CHAPTER V

FAMILY STRUCTURE AND EDUCATIONAL LEVELS IN ALIGARH CITY

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CHAPTER V

FAMILY STRUCTURE AND EDUCATIONAL LEVEL IN ALIGARH CITY

The basic necessity of education is to promote the culture of modern value loaded norms for the well being of the individuals and the society from generation to generation. Education is an instrument through which a society brings about desirable changes in the social life of its people. It is also an ideological means for the improvement in the socio-economic conditions. Education and the social structure, particularly its basic unit the family structure are closely associated with each other. Niranjan and et al. have found a positive relationship between education of the head of the family and the family structure. They found that where the family heads were illiterate, only 43 per cent families were nuclear. On the other hand, where the family heads were educated upto High School standard the percentage of nuclear family was as high as 53 per cent.

V.1 Literacy and Education among the Muslims in India

Both literacy and education are the important indicators for the socio-economic development of a country as well as the community. Illiteracy blocks the economic and social progress and also adversely affects economic productivity, population control, improvement in health, education, social security and National integration. The education system in India has been one of the world’s biggest educational systems. This is an outcome of the

heavy investment in education made by Central and State Governments under different Five Year Plans. In spite of the heavy educational investments, Indian society is still far from attaining its basic goal of economic and social equality for a large section of the population. It has been emphasized that without the quality elementary education, India can neither control the population growth nor can sustain its economic growth nor can strengthen its democracy nor can harness the social justice. Universalization of elementary education is accepted as a National goal. The basic education is integral to the well being of the people in terms of life expectancy, infant mortality, and nutritional status of children. Education is the most vital and crucial investment. Mehta (1990) conducted a study on the educational equality at state and country level. He concluded that after independence all round expansion started in different levels of educational institutions for the socially and economically disadvantaged groups and in the remote and inaccessible areas of the country for the improvement in their conditions. Although a wide inequality has existed in the educational facilities at the regional level. In U.P. as well as all over the country the urban population has the advantage of all kinds of educational facilities. As far as the education of rural women is concerned, they are not able to utilize the facilities of education and co-education due to socio-cultural reasons.

In this regard, illiteracy in India is far more among the Muslims than among the Non-Muslims. In rural areas 48 per cent and in urban areas 30 per

cent Muslims above the age of 7 could not read or write. British policy of suppressing the Muslims and the conflict of medium of instruction are often assigned as the major reasons of backwardness of Muslims in education and employment. Although rapid post independence progress has taken place in the educational status in the country but the Muslim and Non-Muslim disparity has widened. Sharma (1987) found that at the primary and higher secondary levels, Muslims were educated 74 per cent and 23 per cent respectively. This sharp decline suggests a high drop out rate which is due to long distances between home and school. Due to poor economic conditions, Muslims can not afford even the rickshaw transport for their school going children. As their mobility is low consequently their dropout rate is higher. Poor study facilities at home, non-availability of institutions in their mother tongue and socio-cultural taboos etc. are other reasons for their educational retardation. The most important reason is the absence of middle class due to lack of employment in the formal sector. It has been noted that all the other communities have higher literacy due to a broader middle class. Middle class literacy fills the communication void between the upper and lower class of the community.

Various other studies have been conducted on the educational status of Muslims such as, Mujeeb 1965; Momin 1973, 1975; Sharma, 1977; Engineer 1978; Ahmed 1980; Kamat 1981; Khan 1984; Siddiqui 1984; Ansari 1989; Mondal 1989; Rahmatullah 1989; Peer 1991 etc. All these scholars have

found a poor literacy rate and lower educational status among the Muslims. Following reasons have been assigned for the educational backwardness of the Muslims. Socio-cultural constraints, role of Muslim leaders, traditional social system, women status in the Muslim society, role of Urdu language, weaker economic conditions, poor family background, unfavourable academic environment of the family and the neighbourhood, poor and inadequate knowledge of English language.¹²

Literacy is the foundation of education. Both are complementary to each other. The Census of India defines literacy as the ability to read and write with an understanding in any language. As a result the Umbrella of ‘literacy’ includes the whole range of people from those who can barely read and write to the highly qualified.¹³ In other words literacy is fundamental to education. Education is a state of qualified literacy with a threshold of employment requirement. The two things can be seen virtually synonymous. The Macquarie dictionary gives two meanings for literacy, “the state of being literate” and “possessing an education”. Literacy and education are so thoroughly bound up with each other that a change in one influences the other.¹⁴ Educated persons generally have better health, employment and longevity prospects and higher socio-economic status than the uneducated. Literacy is a fundamental right which leads to education. Education is not only a process of learning and acquiring knowledge but also a tool of survival in the competitive world order. It is also an instrument for the upliftment of an individual as well as the society.¹⁵ Education improves the quality of human

¹³ http://www.education.nic.in/cd50years/g/U/1A/0U1A0A01.htm.
beings, develops basic skills and abilities and increases their adaptability to the changing requirement of the economy.\textsuperscript{16}

\textbf{V.2. Spatial Pattern of Muslim Literacy and Education in Aligarh City}

Aligarh city is an educational center of higher learning as well as primary education. Aligarh Muslim University, to some extent, offers relative incentives of both primary education and higher learning to Muslims through its maintained schools and the departments of studies. However, these incentives are highly inadequate in proportion to the growing demand and rising population. According to 2001 Census of India, the total literates in Aligarh city were 53.39 per cent.

\textit{Total Literacy}

According to the present sampling, the average literacy rate among Muslims in the city is only 40.37 per cent. Out of this the total male literacy is 43.66 per cent and female literacy is 36.97 per cent. For the estimation of literacy in the city, the researcher has taken into consideration the definition of literacy given by the Census of India. In the literacy figure all the persons who can read and write with an understanding of a language are included and the children from 0-6 years of age group are excluded. As the figure V.1 indicates the average literacy map, only four wards of Civil Lines depict very high literacy rate, such as ward no. 49 (Dodhpur) 91.26 per cent, no. 44 (Lekhraj Nagar) 86.83 per cent, no. 52 (Badar Bagh) 86.61 per cent, no. 57 (University Area) 81.35 per cent literacy. Ward no. 21 (Nai Basti) and no. 41 (Badam Nagar) with 61.61 per cent and 58.96 per cent represent the second level of literacy rate. The entire wards of the old core area of the city which is

\textsuperscript{16}. Popoenoe, D. (1977), op.cit., p.206
Aligarh City
Wardwise Spatial Variation of Muslim Literacy
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.1
also a centre of Muslim population have low and very low literacy rates. The total sampled population is 24,947 in which 10,068 are literates. More than half of the population is illiterate and this illiteracy is more in the old city’s wards than in the Civil Lines’ wards.

