CHAPTER II

LITERATURE SURVEY

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CHAPTER II

LITERATURE SURVEY

The review of literature is the foundation of a scientific enquiry. A perusal of the existing and relevant literature which has appeared in different forms like books, papers, articles, published and unpublished reports, compilation of propositions etc. provides information about the nature of enquiry already undertaken to understand the remaining problems more thoroughly and accurately. Through the present literature survey, the researcher has tried to explore as well as contribute those avenues, which are still untouched. Literature survey is also a major guideline to pursue a work with effective parameters. It helps in making comparative statements in the ongoing research with the researches already been undertaken. Literature Survey also helps in avoiding an unnecessary repetition or major gaps in the inquiry.

Social geography an applied branch of geography addresses a close up view of the problems, occurring among the disparate social groups. Social geographical researches are the major thrust of the geographical studies since the social relevance movement in geography in the 1970s. It presents a micro level enquiry of disparities in the space. The significance of social value research could be traced in the recommendation of Ritter and Vidal de La Blache.

II.1. Social Geography: A Study of Space and Societal Milieu

The term social geography as cited in Ahmad, A. (1999)\(^1\) was perhaps introduced by Vallaux in 1908. Park (1926)\(^2\) identified spatial pattern as an

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expression of social processes. Visher (1931)\(^3\) recognized social order in geographical analysis. Watson (1960)\(^4\) identified social geography as the associations of social phenomena with the total environment. Pahl (1965)\(^5\) emphasized on the processes and patterns of the earth's surface as the product of social systems. Sorre (1966)\(^6\) analyzed social geography in terms of man's gregariousness in his social behaviour. Buttimer (1968)\(^7\) identified the areal patterns and functional relations of social groups and the social environment.

II.2. Emergence of Social Relevance Research in Geography

The social relevance revolution in geography started in late 1960s and early 70s as a reaction to Vietnam War, Civil Rights Movement and concern over socio-economic inequalities.\(^8\) William Bunge, the American geographer was the first proponent of social relevance revolution. The major break through occurred with Marxist perspective of David Harvey (1973)\(^9\) which explored the relationship between social processes and the spatial forms. Smith (1973)\(^10\) disseminated the territorial social indicators. Eyles (1974)\(^11\) characterized social geography with a seemingly inherent ambiguity and
described it as an analysis of social patterns and processes due to access and distribution of resources. Knox (1975)\textsuperscript{12} pointed out the importance of maps in depicting the social and spatial variations. Jones (1975)\textsuperscript{13} emphasized upon the social groups and the resultant space. Coates; Knox and Johnston (1977)\textsuperscript{14} and Smith (1977)\textsuperscript{15} recorded and implemented the problem-oriented works and revealed the spatial malfunctioning and injustice through maps. Jones and Eyles (1977)\textsuperscript{16} described social geography as a group approach.

II.3. Recent Trends of Enquiry in Social Geography

Social Geography has been considerably transformed with the arrival of 1970s social relevance movement. Recent trend reveals a progression in this field. Knox (1982)\textsuperscript{17} highlighted the eclecticism in social geography and the spatial patterns developed by the influence of social groups. Carter and Jones (1989)\textsuperscript{18} described the relevance of spatial patterns in public concern and political debates. Hamnett (1996)\textsuperscript{19} highlighted the shift in the field of social geography and examined the contemporary social geography. Ahmad (1993\textsuperscript{20}, 1999\textsuperscript{21}) presented a socio-geographical interpretation of the complex Indian society as well as spatial organization and social structure of India.

\begin{enumerate}
\item Jones, E. & Eyles, J. (1977), \textit{An Introduction to Social Geography}, Oxford University Press, London.
\item Ahmad, A. (1999), op.cit.
\end{enumerate}
Ahmad (1999)\textsuperscript{22} showed the progress of social geography from nebulous to coagulated phase. Sharma (1993)\textsuperscript{23} presented the morphological pattern of Himalayan towns with reference to social groups. Mukherjee (1989)\textsuperscript{24} made quality of life assessment. Kulkarni (1990)\textsuperscript{25} attempted to study spatial pattern of well-being. Jones E.; Eyles, J. and Hamnett, C. focused that the primary concern of social geography is to study the pattern, social structure, social activities and social groups – across a wide range of human societies. They considered family as the primary social group\textsuperscript{26}. Therefore social geography is the study of the macro social divisions like race, class, gender to the micro household and family structures\textsuperscript{27}.

