INTRODUCTION

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CHAPTER I

INTRODUCTION

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CHAPTER - I

INTRODUCTION

It is a well-known fact that economic development influences population growth and, population growth, in turn influences economic growth. This is because manpower provides the human labour essentially needed for economic growth and development. Every nation aims to attain development. Development is not purely an economic phenomenon. In its true sense development encompasses more than the material and financial side of people's lives.

Haq (1971) correctly says- “the problem of development must be defined as a selective attack on the worst forms of poverty. Development goals must be defined in terms of progressive reduction and eventual elimination of malnutrition, disease, illiteracy, squalor, unemployment and inequalities”. Development should, therefore, be perceived as a multidimensional process involving the reorganization and reorientation of entire economic and social systems. In addition to improvements in income and output, it typically involves radical changes in institutional, social and administrative structures as well as in popular attitudes and in many cases, even customs and beliefs.

On the whole, it is accepted that development is both an economic and social process and it is multi-dimensional because it involves a variety of inter-related factors leading to change. These factors can operate singly or collectively and brings about several changes, like—rise in the living standards, changes in food habits, attitudes towards women, caste system, social institutions, health care, transportation and communication, changes in family life and reproduction and educational attainment. Socio-economic transformation is the effective
solution to the problem of population growth and related issues. Thus, economic development is a central factor in the solution of population and interrelated problems.

Since its launch in 1990, the Human Development Report has defined human development as the process of enlarging people's choices. Human Development Report (1997)\(^3\) rightly observes-“Human development is thus a process of widening people’s choices as well as raising the level of well-being achieved”. According to Streeten\(^4\), human development is necessary because it helps in lowering family size by slowing human reproduction. He cites the experience of developed countries to establish his argument. It is the experience of all developed countries that improvement in education levels lead to a lowering of birth rates. While improved education facilities make people aware of the benefits of a small family (a higher income, better standard of living etc), reduction of infant mortality rate reduces the incentive of having large families, as fewer child deaths are now feared. Besides this, human development is also proposed as a means to higher productivity, reduction in poverty, attainment of political stability and good physical environment.

1.1 POPULATION AND ECONOMIC DEVELOPMENT

The world's population is very unevenly distributed by geographic region, by fertility and mortality levels, and by age structure\(^5\). The structure of the world population shows that more than three-quarters of the world population live in developing countries and less than one fourth of it live in the economically developed nations. This signifies that growth rates of population are significantly high in the less developed countries of the world. An observation of the structure
of world population throws light on the fact that population is concentrated in three third world continents, namely- Asia, Africa and Latin America.

Studies on population and economic development are gaining importance because population explosion is a concrete reality in the third world countries, including India. The level of population in these countries has become larger than what can be sustained at the existing levels of development. As population is a major determinant of the level of development of a nation, quantitative analysis of population growth has recently received considerable attention. These works try to find out the relationship between economic development and population dynamics. Different economists conceive the relationship between population and development differently. Some argue that population growth adds to economic development whereas the others argue that population growth hampers economic development. Some of these arguments are briefly examined below.

Malthus (1798) states “population is necessarily limited by the means of subsistence” and observed that “an increase of population cannot take place without a proportionate or nearly proportionate increase of wealth.” Malthus postulated a universal tendency for the population of a country, unless checked by dwindling food supplies, to grow at a geometric rate, doubling every 30 to 40 years. At the same time, because of diminishing returns to land, food supplies could only expand roughly at an arithmetical rate. Malthus, therefore contended that the only way to avoid absolute poverty was for people to engage in moral restraint and limit the numbers of their progeny. Thus he believed that poor nations will never be able to rise much above subsistence levels of per capita income unless they initiate preventive checks (i.e., birth control) on their
population growth. In the absence of such preventive checks, 'positive' checks (like disease, starvation and wars) on population growth will inevitably provide the restraining force.

The rate of growth of population of a country largely determines the rate of growth of the labour force. To Smith (1976) the rate of population growth in the long term depends on the funds available for human sustenance. Population is proposed to decline if the prevailing wage rates are less than the subsistence wage rate and vice versa. Wages can also be temporarily higher than the subsistence wages, on account of short supply of labour and this, according to Smith, induce workers to multiply themselves faster. He asserts, “the demand for those who live by wages necessarily increases with the increase of the revenue and stock of every country and cannot possibly increase without it. The increase of revenue and stock is the increase in the wealth.” Thus smith’s argument implies that in a growing economy, population will be increasing.