**Male Literacy**

The total sampled males in the city were 12,617 out of which 5,509 males were literates. More than half of the Muslim male population is illiterate. The male literacy figure V.2 clearly reveals that in the wards where average literacy is very high the male literacy is also very high. For example, ward no. 44 (Lekhraj Nagar) 90.88 per cent, no. 49 (Dodhpur) 86.79 per cent, no. 52 (Badar Bagh) 87.0 per cent and no. 57 (University Area) has 83.44 per cent male literates respectively. In the second literacy range of 57.79 per cent to 74.33 per cent are seven wards such as no. 1 (Sarai Deen Dayal), no. 6 (Jaiganj), no. 8 (Nagla Mehtab), no. 21 (Nai Basti), no. 36 (Hamdard Nagar), no. 41 (Badam Nagar) and no. 53 (Bhamola). Most of the wards located in the old city have low percentage of male literacy.

**Female Literacy**

The total sampled female population was 12,330 in which the female literates were 4,559. Around 7,771 females are illiterates. The percentage female literacy is quite higher than the male literacy, but only at the primary and secondary level. Similar to the male literates, the female literates concentration were the highest in ward no. 44 (Lekhraj Nagar) with 82.64 per cent, no. 49 (Dodhpur) with 96 per cent, no. 52 (Badar Bagh) with 86.26 per cent and no. 57 (University Area) with 79.27 per cent respectively in figure V.3. It is interesting to note that the female literacy is higher than the male
Aligarh City
Wardwise Spatial Variation of Muslim Male Literates
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.2
Aligarh City
Wardwise Spatial Variation of Muslim Female Literates
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.3
literacy in ward no. 49 and Badar Bagh ward no. 52. This is because of the fact that this ward is largely inhibited by the well educated teaching and non-teaching staff members of Aligarh Muslim University where there is no bias against female literacy. If we compare the map of average literacy figure V.1 to female literacy figure V.3, we can easily see an almost similar pattern of literacy. It is quite clear that where the crude literacy rate is high, the female literacy is also high and where it is low the female literacy is also low.\textsuperscript{17}

V.3. Levels of Education in Aligarh City

Muslims are educationally very backward in India and the education works as an important institution in the modern society and defines which person has valued position in the society.\textsuperscript{18} Although at the primary level their percentage is quite high but as the education level rises the drop out rate increases.

As far as the education level of Muslims in Aligarh city is concerned their overall educated population is 29.41 per cent from the sampled population. In the education figure only those persons were included who are trained and who go to school to get education. The children from 0-9 years age group are also excluded from the educational levels. Of the 29.41 per cent educated Muslims in Aligarh, the percentage breakup of their levels of education is as follows:

1. Primary education \hspace{1cm} 26.05
2. Secondary education \hspace{1cm} 39.33
3. College/University education \hspace{1cm} 22.80
4. Professional/technical education \hspace{1cm} 11.82


Figure V.4 shows wardwise averages of different levels of education among the Muslims in the city. The red colour line represents primary education which is the highest in ward no. 3 (Delhi Gate) that is 58.14 per cent. The middle education is also included in the primary level education. The following table gives us the information of primary education according to different sample size in different wards.

Table V.1

Wardwise Primary Education among Muslims in Aligarh City (2004-2005)

<table>
<thead>
<tr>
<th>Primary education (in percentage)</th>
<th>Ward Nos. and Muslim population concentration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high</td>
<td>46.959-58.140</td>
</tr>
<tr>
<td>High</td>
<td>35.777-46.958</td>
</tr>
<tr>
<td>Medium</td>
<td>24.595-35.776</td>
</tr>
<tr>
<td>Low</td>
<td>14.413-24.594</td>
</tr>
<tr>
<td>Nil</td>
<td>0</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data

Primary or elementary education is the formal and structured education during childhood and it is compulsory in most of the countries. If we see the primary education in the Muslim majority wards then ward nos. 3 (Delhi Gate) and no. 10 (Shah Jamal) show 58.14 per cent and 50.00 per cent education respectively and this is also the highest percentage of Muslims’ primary education. Most of the Muslim majority wards have high, medium and low percentage of primary education. The primary education line clearly predicts that almost all the sampled wards have the primary education level.

Aligarh City: Wardwise Muslim Education Levels
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.4
After dealing the primary education if we see the participation rate of Muslims in the secondary level education including senior secondary level, we can easily notice that secondary education is more than the primary education. The blue line in the graph shows secondary education.

Table V.2

Wardwise Secondary Education among Muslims in Aligarh City (2004-2005)

<table>
<thead>
<tr>
<th>Secondary education (in percentage)</th>
<th>Ward Nos. and Muslim population concentration</th>
<th>Very high</th>
<th>High</th>
<th>Moderate</th>
<th>Low</th>
<th>Very low</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high</td>
<td>61.503-71.810</td>
<td>23</td>
<td>-</td>
<td>-</td>
<td>45</td>
<td>1,4</td>
<td>4</td>
</tr>
<tr>
<td>High</td>
<td>51.195-61.502</td>
<td>47</td>
<td>-</td>
<td>5</td>
<td>16,20,35,37,59</td>
<td>-</td>
<td>7</td>
</tr>
<tr>
<td>Medium</td>
<td>40.887-51.194</td>
<td>2,10,19,25,38,50,54,55,56</td>
<td>21,24,26</td>
<td>8</td>
<td>9</td>
<td>6,58</td>
<td>16</td>
</tr>
<tr>
<td>Low</td>
<td>30.579-40.886</td>
<td>3,30,31,36,41,53</td>
<td>-</td>
<td>-</td>
<td>39,40</td>
<td>18,27</td>
<td>10</td>
</tr>
<tr>
<td>Very low</td>
<td>20.270-30.578</td>
<td>43,44,49,52,57</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Nil</td>
<td>0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>13</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data

