	5.85*	a	a	4.51
Gowns	1.30	1.27	0.47	0.39	a	0.53
Sleepwear	1.65	8.27**	4.44	1.46	1.85	0.70
<b>Eastern Garments:</b>						
Shalwar Kamiz	0.88	0.55	2.33	2.65	2.50	0.76
Saris	11.66***	-	1.16	-	3.99	10.87***
Sari Blouses	4.42	0.04	1.68	2.91	0.28	10.87***

Degrees of freedom = 2

\*\*\* - Significant at the .01 level.

\*\* - Significant at the .05 level.

\* - Significant at the .10 level.

a - Insufficient number of respondents for statistical analysis.

b - See Appendix E - Table 26 for the full tables of all significant  $\chi^2$ .

c - The wearing or not wearing of the different garment types.

the moderate style of blouse. This style was more popular among respondents with a higher level of education than those with only matriculation.

Results also indicate a significant relationship at the .05 level between education abroad and the wearing of the moderately liberal styles of gown and sleepwear (Table 18, Appendix E - Table 27). Respondents with education abroad wore these styles more than other respondents. A relationship at the .10 level of significance was found between education abroad and the wearing of the conservative style of swimsuit and the liberal style of sari blouse. These styles were worn more by respondents who have acquired some form of education in the West. The researcher believed that closer contact with westerners and exposure to western ideology may influence the clothing behaviour of the respondents. However, this belief is only partly substantiated by the results (Table 18).

#### Relationship Between Occupation and the Types and Styles of Clothing Worn by Respondents

A chi-square analysis was used to determine the relationship between occupation and clothing style worn and not worn by the 102 respondents (Table 19, Appendix E - Table 28). A significant relationship at the .05 level was found between occupation and the wearing of the conservative style of blouse and the moderately liberal style of pantsuit. The results indicate that these styles were

TABLE 18

Chi-square Values Showing Relationship Between  
Education Abroad and the Clothing Style  
Worn and not Worn by 102 Respondents

Types of Garments	Style Categories					
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	All Styles <sup>c</sup>
<b>Western Garments:</b>						
Pantsuits	0.00	0.00	0.09	0.00	1.50	0.00
Swimsuits	2.87* <sup>b</sup>	a	a	a	a	0.54
Dresses	a	a	a	a	a	a
Blouses	0.13	0.54	0.17	a	a	1.65
Gowns	0.33	0.02	0.04	4.25**	a	0.00
Sleepwear	0.02	0.54	1.34	5.26**	2.00	0.36
<b>Eastern Garments:</b>						
Shalwar Kamiz	1.64	0.00	1.52	2.21	0.07	0.60
Saris	0.54	-	2.42	-	0.00	0.07
Sari Blouses	0.00	0.39	0.89	0.02	3.18*	0.07

Degrees of freedom = 1

\*\* - Significant at the .05 level.

\* - Significant at the .10 level.

a - Insufficient number of respondents for statistical analysis.

b - See Appendix E - Table 27 for the full tables of all significant  $\chi^2$ .

c - The wearing or not wearing of the different garment types.

TABLE 19

Chi-square Values Showing Relationship Between  
Occupation and the Clothing Style Worn  
and not Worn by 102 Respondents

Types of Garments	Style Categories					
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	All Styles <sup>c</sup>
Western Garments:						
Pantsuits	1.99	0.50	0.10	3.94**	0.02	0.06
Swimsuits	3.72* <sup>b</sup>	a	a	a	a	0.93
Dresses	a	a	a	a	a	a
Blouses	5.68**	1.57	2.16	a	a	2.65
Gowns	0.11	0.01	0.01	0.02	0.12	0.00
Sleepwear	2.89*	0.10	0.01	0.06	0.04	0.52
Eastern Garments:						
Shalwar Kamiz	0.03	0.45	0.10	0.31	0.37	0.04
Saris	1.14	-	0.83	-	0.04	0.20
Sari Blouses	0.78	0.00	0.05	1.06	0.05	0.20

Degree of freedom = 1

\*\* - Significant at the .05 level.

\* - Significant at the .10 level.

a - Insufficient number of respondents for statistical analysis.

b - See Appendix E - Table 28 for the full tables of all significant  $\chi^2$ .

c - The wearing or not wearing of the different garment types.

worn more by career women than by homemakers. The researcher assumed that daily contact with Canadians in a Canadian milieu would influence the clothing behaviour of the career women, however, the results do not substantiate this assumption. It is possible that respondents may have been interested in fashion regardless of whether they were homemakers or career women.

A relationship at the .10 level of significance was also found between occupation and the wearing of conservative styles of swimsuit and sleepwear. Career women tend to favour the conservative style of swimsuit. The homemakers tend to favour the conservative style of sleepwear.

#### Relationship Between Length of Residence in the West and the Types and Styles of Clothing Worn by Respondents

Chi-square values for length of residence in the West and clothing style worn and not worn by 100 respondents are presented in Table 20, Appendix E - Table 29. Results show a significant relationship at the .01 level between length of residence in the West and the wearing of swimsuits and the conservative style of swimsuit. A significant relationship at the .05 level was also found between length of residence in the West and the wearing of the conservative style of pantsuit and the moderately conservative style of shalwar kamiz. The wearing of swimsuits and the conservative style of swim suit was most popular with respondents who have been in

TABLE 20

Chi-square Values Showing Relationship Between  
Length of Residence in the West and the  
Clothing Style Worn and not Worn  
by 100 Respondents

Types of Garments	Style Categories					
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	All Styles <sup>c</sup>
Western Garments:						
Pantsuits	9.66** <sup>b</sup>	2.44	1.89	1.31	5.84	8.13*
Swimsuits	20.71***	a	a	a	a	16.47***
Dresses	a	a	a	a	a	a
Blouses	7.44	3.84	6.01	a	a	6.34
Gowns	4.92	4.23	2.87	3.31	a	2.13
Sleepwear	0.94	0.49	1.74	7.52	3.99	6.24
Eastern Garments:						
Shalwar Kamiz	3.81	10.24**	1.91	1.74	6.39	6.11
Saris	8.25*	-	7.89*	-	1.00	2.15
Sari Blouses	5.68	2.83	6.35	7.47	8.96*	2.15

Degrees of freedom = 4

\*\*\* - Significant at the .01 level.

\*\* - Significant at the .05 level.

\* - Significant at the .10 level.

a - Insufficient number of respondents for statistical analysis.

b - See Appendix E - Table 29 for the full tables of all significant  $\chi^2$ .

c - The wearing or not wearing of the different garment types.



the West from 6 to 10 years. The wearing of the conservative style of pantsuit was most popular with respondents who have been in the West from 4 to 10 years. The moderately conservative style of shalwar kamiz was worn mostly by respondents who have resided in the West for 4 to 5 years. Harris (20:62) in her study on a specified group of Indian and Chinese women found no relationship between length of residence in the United States and ownership of western dress. Contrary to Harris's findings, results of this study indicate that length of residence influenced the selection of certain types and styles of clothing.

A relationship at the .10 level of significance was found between length of residence in the West and the wearing of pantsuits, the conservative style of sari, the moderate style of sari and the liberal style of blouse. The conservative style of sari was worn most by respondents who have resided in the West for 2 to 3 years, while the wearing of pantsuits, the moderate style of sari and the liberal style of sari blouse was most popular with respondents who have resided in the West for 6 to 10 years.

#### Relationship Between Citizenship and the Types and Styles of Clothing Worn by Respondents

Chi-square relationships between citizenship and clothing style worn and not worn by 101 respondents are presented in Table 21, Appendix E - Table 30. Results

TABLE 21

Chi-square Values Showing Relationship Between  
Citizenship and the Clothing Style Worn  
and not Worn by 101 Respondents

Types of Garments	Style Categories					All Styles <sup>c</sup>
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	
Western Garments:						
Pantsuits	0.18	0.00	0.00	0.18	0.58	2.09
Swimsuits	5.53** <sup>b</sup>	a	a	a	a	3.62*
Dresses	a	a	a	a	a	a
Blouses	0.02	0.13	0.28	a	a	0.01
Gowns	0.71	0.47	0.05	0.06	a	1.61
Sleepwear	0.01	0.66	0.03	0.14	0.02	0.22
Eastern Garments:						
Shalwar Kamiz	0.02	0.00	0.00	6.13**	0.07	0.00
Saris	3.33*	-	0.29	-	0.21	0.00
Sari Blouses	4.03**	0.20	0.50	1.34	1.34	0.00

Degrees of freedom = 1

\*\* - Significant at the .05 level.

\* - Significant at the .10 level.

a - Insufficient number of respondents for statistical analysis.

b - See Appendix E - Table 30 for the full tables of all significant  $\chi^2$ .

c - The wearing or not wearing of the different garment types.

show a significant relationship at the .05 level between citizenship and the wearing of conservative styles of swimsuit and sari blouse and the moderately liberal style of shalwar kamiz. These styles were worn more by those who have become Canadian citizens. Acquisition of citizenship indicates an immigrant's intention of residing permanently in the adopted country. Borrie (4:59) believes that an immigrant who does not intend to settle permanently will make little effort to integrate. However, data indicates that citizenship does not influence clothing behaviour except for the conservative swimsuit style. This may have been related to the length of residence in the West.

Data shows a relationship at the .10 level of significance between citizenship and the wearing of swimsuits and the conservative style of sari. Canadian citizens tend to favour the wearing of swimsuits. The wearing of the conservative style of sari was favoured by Pakistani women who had not acquired Canadian citizenship.

#### Relationship Between Place of Residence in Pakistan and the Types and Styles of Clothing Worn by Respondents

Chi-square test was used to determine the relationship between place of residence in Pakistan and clothing style worn and not worn by 100 respondents (Table 22, Appendix E - Table 31). A significant relationship at the .01 level was found between place of residence in Pakistan and the wearing of sleepwear, saris and sari

TABLE 22

Chi-square Values Showing Relationship Between  
Place of Residence in Pakistan and the  
Clothing Style Worn and not Worn  
by 100 Respondents

Types of Garments	Style Categories					All Styles <sup>c</sup>
	Conservative	Mod. Cons.	Moderate	Mod. Lib.	Liberal	
Western Garments:						
Pantsuits	0.13	0.07	4.38	0.73	1.15	1.80
Swimsuits	1.79	a	a	a	a	2.08
Dresses	a	a	a	a	a	a
Blouses	0.89	2.10	4.51	a	a	2.33
Gowns	1.58	0.38	5.66* <sup>b</sup>	0.99	a	2.67
Sleepwear	3.27	2.27	0.18	4.01	1.55	12.74***
Eastern Garments:						
Shalwar Kamiz	0.50	0.97	0.28	1.56	0.17	2.95
Saris	0.93	-	3.81	-	0.98	12.11***
Sari Blouses	1.55	1.44	0.89	4.66*	2.08	12.11***

Degree of freedom = 2

\*\*\* - Significant at the .01 level.

\* - Significant at the .10 level.

a - Insufficient number of respondents for statistical analysis.

b - See Appendix E - Table 31 for the full tables of all significant  $\chi^2$ .

c - The wearing or not wearing of the different garment types.

blouses. The results indicate that these styles were most popular with respondents from the metropolitan cities of Pakistan. The sari is popular among the fashion oriented upper and middle class women for formal occasions. These findings reflect the cultural differences between cities and towns. Religious and cultural dogmas restrain rapid acceptance and evolution of fashion in towns and villages. Just like other cities in the world, metropolitan cities in Pakistan are the trend setters and centres of fashion due to cultural and socioeconomic factors.

Relationship at the .10 level of significance was found between place of residence in Pakistan, and the wearing of the moderate style of gown and the moderately liberal style of sari blouse. Again, these styles were worn more by respondents from the metropolitan cities in Pakistan.

#### EXAMINATION OF HYPOTHESES

The null hypotheses formulated for this study and the conclusions arrived at as a result of analyzing the data are as follows:

Hypothesis 1. There is no significant relationship between clothing styles worn and clothing styles liked but not worn by Pakistani women residing in Canada.

The results show that over 80 percent of the respondents had worn or would consider wearing in the future

pantsuits, blouses, gowns, sleepwear, shalwar kamiz, saris and sari blouses. Swimsuits and dresses were worn or would be considered for wear in the future by 23.5 percent and 2.9 percent of the respondents, respectively. A significant relationship at the .05 level was found between styles respondents wore and the styles they liked but would not wear for pantsuits, gowns, saris and sari blouses. Data shows that although respondents wore the conservative to moderate styles of pantsuit and gown, they liked the more liberal styles of the same garments. The moderate to liberal styles of sari and sari blouse were worn while the more conservative styles were liked but not worn. The results indicate that significant relationship exists between styles respondents wore and the styles they liked but would not wear for four of the nine garments, namely, pantsuits, gowns, saris and sari blouses. The null hypothesis is therefore partially rejected.

Hypothesis 2. There is no significant relationship between religious commitment and clothing styles worn by Pakistani women residing in Canada.

A significant relationship at the .01 level was found between religious commitment and the wearing of the liberal styles of shalwar kamiz and sari blouse. A significant relationship at the .05 level was also found between religious commitment and the wearing of the conservative style of swimsuit, the moderate style of blouse and moderately liberal styles of gown and sleepwear.

These styles were worn more by respondents with low religious commitment scores and less by those with high religious commitment scores. The null hypothesis is therefore partially rejected.

Hypothesis 3. There is no significant relationship between age and clothing styles worn by Pakistani women residing in Canada.

The respondents ranged in age from 20 to 69 years. Eighty-five percent were under 35 years of age. No significant relationship was found between age and clothing styles worn by the respondents. The null hypothesis is therefore accepted.

Hypothesis 4. There is no significant relationship between level of education and clothing styles worn by Pakistani women residing in Canada.

Of the 102 respondents, 18.8 percent had matriculation, 49.5 percent attended or graduated from college and 31.7 percent had postgraduate education. A significant relationship at the .01 level was found between level of education and the wearing of saris, sari blouses and the conservative style of sari. A significant relationship at the .05 level was also found between level of education and the wearing of the conservative style of blouse and moderately conservative styles of pantsuit, blouse and sleepwear. The higher the level of education of the respondents, the more these styles were worn. The null hypothesis is therefore partially rejected.

Hypothesis 5. There is no significant relationship between occupation and clothing styles worn by Pakistani women residing in Canada.

A significant relationship at the .05 level was found between occupation and the wearing of the conservative style of blouse and the moderately liberal style of pantsuit. These two styles were more popular with career women as compared to the homemakers. The null hypothesis is therefore partially rejected.

