Muslim Attitude Towards Family Planning

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SARUP & SONS
NEW DELHI - 110002

Published by
SARUP & SONS
4740/23, Ansari Road
Darya Ganj, New Delhi-110002
Tel. : 23281029, 23244664
E-mail : sarupandsonsin@hotmail.com.

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The present work is the original work of Dr. Shakeel Ahmad.
The views expressed in the book are of the author.

1st Edition - 2003

ISBN-81-7625-389-8

PRINTED IN INDIA

Published by Prabhat Kumar Sharma for Sarup & Sons,
Laser Typesetting at Chitra Computers and Printed
at Efficient Offset Printers, Delhi.

Preface

It is over 150 years since Malthus sounded his warning about an inevitable population explosion given the hitherto present trends. He was met with skepticism at best and ridicule at the worst.

The general demographic condition of the world now and India in particular, has vindicated Malthus. The extant population explosion has frustrated government efforts to eradicate poverty and has reduced a great number of people to indigence. The 1952 Five Year Plan of the government of India has come to nothing.

Given the above scenario, the author decided to do a small study of 300 Muslim women's attitudes towards family planning. The book is structured thus: Chapter 1- defines the population problems and its consequences. Chapter 2- points out the aim and objectives of an ameliorating programme. Chapter 3- looks at personal characteristics, *i.e.*, age, education, birthplace, occupation and marital status of the research subjects. Chapters 5, 6, 7 - deal with the influence of these characteristics on family planning.

Finally, Chapter 8- presents the authors findings and suggestions.

Acknowledgement

We acknowledge with thanks the comments, suggestion and advice received from Patricia Jeffery reader in Sociology, University of Edinburgh, Scotland, U.K, for the improvement of the book. We are also grateful to Professor Kenneth King, the University of Edinburgh Scotland, U.K, and Kenyatta University Nairobi Kenya for indispensable support. We also gratefully acknowledge the financial assistance given to us by the British Council, Nairobi, Kenya to complete this book. We owe a special debt of gratitude to Mrs. Shahla and her father Iqbal Ahmad -N.P.L. New Delhi for the meticulous way in which they helped us in computing the data and checking and confirming and reconfirming the results of the study and for taking pains to get the book published in time.

Dr. Shakeel Ahmad

Contents

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Introduction

Many developing countries are experiencing an unprecedented population explosion. Annual rates of increase of between 2 and 3 per cent, which double population, in as little as 25 to 35 years are common. This is a phenomenon characteristic of the last four decades and is there because the death rate has fallen sharply because of improved health services and modern methods of control and spread of diseases, *e.g.*, eradication of malaria through DDT sparying. Further of, birth rates have been kept up by tradition, social prestige, religion, and the need for security in old age. Of course, the lack of proper facilities for family planning too keeps the birth rate up. Now, this population explosion in many developing nations, has increased the pressure on land for farming. Consequently, population density becomes a hindrance in agricultural economics. However, it does not necessarily hurt industrialised economies, because an industrialized economy accumulates enough capital, and thus Europe can support, even at a high standard of living, a population more concentrated than that of Asia. But then what about Bangladesh! For, Bangladesh, the result of rapid population growth has brought the land available under very heavy pressure. The consequences in this case have been very serious, for Bangladesh had a population density of 616 people per square kilometer in 1980. Even India with a density of 202 per square kilometer has been made to feel this pressure.

But on the other hand, Zambia with only 8 people per square kilometer; or Brazil with only 14, per square kilometer, does not

at all feel this pressure; and with the density being low in these countries, they still have abundant land because the expanding population can spread into unused areas. However, as land becomes increasingly scarce, less productive land must be brought into cultivation, and then social erosion and loss of fertility become major problems. Further, a substantial increase in output is required to prevent a fall in per capita income as population grows, and an even greater increase is required if living standards are to be improved. Between 1970 and 1980, food production in the developing countries, as a group, increased by 32 per cent, but the per capita food production rose only by 2 per cent.

Even in countries, with plenty of land, a rapid increase in population can have harmful effects; it may divert scarce investments in factories and irrigation projects to meet the needs of the expanding population for more schools, hospitals, housing and other public services. The problems of third world countries are still more acute.