Secondary education consists of the second years of formal education that occur during adolescence. Secondary education is beyond the primary grades. The average percentage of secondary education in the surveyed wards was 39.33 per cent and is the highest among all levels of education. The blue line represents secondary education and shows that ward no. 45 (Brahmanpuri) has the highest percentage of 71.88 per cent of secondary educated persons but this is a non-representative ward. Five Muslim majority wards of Civil Lines no. 43 (Zohra Bagh), no. 44 (Lekhraj Nagar), no. 49 (Dodhpur), no. 52 (Badar Bagh) and no. 57 (University Area) represent the very low percentage of secondary education. Because the population, of these

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20. Ibid.
wards have crossed over the secondary level of education. Almost all the Muslim majority wards of Aligarh city are lying in the medium, low and very low percentage group. The other wards where the sample size is proportionately smaller are also in the last three categories. This level of education is also quite satisfactory among the Muslims.

Finally the acute backwardness in the Muslim education appears from the college/university level. The following table discusses the college/university level education.

Table V.3

Wardwise College/University Education among Muslims in Aligarh City (2004-2005)

<table>
<thead>
<tr>
<th>College/University education (in percentage)</th>
<th>Ward Nos. and Muslim population concentration</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very high High Moderate Low Very low Total</td>
</tr>
<tr>
<td>Very high 43.649-53.330</td>
<td>44,52 - - - 14 3</td>
</tr>
<tr>
<td>High    33.967-43.648</td>
<td>43,49 - - - 2</td>
</tr>
<tr>
<td>Medium  24.285-33.966</td>
<td>36,56,57 - - 39 4</td>
</tr>
<tr>
<td>Very low 4.920-14.602</td>
<td>2,3,10, 19,23,25, 38,54 24,26 5,8 16,40, 45,59 1,18 18</td>
</tr>
<tr>
<td>Nil    0</td>
<td>- - - 9 4,13 3</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data

Higher education is also called as tertiary education. It includes undergraduate and postgraduate education. College and University are the main institutions that provide tertiary higher education.21

In the figure V.4 the green line represents the college/university education. The graph and its corresponding table V.3 reveal the fact that there is very high level of fluctuation in this educational level. Two wards of Civil Lines no. 44 (Lekhraj Nagar), no. 52 (Badar Bagh) have very high percentage

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21. Ibid.
of this level of education. The reason of very high percentage might be the location of these wards. All these two wards are adjacent to the Aligarh Muslim University. Ward no. 14 (Zameerbad) also has high percentage of education but this is a non-representative ward. In high percentage category there are again two wards no. 43 (Zohra Bagh) and no. 49 (Dodhpur). In medium category there are three wards these are no. 36 (Hamdard Nagar), no. 56 (Tan Tan Para) and no. 57 (University Area). All the other sampled wards are representing low and very low percentage group. In three wards this level of education was absent.

Further in the professional/technical education this participation rate decreases. The declining pattern can be described with the help of the following table.

Table V.4

<table>
<thead>
<tr>
<th>Professional/Technical education (in percentage)</th>
<th>Ward Nos. and Muslim population concentration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high 31.363-38.370</td>
<td>Very high 49</td>
</tr>
<tr>
<td>High 24.355-31.362</td>
<td>52</td>
</tr>
<tr>
<td>Medium 17.347-24.354</td>
<td>43,44,57</td>
</tr>
<tr>
<td>Low 10.339-17.346</td>
<td>36,53</td>
</tr>
<tr>
<td>Very low 3.330-10.338</td>
<td>2,19,25,30,31,41,47,50,54,55,56</td>
</tr>
<tr>
<td>Nil 0</td>
<td>3,10,23,38</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data

The black line in the graph reveals the professional/technical education among the Muslims in the city. The table shows only one ward that is 49 (Dodhpur) which represents the highest percentage that is 38.37 per cent of this level of education. Ward no. 52 (Badar Bagh) has high percentage i.e.
24.37 per cent. Ward no. 44 (Lekhraj Nagar) has 23.91 per cent professional/technical education. Out of the 44 sampled wards 16 wards do not have any contribution of this level of education and 18 wards have very low professional and technical education. The multiple line graph illustrates that the black line has the lowest percentage. This depicts a backward level of education among Muslims in the city in spite of such a high percentage of Muslim population and the umbrella of Aligarh Muslim University.

Now we can analyse that the secondary education which is considered as an important indicator for the higher level of education. At this level of education the people are expected to broaden their knowledge and experiences from the basic level and prepare for work or higher education. But in case of Muslims it is not workable. Although the secondary education is higher but with the increasing level of education the decline started. This happened due to various miscellaneous factors.

V.4. Intra-City Educational Variation among the Muslims in Aligarh

Under this sub-heading, the existing patterns of educational levels among Muslims have been discussed in the age groups of 19-35 and 36-59 years. Hence, we make a comparative study of both the age groups. An assessment of these specific age groups has been made for enquiring the trend and patterns of education in the older generation and the younger one. The hypothesis is that there is a definite rise in the importance and acceptance of education in the current, younger generation as compared to the previous, older generation. Both the age groups represent the adult population. The

Aligarh City: Primary and Middle Education
Wardwise Percentage Male - Female Scenario of 19 - 35 Years Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.5
Wardwise Percentage Male - Female Scenario of 39 - 59 Years Age Group

Allagar City: Primary and Middle Education (2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig. V.6
enquiry along with primary and secondary education has especially emphasized upon the adult education because the adult education is very significant indicator of social and national development. Educated people can use their knowledge and skill in their work and can raise the per capita productivity levels.\textsuperscript{23}

**Wardwise Primary and Middle Education**

It is evident from figure V.5 that ward no. 9 (Kishore Nagar) has 23.80 per cent males and ward no. 10 (Shah Jamal) has 23.33 per cent females in primary and middle education in the 19-35 years age group. The male education varies from 2.4 per cent to 23.8 per cent whereas females range is from 1 to 23.33 per cent. Ward no. 13 (Durgapuri) does not have any education and it is a non-representative ward of Muslims because only 5 households could be sampled over there. Seven wards no. 27 (Barahdwari), no. 39 (Sarai Nawab), no. 45 (Brahman Puri), no. 47 (Jeewangarh), no. 49 (Dodhpur), no. 52 (Badar Bagh) and no. 58 (Manik Chowk) do not represent primary and middle education in this specific age group. The male-female percentages are very much similar in different wards.