Hypothesis 6. There is no significant relationship between length of residence in the West and clothing styles worn by Pakistani women residing in Canada.

Respondents length of residence in the West ranged from 1 to 21 years with a mean of 5.2 years. A significant relationship at the .01 level was found between length of residence in the West and the wearing of swimsuits and the conservative style of swimsuit. A significant relationship at the .05 level was also found between length of residence in the West and the wearing of the conservative style of pantsuit and the moderately conservative style of shalwar kamiz. The wearing of swimsuits and conservative styles of pantsuit and swimsuit was most popular with respondents who have resided in the West for 6 to 10 years. The moderately conservative style of shalwar kamiz was worn mostly by respondents who have resided in the West for 4 to 5 years. The null hypothesis is therefore partially rejected.



Hypothesis 7. There is no significant relationship between country of citizenship and clothing styles worn by Pakistani women residing in Canada.

Thirty-two percent of the respondents are Canadian citizens. A significant relationship at the .05 level was found between citizenship and the wearing of conservative styles of swimsuit and sari blouse, and the moderately liberal style of shalwar kamiz. These styles were worn more by Canadian citizens. The null hypothesis is therefore partially rejected.

Hypothesis 8. There is no significant relationship between place of residence in Pakistan and clothing styles worn by Pakistani women residing in Canada.

Sixty-six percent of the respondents had lived in the metropolitan cities of Karachi and Lahore, 26 percent were from other major cities and 8 percent were from towns. A significant relationship at the .01 level was found between place of residence in Pakistan and the wearing of sleepwear, saris and sari blouses. The results indicate that these types of garments were popular among respondents from the metropolitan cities and less popular among those from towns. The null hypothesis is therefore partially rejected.

## Chapter V

### SUMMARY

The specific purpose of this exploratory research was to investigate the relationship between clothing practices of Pakistani women residing in Canada, and selected demographic and cultural factors.

A questionnaire was developed to assess the clothing styles, specific cultural factors and demographic characteristics of the subjects. Two hundred and fifty questionnaires were mailed to Pakistani women across Canada. One hundred and two of these were statistically analyzed. The Pearson's correlation coefficient was used to compute the relationship between clothing styles worn and clothing styles liked but not worn by respondents. The chi-square test of independence was used to compute the relationship between types and styles of clothing worn, and the demographic characteristics of the subjects chosen for the study.

Except for swimsuits and dresses, which were worn by 23.5 percent and 2.9 percent of the respondents respectively, over 80 percent of the respondents wore and would consider wearing in the future the different types of garments used in the study. A significant relationship at the .05 level was found between styles respondents wore

and the styles of the same garments they liked but would not wear for pantsuits, gowns, saris and sari blouses. The styles of pantsuits and gowns respondents liked but would not wear were more liberal in style than those they wore. The styles of saris and sari blouses respondents liked but would not wear were more conservative in style than those they wore. Results indicate that the reasons for not wearing the styles respondents liked varied with each garment. Reasons for not wearing swimsuits and dresses were that these garments were against religion and were nude, naked or exposed. The liberal styles of blouse, gown, sleepwear, sari blouse and the moderately liberal sleepwear style however, were considered nude, naked or exposed. The findings seem to indicate that modesty and religion are influential factors in the selection of clothing styles.

The religious commitment scores of the respondents ranged from a low of 39 to a high of 99. Results show a significant relationship between religious commitment and the wearing of the conservative style of swimsuit, the moderate style of blouse, moderately liberal styles of gown and sleepwear and liberal styles of shalwar kamiz and sari blouse. These styles were worn more by respondents with low religious commitment scores and less by those with high religious commitment scores.

Age of respondents ranged from 20 to 69. No significant relationship was found between age and clothing

styles worn. This may be due to the relatively young sample. Eighty-five percent of the respondents were under 35 years of age. However, age at time of arrival abroad was found to be significantly related to the wearing of sleepwear, shalwar kamiz, saris, sari blouses and the conservative style of sari. These styles were worn more by certain age groups as compared to other age groups.

Education was classified into three groups: matriculation, college and postgraduate. A significant relationship was found between education and the wearing of saris, sari blouses, conservative styles of blouse and sari and moderately conservative styles of pantsuit, blouse and sleepwear. The higher the education respondents have the more these styles are worn. Respondents with matriculation wore these styles less than those with postgraduate education.

Seventy-four percent of the respondents were homemakers and 26 percent were classified as career women. A significant relationship was found between occupation and the wearing of the moderately liberal style of pantsuit and the conservative style of blouse. These two styles were worn more by career women than by homemakers.

Length of residence is an important factor in the adjustment of an immigrant (8:70). Respondents' length of residence in the West ranged from 1 to 21 years with a mean of 5.2 years. A significant relationship was found between length of residence in the West and the wearing of

swimsuits, conservative styles of pantsuit and swimsuit and the moderately conservative style of shalwar kamiz. The wearing of swimsuits and the conservative style of swimsuit was most popular with respondents who have resided in the West for over 6 years.

Thirty-two percent of the respondents have acquired Canadian citizenship. Results show a significant relationship between citizenship and the wearing of the conservative styles of swimsuit and sari blouse and the moderately liberal style of shalwar kamiz. These styles were more popular among respondents who are Canadian citizens.

Place of residence in Pakistan of the respondents was classified into three groups. Sixty-six percent of the respondents were from the metropolitan cities of Pakistan, 26 percent were from other major cities and 8 percent were from towns. A significant relationship was found between place of residence in Pakistan and the wearing of sleepwear, saris and sari blouses. These styles were worn more by respondents from the metropolitan cities as compared to those from towns. However, these results do not indicate that respondents from metropolitan cities adopt western clothing more readily than others in the study.

Data indicates that religion, education, occupation, length of residence in the West, citizenship and place of residence in Pakistan influenced the selection of certain

types and styles of clothing worn by the respondents. No significant relationship was found between age and clothing styles worn by respondents.

Acculturation encompasses change in artifacts, customs and beliefs which result from contact of people of different cultures (2:68). The results indicate that Pakistani women in the study have adopted western garments which are most similar to their traditional garments in terms of body exposure. The wide-spread adoption of pants may be due to the introduction of pants worn with the traditional kamiz and dupatta in Pakistan in the late 60's and early 70's. Western television series, movies and magazines in Pakistan may have exposed Pakistanis to the latest fashions thereby influencing the attitudes, especially of those who come abroad.

#### RECOMMENDATIONS

Further research in the clothing behaviour of Pakistani women and other immigrant groups is recommended.

1. The investigation should be repeated with a larger group of women with considerable age variation.
2. Further research is recommended to investigate the relationship between personality traits, values, attitudes, socioeconomic factors, family size, upbringing of children and the clothing behaviour of Pakistani women.

3. A study designed to investigate the clothing practices of immigrant groups should secure descriptive statements from respondents about the types and styles of clothing worn.

4. Investigate the clothing practices of respondents while in Pakistan as related to their clothing practices in Canada.

5. It would be interesting to study the clothing behaviour of Pakistani women when pantsuits are out of vogue and dresses and skirts are popular in the West.

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APPENDIX A  
QUESTIONNAIRE

CLOTHING PRACTICES AND STYLE PREFERENCES OF PAKISTANI WOMEN RESIDING  
IN CANADA.

INSTRUCTIONS

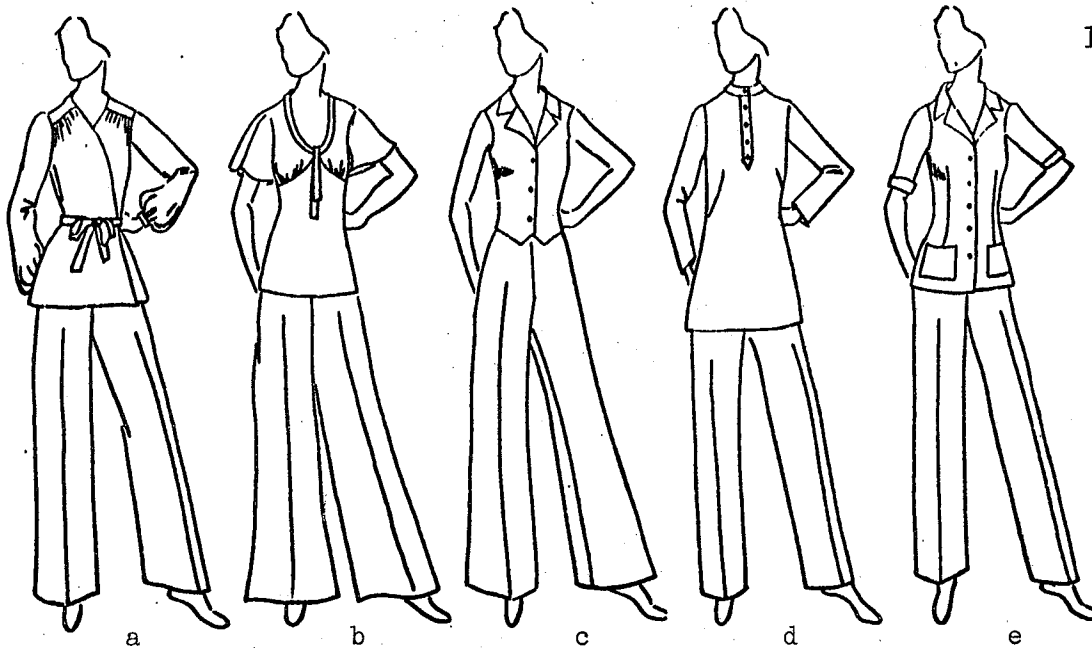
1. All questions must be answered by the lady to whom this questionnaire is addressed.
2. The questionnaire is organized into three sections, with Section I on Clothing Styles, Section II on Religious Commitment, and Section III on Demographic Characteristics. Almost all the questions can be answered by placing a (✓) mark in the blank provided, beside the answer chosen. If you feel that some of the questions do not express your true feelings, please write your comments in the right hand margin beside the question.
3. Kindly answer all the questions in all the sections in the order they are given.

I hope you enjoy filling out the questionnaire, and thank you for your time and co-operation.

SECTION I

On the following pages are sketches of different garments in different styles. The styles may not be an exact copy of the styles you wear, so please make your choices on the basis of similarity of garment fit, garment length, sleeve length, neckline, etc., when answering the question, "Which of the above styles do you wear?"

Answer questions 1, 2, and 3 by placing a (✓) mark in the blank provided, beside the answer chosen. For question 4 please indicate with a (✓) mark only those styles which you like but will not wear. For question 5 please check the reason(s) for not wearing the styles you like.



1. Do you wear Pantsuits ?

Yes \_\_\_\_\_  
No \_\_\_\_\_

If answer is Yes, please answer questions 2, 3, 4, and 5.

If answer is No, please answer questions 3, 4, and 5, only.

2. Which of the above styles do you wear ?

a \_\_\_\_\_ d \_\_\_\_\_  
b \_\_\_\_\_ e \_\_\_\_\_  
c \_\_\_\_\_

3. Which of the above styles not worn, would you consider wearing in the near future ?

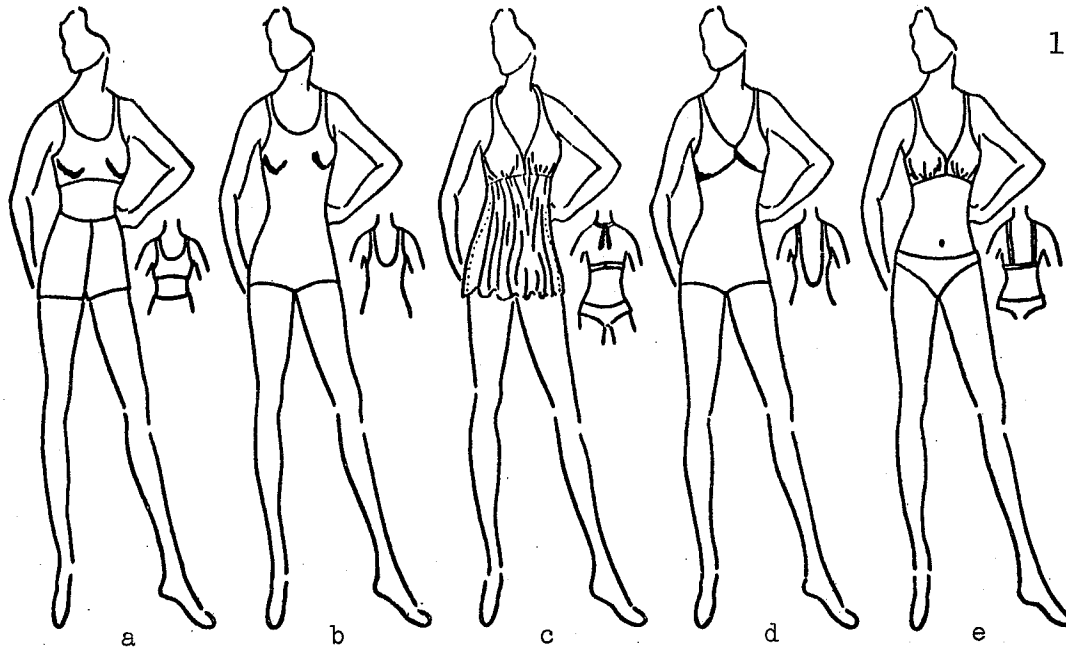
a \_\_\_\_\_ d \_\_\_\_\_  
b \_\_\_\_\_ e \_\_\_\_\_  
c \_\_\_\_\_ none \_\_\_\_\_

4. Which of the above styles do you like but will not wear ?

a \_\_\_\_\_ d \_\_\_\_\_  
b \_\_\_\_\_ e \_\_\_\_\_  
c \_\_\_\_\_ none \_\_\_\_\_

5. Check the reason(s) for not wearing the styles you like.

Does not suit figure \_\_\_\_\_  
Against religion \_\_\_\_\_  
Nude, naked or exposed \_\_\_\_\_  
Husband does not like \_\_\_\_\_  
Others, specify \_\_\_\_\_



1. Do you wear Swimsuits ?

Yes ☐

No ☐

If answer is Yes, please answer questions 2, 3, 4, and 5.

If answer is No, please answer questions 3, 4, and 5, only.