II.4. Concept of Family and its Structural Aspects

Family is the primary social group\textsuperscript{28} and the neighbourhood group is the community\textsuperscript{29}. Therefore, family and its structure is one of the important aspects of enquiring the social structure in the social space. Article 16 (3) of the Universal Declaration of Human Rights says: ‘the family is the natural and fundamental group of society and is entitled a protection by the society and the state’\textsuperscript{30}. Family is one of the most complex social groupings, with various functions, including earning, living, social relations and religious allegiance. It is the universal phenomenon that no society has yet been

\begin{itemize}
\item \textsuperscript{24} Mukherjee, R. (1989), \textit{The Quality of Life Variation in Social Research}, Sage Publication, New Delhi.
\item \textsuperscript{26} Jones, E. & Eyles, J. (1977), op. cit., p. 13.
\item \textsuperscript{27} Hamnett, C. (1996), op. cit., p. 4.
\item \textsuperscript{28} Popenoe, D. (1977), \textit{Sociology}, 3\textsuperscript{rd} edition, Prentice Hall, Inc. New Jersey.
\item \textsuperscript{29} Jones, E. & Eyles, J. (1977), op. cit., p. 13.
\item \textsuperscript{30} http://en.wikipedia.org/wiki/family.
discovered, which does not possess some kind of family groups in its social structure.\textsuperscript{31}

The New Encyclopaedia Britannica describes, “Family as a group of persons united by the ties of marriage, blood, or adoption, constituting a single household and interacting with each other in their respective social positions of husband and wife, mother and father, son and daughter, brother and sister”.\textsuperscript{32}

George Peter Murdock (1965)\textsuperscript{33} discussed family as a social group having common residence, economic co-operation and reproduction. Gorden\textsuperscript{34} reviewed the studies of different scholars in various disciplines upon the concept of family. Maciver and Page have emphasized on an important function of the family, they say, “The family is a group defined by a sex relationship sufficiently precise in upbringing of children.\textsuperscript{35} Flandrin (1979)\textsuperscript{36} cited Chevalier de Jaucourt that, the family is a “domestic unit of society which constitutes the first of the accessory and natural states of man”.

II. 4. a. Variations in Global, Indian and Muslim Family Structure

Global Variations in Family Structure

The family is a universally accepted basic social institution having a variety of shades and viewpoints in its definition. A wide range of studies have been conducted on family structure at different periods of time and

\begin{enumerate}
\setcounter{enumi}{31}
\item Popeneoe, David (1977), op.cit., p. 62.
\item The New Encyclopaedia Britannica (1993), Micropaedia, 15\textsuperscript{th} edition, 4, p. 673.
\item Murdock, G. P. (1965), Social Structure, Mcmillan, New York.
\item Maciver, R.M. & Page, C. H. (1950), 1\textsuperscript{st} published in India (1974), Society – An Introductory Analysis, Macmillan India Ltd., New Delhi, p. 238.
\end{enumerate}
space. Different family patterns have been noted in strong association with the varying culture forms.

‘Stem family’ was the characteristic of the western society in certain parts of Europe in the former times. In the 16th and 17th centuries the ‘bourgeois family’ arose out in Europe with strictly defined gender roles. Man has universally assigned himself the responsibility for income generation and support and the woman for home and family members. In the 18th century there was patriarchal system in Europe and America. But with the waves of industrialization in European society the whole family system has undergone changes. ‘Nuclear family’ system largely came into existence in the post industrial revolution and subsequent modernization era because the small family units are both geographically and economically mobile and able to respond better in an industrial economy and modern society. After industrialization a new pattern of ‘egalitarian family’ emerged in the United States. The family type and pattern is generally an outcome of the means and methods of production as the cultural drives of a society. In this society the nuclear family was typical among the middle class whereas ‘single parent’ and ‘extended family’ system was more common among the lower classes due to certain economic reasons. Lone and single parenting is a common phenomenon over there. The American system of serial monogamy creates

40. Ibid.
42. Ibid.
44. Ibid, p. 190.
and dissolves temporary ‘sequential families’ and ‘step-families’ as the adults, marry, divorce and remarry.\textsuperscript{45}

In Chinese society patriarchal system was prevalent. The ‘great families’ of China were the examples of highly complex pattern of kin composition. Japanese ‘stem family’ was also a complex system.\textsuperscript{46} In West African Societies the ‘compound family’ system is to be commonly found.\textsuperscript{47} In Israel the ‘kibbutz family’ and in India the ‘nayyar family’ are the exceptional cases against universality.\textsuperscript{48} According to Murdock\textsuperscript{49} nuclear family is the universal human grouping. In the regulation of the universality anthropologists say that nuclear family is a social arrangement not the universally and biologically determined form.\textsuperscript{50}