In his theory of low-level equilibrium trap, Nelson (1956) says, “the malady of underdeveloped economies can be diagnosed as a stable equilibrium level of per capita income at or close to subsistence requirements”. The rate of saving and investment are low in this low stable equilibrium level. In this theory, an increase in per capita income above the minimum subsistence level encourages the growth of population. This population growth, in turn, pushes down the per capita income again to the minimum subsistence level. Thus, the economy is caught up in a low level equilibrium trap and getting out of this trap requires an increase in growth rate of income to levels higher than the rates of increase in population. Thus, Nelson considers population growth as an obstacle to economic development.
The role of population as an income-depressing factor was also pointed out by Leibenstein (1967). In his critical minimum effort thesis, output depends on two variables – resources and population size. The author treats output as subject to diminishing returns with respect to population, whereas, population growth and the rate of net investment are considered as functions of per capita income. Leibenstein asserts that for every disturbance, no matter how large, the long-run effects of population growth will be more significant than the effects of induced investment. The author shows that increased per capita income leads to a growth of population and this growth, in turn, pulls the economy to the old level of low-level equilibrium.

Kuznets (1974) is of the opinion that increasing population strains natural resources and human capital, and where the pressure on these resources is heavy, there the economic development is also rapid. He observed that the developed countries of the West recorded high rates of increase in per capita product (15 to 30 per cent per decade) over the last two decades, accompanied by substantial rates of population growth (around 10 per cent per decade). These countries achieved this spectacular growth rates though they were all at the time feeling growing pressures of population on their resource endowment. He also believed that the ratio of the number of knowledgeable persons increases at the same ratio with which population increases, thereby considers human beings as a source of knowledge. He also brought forth the idea of population as consumers and concluded that population of a country should be considered as a contributory factor in extra production, reduction in cost and increase in per capita income rather than any obstruction in any way.
1.2 IMPORTANCE OF EDUCATION IN ECONOMIC DEVELOPMENT

Education as an investment in human resources plays an important role among the factors, which contribute to economic growth. Synchronizing with the human investment revolution in economic thought (Schultz, 1961), many countries around the world, and more particularly the newly independent developing countries, including India expanded their educational systems and made heavy investments in education. The rates of growth of educational systems in many countries exceeded their rates of economic growth. The colonial dependent economic relationships between Britain and India shaped the educational policies in British India. As a result, India had to start, after independence, almost at scratch, but has made significant progress during the post-independence period.

The system of education plays an important role in training, development and allocation of human resources in every nation. It is one of the most important agencies whereby a person with ability can rise from one status to another in social hierarchy. The entire culture, non-material and material both, are transmitted and changed through education from generation to generation. In a contemporary world, particularly in developing countries, modern education is seen as a means and as a goal for modernization.

In almost all countries, the provision of education is an important traditional function of the State next only to defence. In the recent decades this function of the State has gained a new meaning and dimension, because of the increasing awareness about the relationship between education and economic growth and social development. It is also recognized that investment in education contributes significantly to the long run growth of an economy, as it
involves the participation of the masses in the development programmes - willingly, intelligently and efficiently.

The Government of India has recognized the pivotal role of education in development. The Constitution of independent India has resolved to provide elementary education free to every one. It stated: "the state shall endeavour to provide, within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of fourteen years" (Article 45)\textsuperscript{13}. The Government has accorded special importance to education not only in the country's Constitution but also in the Five Year Plans and made education an integral part of economic planning.

It was, however, the Education Commission (Kothari Commission, 1966)\textsuperscript{14} that stressed the relationship between education and productivity and the critical role of education in national development clearly. The Fifth Five Year Plan recognised education as 'a key factor in production' and elementary education was made an important component of National Minimum Needs Programme of the plan. The 42nd Amendment to the Constitution in 1976 brought education, which was largely a state responsibility, into the 'Concurrent List', making it a responsibility of both the Union and the State Governments. The 73rd and 74th Amendments to the Constitution placed a greater role on local bodies for the development of education, among others. Elementary education has been made a fundamental right with the 86th Amendment to the Constitution in 2002. The Eighth Plan of India gives due importance to human development and aims the attainment of elementary education to all its citizens.
National policies laid stress on the promotion of education specifically, the need for eradicating illiteracy altogether, and to provide universal elementary education to all in the shortest possible time. They also laid special emphasis on vocational and technical education at the secondary level, and in the improvement of quality and relevance of higher education. Equity in education by gender, caste and socio-economic groups, and reduction in regional disparities in educational development have been the major objectives of educational planning in India.

The right of every individual to education is one of the first provisions of the Universal Declaration of Human Rights. But education is often neglected in societies struggling to meet the many needs of their people. Only recently has education received greater priority as planners finally recognized it as a key factor in determining the pace of development. In a developing country like India, the educational system becomes a powerful instrument of economic and social change for accelerating the process of transforming its traditional ways and means of living into those of modern society. But even after a period of more than five decades of planning, India is still very far from obtaining its basic goal of economic and social equality for a large section of its people. There is also a growing feeling among the masses that the large portion of educational facilities continues to benefit the already 'privileged' section of this country.