2. Which of the above styles do you wear ?

a ☐

d ☐

b ☐

e ☐

c ☐

3. Which of the above styles not worn, would you consider wearing in the near future ?

a ☐

d ☐

b ☐

e ☐

c ☐

none ☐

4. Which of the above styles do you like but will not wear ?

a ☐

d ☐

b ☐

e ☐

c ☐

none ☐

5. Check the reason(s) for not wearing the styles you like.

Does not suit figure ☐

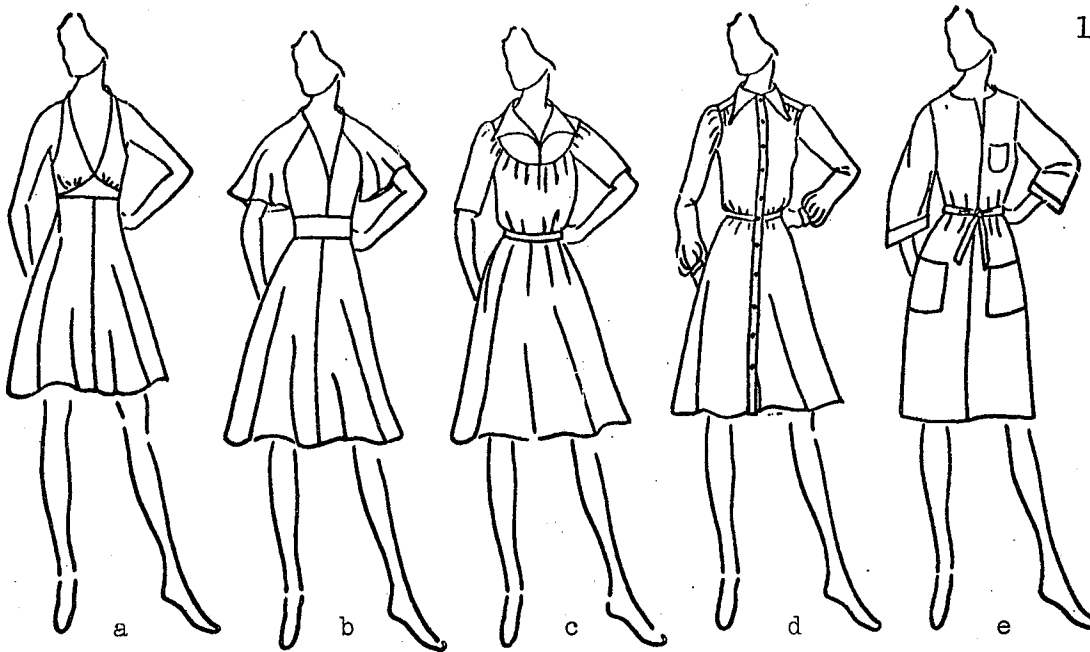
Against religion ☐

Nude, naked or exposed ☐

Husband does not like ☐

Others, specify ☐





1. Do you wear Dresses ?

Yes ☐  
No ☐

If answer is Yes, please answer questions 2, 3, 4, and 5.  
If answer is No, please answer questions 3, 4, and 5, only.

2. Which of the above styles do you wear ?

a ☐ d ☐  
b ☐ e ☐  
c ☐

3. Which of the above styles not worn, would you consider wearing in the near future ?

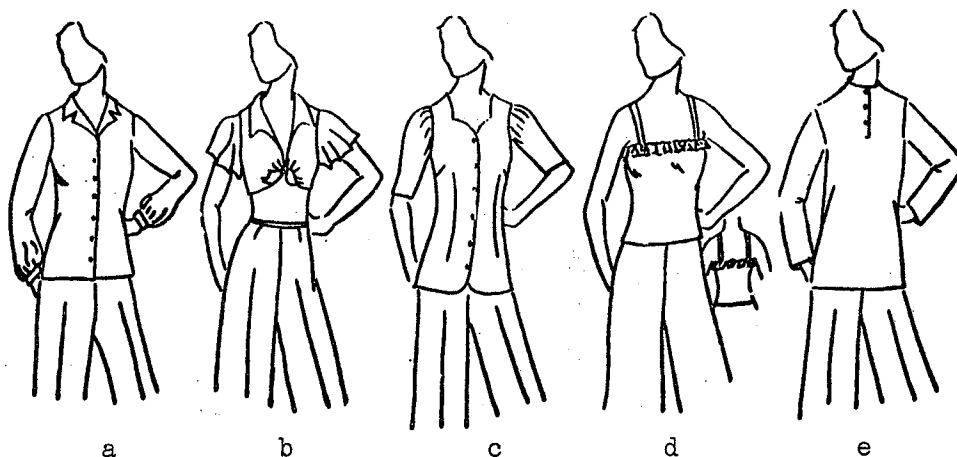
a ☐ d ☐  
b ☐ e ☐  
c ☐ none ☐

4. Which of the above styles do you like but will not wear ?

a ☐ d ☐  
b ☐ e ☐  
c ☐ none ☐

5. Check the reason(s) for not wearing the styles you like.

Does not suit figure ☐  
Against religion ☐  
Nude, naked or exposed ☐  
Husband does not like ☐  
Others, specify



1. Do you wear blouses ?

Yes \_\_\_\_\_

No \_\_\_\_\_

If answer is Yes, please answer questions 2, 3, 4, and 5.

If answer is No, please answer questions 3, 4, and 5, only.

2. Which of the above styles do you wear ?

a \_\_\_\_\_ d \_\_\_\_\_

b \_\_\_\_\_ e \_\_\_\_\_

c \_\_\_\_\_

3. Which of the above styles not worn, would you consider wearing in the near future ?

a \_\_\_\_\_ d \_\_\_\_\_

b \_\_\_\_\_ e \_\_\_\_\_

c \_\_\_\_\_ none \_\_\_\_\_

4. Which of the above styles do you like but will not wear ?

a \_\_\_\_\_ d \_\_\_\_\_

b \_\_\_\_\_ e \_\_\_\_\_

c \_\_\_\_\_ none \_\_\_\_\_

5. Check the reason(s) for not wearing the styles you like.

Does not suit figure \_\_\_\_\_

Against religion \_\_\_\_\_

Nude, naked or exposed \_\_\_\_\_

Husband does not like \_\_\_\_\_

Others, specify \_\_\_\_\_



1. Do you wear Gowns ?

Yes \_\_\_\_\_

No \_\_\_\_\_

If answer is Yes, please answer questions 2, 3, 4, and 5.

If answer is No, please answer questions 3, 4, and 5, only.

2. Which of the above styles do you wear ?

a \_\_\_\_\_ d \_\_\_\_\_

b \_\_\_\_\_ e \_\_\_\_\_

c \_\_\_\_\_

3. Which of the above styles not worn, would you consider wearing in the near future ?

a \_\_\_\_\_ d \_\_\_\_\_

b \_\_\_\_\_ e \_\_\_\_\_

c \_\_\_\_\_ none \_\_\_\_\_

4. Which of the above styles do you like but will not wear ?

a \_\_\_\_\_ d \_\_\_\_\_

b \_\_\_\_\_ e \_\_\_\_\_

c \_\_\_\_\_ none \_\_\_\_\_

5. Check the reason(s) for not wearing the styles you like.

Does not suit figure \_\_\_\_\_

Against religion \_\_\_\_\_

Nude, naked or exposed \_\_\_\_\_

Husband does not like \_\_\_\_\_

Others, specify \_\_\_\_\_



1. Do you wear Sleepwear ?

Yes ☐

No ☐

If answer is Yes, please answer questions 2, 3, 4, and 5.

If answer is No, please answer questions 3, 4, and 5, only.

2. Which of the above styles do you wear ?

a ☐

d ☐

b ☐

e ☐

c ☐

3. Which of the above styles not worn, would you consider wearing in the near future ?

a ☐

d ☐

b ☐

e ☐

c ☐

none ☐

4. Which of the above styles do you like but will not wear ?

a ☐

d ☐

b ☐

e ☐

c ☐

none ☐

5. Check the reason(s) for not wearing the styles you like.

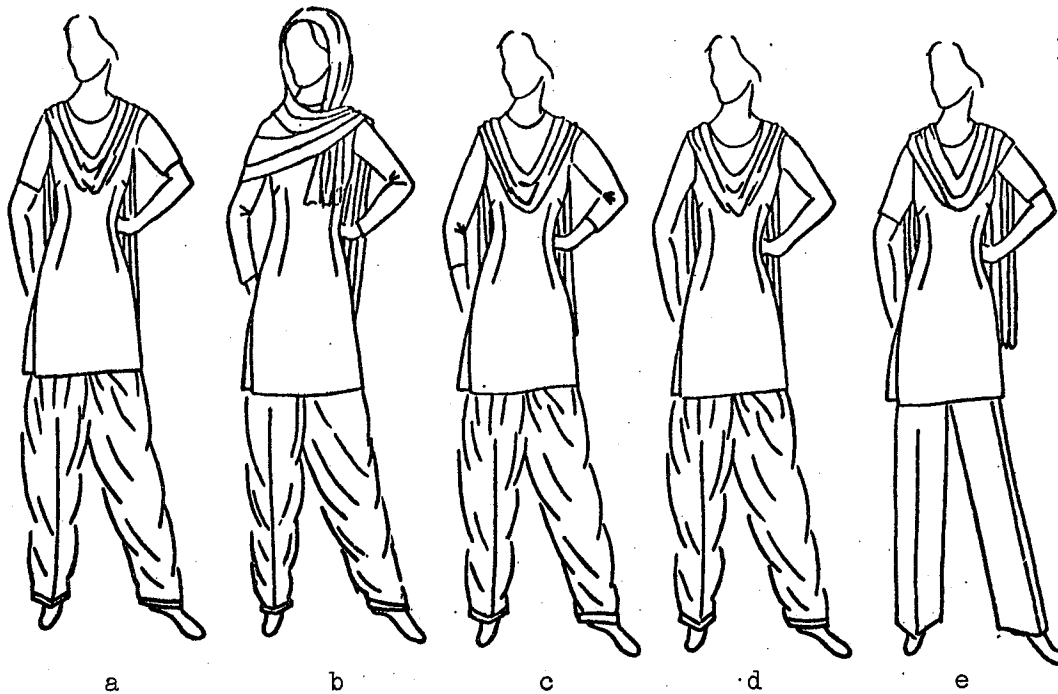
Does not suit figure ☐

Against religion ☐

Nude, naked or exposed ☐

Husband does not like ☐

Others, specify ☐



1. Do you wear Shalwar Kameez ?

Yes \_\_\_\_\_

No \_\_\_\_\_

If answer is Yes, please answer questions 2, 3, 4, and 5.

If answer is No, please answer questions 3, 4, and 5, only.

2. Which of the above styles do you wear ?

a \_\_\_\_\_

d \_\_\_\_\_

b \_\_\_\_\_

e \_\_\_\_\_

c \_\_\_\_\_

3. Which of the above styles not worn, would you consider wearing in the near future ?

a \_\_\_\_\_

d \_\_\_\_\_

b \_\_\_\_\_

e \_\_\_\_\_

c \_\_\_\_\_

none \_\_\_\_\_

4. Which of the above styles do you like but will not wear ?

a \_\_\_\_\_

d \_\_\_\_\_

b \_\_\_\_\_

e \_\_\_\_\_

c \_\_\_\_\_

none \_\_\_\_\_

5. Check the reason(s) for not wearing the styles you like.

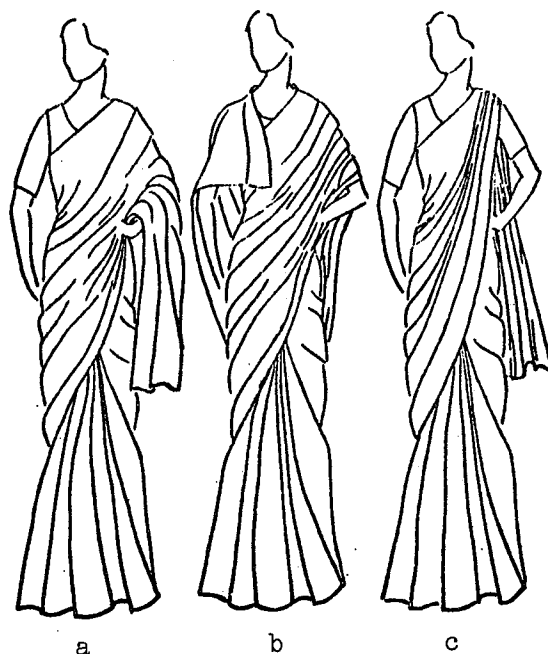
Does not suit figure \_\_\_\_\_

Against religion \_\_\_\_\_

Nude, naked or exposed \_\_\_\_\_

Husband does not like \_\_\_\_\_

Others, specify \_\_\_\_\_



1. Do you wear a Sari ?

Yes \_\_\_\_\_

No \_\_\_\_\_

If answer is Yes, please answer questions 2, 3, 4, and 5.

If answer is No, please answer questions 3, 4, and 5, only.

2. Which of the above styles do you wear ?

a \_\_\_\_\_

b \_\_\_\_\_

c \_\_\_\_\_

3. Which of the above styles not worn, would you consider wearing in the near future ?

a \_\_\_\_\_

b \_\_\_\_\_

c \_\_\_\_\_

None \_\_\_\_\_

4. Which of the above styles do you like but will not wear ?

a \_\_\_\_\_

b \_\_\_\_\_

c \_\_\_\_\_

None \_\_\_\_\_

5. Check the reason(s) for not wearing the styles you like.

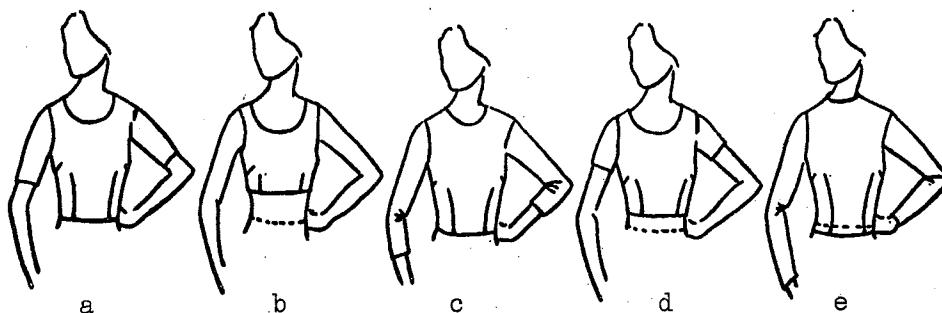
Does not suit figure \_\_\_\_\_

Against religion \_\_\_\_\_

Nude, naked or exposed \_\_\_\_\_

Husband does not like \_\_\_\_\_

Others, specify \_\_\_\_\_



**NOTE :** The dotted lines indicate the normal waistline.

1. Do you wear Sari blouses ?

Yes \_\_\_\_\_  
No \_\_\_\_\_

If answer is Yes, please answer questions 2, 3, 4, and 5.