**Regional Family structure in Indian Society**

Family has always been the foundation of the Indian social order.\textsuperscript{51} The patriarchal system of the Vedic Period is still maintained.\textsuperscript{52} Some of the studies have put forth the prepositions that in Indian society the traditional family system is the joint family (Mandelbaum 1949\textsuperscript{53}; Karve 1953\textsuperscript{54};

\textsuperscript{45} http://www.libertariannation.org/a/f34d1.html#Read
\textsuperscript{47} The New Encyclopaedia, (1993), op.cit., p. 674.
\textsuperscript{48} Naik, R. D. (1979), op.cit., p. 2.
\textsuperscript{49} Murdock, G. P. (1965), op. cit.
\textsuperscript{52} Kapadia, K. M. (1966), *Marriage and Family in India*, 3\textsuperscript{rd} edition, Oxford University Press, Bombay.
\textsuperscript{54} Karve, I. (1965), *Kinship Organization in India*, Asia Publishers, Bombay.
Gore (1965, 1968). There are considerable speculations about the family structure in India. Some micro level studies (Gough 1956; Mandelbaum 1957; Cohn 1961; Madan 1965; Caldwell et al. 1988; Shah 1968, 1996; Srivastava & Nauriyal 1993, Kolenda 1996) showed that upper castes have a preponderance of joint families. Here, it is important to note that the joint family system appears as an outcome of the social traditions rather than the economic compulsions. The ground truth is that the lower castes have greater economic compulsions.

It has been found by Nimkoff (1959) that the Joint family system is traditionally the most common among the elite, the higher caste and those with more property. Beteille (1964) said that the joint family is a characteristic of landowning groups rather than of landless groups in rural areas. There are two extreme viewpoints on the Indian family. One group of social scientists says that in the past joint family was the ideal family type

while the other group refutes this view on the basis of early legal and religious literature.\textsuperscript{68} This difference of opinion about the family structure occurred due to the family revolution, which according to sociologist William Goode has taken place in most parts of the world.\textsuperscript{69} This family revolution is a byproduct of industrialization. Various sociologists and anthropologists (Parsons 1949\textsuperscript{70}, 1961\textsuperscript{71}; Goode 1963\textsuperscript{72}) have argued that the family type functionally consistent with modern urban industrial economy is the nuclear family, which consists of a couple and their unmarried children. Like other societies across the world, the Indian family system has undergone a drastic change with the waves of industrialization and urbanization (Agarwala 1962\textsuperscript{73}). This leads to a change in structures, functions, role relationships and values of families\textsuperscript{74} as well as in the Indian economy.\textsuperscript{75} There are many other causative factors of family change viz., western education system, value, lifestyle, migration, individualism, liberalization, market development etc.

In the last few decades’ significant changes occurred mostly among the urban families. Modern technology and mass communication are the leading factors of change.\textsuperscript{76} A few examples of the studies, which showed transition

\begin{itemize}
\item \textsuperscript{68} Naik, R. D. (1979), \textit{op.cit.}, p. 5.
\item \textsuperscript{69} Goode, W. J. (1963), \textit{World Revolution and Family Patterns}, The Free Press of Glencoe, Collier Mcmillion Limited, New York.
\item \textsuperscript{70} Parsons, T. (1949), 'The Social Structure of the Family'. In Anshen, R. N. (Ed.), \textit{op.cit.}, pp. 173-201.
\item \textsuperscript{72} Goode, W. J. (1963), \textit{op. cit.}
\item \textsuperscript{73} Agarwala, B. R. (1955), 'In a Mobile Commercial Community', \textit{Sociological Bulletin}, 4, (2), September, pp.138-145.
\item \textsuperscript{74} Choudhary, R. (2006), 'Understanding Family Life in India'. In Chowdhary, A.; Carson, D.K. & Cercycle, K.K. (Eds.), \textit{Family Life Education in India perspective, Challenges and Applications, Rawat Publication, Jaipur, pp. 31-57.}
\item \textsuperscript{75} Naik, R. D. (1979), \textit{op. cit.}
\item \textsuperscript{76} Ross, A. D. (1961), Published in India (1973), \textit{The Hindu Family in Its Urban Setting}, Oxford University Press, Delhi.
\end{itemize}
from joint to a nuclear family, generally establish a correlation between family types and a specific variable or set of variables (Freed & Freed 2000).  

Naik (1979) on the basis of 1,454 sampled households from four towns of Maharashtra viz., Aurangabad, Chanda, Nanded and Yeotmal examined the preposition that in urban areas nuclear families and in rural areas joint families are highly prevalent. The major findings suggest that the types of family do not vary with the degree of development in the towns. Effects of external forces and the effects of the processes of urbanization and industrialization on family composition have been shown.