In Third World countries the rapid increase in population is solely due to a fall in death rate. Now most countries in the third world are still primarily agrarian, and in fact, the whole of Asia is agricultural. In Asia there were few countries, with less than two-thirds of their working population engaged in agriculture. Although the proportion of the work force in agriculture has declined everywhere, in a country like India, the agricultural population between 1950-70 has increased from 249 million to 365 million. Of course population pressure is not the only cause of poverty in the underdeveloped world.

The pressure of population has caused considerable expansion of the cultivated area in most countries in the last forty years (1950-90). Yet this increase has not been commensurate with the increase in population. As a result, the average size of a farm has fallen. In India, for example, it fell from 3.0 hectares in 1954, to 2.6 hectares in 1960; in Pakistan, it has been estimated that the minimum subsistence holding is 5 hectares. African holdings were less than the 2.1 hectares agronomists thought necessary to provide

"livelihood". In many countries an increasing proportion of the rural population is without any land at all, and depends on wage-labour. Over the last forty years, an increase in the number of landless, both in absolute numbers, and, as a proportion of the rural population, has been a distinctive feature in most countries of the Third World.

Thus, rapid population growth has had an adverse effect upon agricultural communities in Afro-Asia, and Latin America. Very few observers would deny this, though many do argue that population pressure is not the sole cause of rural poverty and maintain that the basic cause of rural poverty is the concentration of land in the hands of a few landowners, and that, if land were more equitably distributed, and tenants farmers were made occupier-owners, they would then improve their methods,(8) and consequently their lives condition also.

In many African and Latin American countries, the rate of population growth appears either constant, or rising, but in parts of Asia, there are signs that the growth rate has peaked, and is now declining. This difference may be a reflect on of government policies. Thus, in 1974, 40 per cent of less developed countries had an official family planning programme. The success stories include India, where in 1980, 23 per cent married women used contraceptives, and the birth rate fell from 4.4 to 3.6 per cent, per annum, between 1960-80; and Colombia 46 per cent contraceptive use and a birth rate fall from 4.6 to 3.0 per cent; and South Korea (52 per cent contraceptive use and a fall in birth rate from 4.3 to 2.4 per cent).

Family planning was initiated with certain primary objectives in mind. These were its medical economic and social ramifications, therefore, three major universal goals were set:

(1) The increase in world population should be controlled.

(2) The health of the population should be improved and its standard of living raised.

(3) Each family should be of an ideal size.

Now family planning aims at controlling population growth, rather than merely checking it. It means planning the number of children, couples, or married women want, although sterilization and abortion are also frequently included in it. Related terms, commonly used in various parts of the world include birth control, birth planning, birth limitation, child spacing, fertility control, fertility regulation, planned parenthood, responsible parenthood and voluntaryhood.

Now Dr. (Mrs) S. Vaidya has discussed family planning, and planned parenthood, in an article, "Family Planning Education: A Right Approach". She clearly distinguishes family planning and planned parenthood. According to her, family planning, and planned parenthood, are entirely two separate subjects:

Planned parenthood consists of family life education, which starts from womb to tomb. The day the woman conceives the life in the womb starts and it needs care which is essential for proper growth of the baby before birth.

After birth starts childcare where the parents play vital role in the mental development of the child educating, physically and psychologically and emotionally at home. The child should be given adult responsibilities from the time he enters school and continued throughout the educational career. All such training within the home and school be designed to become a responsible well-behaved and good citizen of his community and the world.

Further, one other aspect of planned parenthood is sex education. Children reaching puberty, need proper advice and guidance, particularly the girls about menstruation. In the absence of sex education, girls and boys between the ages of 18-25, indulge in sex which could spread V.D and make girls conceive out of wed lock and thus wreck young lives. Only experienced and mature mothers can guide their girls properly.

Yet another aspect of the subject is sterility, and girls need proper advice, as it is necessary for a married to be a mother also for without it, her life is incomplete.

Birth control is of course part of family planning once a couple decides on the number of children, they should "space" their offspring, because this is essential for the health of both the child and the mother.