If answer is No, please answer questions 3, 4, and 5, only.

2. Which of the above styles do you wear ?

a \_\_\_\_\_ d \_\_\_\_\_  
b \_\_\_\_\_ e \_\_\_\_\_  
c \_\_\_\_\_

3. Which of the above styles not worn, would you consider wearing in the near future ?

a \_\_\_\_\_ d \_\_\_\_\_  
b \_\_\_\_\_ e \_\_\_\_\_  
c \_\_\_\_\_ none \_\_\_\_\_

4. Which of the above styles do you like but will not wear ?

a \_\_\_\_\_ d \_\_\_\_\_  
b \_\_\_\_\_ e \_\_\_\_\_  
c \_\_\_\_\_ none \_\_\_\_\_

5. Check the reason(s) for not wearing the styles you like.

Does not suit figure \_\_\_\_\_  
Against religion \_\_\_\_\_  
Nude, naked or exposed \_\_\_\_\_  
Husband does not like \_\_\_\_\_  
Others, specify \_\_\_\_\_

SECTION II

A. Read each of the following statements carefully and encircle the answer which closely describes your feelings regarding the statement.

- SA - strongly agree with statement  
 A - agree with statement  
 U - undecided about statement  
 D - disagree with statement  
 SD - strongly disagree with statement

- |  |    |   |   |   |    |
|--|----|---|---|---|----|
| 1. It is alright for Pakistanis to serve alcoholic drinks to their Canadian friends even if they do not drink it themselves. | SA | A | U | D | SD |
| 2. Pakistanis should not buy baked food from the store.  | SA | A | U | D | SD |
| 3. It is alright for a Pakistani man to drink alcohol in winter.   | SA | A | U | D | SD |
| 4. A Pakistani family should not eat pork.   | SA | A | U | D | SD |
| 5. It is alright for a Pakistani woman to drink alcohol in winter.   | SA | A | U | D | SD |
| 6. Pakistanis should avoid eating in restaurants because the food might be cooked in pork products.                          | SA | A | U | D | SD |
| 7. A Pakistani family can buy lottery tickets if they wish.  | SA | A | U | D | SD |
| 8. Pakistanis can drink beer but not alcohol.  | SA | A | U | D | SD |

If space is limited, please use the back side of the page for your answers.

9. Should a muslim eat hallal meat or can he eat meat bought from the supermarket.
10. Is it possible for a muslim to strictly follow the teachings of Islam while living in Canada. Why?
11. Why do you pray?



Please place a (✓) mark in the blank beside the answer chosen for the following questions.

12. How often do you pray at home ?  
☐ I never pray.  
☐ I pray on special occasions only.  
☐ I pray approximately four times a month.  
☐ I regularly pray once a day.  
☐ I pray five times a day.
13. How often do you read or recite the Qur'an at home ?  
☐ I never read the Qur'an.  
☐ I read it on special occasions only.  
☐ I read it quite often but not at regular intervals.  
☐ I regularly read it once a week.  
☐ I regularly read it once a day.
14. How important is having a mosque in your community to you?  
☐ Extremely important.  
☐ Very important.  
☐ Fairly important.  
☐ Not too important.  
☐ Not important at all.
15. How often do you fast during the month of Ramadan ?  
☐ Never.  
☐ Rarely.  
☐ Fridays only.  
☐ 10 to 19 days.  
☐ The full month.
16. How often do you have a religious gathering in your home, e.g. Milad, Majlis, etc.  
☐ Never.  
☐ Rarely.  
☐ Once a year.  
☐ Once in a while.  
☐ Quite often.
17. How religious do you think is your husband ?  
☐ Extremely religious.  
☐ Very religious.  
☐ Fairly religious.  
☐ Not too religious.  
☐ Not religious at all.
18. How religious are you ?  
☐ Extremely religious.  
☐ Very religious.  
☐ Fairly religious.  
☐ Not too religious.  
☐ Not religious at all.

19. Compared to your husband, how religious are you ?  
 \_\_\_\_\_ More religious than my husband.  
 \_\_\_\_\_ Less religious than my husband.  
 \_\_\_\_\_ About the same as my husband.
20. Is there a mosque in your community ?  
 \_\_\_\_\_ Yes.  
 \_\_\_\_\_ No.
21. Are jama'ah (congregational) prayers held in your community ?  
 \_\_\_\_\_ Yes.  
 \_\_\_\_\_ No.
- If answer is Yes, how often are these prayers held.  
 About \_\_\_\_\_ time(s) a week \_\_\_\_\_ Don't know.

22. How often does your husband attend these jama'ah (congregational) prayers ?  
 \_\_\_\_\_ Never.  
 \_\_\_\_\_ At least once a year.  
 \_\_\_\_\_ At least once a month.  
 \_\_\_\_\_ Nearly every week.  
 \_\_\_\_\_ Every week.
23. How often do you attend these jama'ah (congregational) prayers ?  
 \_\_\_\_\_ Never.  
 \_\_\_\_\_ At least once a year.  
 \_\_\_\_\_ At least once a month.  
 \_\_\_\_\_ Nearly every week.  
 \_\_\_\_\_ Every week.

B. Read each of the following statements carefully. Answer questions 24 to 28 with either T (true) or F (false). However, for questions 29 to 33, encircle the answer which closely describes your feelings regarding the statement.

SA - strongly agree with statement  
 A - agree with statement  
 U - undecided about statement  
 D - disagree with statement  
 SD - strongly disagree with statement

- |   |    |          |
|---|----|----------|
| 24. The total number of Prophets sent to different peoples at different times is 10,000.                      | T  | F        |
| 25. There are one hundred Suhras or Chapters in the Qur'an.   | T  | F        |
| 26. The five pillars of Islam are Tawheed, Salat, Zakat, Fast and Hajj.                                       | T  | F        |
| 27. The angel Gabriel (Jibril) brought revelations to the Prophets.   | T  | F        |
| 28. Muslims have been informed of the names of six Books of God sent down to mankind through His Prophets.    | T  | F        |
| 29. I know God really exists and I have no doubts about it.   | SA | A U D SD |
| 30. What we do in this life will determine our fate in the hereafter.   | SA | A U D SD |
| 31. Angels are spiritual beings who administer God's Kingdom and carry out His orders exactly and accurately. | SA | A U D SD |
| 32. The Qur'an should be read in Arabic only.   | SA | A U D SD |
| 33. The devil actually exists.  | SA | A U D SD |

SECTION III

Please read the following questions carefully and indicate with a (✓) mark ( where applicable), your chosen answer(s).

34. What is your Religious Sect ?  
       \_\_\_\_\_ Sunni       \_\_\_\_\_ Shiaa       \_\_\_\_\_ Ahmaddi       \_\_\_\_\_ Other,  
       specify .....
35. Year you were born .....
36. Formal education.  
       \_\_\_\_\_ matriculation       \_\_\_\_\_ college       \_\_\_\_\_ M.A., M.Sc.  
       \_\_\_\_\_ Other, specify .....
37. Was any of your education earned outside of Pakistan ?  
       \_\_\_\_\_ Yes       \_\_\_\_\_ No  
       If answer is Yes, please state what you studied .....  
       place you attended, and number of years .....
38. Occupation.  
       \_\_\_\_\_ housewife       \_\_\_\_\_ other, specify .....
39. How long have you been in Canada ?  
       .....years,       .....months.
40. How long has your husband been in Canada ?  
       .....years,       .....months.
41. Have you lived in another country other than Canada and Pakistan.  
       \_\_\_\_\_ Yes       \_\_\_\_\_ No  
       If answer is Yes, please name the country or countries.....  
       .....  
       and the number of years you spent there.....
42. Marital status.  
       \_\_\_\_\_ single       \_\_\_\_\_ married       \_\_\_\_\_ other, specify .....
43. What is your husband's occupation ? .....
44. What is your husband's approximate age ? .....
45. Your husband's formal education ?  
       \_\_\_\_\_ matriculation  
       \_\_\_\_\_ college  
       \_\_\_\_\_ M.A., M.Sc., or equivalent  
       \_\_\_\_\_ Other, specify .....
46. Do you sew your own clothes ?  
       \_\_\_\_\_ Yes       \_\_\_\_\_ No  
       If answer is Yes, do you sew all of your clothes \_\_\_\_\_  
   most of your clothes \_\_\_\_\_  
   a few of your clothes \_\_\_\_\_
47. Do you buy all of your clothes \_\_\_\_\_  
       most of your clothes \_\_\_\_\_  
       a few of your clothes \_\_\_\_\_  
       none of your clothes \_\_\_\_\_

48. Do you have any of your clothes sent to you from Pakistan ?

       Yes        No

If Yes, place a (✓) mark on the blank opposite the clothing style received from Pakistan.

<u>      </u> shalwar	<u>      </u> kurta	<u>      </u> sari blouses
<u>      </u> kameez	<u>      </u> petticoat	<u>      </u> chooridar pyjama
<u>      </u> sari	<u>      </u> gharara set	<u>      </u> other, specify...

.....

49. When buying clothes for yourself, do you shop

       alone  
       with your husband  
       with a Pakistani friend or relative  
       with a Canadian friend

50. How much interest does your husband show in the clothes you wear ?

       very much  
       somewhat  
       neutral  
       very little  
       not at all

51. Which of the following clothing styles <sup>does</sup> your husband wants you to wear.  
 Check (✓) mark as many as applicable.

(a)        long gown        sari  
       pantsuit        shalwar, kameez, dupatta  
       pants and blouse        pant, kameez, dupatta  
       swimsuit        pantsuit with dupatta  
       dresses and/or skirts        other, specify.....

.....

(b)        sleeveless clothes        clothes with one-quarter  
       clothes with full length sleeves        length sleeves  
       clothes with low neckline        clothes with three-  
       tight fitted clothes        quarter length sleeves  
       fitted clothes        clothes with medium  
       loosely fitted clothes        neckline  
       clothes with high neckline

52. Did you wear any form of outer covering e.g., a burqu'a, a coat, or a chaddar while you were in Pakistan.

       before you were married  
       after you were married  
       not at all  
       only when visiting certain places or relatives

53. How often do you wear the following pieces of jewelry. Place a (✓) mark in the appropriate space.

	almost always	usually	sometimes	seldom	never
bangles	<u>      </u>	<u>      </u>	<u>      </u>	<u>      </u>	<u>      </u>
earings	<u>      </u>	<u>      </u>	<u>      </u>	<u>      </u>	<u>      </u>
necklace	<u>      </u>	<u>      </u>	<u>      </u>	<u>      </u>	<u>      </u>
ring(s)	<u>      </u>	<u>      </u>	<u>      </u>	<u>      </u>	<u>      </u>

54. While in Pakistan, did you live most of the time in your hometown ?

       Yes        No

If Yes, please state the name of your home town .....

If No, please state the name of town in Pakistan where you lived most of the time .....

55. This question is composed of two (2) sections. Section A is a list of clothing styles and Section B is a list of daily and/or special occasion activities. The columns in Section B are numbered to correspond to the clothing styles listed in Section A, that is, columns 1 to 9 of Section B correspond to nos. (1) to (9) of Section A. Please check as many clothing styles as are worn in the activities listed.

Example: If you wear a sari, or a shalwar kameez, or a long gown while entertaining Canadian friends at home, then check (✓) columns 1, 4, and 5 opposite the activities mentioned. However, if sari is the only clothing style that is worn while entertaining Canadian friends, then place a check (✓) mark under column 1 only.

#### Section A

- |              |                    |                            |
|--------------|--------------------|----------------------------|
| (1) sari     | (4) shalwar kameez | (7) pants and blouse       |
| (2) pantsuit | (5) long gown      | (8) pantsuit with dupatta  |
| (3) swimsuit | (6) gharara        | (9) pants, kameez, dupatta |

#### Section B

	1	2	3	4	5	6	7	8	9
- entertaining Canadian friends at home .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- visiting Pakistani friends .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- at work .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- entertaining Pakistani friends at a restaurant .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- shopping .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- entertaining Canadian friends at a restaurant .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- at an outing or picnic with Canadian friends .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- entertaining Pakistanis at home .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- at home, around the house .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- at an outing with Pakistani friends .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- on special religious occasions .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- at Pakistani cultural gatherings .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- visiting Canadian friends .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- at the beach .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
- at the swimming pool .....	.....	.....	.....	.....	.....	.....	.....	.....	.....

56. Are you a Canadian citizen ?

\_\_\_\_\_ Yes \_\_\_\_\_ No

57. I would sincerely appreciate any comments on the questionnaire or the study. If space is limited, please use the back side of this page.  
Thank you.

APPENDIX B  
LETTERS SENT TO RESPONDENTS



THE UNIVERSITY OF MANITOBA

FACULTY OF HOME ECONOMICS

WINNIPEG, CANADA R3T 2N2

TELEPHONE 204 474-9398

130

DEPARTMENT OF CLOTHING AND TEXTILES

June 27th, 1975.

Dear Madam,

I am a graduate student of the Department of Clothing and Textiles, University of Manitoba; conducting a study on clothing practices and style preferences of Pakistani women residing in Canada. The Pakistani and Canadian way of life are so different in many ways, I am therefore interested in finding out how Pakistani women residing in Canada are adapting to the new environment, in clothing, specifically.

Within the next few days you will receive a questionnaire on clothing practices and style preferences. I request your co-operation in answering the questions as completely and as honestly as possible.

Please do not sign the questionnaire. This will ensure the anonymity of your answers. I hope you will give the questionnaire your serious thought and return it at your earliest convenience.

Yours sincerely,

Mrs. Ghazala Shaheen



THE UNIVERSITY OF MANITOBA

FACULTY OF HOME ECONOMICS

WINNIPEG, CANADA R3T 2N2

TELEPHONE 204 474-9398

131

DEPARTMENT OF CLOTHING AND TEXTILES

July 8th, 1975.

Dear Madam,

Enclosed is the questionnaire on clothing practices and style preferences of Pakistani women residing in Canada.

The questionnaire is divided into three sections. Please read the instructions for each section very carefully before starting. I am interested in your personal opinions only, so kindly be as frank as possible and refrain from discussing the questions with someone else. Feel free to write your answers and comments in either English or Urdu. To ensure the anonymity of your answers, please do not sign the questionnaire.

After completing the questionnaire, kindly mail it back using the enclosed stamped, self-addressed envelope at your earliest convenience. Your prompt attention and kind co-operation is deeply appreciated. Thank you.