Niranjan et al. presented in their article ‘Family structure in India – Evidence from NFHS’ that in 1992-93 almost half of the urban population lived in nuclear family and almost 23% and 20% lived in joint and supplemented nuclear family respectively. Ramu (1988) highlighted a gradual change in the family towards a nuclear pattern in which the conjugal pair is the critical unit. He adds that “... it appears that people believe in joint family ideals and wish to maintain close filial and fraternal solidarity when possible, while in practice prefer to live in nuclear household.”

Niranjan et al. (2005) in their paper described the average family size in Indian states. They expressed the dynamic changes that have occurred in family structure during 1981, 1992-93 and 1998-99. The paper dealt with differentials and determinants of family structure. It was concluded that the household structure is independent of castes or religious affiliation but strongly dependent on economic status and agricultural landowning. **Joint families are more prevalent among those who owned agricultural land or property or business.**

Despite the gradual trend of nucleation in modern India, the joint family system still exists. S.C. Dube (1955) conducted a study on Telengana village community and has described the composition of the households in the village in terms of 'the elementary and the joint family'. I. P. Desai (1956) in the paper 'The joint family in India: An Analysis', stresses the point that, “it is not the co-residence, commensality or size of the group alone or together, that determines the type of the family, it is, in fact the relationship that exists between the members of a household type”. In this relationship he selected the indicators of kinship, generation gap, property, income and mutual cooperation as the main criteria for ascertaining the type of family. On the basis of this paper Desai concluded that nuclearity is increasing and jointness decreasing.

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Jyotimayer Sarma (1951)\textsuperscript{85} defined the Hindu joint household of three or four generations. Again in (1964)\textsuperscript{86} in her second paper, she made a comparative study of the rural and urban situation and assumed that nuclear families are universal in cities and more prevalent in the residential areas of the new colonies than in the older traditional walled cities. She concluded that rural family types are more influenced by the landuse and its ownership and the urban family type is influenced by the nature of employment. William A. Morrison (1959)\textsuperscript{87} studied a village Badlapur in Maharashtra and the result showed that nuclear family is the most popular and the most frequent type in that village.

Saroj Kapoor (1965)\textsuperscript{88} made a study on the khatris of Delhi and concluded that at least 43.2 per cent households are complex in character. Her paper elaborated the thinking of the prevalence of nuclear families in urban areas. George H. Conkin (1968\textsuperscript{89}, 1969\textsuperscript{90}) published his two research papers. Paper 1\textsuperscript{st} analysed that the nuclear households have the highest percentage, whereas, the joint households have a lower percentage. The II\textsuperscript{nd} one dealt with the social change in joint family where the joint family of the east has changed to the nuclear family of the west. B.K. Ramanujan in his article described the traditional joint family at one end of the continuum and nuclear

\textsuperscript{85} Sarma, J. (1951), 'Formal and Informal Relations in the Hindu Joint Household of Bengal' \textit{Man in India}, 31, pp.51-71.
family at the other end. But in his view most of the families fell somewhere in
the middle and the term used for these families was the extended families.91

David Mandelbaum (1949)92 said that, “India is so vast and her
people seem so variegated that a generalized statement of the family in India
must be subject to numerous exceptions in detail and amendments in local
parlance. Nevertheless, it is possible to depict Indian family organization in
general terms that will have some applicability to a very large proportion of
the Indian population”.

**The Muslim Family Structure**

From the viewpoint of Muslim scholars ‘The family is a divinely
inspired institution that came into existence with the creation of man. The
human race is a product of this institution and not the other way round’. 93

Khan (1973)94 made a sociological study of some aspects of Muslim
family structure in Aligarh. The study was mainly concerned with the urban,
middle and lower class Muslim family. The purpose of this study was to find
out that how far the structural changes have occurred in the Muslim family.
The study was a ‘Pilot Survey’. The empirical data had been obtained from
100 families through stratified random sampling method. Out of this 50
families were taken from middle class and 50 were from lower class. Besides
the questionnaire, unstructured intensive interviews were also conducted. The
surveyor tried to portray the traditional and modern life differential of

Family in the Change and The Challenge of the Seventies, Sterling Publisher Pvt. Ltd., New
Delhi, pp. 22-34.


94. Khan, Basharatullah (1973), Family Structure of Muslims in Aligarh, Unpublished M.Phil
Dissertation, Department of Sociology, A.M.U. Aligarh.
Muslims in Aligarh with a view to interpret the social character of the Muslim society. He found that the traditional Muslim family in Aligarh was the extended family. A dominance of extended family has been shown in his study but an irrefutable change has set in this family system. He summed up that traditional family was large, but it is growing smaller due to western influence and much more due to political and economic pressures.