In India the state of education is bleak. It is very difficult to civilize a motley crowd hourly inflating in size. Besides the problems of quantity, our education systems are gripping with the problem of quality also. There exists vast differences in educational access in rural and urban areas and the poor functioning of the public schooling system appears to be a major constraint on
the rapid expansion of education. Moreover, vast disparities can be noticed in male and female educational enrolments and attainments. Females are often denied their right to get educated. This is mainly because of the extremely low parental motivation, which itself relating to the nature of gender relations, especially in north India. Besides this, early marriage and child bearing prevents girls from getting educated. In a country like India, women empowerment through education has special significance because women experience a number of handicaps on socio-economic fronts. This results in 'voiceless growth'\textsuperscript{15}, which implies a situation where people are ruled by repressive regimes and women are given only a minor role in an economy's management and direction.

1.3 FEMALE EDUCATION AND DEMOGRAPHIC TRANSITION

The family is the world's smallest school. Most children in developing countries spend more time with their mothers than with any other educational medium, including school. In fact, it has been noticed that when women are educated, they tend to encourage their children to become educated as well. An educated woman almost always has more value and status in the eyes of her husband, her family and community.

Women and men are equal in every human concern in this world. They are equally competing in almost all spheres of work and power, and are equally achieving the set goals. Cultures, economy and politics may be barriers to women in certain parts of the globe; still women are marching ahead with great conviction and confidence to keep themselves at par with their counter parts in every affair. Even though religious taboos and customs do have a gripping hold over the women, she is all set to prove the world that she is no less than men. The last three decades have witnessed an upsurge in female economic
participation outside the home all over the world. Although the trend was first visible in the western industrialized nations, many of the developing countries too have witnessed significant growth in the female economic participation and upliftment.

The post-independence period has seen many positive steps to improve the socio-economic status of women. Women themselves have become keenly aware of their right and are spearheading movements across the country against social evils. This consciousness is largely due to an increase in women's literacy although there is still a long road to travel. The most important milestone in this journey is the 1993 Constitutional Reservation of one-third seats for women in the rural and urban local bodies. At the all India level, the National Commission for women was set up as a statutory body, which promotes women's socio-economic advancement among other things.

At the international level, United Nations declared the year 1975 as woman's year and the period between 1975-85 as woman's decade. The SAARC declared 1990 as the 'Year of the girl child' and 1991-2000 as the 'SAARC decade for the girl child' and India being one of the constituents of SAARC stands committed to the programmes. In the Programme of Action of International Conference on Population and Development (1998)\textsuperscript{16}, education is considered as one of the most important means to empower women with the knowledge, skills and self-confidence necessary to participate fully in development processes.

An old Chinese proverb goes like this "If you are to plan for one year, you plant rice; if you are planning for five years, you plant trees, if you are planning for a generation and the future, you educate your children." Had this proverb
substituted 'girl' for 'children', it would have demonstrated that education of girls is one of the most rewarding investments a nation can make. Not only does it contribute to overall development, it also raises income, promotes health and increases productivity. Over the long term, the single most effective and enduring way of reducing population growth even more by the diffusion of contraception, is by giving women more and better education.

Educated women marry later and tend to have fewer children (Davis, 1963; Agarwala, 1966; Cassen, 1978 and Rosenzweig and Schultz, 1985). Educated women are also more likely to use effective methods of contraception and thereby reduce population growth (Becker, 1960; Becker and Lewis, 1973 and Belmont and Marolla, 1973). Mother's education may be even more important to her children's health (Freedman, 1975; Schultz, 1969, 1976). An educated mother can raise a healthier family. She not only knows about nutrition, but may have learned how to respond to health related emergencies. The State of World Population (1990) states that a woman with at least 7 years of education has 2.2 fewer children than a woman with no schooling and every year of a mother's schooling leads to a decrease of up to nine per cent in the mortality rate of under five children.

Education decisively determines a woman's access to paid employment (Folbre, 1994). This improves her earning capacity, her overall health, control over her fertility, family size and spacing and the education and health of her family. On the other hand illiterate women are invariably caught in a vicious circle of poverty, repeated child bearing, ill health and powerlessness, lacking the means to break out of their predicament - education. Education may allow a woman to take the first steps towards self-determination and security. But her
society may forbid her from developing her newfound confidence. It is although women are allowed to see the possibilities, but not to translate what they have learned into improvements in their lives.

Even though the link between female education and demographic transition is very strong, there are various factors, which prevents female education. Lack of parental motivation, early marriage and child bearing are the major factors cutting short the education of girls. Though there are many obstacles both traditional and social in the way of the upliftment of woman, Indian woman have came out of their kitchens to face the world boldly. There is absolutely no field in which they have not made their mark. They have largely started taking to employment for various reasons like sheer economic necessity, to become financially independent, for psychological satisfaction, for self-expression, for personal satisfaction or just for escaping from the boredom of idling at home.