Contrary to this, figure V.6 represents the education level for a different age group that is 36-59 years. A comparative analysis of both the graphs shows that there is an encouraging trend of increasing education among the younger generation than the older one. Out of 44 sampled wards 22 wards do not have any primary and middle education in this age group. The remaining 22 wards show that some persons in the age group of 36-59 years are still relegated to primary education level only. As the graph clearly

Aligarh City: Secondary Education
Wardwise Percentage Male - Female Scenario of 19 - 35 Years Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.7
Aligarh City: Secondary Education
Wardwise Percentage Male - Female Scenario of 36 - 59 Years Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.8
reveals that in some wards female primary education is more than the male
and in other wards it is equivalent.

**Wardwise Secondary Education**

One can see at a glance a higher percentage of secondary educated
population in figure V.7. The percentage in secondary education is fairly
higher than in the primary education. Although secondary education is
considered as a decisive factor for higher education but in case of Muslims it
is not a realistic indicator as we discussed it earlier. Almost every sampled
ward has the secondary education in the age group of 19-35. The highest
among males is in ward no. 45 (Brahman Puri) which is 47.36 per cent and
the highest female education is in ward no. 4 (Anarkali) which represents 80
per cent, but this ward is a non-representative ward. If we take example of
100 household sampled wards, then ward no. 50 (Rasalganj) has 27.61 per
cent male education and female education in ward no. 23 (Bhujpura) is 25 per
cent.

Similarly, 36-59 years age group's figure V.8 shows a higher
percentage of secondary education than the primary. Ward no. 40 (Begpur)
has 22.22 per cent male and zero per cent female education. Ward no. 37
(Shivpuri) has 12.5 per cent female education and 3.22 per cent male
education. Seven wards do not have secondary education in this age group.
The representation of 100 household wards is very less in this education
among 36-59 years age groups.

A closer look of the two graphs gives us a clear view of an obviously
increasing pattern of education in 19-35 years age group than in 36-59 years
age group at the secondary level of education. This rate of increase in the
secondary education is very slow among the Muslims in spite of the presence of Aligarh Muslim University.

**Wardwise Graduate Education**

This refers to university level education among 19-35 years age group. In figure V.9 ward no. 35 (Sarai Pakki) comprises 16.66 per cent male graduates while ward no. 58 (Manik Chowk) has 35.71 per cent female graduates in the sampled wards. To know the pattern of graduate level education in the Muslim majority wards, we find that ward no. 44 (Lekhraj Nagar) with 12.04 per cent male graduates and 20.54 per cent female graduates represent the highest percentage among them. Here, it is crucial to note that in almost every ward the female graduates are more than the male graduates. Now we take into account figure V.10 of 36-59 years age groups. Out of 44 studied wards 17 wards did not represent any graduates. The male graduates are 5.66 per cent in ward no. 21 (Nai Basti). In ward no. 44 (Lekhraj Nagar) there are 10.95 per cent female graduates. However, in the graph as a whole the female graduates are almost similar to the male graduates.

Observing the two graphs of graduates, it can easily be assessed that there are more female graduates than the male graduates. The higher proportion of Muslim female education over male education at the graduate level is also an indicator of the fact that amongst the educated Muslims there is a lack of educated matching males. Hence, many educated girls do not get due proposals of marriage. Their marriages are delayed, and they continue in their compulsive pursuit of higher education more than the Muslim boys. Theoretically speaking, female education is a very good indicator for a society and in the younger generation we have an increasing pattern.
Aligarh City: Graduate Education
Wardwise Percentage Male - Female Scenario of 19 - 35 Years Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig. V.9
Aligarh City: Graduate Education
Wardwise Percentage Male - Female Scenario of 36 - 59 Years Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig. V.10
Female education provides a new vision for better healthcare, employment opportunities, better knowledge and access to family planning methods, which in turn affect the fertility. Instead of this males are considered as an asset to the family and are normally considered for higher education more than the females.

**Wardwise Post-Graduate and Doctoral Education**

Here, we deal with another level of higher education that is post-graduate and doctoral level education. Figure V.11 shows a lower percentage of both males and females. Female percentage is the highest in ward no. 43 (Zohra Bagh) with 15.46 per cent in 19-35 years age group. On the whole, in this graph females represent high percentage than males.

Another supplementary graph that is figure V.12 of this level of education gives us a completely different picture. In this age group males are the highest in ward no.14 (Zameerabad) with 33.33 per cent. The female percentage is the highest in ward no. 49 (Dodhpur) with 11.25 per cent. In this age group again male education is more than female education. A comparative assessment of both the figures provides us the information that there is an increasing trend of higher education both among males and females.

**Wardwise Professional and Technical Education**

This is the most important level of education to render them eligible for a diverse nature of employment. In this educational level the Muslims

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Aligarh City: Post Graduation and Doctoral Education
Wardwise Percentage Male - Female Scenario of 19 - 35 Years Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.11
Aligarh City: Post Graduation and Doctoral Education
Wardwise Percentage Male - Female Scenario of 36 - 59 Years Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.12
percentage is very poor in comparison to other levels of education. The 19-35 years age group (figure V.13) has the highest percentage among males. It is understandably with Civil Lines ward no. 49 (Dodhpur) with 28.26 per cent and female percentage is highest in the old city’s ward no. 5 (Sarai Bala), which is 16.66 per cent, where the sample size was only 40 households. However, ward no. 49 (Dodhpur) had 12.50 per cent female education where the sample size was a standard 100 households. It is alarming to note that out of 44 wards, which represent Muslim population as many as 16 wards do not have any participation in this particular educational level. The female percentage is lower than the male percentage. This is an expression of cultural values in the society which is marred with gender bias.