The traditional Muslim family is generally extended in form with two or more generations. The first and the closest one consist of the husband, the wife, their children, and their parents. The next group consists of a number of close relatives, whether they live together or not, who have special claims upon each other, who move freely inside the family, with whom marriage is forbidden and between whom there is no hijab or veil. From the Islamic perspective joint family and the extended family do not get a religious approval. On the contrary Islam forbids it.

As far as the existing Indian Muslim family structure is concerned, it is almost similar to their Non-Muslim counterparts. The Indian cultural dominance is more pronounced than the religious culture on the family structure in different regions. Very few studies have been conducted on Muslims' family structure separately in India. The well-known sociologist Imtiaz Ahmed has started a series of books for the study of Muslim population and family in India. The studies of Khatana and Mines show that there are no similarities in the structure and function among Hindus and Muslims but Imtiaz Ahmed clarified that, "these differences score to

underscore religious differences, but the presence of identical social groupings equally highlights the fact that in terms of structure of family and kinship groupings, the Muslims in India are not necessarily distinguishable from their Non-Muslim neighbours. They seem to be a part of a wider cultural complex shared equally by all those who reside the region as a whole.\(^\text{97}\)

A. N. M. Irshad Ali in his paper portrays that kinship plays an important part in the general socio-economic life of the Assamese Muslims. The majority of households have four to nine persons forming medium type of household. In this patrilineal society most of the households are typical nuclear type consisting of a man, his wife and unmarried children. Some of them are joint or complex in nature.\(^\text{98}\)

S. M. Akram Rizvi deals with Muslim karkhanedars (factory owners) in Delhi and explores the inter-relationship and interdependence between social structure and industry. This paper also examines the changes, which occur in the structure and composition of households, kin ties and marriage preferences with the improved economic conditions. Out of 88 households 39 were nuclear and 49 were complex in nature. In this classification separation of choolahs (ovens) and income are the important factors.\(^\text{99}\)

Conklin (1961) found that the questionnaire on family practices among Muslims to be 'too Hindu', except in the section which asked specific questions about religious practices. Otherwise it would seem little difference

\(^{97}\) Ahmad, Imtiaz (1976), (Ed.), *Family, Kinship and Marriage among Muslims in India*, Manohar Book Service, New Delhi, p. xxiv.


between Muslim and Hindu family attitudes. Conklin in his paper on Dharwar region analyses that both the Muslim families and the Non-Muslim families believe, joint family as an ideal type.  

Victor S. D’Souza also in his research paper on Moplahs on the South-West Coast of India defines three types of kinship systems. One is Arab descendent system having nuclear family units of husband, wife and children. Second is father-right Moplahs living in nuclear households like the Arabs, and the third is mother-right Moplahs with matrilineal joint family known as Tharavads.

Doranne Jacobson’s study on the Muslims of Bhopal region showed joint family as the desirable form and many urban families also have the joint family. Such a desire is the part of traditional employment and the absence or scarcity of industrial, commercial or business oriented families. There is a lack of modernization.

Pratap C. Aggrawal found that the joint family system is also desirable, prestigious and ideal in the Meos of Rajasthan. Mattison Mines conducted a study on Muslim merchants of Tamil Nadu and found out that joint family is prevalent in this business operated society.

Hence, the above studies clearly prove that the Muslim family structure is very much alike to the Non-Muslim ones. One can discern that the joint

101. Ibid., p. 130.
family system is largely associated with the subsistence and conventional social groups of the rural areas and smaller urban centres.

H. C. Srivastava has done a socio-demographic investigation between the Momin and the Kokni Muslims of Bhiwandi urban area of Maharashtra. It was found that the overall sex ratio of both the ethnic groups that is Momin and Kokni was 106.17 and the age structure of population was young. A majority of households between both the groups were composed of nuclear families. Some joint family households were also there among the Momins due to their involvement in the age-old traditional occupation i.e. the loom industry.¹⁰⁶

Waheed (2000)¹⁰⁷ made a study on Muslim ‘Banjaras’ in Baheri town. He explored the socio-historical heritage of Muslim Banjaras. He tried to establish a reciprocal connection between social structure and their economy. He also emphasized that social structure is not a ‘thing’ but a ‘process’ and social structure and economy are the dynamic entity. He used the case study method. Cases were constructed either with the help of life history documents or by making genealogical charts, personal interviews, sharing experiences with individuals of that community. Systematic random sampling method has been used. About 5 per cent samples were taken through interview schedule. He found that most of the Banjaras were illiterate. Marriage was thought to be most essential for each and every individual. They were suppliers and traders of food grains, over all social structure remained the same among the Banjaras. Economic changes brought about

transformation in many of their social practices and institutions. Out of 109 households 50 households were found with complex and joint family system, which is still considered most ideal and feasible for business growth. Economic changes led to acquire modern education.