1.4 SOCIO-ECONOMIC STATUS OF MUSLIMS IN INDIA

In this section, we briefly examine the socio-economic status of Muslims in India. As Malappuram is our sample area, characterized by Muslim dominance, an insight into the socio-economic status of Muslims, and status of women in Islam is highly essential. There is no controversy about the fact that Muslims in India in general are a backward community, whatever criteria one may employ to identify the overall backwardness of the community. There are a number of features that distinguish Muslims from the other social groups in India. We briefly examine some aspects of Muslim population that are relevant in our study.
Muslims constitute the second largest religious group in India and thus the largest religious minority. The 2001 Census enumerated India’s Muslim population at over 138 million. India is next only to Indonesia with regard to Muslim population and is close to the Muslim population of Pakistan and Bangladesh. Large variations are seen in the size of Muslim population among the districts of India (Sachar, 2006). In twenty-five districts, the Muslim population exceeded one million each in the 2001 Census. The largest was in the district of Murshidabad (3.7 million) followed by Malappuram.

Muslim population is less linked to land than the overall population, and this may be due to the particular type of works in which they are concentrated. Although Muslim population is predominantly rural, the level of urbanization among them has been higher than the population as a whole, even in 1961 (Sachar, 2006). On account of a number of historical factors, Muslims have generally been relatively more urbanized even in the past. In 2001, 35.7 per cent of Muslim population was urban compared to 27.8 per cent of the overall population.

In India, there has been a large decline in fertility in all the religious groups. The recent level of fertility observed for Muslims in 2001 Census is moderate. Fertility differentials exist by socio-economic characteristics and by regions. Hence, in states that have low fertility, the fertility of Muslims is also low. In fact, Muslims in the southern states have a comparatively lower fertility than seen in the north-central states. Low age at marriage of females and widow remarriage increases the females in the reproductive ages and this is an important factor that attributes to the relatively high fertility noted among Muslims. The use of contraception is widely prevalent among Muslims, but to a lesser degree
than the average. However, Muslim population growth has slowed down, as fertility has declined substantially, clearly showing that Muslims are well into demographic transition (Sachar, 2006). In the future, growth is bound to be slower and eventually population is bound to reach replacement level.

In India, the sex ratio is favourable to males and the Muslim population also exhibits a similar pattern, but it sustains an increasingly better sex ratio when compared with the general population (Sachar, 2006). The child sex ratio is highly unfavourable in India, and has declined steadily from 976 in 1961 to 927 in 2001, despite the fact that the female foetus has longevity. The National Family Health Survey clearly indicates that Muslims have the highest child sex ratio of any social group in the country. It is 986 girls per 1000 boys among Muslims, 931 per 1000 among SCs/STs, 914 per 1000 among Hindus and 859 per 1000 among other religious groups. It is noteworthy that Muslims were the only religious group, which experienced a rise in child sex ratio between 1992-93 to 1998-99. As against this, the Hindus experienced the largest decline of about 5 per cent in the child sex ratio in 1992-93.

Infant and childhood mortality among Muslims are lower than Hindus and is slightly lower than the national average and this can be on account of the concentration of Muslims in urban areas (Sachar, 2006). The Muslims have also experienced some of the largest declines in infant and child mortality rates among socio-religious groups in India, showing that Muslims have some advantage in child survival over the other religious groups. This can be attributed to better infant feeding (prolonged breastfeeding) and low work participation among females. Among Muslims, maternal mortality is also low and this may be
due to better maternal care. Life expectancy is also found to be high by one year among Muslims (Sachar, 2006).

Muslims in India are socially, economically and politically backward. This backwardness is manifested in various forms – widespread illiteracy, low income, irregular employment and under representation in higher employment categories, high incidence of poverty and so on; showing a low level of human development. Muslims were late to enter social transition, especially in the attainment of education. This backwardness in education has a negative reflection on their social and economic standards of life, defined in terms of asset ownership, employment structure, marital status, assistance received from financial agencies etc. (Kareem, 1989). Thus, Muslims are often caught in a vicious circle of low economic status that leads to educational backwardness, which in turn prevents Muslims from reaching higher employment categories. Literacy rate among Muslims in 2001 is far below the national average. Thus, provision of education is the only way to help Muslims, to empower them.

1.4.1 Education of Muslims in India and Kerala

Education among Muslims in India has been of two types – religious education through Islamic schools (Maktabs or Madrassas) and secular education designed to prepare a Muslim for an occupation and adult role in a society. The real foundation of Muslim education in India may be traced back to the establishment of the Delhi Sultanate in 1206 and the emergence of Delhi as an important seat of Islamic learning. In the regime of Mughals, female education was considered to be less important than male education, and little attention was given to its development. Education was a privilege mainly enjoyed by the higher sections of the society. Muslim widows imparted religious education and
taught Qur’an to girls in their own houses, as they believed it to be their duty. The role of Christian missionaries in the provision of female education is highly commendable. They were able to create an enlightened public who realized the importance of female education. When India attained Independence, considerable attention was given to female education and as a consequence, Muslim girls going to schools and colleges increased slowly but steadily.