Yours sincerely,

Mrs. Ghazala Shaheen.





THE UNIVERSITY OF MANITOBA

FACULTY OF HOME ECONOMICS

WINNIPEG, CANADA R3T 2N2

TELEPHONE 204 474-9398

132

DEPARTMENT OF CLOTHING AND TEXTILES

July 21st, 1975.

Dear Madam,

About two weeks ago, I sent you a questionnaire on clothing practices and style preferences of Pakistani women residing in Canada, as part of a study being conducted at the University of Manitoba. I would sincerely like to thank you for your time and interest.

If you have been unable to complete the questionnaire, may I urge you to do so as soon as possible. If you feel it is not convenient for you to participate in the study, please return the questionnaire. However, I hope you will be able to help in the research. It will make the results more useful and valid. Your time and co-operation is greatly appreciated. Thank you.

Yours sincerely,

Mrs. Ghazala Shaheen.



THE UNIVERSITY OF MANITOBA

FACULTY OF HOME ECONOMICS

WINNIPEG, CANADA R3T 2N2

TELEPHONE 204 474-9398

133

DEPARTMENT OF CLOTHING AND TEXTILES

July 30th, 1975.

Dear Madam,

This is a follow-up of my first letter dated July 21st, 1975. I have received most of the questionnaires, but in order to proceed with the statistical analysis I need to have all of them back. I am therefore requesting your co-operation in returning the completed questionnaire at your earliest convenience. Your prompt attention and most kind co-operation is greatly appreciated. Thank you.

Yours sincerely,

Mrs. Ghazala Shaheen.



THE UNIVERSITY OF MANITOBA

FACULTY OF HOME ECONOMICS

WINNIPEG, CANADA R3T 2N2

TELEPHONE 204 474-9398

134

DEPARTMENT OF CLOTHING AND TEXTILES

August 19th, 1975.

Dear Madam,

A couple of weeks ago, I sent you a questionnaire on clothing practices and style preferences of Pakistani women residing in Canada. If you have already sent back the questionnaire, I would like to thank you for your time and interest.

If you have been unable to complete the questionnaire, may I urge you to do so as soon as possible. Your help will make my research more valid and useful.

However, if you feel it is not convenient for you to participate in the study, will you please return the questionnaire. Your time and co-operation is greatly appreciated. Thank you.

Yours sincerely,

Mrs. Ghazala Shaheen.

## APPENDIX C

Category Order for the Five Styles for  
Each Garment Type

## Pantsuits

- a moderately conservative
- b moderately liberal
- c liberal
- d conservative
- e moderate

## Swimsuits

- a moderate
- b conservative
- c moderately liberal
- d moderately conservative
- e liberal

## Dresses

- a liberal
- b moderately liberal
- c moderate
- d conservative
- e moderately conservative

## Blouses

- a moderately conservative
- b liberal
- c moderate
- d moderately liberal
- e conservative

## Gowns

- a moderately conservative
- b moderately liberal
- c liberal
- d conservative
- e moderate

## Sleepwear

- a moderate
- b moderately liberal
- c moderately conservative
- d liberal
- e conservative

## Shalwar Kamiz

- a moderate
- b conservative
- c moderately conservative
- d liberal
- e moderately liberal

## Sarīs

- a moderate
- b conservative
- c liberal

## Sari Blouses

- a moderate
- b liberal
- c moderately conservative
- d moderately liberal
- e conservative

The Order in Which Garments Appeared in  
Each Group of 25 Questionnaires

## GROUP I

Shalwar Kamiz  
Blouses  
Saris  
Sleepwear  
Swimsuits  
Sari Blouses  
Gowns  
Pantsuits  
Dresses

## GROUP II

Blouses  
Dresses  
Swimsuits  
Saris  
Pantsuits  
Gowns  
Sari Blouses  
Shalwar Kamiz  
Sleepwear

## GROUP III

Gowns  
Sleepwear  
Blouses  
Pantsuits  
Swimsuits  
Sari Blouses  
Saris  
Shalwar Kamiz  
Dresses

## GROUP IV

Sleepwear  
Saris  
Shalwar Kamiz  
Dresses  
Blouses  
Gowns  
Swimsuits  
Pantsuits  
Sari Blouses

## GROUP V

Swimsuits  
Sleepwear  
Saris  
Sari Blouses  
Gowns  
Dresses  
Shalwar Kamiz  
Blouses  
Pantsuits

## GROUP VI

Saris  
Sari Blouses  
Shalwar Kamiz  
Swimsuits  
Sleepwear  
Gowns  
Pantsuits  
Blouses  
Dresses

## GROUP VII

Pantsuits  
Swimsuits  
Shalwar Kamiz  
Dresses  
Blouses  
Gowns  
Sari Blouses  
Saris  
Sleepwear

## GROUP VIII

Swimsuits  
Blouses  
Sleepwear  
Saris  
Gowns  
Sari Blouses  
Dresses  
Shalwar Kamiz  
Pantsuits

## GROUP IX

Sari Blouses  
Swimsuits  
Shalwar Kamiz  
Sleepwear  
Blouses  
Pantsuits  
Saris  
Dresses  
Gowns

## GROUP X

Pantsuits  
Dresses  
Sleepwear  
Swimsuits  
Blouses  
Sari Blouses  
Saris  
Gowns  
Shalwar Kamiz

APPENDIX D

LETTER AND QUESTIONNAIRE TO  
SECURE THE NAMES OF FEMALE RESPONDENTS



THE UNIVERSITY OF MANITOBA

FACULTY OF HOME ECONOMICS

WINNIPEG, CANADA R3T 2N2

TELEPHONE 204 474-9398

139

DEPARTMENT OF CLOTHING AND TEXTILES

January 10th, 1975.

Dear Madam,

I am a graduate student in Clothing and Textiles working on my Master's thesis. My research area is "Clothing Practices of Pakistani Women Residing in Canada". To make this study possible, I will be mailing out questionnaires to Pakistani women to inquire about their clothing practices in Canada and related questions. All information received will be completely confidential.

Please fill in the form and send it back in the enclosed stamped self-addressed envelope. Your prompt attention and co-operation will be highly appreciated. Thank you.

Yours truly,

Mrs. Ghazala Shaheen.





THE UNIVERSITY OF MANITOBA

FACULTY OF HOME ECONOMICS

WINNIPEG, CANADA R3T 2N2

TELEPHONE 204 474-9398

140

DEPARTMENT OF CLOTHING AND TEXTILES

Is there a Female residing at this address.

YES

NO

NAME

ADDRESS

APT. NO.

CITY

PROV.

POSTAL CODE

Please give the names and addresses of any other Pakistani females you know  
who have recently arrived in Canada.

THANK YOU FOR YOUR CO-OPERATION

APPENDIX E

CHI-SQUARE TABLES FOR SIGNIFICANT  
RELATIONSHIPS

Chi-square Tables Showing Relationship Between Religious Commitment and Clothing Style Worn and not Worn by 101 Respondents

	COUNT		RELIGIOUS COMMITMENT			ROW TOTAL
	ROW	PCT	I			
	COL	PCT	I fairly	very	extremely	
	TOT	PCT	I religious	I religious	I religious	
LIBERAL						
SHALWAR						
KAMIZ STYLE						
Do not wear	I	13	I	52	I	14
	I	16.5	I	65.8	I	17.7
	I	56.5	I	91.3	I	100.0
	I	12.9	I	51.5	I	13.9
Wear	I	10	I	12	I	0
	I	45.5	I	54.5	I	0.0
	I	43.5	I	18.8	I	0.0
	I	9.9	I	11.9	I	0.0
COLUMN TOTAL		23		64		14
		22.8		63.4		13.9
						101
						100.0

CHI SQUARE = 10.59863 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = .00050

COUNT			RELIGIOUS COMMITMENT					
ROW	PCT	I	COL	PCT	I	ROW		
TOT	PCT	I	religious	religious	religious	TOTAL		
-----I-----I-----I-----I-----I-----I-----								
LIBERAL SARI BLOUSE STYLE	Do not	I	13	I	54	I	14	81
	wear	I	16.0	I	66.7	I	17.3	80.2
		I	56.5	I	84.4	I	100.0	
		I	12.9	I	5.5	I	13.9	
		I		I		I		
		I		I		I		
	Wear	I	10	I	10	I	0	20
		I	50.0	I	50.0	I	0.0	19.8
		I	43.5	I	15.6	I	0.0	
		I	9.9	I	9.9	I	0.0	
	I		I		I			
COLUMN		23		64		14	101	
TOTAL		22.8		63.4		13.9	100.0	

CHI SQUARE = 12.27854 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0022

		COUNT	RELIGIOUS COMMITMENT						
		ROW PCT				ROW			
		COL PCT	I fairly	very	extremely	TOTAL			
		TOT PCT	Ireligious	Ireligious	Ireligious				
			I-----I	I-----I	I-----I				
CONSERVA- TIVE SWIMSUIT STYLE	Do not	I	15	I	55	I	14	I	84
	wear	I	17.9	I	65.5	I	16.7	I	83.2
		I	65.2	I	85.9	I	100.0	I	
		I	14.9	I	54.5	I	13.9	I	
			I-----I	I-----I	I-----I				
	Wear	I	8	I	9	I	0	I	17
		I	47.1	I	52.9	I	0.0	I	16.8
		I	34.8	I	14.1	I	0.0	I	
		I	7.9	I	8.9	I	0.0	I	
			I-----I	I-----I	I-----I				
COLUMN			23		64		14		101
TOTAL			22.8		63.4		13.9		100.0

CHI SQUARE = 8.47831 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0144

	COUNT		RELIGIOUS COMMITMENT						
ROW	PCT	I				ROW			
COL	PCT	I	fairly	very	extremely	TOTAL			
TOT	PCT	I	religious	religious	religious	I			
		I	I-----I	I-----I	I-----I	I			
MODERATE BLOUSE STYLE	Do not	I	7	I	28	I	46		
	wear	I	15.2	I	60.9	I	23.9	I	45.5
		I	30.4	I	43.8	I	78.6	I	
		I	6.9	I	27.7	I	10.9	I	
		I	I-----I	I-----I	I-----I	I			
Wear		I	16	I	36	I	3	I	55
		I	29.1	I	65.5	I	5.5	I	54.5
		I	69.6	I	56.3	I	21.4	I	
		I	15.8	I	35.6	I	3.0	I	
		I	I-----I	I-----I	I-----I	I			
COLUMN		23		64		14		101	
TOTAL		22.8		63.4		13.9		100.0	

CHI SQUARE = 8.35755 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0153

Table 23 (continued)

		COUNT	I	RELIGIOUS COMMITMENT				
ROW		PCT	I				ROW	
COL		PCT	I	fairly	very	extremely	TOTAL	
TOT		PCT	I	religious	religious	religious	I	
			I	I	I	I	I	
MODERATELY LIBERAL GOWN STYLE	Do not wear	I	18	I	60	I	14	I 92
		I	19.6	I	65.2	I	15.2	I 91.1
		I	78.3	I	93.8	I	100.0	I
		I	17.8	I	59.4	I	13.9	I
			I	I	I	I	I	
	Wear	I	5	I	4	I	0	I 9
		I	55.6	I	44.4	I	0.0	I 8.9
		I	21.7	I	6.3	I	0.0	I
		I	5.0	I	4.0	I	0.0	I
			I	I	I	I	I	
COLUMN		23	64	14	101			
TOTAL		22.8	63.4	13.9	100.0			

CHI SQUARE = 6.59093 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0371

	COUNT	I	RELIGIOUS COMMITMENT			
ROW	PCT	I				ROW
COL	PCT	I	fairly	very	extremely	TOTAL
TOT	PCT	I	religious	religious	religious	I
-----I						

CHI SQUARE = 8.96689 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0113

		COUNT	I	RELIGIOUS COMMITMENT				
ROW		PCT	I				ROW	
COL		PCT	I	fairly	very	extremely	TOTAL	
TOT		PCT	I	religious	religious	religious	I	
-----		I	-----	I	-----	I	-----	
SWIMSUITS	Wear	I	8	I	10	I	1	19
		I	42.1	I	52.6	I	5.3	18.8
		I	34.8	I	15.6	I	7.1	I
		I	7.9	I	9.9	I	1.0	I
	I		-----	I	-----	I	-----	
	Do not wear	I	15	I	54	I	13	82
		I	18.3	I	65.9	I	15.9	81.2
		I	65.2	I	84.4	I	92.9	I
		I	14.9	I	53.5	I	12.9	I
	I		-----	I	-----	I	-----	
COLUMN		23		64		14	101	
TOTAL		22.8		63.4		13.9	100.0	

CHI SQUARE = 5.51482 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0635

		COUNT	I	RELIGIOUS COMMITMENT			ROW	
		ROW PCT	I				TOTAL	
		COL PCT	I	fairly	very	extremely		
		TOT PCT	I	religious	religious	religious	I	
		-----I-----			-----I-----			
BLOUSES	Wear	I	21	I	46	I	8	75
		I	28.0	I	61.3	I	10.7	74.3
		I	91.3	I	71.9	I	57.1	I
		I	20.8	I	45.5	I	7.9	I
	-----I-----			-----I-----			I	
	Do not wear	I	2	I	18	I	6	26
		I	7.7	I	69.2	I	23.1	25.7
		I	8.7	I	28.1	I	42.9	I
		I	2.0	I	17.8	I	5.9	I
	-----I-----			-----I-----			I	
COLUMN		23	64	14	101			
TOTAL		22.8	63.4	13.9	100.0			

CHI SQUARE = 5.83170 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0542

Table 23 (continued)

	COUNT	RELIGIOUS COMMITMENT			ROW TOTAL
	ROW PCT	fairly religious	very religious	extremely religious	
	COL PCT				
	TOT PCT				
SHALWAR KAMIZ	Wear	I 18 I	I 58 I	I 14 I	90
		I 20.0 I	I 64.4 I	I 15.6 I	89.1
		I 78.3 I	I 90.6 I	I 100.0 I	
		I 17.8 I	I 57.4 I	I 13.9 I	
		I-----I	I-----I	I-----I	
	Do not wear	I 5 I	I 6 I	I 0 I	11
		I 45.5 I	I 54.5 I	I 0.0 I	10.9
		I 21.7 I	I 9.4 I	I 0.0 I	
		I 5.0 I	I 5.9 I	I 0.0 I	
		I-----I	I-----I	I-----I	
	COLUMN TOTAL	23	64	14	101
		22.8	63.4	13.9	100.0