II.5. Family Structure and Socio-Economic Conditions

Stolte (1974)\textsuperscript{108} outlined a potential conceptual framework for the analysis of the relationship between the family and the larger social system, through social policy and social indicators. He concluded that social policy has a linkage mechanism with the family functions and family needs.

Naik (1979)\textsuperscript{109} highlighted that higher levels of education influenced the formation of family. He further analysed that type of family is associated with occupations. It would be easy to find out that those who are engaged in industrial and urban occupations tend to form other than joint families in comparison to those who are engaged in traditional occupations.

Srivastava (1985)\textsuperscript{110} has done his doctoral thesis on the Muslims of Momin and Konkni community of Bhiwandi urban area of Thane District of Maharashtra. The findings showed that the age structure of population was young with a majority of nuclear families. Around 1/3rd Muslims were found to be illiterate. A majority among them was either skilled or unskilled labourers. He found an inverse relationship between education and fertility and income and fertility.

\textsuperscript{109} Naik, R. D. (1979), op. cit. 
\textsuperscript{110} Srivastava, H. C. (1985), op. cit. 
Astone and McLanahan (1994)\textsuperscript{111} examined that there are high levels of residential mobility among the non-intact families and an association between living in a non-intact family and dropping out of children from schools in U.S. The data are taken from the High School and Beyond Study (HSB) children from single parent families and stepfamilies were more likely to move than the two-parent families.

Gupta (1996)\textsuperscript{112} established a relationship between son preference and the family size.

Clark (2000)\textsuperscript{113} found that in India smaller families have a significantly higher proportion of sons than the larger families. The findings in other words could be that families of first and second child as son are smaller than the families with first and second child as daughter.

Hussain and Bittles (2000)\textsuperscript{114} showed that out of 8,436 representative samples of Muslim women 22 per cent accounted consanguineous marriage. A negative association between consanguineous marriage and maternal education was found but women were more likely to be employed in agricultural work. They lived in smaller towns and extended family system.

Buchmann (2000)\textsuperscript{115} reported strong effects of family background, structure, and parental perceptions on children’s educational attainment. In this study, data were collected from interviews of 596 Kenyan households


conducted by the author in 1995. The finding that parents' expectations for future financial help is a significant determinant of enrollment.

Gupta (2002)\textsuperscript{116} studied that the couples of higher socio-economic status communicate more frequently with their spouses, still have a smaller family and this small family is closely associated with socio-economic development.

Iceland (2003)\textsuperscript{117} in his study examined the association between trends in poverty and income growth, economic inequality, and changes in family structure in U.S. from 1949 to 1999. He found that in the period of 1949-1969 there was a small effect of changes in family structure on poverty. Between 1969 -1990 this effect was moderate but from the period of 1990 - 1999 the relationship between changes in family structure and poverty disappeared.

Schneider (2005)\textsuperscript{118} summarized the review of recent academic research on family structure and children's educational attainment in U.S. Family structure affects educational achievement at the elementary, secondary and college levels. Family structure influences child behaviour such as school misbehaviour, drug and alcohol consumption, sexual activity, teen age pregnancy, and psychological distress.

Nasir and Kalla (2006)\textsuperscript{119} found that the Muslims have a traditionally unique kinship system in India, in which marriage pattern is similar to the


\textsuperscript{118} Schneider, B. (2005), 'Family Structure and Children's Educational Outcomes'. In \textit{Centre for Marriage and Families, Research Brief, No.1, November.}

Dravadian System and inheritance pattern is according to the Indo Aryan System. A review of studies under this article shows that high fertility among the Muslim women is although a consequence of son preference but it is arising out of socio-economic compulsion and not due to sex selective abortions.

II.6. Socio-Economic Conditions of Muslim Community

India is a multi-ethnic, multi religious, multi-linguistic and multicultural society. It is a democratic nation. Equality, justice and dignity form the bedrock on which the Indian Constitution rests and from which the concept of democracy flows. Indian Constitution protected Minorities' religious and cultural rights under Articles 25 to 30. There are five religious groups, which have been given the official status of the Minorities, namely, Muslims, Christians, Sikhs Buddhists and Parsees.