Women in Kerala enjoy a higher socio-economic status when compared with their counterparts living in the rest of the country. But his does not mean complete uniformity in socio-economic status of women among all religious groups. The socio-economic conditions of Muslim women in Kerala are generally poor when compared with women in other communities. This low status for females on socio-economic front is primarily attributed to low levels of educational attainment and lack of autonomy.

Kerala, since long has had a sizeable Muslim population concentrated mainly in the Malabar region. It is believed that Islam came to Kerala during or immediately after the life of the Prophet Muhammed. Although Islam attaches great importance to education, Muslims have not shown much interest in education, Earlier, Muslims concentrated mainly on the in-depth study of Qur’an and Hadith and this was carried on through the Madrassas. The anti-colonialistic spirit among Muslims also led to the virtual neglect of modern formal education.

The Malabar Local Board Act of 1834 was the landmark in the history of education of Malappuram and this led to the growth of educational institutions in the district. Recently, there are notable changes in the educational aspirations and attainment in Malappuram district. The important reasons for this change are the impact of gulf migration and the increasing influence of religious movements
like Juma-at-Islami, Mujahidheen etc. These religious movements are instrumental in changing the outlook of the Muslims towards education and employment. The establishment of a number of institutions for providing primary education to collegiate education both in public and private sectors also changed the attitude of Muslims towards education.

1.4.2 Status of Women in Islam

Like all other religions, Islam also attach due priority to education. Islam assigns a very important place to the acquisition of knowledge and it’s spreading. Knowledge (I’lm) is the lifeblood of Islam. The first revelation of Holy Qur’an to Prophet Muhammed (may peace be upon him), contains exhortions to read (Iqra’h). Islam stood for making education compulsory and universal and treated acquisition of education as a religious duty of both men and women. Thus Islam does not differentiate between males and females with respect to education. Islam gives due priority for women education and made it obligatory to their being true believers in God and Islam. Ayisha (R.A.W), wife of prophet Mohammed, was well known for her educational and intellectual attainment. Islam also recognized that women could not achieve perfection without knowledge. Acquisition of knowledge was as great a duty of woman as of man, for Islam wanted the woman folk to develop their rational faculties along with their physical ones and thus ascend to higher planes of spiritual existence. Thus Islam does not leave its followers in darkness nor it wants them to be imperfect.

Men and women are two equally important component parts of whole humanity. In Islam they are quite equal in their origin, their abode as well as in their place of return and are, as such entitled to similar and equal rights. Islam gave woman the right to life, to honour, and to property like men. Men and
women are also equal in their rights to realize their material needs in the world including similar rights to hold property and dispose of it as they wish. The Holy Qur'an says "Men shall have the benefit of what they achieve and acquire and women shall have the benefit of that which they similarly achieve and acquire" (Surah iv. Verse No:32).

But after acknowledging a perfectly equal status as human beings for both men and women, and treating them as equals, entitled to equal rights; Islam does, however, differentiate between man and woman with regard to their special functions in life. This differentiation is based on physiological, biological and psychological factors. The specialized functions of woman include conceiving and suckling and this calls for the emotional-cum-intellectual outfit of a special type. Women can discharge this at best. In Islam, husband is responsible for the maintenance of his wife and children and if he is unable to do so, the wife is permitted to look for and earn money for the maintenance of the family. Islam wants woman to be able and efficient, so that she may perform good deeds and serve mankind. Hence, she is allowed to go out for the attainment of good cause.

History shows that women went for shopping, farm work and carried lawful business and trade during the early period of Islam. According to Islamic Shariah, the conception of a State is a welfare State, in which woman also plays an important role.

Marriage is enjoyed upon every Muslim. Marriage, according to Muhammedan Law, is simply a civil contract, as its validity does not depend on any religious ceremony. The legality of marriage depends upon the consent of the parties, which is called I’jab and Qabu’il, viz., declaration and acceptance; the presence of two male witnesses or one male and two females; and a dower to be
settled upon the woman. The Holy Quran says “and give the women (on marriage) their dower as an obligation, …” (Surah IV, Verse No. 4).

Islam had its roots and beginnings in the tribal society of the Arabs. Being a tribal society, it did not recognize the individual. The pre-islamic society was characterized by child marriage and girls were married at an early age. This was on account of the fear of capture of girls during times of war and the parents believed that their daughters might be dishonoured if they were not given in marriage before attaining puberty. Polygamy was popular and there was no hard and fast rule regarding the number of wives for an Arab. The husband was free to divorce his wife whenever he felt doing so whereas the wife had no such freedom. Moreover, women at that time did not have any property rights, since they themselves were looked upon as property. Thus it is generally believed that the women in pre-Islamic society were given an inferior position and their status was really pathetic.