If we compare, this figure to figure no. V.14 representing the professional and technical education at 36-59 years age group, we can see a lowering trend. Professional and technical education level is higher at 19-35 years age groups than at 36-59 years age group. In the latter age group, near University Area ward no. 44 (Lekhraj Nagar) has the highest male percentage that is 14.85 per cent and ward no. 49 (Dodhpur) also near the University Area has 6.25 per cent female education. It is a matter of great concern that out of 44 wards 24 wards, more than half, do not show any professional/technical education at 36-59 years age group. The female representation is still lower in this age group. A keen observation of these graphs indicates that mostly the better provisioned Civil Lines wards have some cognisable percentage representation.
Aligarh City: Professional and Technical Education
Wardwise Percentage Male - Female Scenario of 19 - 35 Years Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.13
Lastly, we can summarise that among the Muslims between the age
groups of 19-35 and 36-59 years, there is a higher percentage of all types of
educational levels in the younger generation than in the older one. However,
this participation rate can not be called enough for the sustainable
development of the Muslim community. Although primary and secondary
education levels have a quite high percentage, yet as we go to higher
educational levels we find a declining percentage both for males and females.
Females are facing a visible deterioration than the males in
professional/technical education because the parents may be thinking that
girls do not go to earn. This educational backwardness both among males and
females is one of the important causes of overall backwardness in the Muslim
community.

V.5. Family Structure and Levels of Education

Despite the fact that Muslims are educationally backward even in the
city of Aligarh Muslim University, one can see a slowly growing trend of
education in the younger generation. Although the rate of growth is not as
high as, in the other communities. It is clear that out of 44 wards a few wards
have shown a higher level of education among the Muslims. In the following
discussion an attempt has been made to examine a relationship between the
family type and educational levels in Aligarh. Family factors are important for
educational outcomes. For example, family structure including size, sibling
sex composition, and birth rate considerably influence children’s education in
developing societies/countries.  

Figures V.15.a, V.15.b, V.15.c and V.15.d depict the percentage bars of family categories vis-à-vis percentage bars of educational categories. For every ward there is a set of two bars one is for family types and the other is for educational levels. We have dealt here most of the wards with 100 household sampling. However, in a few wards where 100 Muslim households were not available less than 100 household samples were considered. All these figures represent different family types and their structure in relation to the levels of education. The influence of different categories of families, such as single parent family, nuclear family, extended nuclear family, joint family and extended joint family has been examined on different levels of education like primary, secondary, college/university and professional/technical levels. This is a highly informative part, revealing a close causal relationship.

**Single Parent Family and the Educational Conditions**

Single Parent families are socially disabled families. They are the widowed or divorced families. When the husband dies early due to disease in the wake of unemployment or under employment and lack of threshold nutrition or due to slow death in the toxic factories or due to accidents the widow woman and her children are left to the uncertainties of the highest order. Some women are divorced along with their children due to wayward behaviour of the husband and the loosening grip of gender-biased society. Such women invariably fall back upon their poor, old parents or endure the life all by themselves. It has also been observed that the single parent families sustain better alone than in the custody of their in-laws. As the decision making authorities rests with the single parent woman she manages her meagre resources in the upbringing of her children better than the living subordinate to her in-laws. The mother in-law many a times considers the
widow as a bad omen and misfortune consumed the life of their son. This is a common superstitious characteristic of both the Muslim as well as the Hindu mother in-laws. The percentage of single parent families (Appendix III) ranges from 0.72 in Badam Nagar (41) to 9.09 per cent in Begpur (40) ward. There were 7 wards where the percentage of single parent family is from 5-9 per cent. This is a sizeable figure. Two such wards lie in the Civil Lines area namely Firdaus Nagar ward no. 31 and Begpur ward no. 40. Its impact on education is very clear as Begpur ward has zero per cent professional/technical education and 11.76 per cent college/university education. While Firdaus Nagar with 5.78 per cent single parent families has 6.76 per cent technical education and 20.72 per cent college/university education. The Civil Lines wards are relatively much better in education due to the cultural proximity of the University Area. However, the old city wards like Sarai Kaba 19 with 6.47 per cent single parent families, Tan Tan para 56 with 6.25 per cent single parent families, Usman para (2) with 4.47 per cent and Shahjamal (10) with 4.22 per cent single parent families have very low education status ranging from 6.64 per cent to 3.3 per cent professional/technical education. Shahjamal has only zero per cent professional/technical education. There are 11 wards of single parent family where there is zero per cent professional/technical education. Another important feature is that 6 wards recorded zero per cent single parent families. All of these 6 wards are located in the old city.

**Nuclear Family System and the Educational Status**

A predominant nuclear family system is a sign of socio-economic betterment and the degree of modernization. It is alarming to note that in a
Aligarh City: Wardwise Family Structure And Levels Of Education
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.15.a
Aligarh City: Wardwise Family Structure And Levels Of Education
(2004-2005)

Percentage

Ward Nos.

Nuclear Family  Extended Nuclear Family  Joint Family  Extended Joint Family  Single Parent Family
Primary  Secondary  College / University  Professional / Technical

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.15.b
Aligarh City: Wardwise Family Structure And Levels Of Education
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.15.c

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.V.15.d
city of Aligarh Muslim University, where one could presume a relatively better socio-economic condition of the Muslims and proportionately higher level of modernization, the ground truth is considerably contrary to the belief. Out of a total number of 60 wards in Aligarh, Muslims inhabit 44 wards. It is crucial to note that out of 44 Muslim inhabited wards in Aligarh city 12 Muslim inhabited wards are in the Civil Lines area and 32 Muslim inhabited wards are in the old city. In these Muslim inhabited wards, the prevalence of nuclear family system is not satisfactory. The wardwise spatial variation of nuclear family ranges from 70.75 per cent to as low as 10 per cent (Appendix IV). One can scarcely visualize the miserable living conditions in the wards of meagre proportion of nuclear families.