Sand (2007) presented in his paper the situation of the Minorities, especially the religious Minorities after Post-Independence in India. He also gave a detailed description of the rights given by the Indian Constitution to the Minorities and highlighted the horrible role of the so called Hindu Nationalists i.e. BJP, VHP, RSS, Shiv Sena etc. who attack on the rights of the Minorities.

Muslim population in India is around 138 million or 13.4% of the total population of India. This is the second largest population of the Muslims in


the world after Indonesia (2001 Census).\(^{123}\) Despite this large proportion Muslims have been rendered educationally backward, scientifically insignificant, politically marginalized and economically deprived. Sachar Committee Report shattered the illusion of secular and multi religious Indian society, where minorities do not face discrimination. Muslim community as a whole has been rendered more backward than the SC/STs.\(^{124}\)

Various studies have been conducted on Muslims' Socio-economic conditions:

Engineer (1985)\(^{125}\) in the 'Indian Muslims' highlighted that Muslims' problem, began with the post-mutiny period by the British with the projection of ruling class conflicts as the masses conflicts, which brought about sharp differences and discriminations between the two major communities of India that is Hindus and Muslims. The Muslim leadership is also responsible for the problems of Muslims in the country.

M. Akbar (1990)\(^{126}\) in his study of 'Entrepreneurship among Muslims of Moradabad' found that the Muslim entrepreneurs were very recently predominant in brass industry. Presently, Muslim artisans and trading groups started emerging as entrepreneurs and exporters. Though the mobility of artisans and small entrepreneurs is not considerable due to lack of savings and reinvestment among them, yet some of them have become exporters. Majority of the Muslim entrepreneurs belong to three social groups, viz., Ansaris,


Saifis and Pathans. The former two are occupational groups whereas the later one belongs to the Muslim upper class. Among Muslims Shamsi is the predominant and traditional trading biradari (sub-group). They represent less than 3 per cent of the total Muslim population in the town, yet most of them are either exporters by themselves or employ their own biradari (sub-group) persons in their business units. They are the most important single community in the town having largest assets and turnover in the brass industry.

Mann (1992)\textsuperscript{127} in her study suggests that among the Muslim society in Aligarh city, boundaries other than Islam have persisted and have been reinforced by Muslims. She deals with three major issues: relative styles of occupation, status differences, and being a Muslim in India. Different occupations have created identities based on biradari (sub-group) and class, which on a daily basis are more important to Muslims than a high Islamic tradition. The study also provides knowledge of the relationship between social structure and work and of the fragmented concepts of identity in relation to economic and social life among the Muslims. Some of the Muslims are engaged as entrepreneurs and many of them are in small-scale business. This is due to the lack of education and financial resources among them and not due to their Islamic values. Islam does not prevent them from economic growth.

Mondal (1997)\textsuperscript{128} did a masterly exposition of the state of education among the Muslims of Bengal. The work is based on the extensive


empirical study of education among Muslims of six villages in three different eco-cultural zones of West Bengal. Particular emphasis is given to educational status, attitude towards education, and problems of drop out, women education, religious education and constraints of educational growth.

Syed Thanvir Ahmed (1997)\textsuperscript{129} reviewed the different studies conducted on Muslims, like, Dr. Gopal Singh Report on Minorities (1983), N. C. Saxena Report (1983), Seshaiah and Dr. G. Thimmaiah Report (1983) Chinappa Reddy Commission, Rahman Khan Commission (1995) etc. He emphasized that a movement should be launched by the Ulemas to educate the masses about the importance of both religious as well as scientific education.

Mushirul Hasan (2003)\textsuperscript{130} said that educational backwardness among the Muslims is a product of poverty and neglect by the State. Due to structural location in the economy and the perception of discrimination, few Muslims can afford or aspire for the higher education. He stresses the need for affirmative action.

Rammanohar Reddy (2003)\textsuperscript{131} found that the Muslims are more deprived than Hindus. He cited the NSSO Report, which is based on a survey in 1999-2000 to portrait that the Muslims suffer greater economic deprivation than Hindus in India, especially in urban India.

\textsuperscript{131} http://www.countercurrents.org/comm_reddy_070803.htm.
Zeeshan (2006)\textsuperscript{132} has written a report on 'Majlis Representation to Prime Minister High level Committee'. It is wholly concerned with the condition of the Muslims in Karnataka state. Muslims, in general and the womenfolk in particular are suffering from the curse of rampant poverty, illiteracy due to economic deprivation, educational backwardness and social discrimination.