Islam improved the position of woman in several aspects. The reforms instituted by Prophet Muhammed effected a marked improvement in the status of woman. It prohibited female infanticide, restricted polygamy, assigned a share of inheritance to woman, declared ‘Mehar’ as a gift to the bride, gave freedom for female remarriage after divorce and encouraged female education and knowledge. Islam grants a conditional permission to marry upto four, and this is often misunderstood. The Holy Qur’an says “if ye fear that ye shall not be able to deal justly with the orphans, marry woman of your choice, two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one or that which your right hands posses. That will be more suitable, to prevent you from doing injustice” (Surah IV, Verse No. 3). Qur’an, Hadith and other
religious books provides evidence on the fact that woman is not badly treated in Islam. In fact, it gives emphasis for justice to women and treats with great respect and honour.

Unfortunately, in actual practice, the tendency seems to be to overlook or misinterpret the principles and orders of the Qur’an and consequently to accord to her an inferior status. It so happened that the Muslim community is perhaps, the most educationally backward at present and so far as women are concerned, it seems the Qur’anic principles and orders have been completely neglected. The anti-British spirit that developed as a response against colonialism, led to the virtual neglect of western system of education. Besides this, as Mujeeb (1972) observed, this actual practice was based on the custom of the family, which was the custom of the community or the professional group to which the family belonged rather than the religion. As Muslim family was a re-creation of the Arab family within the ethical confines of Islam, it seems that the ethical premises relating to women’s position in society, and especially her rights and privileges never appealed to the Muslim males who was determined to exercise his undisputed authority in the family and so his dominance over family members.

1.5 SIGNIFICANCE OF THE STUDY

Kerala posses unique features in demography - in its quantity and quality. Studies have been made by eminent economists on demographic transition in Kerala from various angles. Even though the relationship between female education and demographic transition have been attempted at the state level, little effort has been made in studying the impact of female education on the demography of the demographically vulnerable districts of Kerala, like
Malappuram. The present study is an attempt to analyse the extent of the influence of education, especially female education on the demography of Kerala state in general and Malappuram district in particular.

Kerala exhibits favourable demographic features and trends and hence is often cited as a model for other states of India and to the rest of the world. However, Malappuram district is an exception to the general trend observed in demographic transition in Kerala. Malappuram district is the district, which has the largest size of population and the highest rate of growth of population. Among the districts of Kerala, Crude Birth Rate, Total Fertility Rate, Child Mortality Rate and the proportion of males and females married below the age of twenty are highest in Malappuram. Besides this, Mean Age at Marriage and Couple Protection Rate is the lowest in Malappuram district. Thus, among the districts of Kerala, Malappuram district is the demographically vulnerable one. Various socio-economic factors influence fertility and the place and role of a child in a family and in a society are different across different families and societies. Therefore for an in-depth analysis we take Malappuram and we hope to capture the causes and dimensions of the particular demographic features seen in this district.

1.6 OBJECTIVES OF THE STUDY

The following are the objectives of the study.

1. To examine the trend and pattern of demographic transition in India by major states, with emphasis on the state of Kerala.

2. To analyse the trend and pattern of demographic transition in Kerala, district-wise with special reference to Malappuram District.
3. To analyse the role of education, particularly female education on the demographic variables of the state, and

4. To discern the influence of socio-economic factors in demographic transition in Malappuram District on the basis of the primary data.

1.7 METHODOLOGY

1.7.1 Data Source

This study relies on both primary and secondary data for the purpose of analysis. Reports and publications of the various departments of the Government of India and Kerala serve as the main source of secondary data. Census Reports, Reports of the Directorate of Economics and Statistics, Economic Reviews, Economic Surveys, Human Development Reports, Sample Registration System Reports, Reproductive and Child Health Reports and National Family Health Survey Reports have been made use of for the study. Besides these, volumes of World Bank Economic Review, Population and Development Review, Journal of Social and Economic Development, Yale Economic Growth Center Discussion Papers, Centre for Development Studies Working Papers, Journal of Population Economics, Economic and Political Weekly, Yojana and Southern Economist have also been used for the purpose of the study. Primary data have been collected from Malappuram district.

1.7.2 Sample Selection

With the help of detailed survey schedule, information was gathered on education, employment, reproduction, contraception and socio-political involvement from 307 households of Malappuram district. Our sample consists of females who are ever married and the samples are proportionate to rural-urban
population of 1991 Census. Accordingly, out of 307 samples, 75 are from urban areas and 232 are from rural areas. Samples of rural areas were collected from four Panchayaths - Cherukavu, Thanur, Thirunavaya and Vettathoor. The criteria for the selection of samples were the literacy rate and sex ratio of the Panchayaths. Cherukavu Panchayath is having the highest level of literacy in Malappuram district while Thanur is having the lowest. Thirunavaya Panchayath is having the highest sex ratio among the panchayaths of Malappuram while it is lowest in Vettathoor Panchayath.

1.7.3 Concepts and Definitions

The numerical exposition of human population is sometimes called 'demography', which is basically concerned with the behaviour of the aggregates. Demography deals with the process of replacement. The membership of a society or nation changes constantly on account of occurrence of births, deaths, immigration and emigration. Some of these events add to the existing population where as others reduce the population. Hence the measurement of fertility and mortality is of utmost importance in the studies on population. Here, an attempt is made to discuss the important and necessary concepts in the study and measurement of fertility and mortality.