Only 5 Muslim wards have 50 per cent and above nuclear family households. Out of these five wards 4 wards numbering as 40 (Begpur), no. 44 (Lekhraj Nagar), no. 49 (Dodhpur) and no. 52 (Badar Bagh) are located in the central parts of the Civil Lines. Only one ward no. 23 (Bhujpura) is located towards the peripheral extension of the old city. Seven wards have nuclear family households between 30-40 per cent. Out of these 4 wards numbering 31 (Firdaus Nagar), 41 (Badam Nagar), 43 (Zohra Bagh) and 57 (University Area) are in the Civil Lines and 3 wards numbering 10 (Shah Jamal), 20 (Kanwariganj) and 38 (A.D.A. Colony) are in the old city. These are mostly peripheral wards, newly inhabited by the migrants as well as displaced from the old habitations of the city. Eight wards numbering 2 (Usman Para), 3 (Delhi Gate), 21 (Nai Basti), 35 (Sarai Pakki), 36 (Hamdard Nagar), 47 (Jeewangarh), 53 (Bhamola) and 54 (Baniya Para) have between 20-30 per cent Muslim nuclear family households. Out of these only 3 wards numbering 36 (Hamdard Nagar), 47 (Jeewangarh), and 53 (Bhamola) are in
the Civil Lines. The remaining 22 Muslim inhabited wards are not worth mentioning because the percentage nuclear families are meagre where people endure miserable socio-economic conditions. The living space and open space is meagre and the quality of municipal environment is deplorable in many of the Muslim inhabitations.

An impact of nuclear family system on the educational scenario of Muslims can be vividly seen in the associated compound bars. Each compound bar, in the diagram, shows a proportionate educational level in the primary, secondary, college/university and the professional/technical education out of the total education in the respective wards. It has been noted that in some of the wards where the percentage nuclear family is relatively higher, the proportion of professional/technical education and college/university level education is higher as compared to secondary and primary education.

Amongst the Muslim majority wards, only the Civil Lines wards which are adjacent to the University Area have fairly high proportion of professional/technical education and even higher level of college/university education. Ward no. 44 (Lekhraj Nagar), no. 49 (Dodhpur) and no. 52 (Badar Bagh) have a fairly high proportion of professional/technical education ranging from 24 per cent to 38 per cent. The same three wards have still higher proportion of college/university education ranging from 38 per cent to 46 per cent. The proportion of secondary education is decreasing to around 22 per cent in these wards. It is interesting to note that amongst these three wards the proportion of primary education is ranging from 2 per cent to 11 per cent. Dodhpur ward, no. 49, which is the educational hub of the Muslims, depicts only 2.23 per cent of its educated population in the primary educational level.
This is a clear indicator of very small child population as well as the lowest population growth rate in Dodhpur ward.

Ward nos. 43 (Zohra Bagh) and no. 57 (University Area) have a moderate proportion of professional/technical education of 20 per cent each. The percentage college/university education is 37 per cent for Zohra Bagh and 29 per cent in the University Area ward. The proportion of secondary education is 27 per cent and 28 per cent respectively. It is interesting to note, here as well, that the proportion of primary education is not very high. It is 16 per cent and 23 per cent respectively.

Ward no. 36 (Hamdard Nagar) and no. 53 (Bhamola) show small proportions of professional/technical education 14 per cent and 11.45 per cent respectively. Their proportion of college/university education is 29 per cent and 24 per cent respectively. The corresponding primary education shows a high proportion of 19 per cent and 28 per cent.

The remaining 37 wards out of the 44 Muslim inhabited wards show very small proportion of professional/technical education. Amongst these 37 wards, as many as 11 wards numbering 3 (Delhi Gate), 9 (Kishore Nagar), 10 (Shah Jamal), 16 (Nagla Masani), 23 (Bhujpura), 24 (Nunair Gate), 37 (Shiv Puri), 38 (A.D.A.Colony), 40 (Begpur), 45 (Brahman Puri) and 59 (Sarai Bairam Baig) have zero per cent professional and technical education. It is also crucial to note that out of 37 wards of zero to 10 per cent professional/technical education only 3 wards numbering 30 (Jamalpur), 31 (Firdaus Nagar) and 40 (Begpur) lie in the Civil Lines area and a vast majority of them lie in the old city. It is also alarming to note that within the City of Aligarh Muslim University, the old part of the city has not benefited
from the existing educational facilities of the University. Not a single ward in
the old city displayed medium to high proportion of professional/technical
and college/university education.

The compound bar diagrams indicate that those wards where the
percentage primary education is very low the young population is small and
the population growth rate is also very low. On the contrary, the wards
depicting higher proportion of primary education indicate a large size of
young population and a higher population growth rate.

**Extended Nuclear Family and the Educational Status**

There is a sizeable extended nuclear family system amongst the
Muslim population of Aligarh city (Appendix V). The wardwise distribution
ranges from 4.25 per cent in ward no. 5 (Sarai Bala) to 36.36 per cent in ward
no. 20 (Kanwariganj) and 35 (Sarai Pakki). The higher percentage of
extended nuclear family system is generally relegated to the wards in the old
city. Within the city there are two trends in the distribution of extended
nuclear family.

1. The centrally located wards in the old city have higher percentage of the
extended nuclear family. This shows their traditional nature in the social
value systems.

2. The peripheral wards of the city have a lower percentage of extended
nuclear family even when they have low income group people. The
peripheral wards are relatively newly inhabited. They scarcely inhabit
the tradition of accommodating members other than the core family.
The wards in the Civil Lines area have moderate percentage of extended nuclear family generally ranging from 10 per cent to 18 per cent. However, there are complexities in the distribution of extended nuclear family system in the low income group wards of the Civil Lines. For example, ward no. 30 (Jamalpur) and 47 (Jeewangarh) have 5.98 per cent and 5.96 per cent extended nuclear family but another low income group ward no. 31 (Firdaus Nagar) has a fairly high 23.96 per cent extended nuclear family. One can envisage lower levels of education in association with the extended nuclear family.

The highest proportion of professional/technical education ranges from 20 per cent to 38 per cent in Zohra Bagh, ward no. 43 with 19.88 per cent, followed by University Area ward no. 57 with 20.10 per cent, Lekhraj Nagar, ward no. 44 with 23.91 per cent, Badar Bagh, ward no. 52 with 24.37 per cent and Dodhpur, ward no. 49 with 38.37 per cent professional/technical education. These five Civil Lines wards also display a higher level of college/university education. These may be considered the Muslim elite wards of Aligarh.