Imran Ali and Yoginder Sikand (2006)\textsuperscript{133} conducted a survey on socio-economic conditions of the Muslims to assist the Sachar Committee. This survey has been done by Action Aid (India) in collaboration with the Jahangirabad Media Institute and Indian Social Institute, New Delhi. The findings of the survey show that the Muslim localities in Urban India are marginalized and discriminated in terms of government resource allocation and civic amenities. Muslims engaged in low-paying professions, have low literacy and low political empowerment.

The Prime Minister’s High Level Committee (2005-06)\textsuperscript{134} is essentially based on three types of issues regarding identity, security and equity. A wide range of matters were covered under this committee like perceptions about the Muslims, size and distribution of population, distribution of income, employment, education, health, consumption, poverty, standard of living and access to social and physical infrastructure, civic amenities and facilities etc. The committee found that Muslims in India are the most deprived and neglected sections of population.


\textsuperscript{133} http://www.countercurrents.org/comm_sikand090 206.htm.

\textsuperscript{134} Prime Minister’s High Level Committee (Nov.2006), op.cit.
Moinul Hassan (2006) in his article made an analysis of the Muslims' socio-economic conditions from Hunter Commission to Sachar Committee and found the deplorable as well as deprived conditions of the Muslim population in India.

II.7. Surveyed Literature: A Critical Analysis

Beginning in the 1960s, there occurred, a series of events that shuddered, the family system in the past 40 years. As a result of changing family systems in the western countries the number of divorces has been increased and proportion of children with single-parent family and unmarried mother born children also increased whereas in the developing world the family disintegration has been started, that is, from joint to nuclear family has come into existence. These changes have caused concern and even alarm, among social scientists, social commentators, and policy makers.

The reviewed literature shows all these changes. Almost all the studies, which are conducted on family structure, are concerned with the changing family structure. The main causes behind this structural change are industrialization, urbanization, modern education and political system. Most of the scholars gave similar reasons for the existing nuclear or joint family pattern. Joint families occur due to the common property, landowning and business activities whereas in the urban social system nuclear family has taken place more appropriately.

The existing literature, whether based on primary data or secondary data, depicts the changing structure of family with several external forces. In most of the studies we saw family structure as a dependent variable, which is

being governed by the various independent socio-economic variables. The other critical points are as follows.

- Most of the studies on family structures are being done in the field of Sociology, Psychology, Demography, and Population Studies.
- Very little separate studies have been done on the family structure of Muslims.
- Despite the status of primary social group and the basic institution of society, very few studies on family structure have been conducted in the field of Geography.
- A few studies have been done where family structure is the independent variable and other variables, which govern the socio-economic status, are the dependent variables.

II.8. Conceptual Design Evolved

Geography as a spatial science always tries to explore the dynamics of economic space. It is only recently (late 1960s onwards) that geographers started exploring the social reality of the space, increasing curiosity to understand social processes which create specific spatial patterns because of the central concern among geographers. Thus the socio-geographical inquiry has its major focus on the understanding of the linkages between social attributes and space characteristics, which is expressed concretely in the form of pattern.

A social space is being formed by social groups where family is the primary social group and Muslims are the secondary or neighbourhood group. The primary group of family can be called as the social attributes of the secondary group, i.e., Muslims. This primary social group that is family has the influence/impact/linkage/co-variation/association/causal linkage with the living conditions specifically the socio-economic conditions with the
secondary group that is community, which varies over the space and creating a spatial pattern.

The present study focuses on tracing the spatial pattern and analyzing it to understand the nature of linkages, as they exist between the family structure and the socio-economic conditions of that area with reference to the Muslims.

It has been discovered that no two social scientists have used the same definition for the family type. Similarly in the present study the researcher found five types of family systems in Aligarh City. These are nuclear family, extended nuclear family, joint family, extended joint family and single parent family. All these five types are variedly related with the socio-economic conditions of the Muslim community.

In the present study family structure has been chosen as an independent variable and it shows spatial variation in the clustered form and not randomly. In the Civil Lines we have concentration of nuclear families and in the old city a preponderance of joint families. This is a valid variable from the geographical point of view. A causal mechanism can also be seen over the city in relation to family structure and socio-economic conditions. Social scientists use socioeconomics as an umbrella term to cover a wide variety of interrelated social and economic factors.

At the primary level the researcher has tried to explore and explain the causal relationship of family structure and socio-economic conditions. In continuity of this causal relation, at the secondary or micro level she has tried to establish a chain relationship among the several variables, which are studied in the present study. In this perspective a variable, which is dependent in causal equation, may be independent in another causal equation. All the variables of socio-economic conditions are ultimately related to the quality of life and well-being of the people.