Thus, it is necessary for every woman to know:

(1) What is the nature and purpose of the menstrual cycle?
(2) What is the nature and function of the reproductive organs, both in males and females?
(3) How does reproductive take place?
(4) What is a menopause and what are its disorders?
(5) How to choose the right contraceptives and know them in detail?

All this makes pre-marital guidance very necessary for among other things, it will also help such educated couples plan their families. These subjects are all included in a family planning programme, the aim of which is to impart a complete family life education.

Family planning programmes are organised programmes often governmental in sponsorship support administration facilities and personnel but frequently involving private efforts (Family Planning Association Private Physician) occasionally commercial ones — designed to provide the information, supplies and services, means of fertility control to those interested, such programmes frequently have a persuasional components as well as advocating the small family norms and the use of contraception.

Official family planning programmes usually come under the agencies of ministries of health, using public funds, facilities and health workers, to deliver services. However, the village, in many developing countries, are beyond the effective reach of the modern health system, when, it is in these villages where a large portion of the population resides. In India the Health Ministry was renamed the Ministry of Health and Family Planning to reflect the importance and special character of planning both a family and a

population. In several cases, a special independent Ministry of Population of Family Planning has been established to execute a national family planning programme. Many Latin American countries have a social security system, which becomes a major provider of family.

India started its family planning programmes in 1951-52. During the last two decade governments in China, Taiwan, Hong Kong, Singapore, Bardus and Tongo had also initiated such family planning activities, and Sri Lanka had lent support to the efforts of a private association in the connection. During the 1960s and after, nation-wide governmental programmes mushroomed and spread. By the middle 1970s, most countries of South and East Asia had these national programmes, and by the time the decade ended even South East Asia and Latin American countries had their family planning programmes. It was this decade also, 1970s, that is, which saw most of the island countries of the Middle East and Africa initiate family planning programmes. Consequently, by the dawn of the 1980s, family planning was supported by most people of the world, either through a governmental programme or, with the aid of a family planning association.

However, Burma was one country that had no family planning programmes even when its population too was as high as 20 million. The only other country which had a population of over 10 million and still did not support a family planning programme was North Korea. Other principal non-supporting countries included Mongolia, Kampuchia and Laos in East and South Asia, Bolivia in Latin America and Saudi Arabia; Several Middle Eastern Oil States, Mauritania and Albania; North African Malvi; both English speaking and Portuguese — speaking sub-Saharan Africa. In these countries the support has been very slow. Again financial assistance from developed countries, given for family programmes has also been strengthened the United Nations fund for Population Activities (UNPA) also provides active support. And then there is the World Bank and the World Health Organisation (WHO); the Pan-American Health Organization (PAHO); the Food and Agricultural

Organization also of the United Nations (FAO); the International labour Organization, and finally the United Nations Development Organisation, all of which lend full help and support to family planning schemes.

Further, most Asian countries supported family planning on grounds of material and child health and human rights. In these countries the rapid rise in population was seen as a threat to public welfare, threat principally under lay vigorous government intervention, and international assistance efforts, to develop strong family planning programmes.

Over all, in the developing world, in 1980 fifty-two countries, with a population of 2.5 billion (79 per cent of the developing world population), were providing support to family planning for demographic reasons. In addition, sixty-five countries, with a population of more than 500 million (17 per cent of the developing world), were supporting family planning for health, or human right reasons, the remaining thirty-five developing countries with 4 per cent of the developing world population, planning by that data although several seemed to be preparing to do so.

The principal means of fertility control, used in family planning programmes, are oral, contraceptive, intrauterine devices (IUDS), condoms, male sterilization, female sterilization, and, in some instances abortion. Although widely practised in some countries, coitus-interruptus (withdrawal), post-pactum abstinence (Living apart), and, prolonged breast feeding are not normally part of programme. Rhythm programmes, but, not many people use these. Increasingly, in Thailand, Mexico and several other countries, Depo-provera injections are taken for the purpose.