**Joint Family System and the Educational Scenario**

Among the major Muslim inhabited wards the percentage of joint family system (Appendix VI) ranges from 11.32 per cent in ward no. 44 Lekhraj Nagar to 58.08 per cent in ward no. 30 Jamalpur. Joint family system highly undermines the prospects of higher technical or university level education. There appears an inverse relationship between the joint family system and the higher education. Preponderance of joint family system also reflects the socio-economic retardation of the Muslims. In a joint family
system the per capita living space availability is very low and there is scarcely any congenial household environment for the children to pursue the competitive education.

As many as 13 wards have 40 per cent and more joint families. Out of these, 3 wards of very high percentage of joint family lie in the Civil Lines area. These are ward nos. 30 Jamalpur with 58 per cent, Hamdard Nagar ward no. 36 with 43 per cent and Bhamola ward no. 53 with 46.75 per cent joint families. In these three wards the proportion of professional/technical education is low ranging from 8 per cent to 14 per cent whereas the college/university level education has moderate proportion from 20 per cent to 29 per cent.

There are 6 wards representing 30 to 40 per cent joint families. Three such wards are in the Civil Lines area and three in the old city. The Civil Lines wards namely Badam Nagar no. 41 has 35 per cent joint families, Zohra Bagh no. 43 has 36 per cent and Jeewangarh no. 47 has 39.73 per cent joint families. In these Civil Lines wards the professional/technical education is meagre with 3.7 per cent in Jeewangarh and 5.9 per cent in Badam Nagar. Jeewangarh is a ward of mostly daily wagers with marginal socio-economic conditions while Badam Nagar is largely inhabited by low income group IVth-grade university employee. Zohra Bagh is a fairly well placed ward with 26 per cent professional/technical education and 37 per cent college/university education as well as 27 per cent secondary education.

The wards between 20 to 30 per cent joint families in the Civil Lines are still better placed in terms of professional/technical and college/university level education. For example, Dodhpur ward no. 49 has the highest 38.37 per
cent professional/technical education and 37.87 per cent college/university education. Badar Bagh no. 52 has 24.37 per cent technical and 44.42 per cent university level education. Lekhraj Nagar no. 44 has 23.91 per cent professional/technical and 45.65 per cent college/university level education. Similarly University Area ward no. 57 has 20 per cent technical and 29 per cent college/university level education. Most of the Muslim inhabited wards in the city have very meagre percentage of job oriented technical and college level education. This is largely due to their socio-economic retardation and high percentage of non-congenial joint family system.

**Extended Joint Family and the Educational Scenario**

Extended joint family system is socially the weakest system. It is more a system of enduring life rather than living it, let alone enjoying. The meagre per capita living space is just unmanageable. The average size of household in this system is the largest and most uncomfortable. It is a matter of dismay to note that as high as 46.89 per cent families in Kala Mahal ward no. 25 are extended joint families, ward nos. 5 (Sarai Bala), 25 (Kala Mahal) and 26 (Sanicheri Penth) have above 40 per cent extended joint families. These wards had only 4 to 10 per cent college/university education, 8 to 20 per cent professional/technical education. All these are the old city wards (Appendix VII).

However, it is rather encouraging to note that 11 wards have zero per cent extended joint family system. These wards are numbering 9 (Kishore Nagar), 16 (Nagla Masani), 20 (Kanwariganj), 31 (Firdaus Nagar), 35 (Sarai Pakki), 38 (A.D.A.Colony), 40 (Begpur), 43 (Zohra Bagh), 44 (Lekhraj Nagar), 49 (Dodhpur) and 52 (Badar Bagh). Six of them are the Civil Lines
wards. The remaining 5 wards without extended joint family in the old city have so small houses that this system can not be sustained. There are 11 different wards in extended joint family category where professional/technical education is altogether absent but the college/university education is ranging from 5.81 per cent to 17.95 per cent. This indicates that the low level of job oriented education is because of their socio-economic debility.

Hence, we can say that family structure and education has a definite relationship. Smaller families with nuclear type have higher levels of education whereas big size and joint families have a lower level education with some exceptional cases. It is evident from the data that where the percentage of joint families and extended joint families are high, the level of education is low that is up to primary to secondary. Contrary to this where the proportion of nuclear families and extended nuclear families are high, the levels of education is also high in those wards.

Education plays an important role in the formation of families. This effect is higher at the lower primary level but attain a high level towards the end of junior high school. The data also proved that higher the education smaller the family size and nuclear the type of the family.

Another important thing is that female education is more in the nuclear families than the joint families. In ward no. 44 (Lekhraj Nagar), no. 49 (Dodhpur), no. 52 (Badar Bagh), no. 57 (University Area) the female education is quite high and percentages of nuclear families are also high over

here. The higher level of education imbibes an attitude which is helpful in the understanding of one family type over the other.²⁸

There is growing awareness that nuclear family system is the best expression of social structure. All other types of families like extended nuclear, joint family, extended joint families and so on are artificial. They have come into being as a shock absorber to the socioeconomic mishaps under disequilibrium of man-land ratio. It has been observed that in the most of the animal species in the natural world there is a nuclear family system and so ought to be the case with the mankind. In the civilized world the law of nature calls for a nuclear family system. All religions including Islam promote a nuclear family system. Even if Islam conditionally permits more than one marriage at a time it by no means allows the joint family of a kind wherein more than one wife can be kept in a single house. The modern, competitive and higher education can scarcely be obtained in Non- nuclear family system.

V.6. Correlation among the Variables of Family Structure and Education

This portion of the present chapter deals with the correlation of the variables of family structure and education levels among the Muslims. Table V.5 depicts the relationship among all the variables.

It is evident from table V.5 that the variable, average household size is positively correlated only up to the secondary level education with \( r = 0.307 \) at 0.05 level of significance. This variable is negatively correlated with the variables of other educational levels. It is negatively correlated to college/ university education \( r = -0.467 \), male education \( -0.537 \), female education \( r = -0.599 \) and total education \( r = -0.589 \). All

the variables are negatively correlated at 0.01 level of significance. Professional/technical education is also negatively correlated with no significance level ($r = -0.291$). It means as the size of household increases, the level of education will increase up to secondary and senior secondary level. The other levels of education will decrease with an increase in the average household.