**Fertility:** Fertility is measured as the frequency of births in a population. In the words of Barclay (1958)\(^{37}\), "fertility is an actual level of performance, based on the number of live births that occur". Fertility is different from fecundity, the potential level of performance (or physical capacity for bearing children) of the population. Fecundity sets an upper limit to fertility. The
study of fertility does not indicate the level of fecundity, for which there is no direct measurement.

**Crude Birth Rate (CBR):** It is an index of the relative speed at which additions are being made to the population through childbirth. It is the simplest method of measuring fertility in which the number of births is related to the total population. Since it is only a live birth that signifies an addition to the existing population, live births alone are considered in measuring fertility, thus excluding stillbirths. The annual CBR is defined as:

\[
\text{CBR} = \frac{\text{Annual births}}{\text{Annual mean population}} \times 1000
\]

**Total Fertility Rate (TFR):** It is the mean number of children which a female aged 15 can expect to bear if she lives until at least the age of 50, provided she is subject to the given fertility conditions over the whole of her child-bearing period. The TFR of a particular area during a given period is a summary measure of the fertility conditions operating in that area during that period. TFR is the sum of Age Specific Fertility Rates from a given age to the last point of childbearing age of a female. In practice, working in quinquennial age groups shortens this procedure. We define the ASFR for group ‘x’ year and under (x + 5) as:

\[
\text{ASFR} = \frac{\text{Annual births to females aged x and under (x + 5)}}{\text{Mean numbers of females aged x and under (x + 5)}} \times 1000
\]

Such a SFR is the rate per 1000 per annum at which females in the particular age group produce offspring. If we add the quinquennial SFR’s and multiply by 5,
we shall have the total number of children which 1000 females aged 15 will bear over their lifetimes. Symbolically,

\[ TFR = \sum SFR \times i \]

where \( i = \) the magnitude of the age class

**Mortality:** Analysis of mortality contributes to the study of replacement and population growth. Mortality affects and influences both fertility as well as birth rate. “Mortality” however, is not a single factor to be expressed as a single number or index (Barclay, 1958). This is because the risk of death has to be measured in several aspects. Most types of death rates are specific, which means that they pertain to some specified portion of a population and as such, various kinds of death rates are employed.

**Crude Death Rate (CDR):** The most common measure of mortality is the crude death rate. The crude death rate is the ratio of the total number of deaths occurring in an area during a calendar year to the mid year estimated population of the same geographical area during the year expressed per 1000. It can be expressed as:

\[ CDR = \frac{\text{Annual deaths}}{\text{Annual mean population}} \times 1000 \]

**Infant Mortality Rate (IMR):** Infant mortality take a heavy toll of life because infants are a large portion of a total population and hence even a fairly low death rate implies a substantial number of infant deaths. Infant mortality rate measures death rates under one year of age of the newly born babies in a given period of time.
Maternal Mortality Rate: Maternal mortality is the ratio of the number of deaths occurring in a calendar year to the total number of live births in a year. It can be expressed as follows:

\[ \text{IMR} = \frac{\text{Deaths}}{\text{Births}} \times 1000 \]

\[ \text{MMR} = \frac{\text{Number of maternal deaths to women in the age group 15 - 49}}{\text{Number of live births}} \times 100,000 \]

Stillbirth: It is defined as foetal death occurring late in the gestation of pregnancy, late is usually defined as after 28 completed weeks of gestation.

Feotal Deaths: Foetal deaths can be induced or uninduced. Induced foetal deaths are called induced abortions whereas uninduced foetal deaths are called spontaneous abortions. Foetal death is a death prior to complete expulsion or extraction from its mother a product of conception irrespective of the duration of pregnancy; the death is indicated by the fact that after extraction, the foetus does not breathe or show any other evidence of life.

Live Births: Live birth is the complete expulsion or extraction from the mother of a product of conception irrespective of duration of pregnancy, which after such separation breathes or shows evidence of life such as beating of the heart, pulsation of umbilical cord or definite movement of voluntary muscles whether or not the umbilical cord has been cut or the placenta is attached, each product of such birth is considered live birth.

Reproductive Span: It indicates the childbearing period of women. Only women can conceive and give birth to children and that too within certain age limits.
**Family Size:** It denotes the total number of children, a woman or a couple has borne at a point of time. The completed family size indicates the total number of children borne by a woman upto the end of her reproductive span.

**Child Mortality Rate:** This refers to a number of deaths among children 1 to 4 years of age per 1000 children of that age in a given year. It represents under five mortality.

**Children Ever Born:** This refers to the total number of children ever born alive. It includes both living and dead children.

**Demographic Transition:** The phasing out process of population growth rates from a virtually stagnant growth rate characterized by high birth and death rates, through a rapid growth stage with high birth rates and low death rates, to a stable, low growth stage in which birth and death rates are low.