Singapore became the first developing country, to achieve replacement level of fertility, after having carried out a strong family planning programme, and, initiating a series of social, and economic dis-incentives, designed to discourage the bearing of a large family. Strong national and State Government pressure, to increase the use of sterilization was exerted in India in 1976, and the number of

those sterilized rose dramatically. The pressure, however, helped cause the fall of the Government, in 1977, after which this number declined sharply. A number of countries adopted catch slogans for a stop at two, or a stop at three, supported by intensive mass media campaigners (as in Isfanhana, Iran Kaushing Taiwan), and, recently, the Chinese have made a slogan limit one family to one child.

Asia's population by the end of this century was expected to rise to 3.5 billion, representing 50 per cent of the worlds total. This sharp increase would be the most urgent issue for Asia, with serious implications for aging societies, that could effect world peace. According to Mr. Takashi Sato, Chairman of the Asian Forum of Parliamentarians on Population and Development.

Mr. Takeo Fukuda, former Prime Minister of Japan, and Chairman of the Global Committee of Parliamentarians on Population and Development, also warned that mankind could not survive, if the equilibrium between population, and the conditions necessary for survival broke down. He further said that world peace was being threatened by the gravest crisis in the post-war era. Tensions and conflicts in different parts of the world could trigger a global scales tragedy. They had to try and solve the more fundamental and tenacious issue of population and development.

Also, Mr. Refael Sales, Executive Director of Fund for Population Activities, emphasised the need to bridge the gap between life expectancy and infant-mortality. Within the countries of Asia, infant mortality averaged about 87 per 1000 in the Continent, but, in some countries it was more than 130. For this, maternal and child health care should be stepped up, and made an integral part of family planning.

Mr. Qian Zinzhong, Deputy National People, Congress and adviser to the Ministry of Health in China, pleaded with population planners to improve the quality of population while limiting the numbers. He said, hereditary diseases, and congenital defects, were as high as 8.5 per cent, "with 40000 children dying every day in developing countries, exhibition is focussed on how to protect the

baby from infection dehydration, diseases and death. Every six second a child dies of one of six disease whopping cough, polio, measles, deptheria, Tetanus and T.B.

Increased spacing between children ensures that each child gets more attention from parents better education and upbringing. The Chief Executive Councillor, Mr. Jag Pravesh Chandra equipped a small family is a happy family but those without a family are happier still'.

Mr. K. Nagaraj Prasad has emphasised certain guiding principles for effective motivation for family planning in his short article and made some useful suggestions. We know that rapid population growth has a built-in momentum and patterns of high fertility are not easily reversed. We also know that rapid population growth is a multiplier of other problems mainly economic. He said that in India one cannot afford the luxury of compulsory family planning for as events have proved the entire structure tends to collapse like the proverbial wall of Jericho. In the words of Miss Tulia Henderson of University N.F.P.A. "The country is suffering from a terrible backlash to forcible sterilization".

Several studies have been conducted in Pakistan as well as in India which have described the special and demographic characteristics of adopters of family planning. Majeed Khan and Harvey M. Choldin (1965) studied rural family planners in Comilla and focused upon the landholdings, education, age and parity of adopters of conventional contraceptives (condoms and foamtablets).

N. N. Ghani (1966) conducted a study on 200 adopters of conventional contraceptives who attended family planning clinics in Karachi. In addition to occupation she described the age, number of pregnancies and living children of adopters. Another study utilizing many of the same variables was done by members of the Swedish Pakistan Family Panning welfare project on oral pill users in Karachi.

R. Freedman (1967) conducted a study in Taiwan and refuted the hypothesis that younger women will be more innovative than

older women and will accept family planning more readily since they will be less affected by doubts arising from traditional values.

Donald J. Boque studied the demographic characteristics of adopters who initiated adoption in selected villages of Comilla-Kotwali Thana from 1962 through 1966. He found the trend for adopters married below the age of 15 years exhibited an inverse relation with year of adoption. This is consistent with the findings for age and parity since women married below the age of 15 years tend to have higher fertility than women married at age 15 years and older. Hence, there may be demographic pressure on women married in younger years resulting in early acceptance of family planning.

Dudley Kir (1962) conducted a study on Muslim Natality. This study shows higher fertility among Muslim than Hindus due to early marriage.