The variable average family size is positively correlated with primary education ($r = 0.386$) and secondary education ($r = 0.347$) at 0.05 level of significance. It can be described from this relationship that an increasing size of the family will provide only to achieve primary and secondary education. There is a negative correlation between average family size and college/university education ($r = -0.532$), professional/technical education ($r = -0.534$), male education ($r = -0.519$), female education ($r = -0.568$) and total education ($r = -0.564$) at 0.01 level of significance. This level of significance and negative relation is a clear proof of inverse association between the large family size and higher educational levels.

Single parent family has negative correlation with secondary education ($r = -0.001$) and professional/technical education ($r = -0.047$). It is positively associated with other variables. However, the relationship between single parent family and other variables of educational levels is not significant but the direction shows that in the single parent family system there are a few chances of primary as well as college level education.
Table V.5

Correlation among the Variables of Family Structure and Education in Aligarh City (2004-2005)

<table>
<thead>
<tr>
<th></th>
<th>Primary education</th>
<th>Secondary education</th>
<th>College/ University education</th>
<th>Professional/ Technical education</th>
<th>Male education</th>
<th>Female education</th>
<th>Total education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average household size</td>
<td>0.174</td>
<td>0.307*</td>
<td>-0.467**</td>
<td>-0.291</td>
<td>-0.537**</td>
<td>-0.599**</td>
<td>-0.589**</td>
</tr>
<tr>
<td>Average family size</td>
<td>0.386**</td>
<td>0.347*</td>
<td>-0.532**</td>
<td>-0.534**</td>
<td>-0.519**</td>
<td>-0.568**</td>
<td>-0.564**</td>
</tr>
<tr>
<td>Single parent family</td>
<td>0.105</td>
<td>-0.001</td>
<td>0.104</td>
<td>-0.047</td>
<td>0.148</td>
<td>0.242</td>
<td>0.203</td>
</tr>
<tr>
<td>Nuclear family</td>
<td>-0.168</td>
<td>-0.319*</td>
<td>0.326*</td>
<td>0.272</td>
<td>0.427**</td>
<td>0.501**</td>
<td>0.481**</td>
</tr>
<tr>
<td>Extended nuclear family</td>
<td>0.090</td>
<td>0.298*</td>
<td>-0.075</td>
<td>-0.186</td>
<td>0.015</td>
<td>-0.062</td>
<td>-0.024</td>
</tr>
<tr>
<td>Joint family</td>
<td>-0.109</td>
<td>-0.081</td>
<td>-0.026</td>
<td>-0.147</td>
<td>-0.160</td>
<td>-0.219</td>
<td>-0.199</td>
</tr>
<tr>
<td>Extended joint family</td>
<td>0.227</td>
<td>0.244</td>
<td>-0.351*</td>
<td>-0.011</td>
<td>-0.415**</td>
<td>-0.405**</td>
<td>-0.423**</td>
</tr>
<tr>
<td>Male education</td>
<td>-0.438**</td>
<td>-0.253</td>
<td>0.642**</td>
<td>0.639**</td>
<td>1.000</td>
<td>0.874**</td>
<td>0.967**</td>
</tr>
<tr>
<td>Female education</td>
<td>-0.467**</td>
<td>-0.394**</td>
<td>0.771**</td>
<td>0.663**</td>
<td>0.874**</td>
<td>1.000</td>
<td>0.968**</td>
</tr>
</tbody>
</table>

**Correlation is significant at 0.01 level.  *Correlation is significant at 0.05 level.
Source: Based on the computation of primary data generated through field survey.
The variable nuclear family is negatively correlated with secondary education \((r = -0.319)\) at 0.05 level of significance. This negative correlation with primary and secondary education describes the fact that nuclear family system favours secondary level education more than this. It is positively correlated with male education \((r = 0.427)\), female education \((r = 0.501)\) and total education \((r = 0.481)\) at 0.01 level of significance. It is also positively correlated at 0.05 level of significance with college/university education \((r = 0.326)\). It means there is greater probability of higher education in the nuclear family system. In fact nuclear family system promotes higher education.

Extended nuclear family is positively correlated with no significant relationship with the primary education \((r = 0.090)\) but to the secondary education \((r = 0.298)\) at 0.05 level of significance. It is negatively related with college/university education \((r = -0.075)\), female education \((r = -0.062)\), total education \((r = -0.024)\) and professional/technical education \((r = -0.186)\). It means that the extended nuclear family only promotes the education up to secondary level. Its negative association with higher levels of education is a sign of lower sustainability of this family system.

Joint family has a negative correlation with all the variables and the relationship is not significant. It means that in joint family system there is a very little chance for the promotion of any type of education.

The variable extended joint family is positively correlated with primary education \((r = 0.227)\) and secondary education \((r = 0.244)\) with no significance level. It is negatively correlated with male education \((r = -0.415)\), female education \((r = -0.405)\) and total education \((r = -0.423)\) at 0.01 level of significance. Whereas to the college/university education it is
negatively correlated ($r = -0.351$) at 0.05 level of significance. In case of higher education this family system is also not the conducive one. There are less chances of higher education in the extended joint family system.

Male education is negatively correlated with primary education ($r = -0.438$) at 0.01 level of significance. It means male education in itself is an indicator of better education that is why it has negative association with the primary level education. It is positively correlated with college/university education ($r = 0.642$) and professional/technical education ($r = 0.639$) at 0.01 level of significance. It is clear from the $r$ values that male education is associated with higher levels of education.

Similarly, the variable female education is negatively correlated with primary education ($r = -0.467$) and secondary education ($r = -0.394$) at 0.01 level of significance. Female education is also one of the very important indicators for the well being of a community. It is associated with higher levels of living including higher education. Hence, it is negatively associated with the primary and secondary levels of education. Whereas it has a positive correlation with college/university education ($r = 0.771$), professional/technical education ($r = 0.663$), male education ($r = 0.874$) and total education ($r = 0.968$) at 0.01 level of significance. It means as the female education increases the higher level of education will also increase.

Here, the table clearly proves the hypothesis that smaller the size of the family higher would be the levels of education. The present analysis of the correlation table shows that nuclear family system is positively correlated with higher education whereas the joint and extended joint family system is negatively correlated with higher educational levels.