**Family Planning Programmes:** Public Programmes designed to help the couples or parents to plan and regulate their family size in accordance with their ability to support a family. The programme usually includes the supply of contraceptives to adult population, education on the use of birth control devices, mass media propaganda on benefits from smaller families, and pre and post-natal health care for mothers.

### 1.7.4 Methods of Analysis

The study is descriptive as well as analytical. It makes use of statistical tools like bivariate tables, percentages, measures of central tendency, correlation and simple and multiple regressions for the purpose of analysis. The trend and pattern of demographic transition among the major states of India and districts of Kerala have been studied with the help of cross section data. The effect of female
education on demographic transition has been analyzed with the help of bivariate tables, concentration tables and correlation matrix. The influence of various socio-economic factors in demographic transition in Malappuram has been studied by using bivariate tables, averages, simple and multiple regressions. Multivariate analytical framework is used as it provides us an opportunity to analyze the various socio-economic factors affecting fertility behaviour and to understand the process of family formation.

Ten simple regression models have been used to understand the individual influence of various socio-economic factors on the number of children born to our samples. The dependent variable, viz., children ever born (CEB) is regressed upon independent variables, viz., age at marriage (AAM), number of years of husbands migration (MIG), number of years of female education (FED), religion (REL), number of years of husband's education (HED), female employment (EMP), family income (FIN), place of residence (PRE), nature of family (NFA) and female income (RIN). Here, REL, EMP, PRE and NFA are dummy variables.

To discern the important factors affecting fertility, four multiple regression models are used. The models can be expressed as follows:

\[
CEB = \alpha_0 + \beta_1 AAM + \beta_2 FED + \beta_3 HED + \beta_4 RIN + \beta_5 REL + U
\]  
(1)

\[
CEB = \alpha_0 + \beta_1 FED + \beta_2 HED + U
\]  
(2)

\[
CEB = \alpha_0 + \beta_1 MIG + \beta_2 AAM, \beta_3 FED + \beta_4 REL + \beta_5 HED + \beta_6 EMP + \beta_7 FIN + \beta_8 PRE + \beta_9 NFA + \beta_{10} RIN + U
\]  
(3)

\[
CEB = \alpha_0 + \beta_1 AAM + \beta_2 FED + \beta_3 FIN + U
\]  
(4)
where,

\[
\begin{align*}
\text{CEB} &= \text{Children Ever Born} \\
\text{AAM} &= \text{Age at Marriage of Females} \\
\text{FED} &= \text{Number of years of Female education} \\
\text{HED} &= \text{Number of years of Husband’s education} \\
\text{RIN} &= \text{Female Income} \\
\text{REL} &= \text{Religion} \\
\text{MIG} &= \text{Number of years of Husband’s migration} \\
\text{EMP} &= \text{Female Employment} \\
\text{FIN} &= \text{Family Income} \\
\text{PRE} &= \text{Place of Residence} \\
\text{NFA} &= \text{Nature of Family}
\end{align*}
\]

1.8 LIMITATIONS OF THE STUDY

The study is limited in its scope. As our sample area is Malappuram, dominated by Muslims, our study focuses on the fertility in Malappuram and among Muslims. Among our samples, 74 per cent belongs to Islam and hence comparison with other religious groups requires adequate representation of non-Muslims. As work participation rate is the lowest in the district of Malappuram, we could not incorporate more employed samples, as this would require deliberate inclusion of employed women as samples. Besides, some of the respondents were reluctant to give information on income, wealth, abortions and contraceptive use. The study is also handicapped due the non-availability of reliable secondary data related to fertility and family planning, especially at the district level. Hence we have been forced to depend on the individual estimates
prepared by economists and demographers for variables like infant mortality, total fertility, mean age at marriage, couple protection rates etc. Besides this, there exists wide disparity in the data provided by various sources on demographic variables, especially for infant mortality rate. However, the general results emerging from this study will be useful for policy decisions relating to fertility and women’s education.

1.9 CHAPTER SCHEME

The study has been divided into eight chapters. The present chapter is an introductory one, which looks into the link between population and economic development, education and economic development, female education and demographic transition, socio-economic status of Muslims in India, significance of the study, objectives and methodology of the study. The second chapter deals with the review of literature at international, national and state levels and focuses on the theoretical issues related to fertility. Considering fifteen major states, the third chapter gives an inter-state comparison of demographic transition in India, with special focus on the state of Kerala. An inter-district analysis of demographic transition in Kerala with special emphasis on Malappuram district is presented in the fourth chapter. The fifth chapter deals with the analysis of primary data on education, employment, socio-economic variables and the general details pertaining to the household. The sixth chapter is a detailed presentation of the fertility and contraceptive behaviour of our samples. The seventh chapter focuses on model building to measure the relative inference of age at marriage, education, religion, family structure, migration, income, employment and urbanization on fertility. The eighth chapter is on conclusion and major findings of the study.
REFERENCES


13. Ibid.


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ibid. p. 56.

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