CHI SQUARE = 4.65162 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0977

	COUNT	RELIGIOUS COMMITMENT							
ROW	PCT	I			ROW				
COL	PCT	I	fairly	very	extremely	TOTAL			
TOT	PCT	I	religious	religious	religious	I			
<hr/>									
MODERATELY CONSERVA- TIVE SHALWAR KAMIZ STYLE	Do not	I	13	I	22	I	8	I	43
	wear	I	30.2	I	51.2	I	18.6	I	42.6
		I	56.5	I	34.4	I	57.1	I	
		I	12.9	I	21.8	I	7.9	I	
<hr/>									
	Wear	I	10	I	42	I	6	I	58
		I	17.2	I	72.4	I	10.3	I	57.4
		I	43.5	I	65.6	I	42.9	I	
		I	9.9	I	41.6	I	5.9	I	
<hr/>									
C COLUMN			23		64		14		101
TOTAL			22.8		63.4		13.9		100.0

CHI SQUARE = 4.80528 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0905

		COUNT	RELIGIOUS COMMITMENT			ROW			
		POW PCT	I			TOTAL			
		COL PCT	I fairly	very	extremely				
		TOT PCT	I religious	I religious	I religious	I			
			I-----I	I-----I	I-----I	I			
MODERATE SARI BLOUSE STYLE	Do not wear	I	16	I	27	I	8	I	51
		I	31.4	I	52.9	I	15.7	I	50.5
		I	69.6	I	42.2	I	57.1	I	
		I	15.8	I	26.7	I	7.9	I	
			I-----I	I-----I	I-----I	I			
	Wear	I	7	I	37	I	6	I	50
		I	14.0	I	74.0	I	12.0	I	49.5
		I	30.4	I	57.8	I	42.9	I	
		I	6.9	I	36.6	I	5.9	I	
			I-----I	I-----I	I-----I	I			
	C COLUMN		23	64	14		101		
	TOTAL		22.8	63.4	13.9		100.0		

CHI SQUARE = 5.36057 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0685

		RELIGIOUS COMMITMENT							
	COUNT	I			ROW				
	PCT	I			TOTAL				
	COL PCT	I	fairly	very	extremely	ROW			
	TOT PCT	I	religious	religious	religious	TOTAL			
		I	I	I	I	I			
LIBERAL SLEEPWEAR STYLE	Do not wear	I	17	I	55	I	14	I	86
		I	19.8	I	64.0	I	16.3	I	85.1
		I	73.9	I	85.9	I	100.0	I	
		I	16.8	I	54.5	I	13.9	I	
			I	I	I	I	I	I	
	Wear	I	6	I	9	I	0	I	15
		I	40.0	I	60.0	I	0.0	I	14.9
		I	26.1	I	14.1	I	0.0	I	
		I	5.9	I	8.9	I	0.0	I	
			I	I	I	I	I	I	
	COLUMN		23	64	14		101		
	TOTAL		22.8	63.4	13.9		100.0		

CHI SQUARE = 4.76932 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0921

		AGE AT TIME OF STUDY						ROW TOTAL
		COUNT						
ROW	PCT	I						
COL	PCT	I						
TOT	PCT	I	20-25 yrs	26-30 yrs	31-35 yrs	36-40 yrs	41 & over	I
CONSERVATIVE SARI BLOUSE STYLE	Do not wear	I	19	27	24	8	3	81
		I	23.5	33.3	29.6	9.9	3.7	84.4
		I	82.6	93.1	80.0	100.0	50.0	
		I	19.8	28.1	25.0	8.3	3.1	
	Wear	I	4	2	6	0	3	15
		I	26.7	13.3	40.0	0.0	20.0	15.6
		I	17.4	6.9	20.0	0.0	50.0	
		I	4.2	2.1	6.3	0.0	3.1	
		COLUMN TOTAL	23	29	30	8	6	96
		TOTAL	24.0	30.2	31.3	8.3	6.3	100.0

CHI SQUARE = 9.02510 WITH 4 DEGREES OF FREEDOM SIGNIFICANCE = 0.0605

Table 25

Chi-square Tables Showing Relationship Between Age at Time of Arrival Abroad and Clothing Style Worn and not Worn by 91 Respondents

		AGE AT TIME OF ARRIVAL ABROAD									
		COUNT	I							ROW	
		ROW PCT	I							TOTAL	
		COL PCT	I								
		TOT PCT	I	17-20 yrs	I	21-25 yrs	I	26-30 yrs	I	31 & over	I
SLEEPWEAR	Wear	I	16	I	38	I	24	I	5	I	83
		I	19.3	I	45.8	I	28.9	I	6.0	I	91.2
		I	100.0	I	92.7	I	92.3	I	62.5	I	
		I	17.6	I	41.8	I	26.4	I	5.5	I	
		I		I		I		I		I	
	Do not wear	I	0	I	3	I	2	I	3	I	8
		I	0.0	I	37.5	I	25.0	I	37.5	I	8.8
		I	0.0	I	7.3	I	7.7	I	37.5	I	
		I	0.0	I	3.3	I	2.2	I	3.3	I	
		I		I		I		I		I	
COLUMN TOTAL		16		41		26		8		91	
TOTAL		17.6		45.1		28.6		8.8		100.0	

CHI SQUARE = 9.91552 WITH 3 DEGREES OF FREEDOM SIGNIFICANCE = 0.0193

		AGE AT TIME OF ARRIVAL ABROAD								
		COUNT	I							ROW
		ROW PCT	I							TOTAL
		COL PCT	I							
		TOT PCT	I	17-20 yrs	I	21-25 yrs	I	26-30 yrs	I	31 & over
			I	17-20 yrs	I	21-25 yrs	I	26-30 yrs	I	31 & over
SHALWAR KAMIZ	Wear	I	15	I	32	I	26	I	8	I
		I	18.5	I	39.5	I	32.1	I	9.9	I
		I	93.8	I	78.0	I	100.0	I	100.0	I
		I	16.5	I	35.2	I	28.6	I	8.8	I
			I		I		I		I	
	Do not wear	I	1	I	9	I	0	I	0	I
		I	10.0	I	90.0	I	0.0	I	0.0	I
		I	6.3	I	22.0	I	0.0	I	0.0	I
		I	1.1	I	9.9	I	0.0	I	0.0	I
				I		I		I		I
		I		I		I		I		
COLUMN		16	41	26	8	91				
TOTAL		17.6	45.1	28.6	8.8	100.0				

CHI SQUARE = 9.60195 WITH 3 DEGREES OF FREEDOM SIGNIFICANCE = 0.0223

		AGE AT TIME OF ARRIVAL ABROAD								ROW TOTAL	
		COUNT	I								
		ROW PCT	I								
		COL PCT	I								
		TOT PCT	I	17-20 yrs	I	21-25 yrs	I	26-30 yrs	I	31 & over	I
			I	-----	I	-----	I	-----	I	-----	I
SARIS	Wear	I	12	I	40	I	25	I	7	I	84
		I	14.3	I	47.6	I	29.8	I	8.3	I	92.3
		I	75.0	I	97.6	I	96.2	I	87.5	I	
		I	13.2	I	44.0	I	27.5	I	7.7	I	
		I	-----	I	-----	I	-----	I	-----	I	-----
	Do not wear	I	4	I	1	I	1	I	1	I	7
		I	57.1	I	14.3	I	14.3	I	14.3	I	7.7
		I	25.0	I	2.4	I	3.8	I	12.5	I	
		I	4.4	I	1.1	I	1.1	I	1.1	I	
		I	-----	I	-----	I	-----	I	-----	I	-----
COLUMN TOTAL			16		41		26		8		91
TOTAL			17.6		45.1		28.6		8.8		100.0

CHI SQUARE = 9.14558 WITH 3 DEGREES OF FREEDOM SIGNIFICANCE = 0.0274

		AGE AT TIME OF ARRIVAL ABROAD										ROW TOTAL
		COUNT	I									
		ROW PCT	I									
		COL PCT	I									
		TOT PCT	I	17-20 yrs	I	21-25 yrs	I	26-30 yrs	I	31 & over	I	
SARI BLOUSES	Wear	I	12	I	40	I	25	I	7	I	84	
		I	14.3	I	47.6	I	29.8	I	8.3	I	92.3	
		I	75.0	I	97.6	I	96.2	I	87.5	I		
		I	13.2	I	44.0	I	27.5	I	7.7	I		
		I		I		I		I		I		
	Do not wear	I	4	I	1	I	1	I	1	I	7	
		I	57.1	I	14.3	I	14.3	I	14.3	I	7.7	
		I	25.0	I	2.4	I	3.8	I	12.5	I		
		I	4.4	I	1.1	I	1.1	I	1.1	I		
		I		I		I		I		I		
COLUMN		16		41		26		8		91		
TOTAL		17.6		45.1		28.6		8.8		100.0		

CHI SQUARE = 9.14558 WITH 3 DEGREES OF FREEDOM SIGNIFICANCE = 0.0274

Table 25 (continued)

		COUNT		AGE AT TIME OF ARRIVAL ABROAD						ROW	
		POW PCT		I		I		I		TOTAL	
		COL PCT		I		I		I			
		TOT PCT		I		I		I			
				17-20 yrs.		21-25 yrs.		26-30 yrs.		31 & over	
				I		I		I		I	
CONSERVATIVE SARI STYLE	Do not wear	I		11		28		14		1	
		I		20.4		51.9		25.9		1.9	
		I		68.8		68.3		53.8		12.5	
		I		12.1		30.8		15.4		1.1	
	Wear	I		5		13		12		7	
		I		13.5		35.1		32.4		18.9	
		I		31.3		31.7		46.2		87.5	
		I		5.5		14.3		13.2		7.7	
		I									
		I									
COLUMN TOTAL		16		41		26		8		91	
		17.6		45.1		28.6		8.8		100.0	

CHI SQUARE = 9.54908 WITH 3 DEGREES OF FREEDOM SIGNIFICANCE = 0.0228

	COUNT		AGE AT TIME OF ARRIVAL ABROAD					ROW				
	ROW	PCT	I					TOTAL				
	COL	PCT	I									
	TOT	PCT	I	17-20 yrs	I	21-25 yrs	I	26-30 yrs	I	31 & over	I	
PANTSUITS	Wear		I		I		I		I		I	
			I	16	I	39	I	25	I	6	I	86
			I	18.6	I	45.3	I	29.1	I	7.0	I	94.5
			I	100.0	I	95.1	I	96.2	I	75.0	I	
		I	17.6	I	42.9	I	27.5	I	6.6	I		
			I		I		I		I		I	
	Do not wear		I	0	I	2	I	1	I	2	I	5
			I	0.0	I	40.0	I	20.0	I	40.0	I	5.5
			I	0.0	I	4.9	I	3.8	I	25.0	I	
			I	0.0	I	2.2	I	1.1	I	2.2	I	
		I		I		I		I		I		
COLUMN			16		41		26		8		91	
TOTAL			17.6		45.1		28.6		8.8		100.0	

CHI SQUARE = 6.95791 WITH 3 DEGREES OF FREEDOM SIGNIFICANCE = 0.0733

	COUNT	I	AGE AT TIME OF ARRIVAL ABROAD								
	ROW	PCT	I				ROW				
	COL	PCT	I				TOTAL				
	TOT	PCT	I	17-20 yrs	I	21-25 yrs	I	26-30 yrs	I	31 & over	I
GOWNS			I	-----	I	-----	I	-----	I	-----	I
	Wear		I	15	I	26	I	19	I	4	I
		I	23.4	I	40.6	I	29.7	I	6.3	I	64
		I	93.8	I	63.4	I	73.1	I	50.0	I	70.3
		I	16.5	I	28.6	I	20.9	I	4.4	I	
		I	-----	I	-----	I	-----	I	-----	I	-----
	Do not		I	1	I	15	I	7	I	4	I
	wear		I	3.7	I	55.6	I	25.9	I	14.8	I
		I	6.3	I	36.6	I	26.9	I	50.0	I	27
		I	1.1	I	16.5	I	7.7	I	4.4	I	29.7
	I	-----	I	-----	I	-----	I	-----	I	-----	
COLUMN			16		41		26		8		91
TOTAL			17.6		45.1		28.6		8.8		100.0

CHI SQUARE = 6.82382 WITH 3 DEGREES OF FREEDOM SIGNIFICANCE = 0.0777



Chi-square Tables Showing Relationship Between Education and Clothing Style Worn and not Worn by 101 Respondents

	COUNT		EDUCATION			ROW TOTAL
	ROW PCT	I				
	COL PCT	I	matric-	college	post-	
	TOT PCT	I	ulation I	I	graduate I	
SARIS	Wear	I	14	I 48	I 31	I 93
		I	15.1	I 51.6	I 33.3	I 92.1
		I	73.7	I 96.0	I 96.9	I
		I	13.9	I 47.5	I 30.7	I
	Do not wear	I	5	I 2	I 1	I 8
		I	62.5	I 25.0	I 12.5	I 7.9
		I	26.3	I 4.0	I 3.1	I
		I	5.0	I 2.0	I 1.0	I
	COLUMN		19	50	32	101
	TOTAL		18.8	49.5	31.7	100.0

CHI SQUARE = 10.87800 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0043

	COUNT		EDUCATION			ROW TOTAL
	ROW PCT	I				
	COL PCT	I	matric-	college	post-	
	TOT PCT	I	ulation I	I	graduate I	
SARI BLOUSES	Wear	I	14	I 48	I 31	I 93
		I	15.1	I 51.6	I 33.3	I 92.1
		I	73.7	I 96.0	I 96.9	I
		I	13.9	I 47.5	I 30.7	I
	Do not wear	I	5	I 2	I 1	I 8
		I	62.5	I 25.0	I 12.5	I 7.9
		I	26.3	I 4.0	I 3.1	I
		I	5.0	I 2.0	I 1.0	I
	COLUMN		19	50	32	101
	TOTAL		18.8	49.5	31.7	100.0

CHI SQUARE = 10.87800 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0043

	COUNT		EDUCATION			ROW TOTAL
	ROW PCT	I				
	COL PCT	I	matric-	college	post-	
	TOT PCT	I	ulation I	I	graduate I	
CONSERVATIVE SARI STYLE	Do not wear	I	18	I 27	I 16	I 61
		I	29.5	I 44.3	I 26.2	I 60.4
		I	94.7	I 54.0	I 50.0	I
		I	17.8	I 26.7	I 15.8	I
	Wear	I	1	I 23	I 16	I 40
		I	2.5	I 57.5	I 40.0	I 39.6
		I	5.3	I 46.0	I 50.0	I
		I	1.0	I 22.8	I 15.8	I
	COLUMN		19	50	32	101
	TOTAL		18.8	49.5	31.7	100.0

CHI SQUARE = 11.66863 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0029

	COUNT		EDUCATION			ROW TOTAL
	ROW PCT	I				
	COL PCT	I	matric-	college	post-	
	TOT PCT	I	ulation I	I	graduate I	
CONSERVATIVE BLOUSE STYLE	Do not wear	I	15	I 22	I 12	I 49
		I	30.6	I 44.9	I 24.5	I 48.5
		I	78.9	I 44.0	I 37.5	I
		I	14.9	I 21.8	I 11.9	I
	Wear	I	4	I 28	I 20	I 52
		I	7.7	I 53.8	I 38.5	I 51.5
		I	21.1	I 56.0	I 62.5	I
		I	4.0	I 27.7	I 19.8	I
	COLUMN		19	50	32	101
	TOTAL		18.8	49.5	31.7	100.0

CHI SQUARE = 9.00726 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0111

Table 26 (continued)

		COUNT		EDUCATION					
ROW	PCT	I					ROW		
COL	PCT	I	matric-	college		post-	TOTAL		
TOT	PCT	I	ulation			graduate			
		I	I	I	I	I	I		
MODERATELY CONSERVA- TIVE PANTSUIT STYLE	Do not	I	15	I	29	I	14	I	58
	wear	I	25.9	I	50.0	I	24.1	I	57.4
		I	78.9	I	58.0	I	43.8	I	
		I	14.9	I	28.7	I	13.9	I	
		I		I		I		I	
Wear		I	4	I	21	I	18	I	43
		I	9.3	I	48.8	I	41.9	I	42.6
		I	21.1	I	42.0	I	56.3	I	
		I	4.0	I	20.8	I	17.8	I	
		I		I		I		I	
COLUMN			19		50		32		101
TOTAL			18.8		49.5		31.7		100.0

CHI SQUARE = 6.05423 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0485

	COUNT		EDUCATION				ROW TOTAL
	ROW PCT	I	matric- ulation	college	post- graduate		
	COL PCT	I					
	TCT PCT	I					
MODERATELY CONSERVA- TIVE BLOUSE STYLE	Do not	I 12	I 19	I 8	I	39	
	wear	I 30.8	I 48.7	I 20.5	I	38.6	
		I 63.2	I 39.0	I 25.0	I		
		I 11.9	I 18.8	I 7.9	I		
		-I-	-I-	-I-	-I-		
	Wear	I 7	I 31	I 24	I	62	
		I 11.3	I 50.0	I 38.7	I	61.4	
		I 36.8	I 62.0	I 75.0	I		
		I 6.9	I 30.7	I 23.8	I		
		-I-	-I-	-I-	-I-		
COLUMN		19	50	32		101	
TOTAL		18.8	49.5	31.7		100.0	

CHI SQUARE = 7.33874 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0255

		COUNT			EDUCATION				
ROW	PCT	I						ROW	
COL	PCT	I	matric-	college	post-			TOTAL	
TOT	PCT	I	ulation		graduate	I			
		I	I	I	I	I	I		
MODERATELY CONSERVA- TIVE SLEEPWEAR STYLE	Do not	I	17	I	27	I	17	I	61
	wear	I	27.9	I	44.3	I	27.9	I	60.4
		I	89.5	I	54.0	I	53.1	I	
		I	16.8	I	26.7	I	16.8	I	
		I	I	I	I	I	I	I	
Wear		I	2	I	23	I	15	I	40
		I	5.0	I	57.5	I	37.5	I	39.6
		I	10.5	I	46.0	I	46.9	I	
		I	2.0	I	22.8	I	14.9	I	
		I	I	I	I	I	I	I	
COLUMN			19		50		32		101
TOTAL			18.8		49.5		31.7		100.0

CHI SQUARE = 8.27866 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0159

	COUNT		EDUCATION				ROW TOTAL		
	ROW PCT	I	matric- ulation	college	post- graduate				
	COL PCT	I							
	TOT PCT	I							
MODERATE BLOUSE STYLE	Do not	I	I	I	I	I			
		I	13	I	21	I	11	I	45
	wear	I	28.9	I	46.7	I	24.4	I	44.6
		I	68.4	I	42.0	I	34.4	I	
		I	12.9	I	20.8	I	10.9	I	
		-I-	-I-	-I-	-I-	-I-	-I-		
	Wear	I	6	I	29	I	21	I	56
		I	10.7	I	51.8	I	37.5	I	55.4
		I	31.6	I	58.0	I	65.6	I	
		I	5.9	I	28.7	I	20.8	I	
	-I-	-I-	-I-	-I-	-I-	-I-			
COLUMN			19		50		32		101
TOTAL			18.8		49.5		31.7		100.0

CHI SQUARE = 5.85538 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0535

Table 27

Chi-square Tables Showing Relationship Between Education Abroad and Clothing Style Worn and not Worn by 102 Respondents

	COUNT		EDUCATION ACQUIRED IN THE WEST		POW
	ROW	PCT	I		
	COL	PCT	I	had	
	TOT	PCT	I	acquired	
MODERATELY LIBERAL GOWN STYLE	Do not	I	18	I	75
	wear	I	19.4	I	80.6
		I	78.3	I	94.9
		I	17.6	I	73.5
	Wear	I	5	I	4
		I	55.6	I	44.4
		I	21.7	I	5.1
		I	4.9	I	3.9
	COLUMN		23		79
	TOTAL		22.5		77.5
					102
					100.0

CORRECTED CHI SQUARE = 4.25913 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0390

	COUNT		EDUCATION ACQUIRED IN THE WEST		POW
	ROW	PCT	I		
	COL	PCT	I	had	
	TOT	PCT	I	acquired	
MODERATELY LIBERAL SLEEPWEAR STYLE	Do not	I	9	I	54
	wear	I	14.3	I	85.7
		I	39.1	I	68.4
		I	8.8	I	52.9
	Wear	I	14	I	25
		I	35.9	I	64.1
		I	60.9	I	31.6
		I	13.7	I	24.5
	COLUMN		23		79
	TOTAL		22.5		77.5
					102
					100.0

CORRECTED CHI SQUARE = 5.26408 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0218

	COUNT		EDUCATION ACQUIRED IN THE WEST		POW
	ROW	PCT	I		
	COL	PCT	I	had	
	TOT	PCT	I	acquired	
CONSERVA- TIVE SWIMSUIT STYLE	Do not	I	16	I	69
	wear	I	18.8	I	81.2
		I	69.6	I	87.3
		I	15.7	I	67.6
	Wear	I	7	I	10
		I	41.2	I	58.8
		I	30.4	I	12.7
		I	6.9	I	9.8
	COLUMN		23		79
	TOTAL		22.5		77.5
					102
					100.0

CORRECTED CHI SQUARE = 2.87418 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0900

	COUNT		EDUCATION ACQUIRED IN THE WEST		POW
	ROW	PCT	I		
	COL	PCT	I	had	
	TOT	PCT	I	acquired	
LIBERAL SARI BLOUSE STYLE	Do not	I	15	I	67
	wear	I	18.3	I	81.7
		I	65.2	I	84.8
		I	14.7	I	65.7
	Wear	I	8	I	12
		I	40.0	I	60.0
		I	34.8	I	15.2
		I	7.8	I	11.8
	COLUMN		23		79
	TOTAL		22.5		77.5
					102
					100.0

CORRECTED CHI SQUARE = 3.18420 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0744

Table 28

Chi-square Tables Showing Relationship Between Occupation and Clothing Style  
Worn and not Worn by 102 Respondents

	COUNT		OCCUPATION		ROW TOTAL
	ROW PCT	I	home-	career	
	COL PCT	I	makers	women	
	TOT PCT	I	I	I	
CONSERVATIVE BLOUSE STYLE	Do not wear	I	43	I 7	I 50
		I	86.0	I 14.0	I 49.0
		I	56.6	I 26.9	I
		I	42.2	I 6.9	I
	Wear	I	33	I 19	I 52
		I	63.5	I 36.5	I 51.0
		I	43.4	I 73.1	I
		I	32.4	I 18.6	I
	COLUMN		76	26	102
	TOTAL		74.5	25.5	100.0

CORRECTED CHI SQUARE = 5.68260 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0171

	COUNT		OCCUPATION		ROW TOTAL
	ROW PCT	I	home-	career	
	COL PCT	I	makers	women	
	TOT PCT	I	I	I	
MODERATELY LIBERAL PANTSUIT STYLE	Do not wear	I	56	I 13	I 69
		I	81.2	I 18.8	I 67.6
		I	73.7	I 50.0	I
		I	54.9	I 12.7	I
	Wear	I	20	I 13	I 33
		I	60.6	I 39.4	I 32.4
		I	26.3	I 50.0	I
		I	19.6	I 12.7	I
	COLUMN		76	26	102
	TOTAL		74.5	25.5	100.0

CORRECTED CHI SQUARE = 3.94205 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0471

	COUNT		OCCUPATION		ROW TOTAL
	ROW PCT	I	home-	career	
	COL PCT	I	makers	women	
	TOT PCT	I	I	I	
CONSERVATIVE SWIMSUIT STYLE	Do not wear	I	67	I 18	I 85
		I	78.8	I 21.2	I 83.3
		I	88.2	I 69.2	I
		I	65.7	I 17.6	I
	Wear	I	9	I 8	I 17
		I	52.9	I 47.1	I 16.7
		I	11.8	I 30.8	I
		I	8.8	I 7.8	I
	COLUMN		76	26	102
	TOTAL		74.5	25.5	100.0

CORRECTED CHI SQUARE = 3.72692 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0535

	COUNT		OCCUPATION		ROW TOTAL
	ROW PCT	I	home-	career	
	COL PCT	I	makers	women	
	TOT PCT	I	I	I	
CONSERVATIVE SLEEPWEAR STYLE	Do not wear	I	36	I 18	I 54
		I	66.7	I 33.3	I 52.9
		I	47.4	I 69.2	I
		I	35.3	I 17.6	I
	Wear	I	40	I 8	I 48
		I	83.3	I 16.7	I 47.1
		I	52.6	I 30.8	I
		I	39.2	I 7.8	I
	COLUMN		76	26	102
	TOTAL		74.5	25.5	100.0

CORRECTED CHI SQUARE = 2.89087 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0891

Table 29

Chi-square Tables Showing Relationship Between Length of Residence in the West  
and Clothing Style Worn and not Worn by 100 Respondents

		LENGTH OF RESIDENCE IN THE WEST										ROW TOTAL	
COUNT	I												
ROW PCT	I												
COL PCT	I												
TOT PCT	I	1 yr	2-3 yrs	4-5 yrs	6-10 yrs	11 & over							
SWIMSUITS	Wear	I	3	I	1	I	0	I	13	I	2	I	19
		I	15.8	I	5.3	I	0.0	I	68.4	I	10.5	I	19.0
		I	12.5	I	4.5	I	0.0	I	40.6	I	22.2	I	
		I	3.0	I	1.0	I	0.0	I	13.0	I	2.0	I	
	Do not wear	I	21	I	21	I	13	I	19	I	7	I	81
		I	25.9	I	25.9	I	16.0	I	23.5	I	8.6	I	81.0
		I	87.5	I	95.5	I	100.0	I	59.4	I	77.8	I	
		I	21.0	I	21.0	I	13.0	I	19.0	I	7.0	I	
		COLUMN		24	22	13	32	9	100				
		TOTAL	24.0	22.0	13.0	32.0	9.0	100.0					

CHI SQUARE = 16.47919 WITH 4 DEGREES OF FREEDOM SIGNIFICANCE = 0.0024

		LENGTH OF RESIDENCE IN THE WEST										ROW TOTAL	
COUNT		I											
ROW PCT		I											
COL PCT		I											
TOT PCT		I											
		1 yr	2-3 yrs	4-5 yrs	6-10 yrs	11 & over							
CONSERVATIVE SWIMSUIT STYLE	Do not wear	I	23	I	21	I	13	I	19	I	7	I	83
		I	27.7	I	25.3	I	15.7	I	22.9	I	8.4	I	83.0
		I	95.8	I	95.5	I	100.0	I	59.4	I	77.8	I	
		I	23.0	I	21.0	I	13.0	I	19.0	I	7.0	I	
	Wear	I	1	I	1	I	0	I	13	I	2	I	17
		I	5.9	I	5.9	I	0.0	I	76.5	I	11.8	I	17.0
		I	4.2	I	4.5	I	0.0	I	40.6	I	22.2	I	
		I	1.0	I	1.0	I	0.0	I	13.0	I	2.0	I	
		COLUMN TOTAL		24	22	13	32	9	100				
		TOTAL		24.0	22.0	13.0	32.0	9.0	100.0				

CHI SQUARE = 20.71449 WITH 4 DEGREES OF FREEDOM SIGNIFICANCE = 0.0004

		LENGTH OF RESIDENCE IN THE WEST						ROW TOTAL					
COUNT													
ROW PCT													
COL PCT													
TOT PCT		1 yr	2-3 yrs	4-5 yrs	6-10 yrs	11 & over							
CONSERVA- TIVE PANTSUIT STYLE	Do not wear	I	I	I	I	I	I	I					
		I	14	I	6	I	3	I	7	I	3	I	33
		I	42.4	I	18.2	I	9.1	I	21.2	I	9.1	I	33.0
		I	58.3	I	27.3	I	23.1	I	21.9	I	33.3	I	
	Wear	I	14.0	I	6.0	I	3.0	I	7.0	I	3.0	I	
		I	I	I	I	I	I	I	I	I	I	I	
		I	10	I	16	I	10	I	25	I	6	I	67
		I	14.9	I	23.9	I	14.9	I	37.3	I	9.0	I	67.0
	COLUMN TOTAL	I	41.7	I	72.7	I	76.9	I	78.1	I	66.7	I	
		I	10.0	I	16.0	I	10.0	I	25.0	I	6.0	I	
		I	I	I	I	I	I	I	I	I	I	I	
		I	24	22	13	32	9	100					
TOTAL		24.0	22.0	13.0	32.0	9.0	100.0						

CHI SQUARE = 9.66344 WITH 4 DEGREES OF FREEDOM SIGNIFICANCE = 0.0465

		LENGTH OF RESIDENCE IN THE WEST						ROW TOTAL
COUNT		I						
ROW PCT		I						
COL PCT		I						
TOT PCT		I	1 yr	I 2-3 yrs	I 4-5 yrs	I 6-10 yrs	I 11 & over	
MODERATELY CONSERVA- TIVE SHALWAR KAMIZ STYLE	Do not wear	I	10	I 12	I 1	I 12	I 6	41
		I	24.4	I 29.3	I 2.4	I 29.3	I 14.6	41.0
		I	41.7	I 54.5	I 7.7	I 37.5	I 66.7	
		I	10.0	I 12.0	I 1.0	I 12.0	I 6.0	
	Wear	I	14	I 10	I 12	I 20	I 3	59
		I	23.7	I 16.9	I 20.3	I 33.9	I 5.1	59.0
		I	58.3	I 45.5	I 92.3	I 62.5	I 33.3	
		I	14.0	I 10.0	I 12.0	I 20.0	I 3.0	
COLUMN TOTAL		24	22	13	32	9	100	
		24.0	22.0	13.0	32.0	9.0	100.0	

CHI SQUARE = 10.24821 WITH 4 DEGREES OF FREEDOM SIGNIFICANCE = 0.0364

Table 29 (continued)

		LENGTH OF RESIDENCE IN THE WEST										
		COUNT									ROW	
		ROW PCT									TOTAL	
		COL PCT										
		TOT PCT	1 yr	2-3 yrs	4-5 yrs	6-10 yrs	11 & over					
PANTSUITS	Wear	I	I	I	I	I	I	I	I			
		I	20	I	21	I	11	I	32	I	9	93
		I	21.5	I	22.6	I	11.8	I	34.4	I	9.7	93.0
		I	83.3	I	95.5	I	84.6	I	100.0	I	100.0	
		I	20.0	I	21.0	I	11.0	I	32.0	I	9.0	
	Do not wear	I	I	I	I	I	I	I	I	I	I	I
		I	4	I	1	I	2	I	0	I	0	7
		I	57.1	I	14.3	I	28.6	I	0.0	I	0.0	7.0
		I	16.7	I	4.5	I	15.4	I	0.0	I	0.0	
		I	4.0	I	1.0	I	2.0	I	0.0	I	0.0	
	COLUMN TOTAL		24	22	13	32	9	100				
			24.0	22.0	13.0	32.0	9.0	100.0				

CHI SQUARE = 8.13845 WITH 4 DEGREES OF FREEDOM SIGNIFICANCE = 0.0866

		LENGTH OF RESIDENCE IN THE WEST											
		COUNT							ROW				
		ROW PCT							TOTAL				
		COL PCT											
		TOT PCT	1 yr	2-3 yrs	4-5 yrs	6-10 yrs	11 & over						
CONSERVA- TIVE SARI STYLE	Do not wear	I	I	I	I	I	I	I					
		I	14	I	10	I	7	I	20	I	9	I	60
		I	23.3	I	16.7	I	11.7	I	33.3	I	15.0	I	60.0
		I	58.3	I	45.5	I	53.8	I	62.5	I	100.0	I	
		I	14.0	I	10.0	I	7.0	I	20.0	I	9.0	I	
	Wear	I	I	I	I	I	I	I	I				
		I	10	I	12	I	6	I	12	I	0	I	40
		I	25.0	I	30.0	I	15.0	I	30.0	I	0.0	I	40.0
		I	41.7	I	54.5	I	46.2	I	37.5	I	0.0	I	
		I	10.0	I	12.0	I	6.0	I	12.0	I	0.0	I	
COLUMN TOTAL		24	22	13	32	9	100						
		24.0	22.0	13.0	32.0	9.0	100.0						

CHI SQUARE = 8.25563 WITH 4 DEGREES OF FREEDOM SIGNIFICANCE = 0.0827

		LENGTH OF RESIDENCE IN THE WEST						
		COUNT						ROW
		PCT						TOTAL
		COL						
		PCT						
		TOT						
		PCT	1 yr	2-3 yrs	4-5 yrs	6-10 yrs	11 & over	
		I	I	I	I	I	I	I
MODERATE SARI STYLE	Do not wear	I	14	8	5	7	3	37
		I	37.8	21.6	13.5	18.9	8.1	37.0
		I	58.3	36.4	38.5	21.9	33.3	
		I	14.0	8.0	5.0	7.0	3.0	
		I						
	Wear	I	10	14	8	25	6	63
		I	15.9	22.2	12.7	39.7	9.5	63.0
		I	41.7	63.6	61.5	78.1	66.7	
		I	10.0	14.0	8.0	25.0	6.0	
		I						
	COLUMN		24	22	13	32	9	100
	TOTAL		24.0	22.0	13.0	32.0	9.0	100.0

CHI SQUARE = 7.89397 WITH 4 DEGREES OF FREEDOM SIGNIFICANCE = 0.0955

		LENGTH OF RESIDENCE IN THE WEST							ROW TOTAL				
		COUNT	PCT										
		COL	PCT										
		TOT	PCT	1 yr	2-3 yrs	4-5 yrs	6-10 yrs	11 & over					
LIBERAL SARI BLOUSE STYLE	Do not wear	I	I	I	I	I	I	I	I				
		I	22	I	19	I	12	I	21	I	6	I	80
		I	27.5	I	23.8	I	15.0	I	26.3	I	7.5	I	80.0
		I	91.7	I	86.4	I	92.3	I	65.6	I	66.7	I	
		I	22.0	I	19.0	I	12.0	I	21.0	I	6.0	I	
	Wear	I	I	I	I	I	I	I	I	I	I	I	I
		I	2	I	3	I	1	I	11	I	3	I	20
		I	10.0	I	15.0	I	5.0	I	55.0	I	15.0	I	20.0
		I	8.3	I	13.6	I	7.7	I	34.4	I	33.3	I	
		I	2.0	I	3.0	I	1.0	I	11.0	I	3.0	I	
	COLUMN TOTAL		24		22		13		32		9		100
	TOTAL		24.0		22.0		13.0		32.0		9.0		100.0

CHI SQUARE = 8.96206 WITH 4 DEGREES OF FREEDOM SIGNIFICANCE = 0.0621

Table 30

Chi-square Tables Showing Relationship Between Citizenship and Clothing Style  
Worn and not Worn by 101 Respondents

	COUNT	I	CITIZENSHIP			
	ROW PCT	I				ROW
	COL PCT	I	Canadian	non-		TOTAL
	TOT PCT	I		Canadian	I	
		I	-----		I	
CONSERVA- TIVE SWIMSUIT STYLE	Do not	I	22	I	62	84
	wear	I	26.2	I	73.8	83.2
		I	68.8	I	89.9	
		I	21.8	I	61.4	
		I	-----		I	
	Wear	I	10	I	7	17
		I	58.8	I	41.2	16.8
		I	31.3	I	10.1	
	I	9.9	I	6.9		
	I	-----		I		
COLUMN		32		69		101
TOTAL		31.7		68.3		100.0

CORRECTED CHI SQUARE = 5.53014 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0187

	COUNT		CITIZENSHIP		ROW TOTAL		
	ROW PCT	I	COL PCT	I			
	I Canadian non-						
	TOT PCT	I	I Canadian	I			
CONSERVA- TIVE SARI BLOUSE STYLE	Do not wear	I	23	I	62	I	85
		I	27.1	I	72.9	I	84.2
		I	71.9	I	89.9	I	
		I	22.8	I	61.4	I	
	Wear	I	9	I	7	I	16
		I	56.3	I	43.8	I	15.8
		I	28.1	I	10.1	I	
		I	8.9	I	6.9	I	
	COLUMN		32	69	101		
	TOTAL		31.7	68.3	100.0		

CORRECTED CHI SQUARE = 4.03822 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0445

	COUNT		CITIZENSHIP				
	ROW	PCT	I		ROW		
	COL	PCT	I	Canadian non-	TOTAL		
	TOT	PCT	I	I Canadian I			
			I-----I	I-----I			
MODERATELY LIBERAL SHALWAR KAMIZ STYLE	Do not wear	I	8	I	37	I	45
		I	17.8	I	82.2	I	44.6
	Wear	I	25.0	I	53.6	I	
		I	7.9	I	36.6	I	
			I-----I	I-----I			
	Wear	I	24	I	32	I	56
		I	42.9	I	57.1	I	55.4
		I	75.0	I	46.4	I	
		I	23.8	I	31.7	I	
			I-----I	I-----I			
COLUMN			32		69		101
TOTAL			31.7		68.3		100.0

CORRECTED CHI SQUARE = 6.13791 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0132

	COUNT		CITIZENSHIP					
	ROW	PCT	I		ROW			
	COL	PCT	I	Canadian non-	TOTAL			
	TOT	PCT	I	I Canadian	I			
SWIMSUITS			I-----I-----I					
	Wear		I	10	I	9	I	19
			I	52.6	I	47.4	I	18.8
			I	31.3	I	13.0	I	
			I	9.9	I	8.9	I	
			I-----I-----I					
	Do not		I	22	I	60	I	82
	wear		I	26.8	I	73.2	I	81.2
			I	68.8	I	87.0	I	
			I	21.8	I	59.4	I	
		I-----I-----I						
	COLUMN		32	69	101			
	TOTAL		31.7	68.3	100.0			

CORRECTED CHI SQUARE = 3.62748 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0568

Table 30 (continued)

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		COUNT		CITIZENSHIP			
		ROW	PCT	I		ROW	
		COL	PCT	I	Canadian non-	TOTAL	
		TOT	PCT	I	I Canadian	I	
		-----I-----		I-----I-----		I-----I-----	
CONSERVA- TIVE SARI STYLE	Do not wear	I	24	I	37	I	61
		I	39.3	I	60.7	I	60.4
		I	75.0	I	53.6	I	
		I	23.8	I	36.6	I	
	-----I----- <td colspan="2">I-----I-----<td colspan="2">I-----I-----</td></td>		I-----I----- <td colspan="2">I-----I-----</td>		I-----I-----		
	Wear	I	8	I	32	I	40
		I	20.0	I	80.0	I	39.6
		I	25.0	I	46.4	I	
		I	7.9	I	31.7	I	
	-----I----- <td colspan="2">I-----I-----<td colspan="2">I-----I-----</td></td>		I-----I----- <td colspan="2">I-----I-----</td>		I-----I-----		
COLUMN		32		69		101	
TOTAL		31.7		68.3		100.0	

CORRECTED CHI SQUARE = 3.33064 WITH 1 DEGREE OF FREEDOM SIGNIFICANCE = 0.0680



Chi-square Tables Showing Relationship Between Place of Residence in Pakistan and Clothing Style Worn and not Worn by 100 Respondents

		COUNT	PLACE OF RESIDENCE IN PAKISTAN			ROW TOTAL
ROW	PCT	I	metro-	cities	towns	
COL	PCT	I	politan	I	I	
TOT	PCT	I	I	I	I	
SLEEPWEAR	Wear	I	64	I 21	I 5	I 90
		I	71.1	I 23.3	I 5.6	I 90.0
		I	97.0	I 80.8	I 62.5	I
		I	64.0	I 21.0	I 5.0	I
	Do not wear	I	2	I 5	I 3	I 10
		I	20.0	I 50.0	I 30.0	I 10.0
		I	3.0	I 19.2	I 37.5	I
		I	2.0	I 5.0	I 3.0	I
	COLUMN					
	TOTAL					

CHI SQUARE = 12.74605 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0017

		COUNT	PLACE OF RESIDENCE IN PAKISTAN			ROW TOTAL
ROW	PCT	I	metro-	cities	towns	
COL	PCT	I	politan	I	I	
TOT	PCT	I	I	I	I	
SARIS	Wear	I	64	I 23	I 5	I 92
		I	69.6	I 25.0	I 5.4	I 92.0
		I	97.0	I 88.5	I 62.5	I
		I	64.0	I 23.0	I 5.0	I
	Do not wear	I	2	I 3	I 3	I 8
		I	25.0	I 37.5	I 37.5	I 8.0
		I	3.0	I 11.5	I 37.5	I
		I	2.0	I 3.0	I 3.0	I
	COLUMN					
	TOTAL					

CHI SQUARE = 12.11630 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0023

		COUNT	PLACE OF RESIDENCE IN PAKISTAN			ROW TOTAL
ROW	PCT	I	metro-	cities	towns	
COL	PCT	I	politan	I	I	
TOT	PCT	I	I	I	I	
SARI BLOUSES	Wear	I	64	I 23	I 5	I 92
		I	69.6	I 25.0	I 5.4	I 92.0
		I	97.0	I 88.5	I 62.5	I
		I	64.0	I 23.0	I 5.0	I
	Do not wear	I	2	I 3	I 3	I 8
		I	25.0	I 37.5	I 37.5	I 8.0
		I	3.0	I 11.5	I 37.5	I
		I	2.0	I 3.0	I 3.0	I
	COLUMN					
	TOTAL					

CHI SQUARE = 12.11630 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0023

		COUNT	PLACE OF RESIDENCE IN PAKISTAN			ROW TOTAL
ROW	PCT	I	metro-	cities	towns	
COL	PCT	I	politan	I	I	
TOT	PCT	I	I	I	I	
MODERATE BLOUSE STYLE	Do not wear	I	32	I 17	I 7	I 56
		I	57.1	I 30.4	I 12.5	I 56.0
		I	48.5	I 65.4	I 87.5	I
		I	32.0	I 17.0	I 7.0	I
	Wear	I	34	I 9	I 1	I 44
		I	77.3	I 20.5	I 2.3	I 44.0
		I	51.5	I 34.6	I 12.5	I
		I	34.0	I 9.0	I 1.0	I
	COLUMN					
	TOTAL					

CHI SQUARE = 5.66370 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0589

Table 31 (continued)

	COUNT			PLACE OF RESIDENCE IN PAKISTAN					
	ROW	PCT	I						ROW
	COL	PCT	I	metro-	cities	towns			TOTAL
	TOT	PCT	I	politan	I	I	I	I	
MODERATELY LIBERAL SARI BLOUSE STYLE			I		I	I	I	I	
	Do not	I	30	I	17	I	6	I	53
	wear	I	56.6	I	32.1	I	11.3	I	53.0
		I	45.5	I	65.4	I	75.0	I	
		I	30.0	I	17.0	I	6.0	I	
		I		I		I		I	
	Wear	I	36	I	9	I	2	I	47
		I	76.6	I	19.1	I	4.3	I	47.0
		I	54.5	I	34.6	I	25.0	I	
		I	36.0	I	9.0	I	2.0	I	
	I		I		I		I		
COLUMN		66		26		8		100	
TOTAL		66.0		26.0		8.0		100.0	

CHI SQUARE = 4.66378 WITH 2 DEGREES OF FREEDOM SIGNIFICANCE = 0.0971