G. B. Saxena (1965) also studied fertility in the three villages of U.P. (Delhi, 7 Institute of Economic Growth University enclave.) He found the same result that fertility is higher among Muslims than Hindus. Hence the limitation of family size through family planning may be practised more intensely among Hindu than among Muslims.

Aitken and John Stoekel (1968) conducted a study on Muslim-Hindu differential in Rural East Pakistan, their studies of Muslim-Hindus differential reaffirmed that Hindu will have a greater knowledge of family planning than Muslims. They will have a more favourable attitude towards family planning than Muslims.

M. E. Khan (1979) studied family planning among Muslims in India, he focusses on a matter of compelling interests-Muslim acceptance of family planning and the fertility behaviour among them. His study is based on 330 Muslim couples randomly chosen from the Muslim dominated localities of Kanpur city. He found that the on average, every Muslim female has given birth to 4.8 children and had 3.9 living children. He focusses on several factors which contribute to the high fertility of Muslims. One of the most

important factors seems to be prevailing high child mortality. Another important factor contributing to the high fertility of the Muslims is the perceived economic benefit from children.

In the existing social milieu, children are seen not only as a prime source of social security for aging parents, but also as a source of income right from their childhood. He writes that child mortality has increased or at least not declined. Most of the family planning methods are believed to be injurious to health by potential adopters, the chances for the success of the family planning programmes are limited. He also noticed that religion is a barrier to the adopters. They hold fast to the doctrinaire concept that family planning is against Islam. To accept contraception means to fight against God even thinking to stop having children is a revolt against God. Fear is also a hindrance to adopters. A large number of people fear that family planning methods are harmful to health. Another barrier is lack of satisfaction with existing methods in that they destroy the sexual pleasure. The low motivation of the husband to adopt family planning is an important barrier to the success of the programme. The attitude of important and elderly people like in-laws and close relations towards family planning sometimes also works as a barrier to family planning acceptance.

In 1995, this researcher made a study of Muslim Women in Araria town, Bihar state, to find out their attitude towards family planning. His research focused on the respondents' age, education, income and residence. A detailed description of this research and its findings constitute the following chapters.

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2

Research Design

STATEMENT OF THE PROBLEM

For many years India has been faced with an acute problem of population. To check the over-population growth rate, it is a must to understand the dynamics of human fertility. By dynamics of human fertility, we mean the processes through which fertility behaviour is regulated in a given cultural set up. The present study is concerned with the dynamics and resistance to family planning in a Muslim culture set up. According to the 1981 census, Muslims are the largest minority group in India, constituting about 12 per cent of the Indian population. To understand the social resistance to family planning, the behaviour of any group one must pin point those norms and values which are conducive to either higher or lower fertility. Here our study focusses on some of the variables which are characteristics of Muslim social structure since these variables have some influence, either directly or indirectly, on the fertility behaviour within the Muslim community.

There are several groups within the community which differ with each other among themselves, on certain aspects. An attempt has been made to find out their differential predisposition towards family planning and the role played by different socio-economic variables in the receptivity of each group.

In our study, besides including the conventional socio-economic and demographic variables, special attention has also been given to the structural variables like husband-wife

communication on topic such as the desired number of children, decision making process, females education and marriage. Further, detailed information has been gathered about the existing norms of family size, the knowledge, attitude and practice of family planning.

Objectives of Study

The objective of the study is to focus on the following points:

1. To ascertain the extent of knowledge of family planning among Muslim women.
2. To find out the attitude of Muslim women towards family planning and the reason thereof.
3. To find out the extent of family planning adoption of Muslim women.
4. To find out the ideals of reproduction in regard to family size and age at marriage.
5. To find the cause of social resistance to family planning among them.
6. To correlate the scores on knowledge, attitude and adoption behaviour with selected economic demographic and sociological variables.
7. Since Muslims have their own culture, values and traditions, our study attempts to reveal some of the social values that make for higher fertility among Muslims, or induce them to adopt or reject the family planning methods. We want to know whether today's young married Muslim couples are likely to accept family planning or not?

SCOPE OF THE STUDY

This problem is proposed for study because it is considered significant for many reasons first, it is timely. Population growth is one of the most pressing issues discussed as among current international and national problems.

There are numerous opinions, studies, recommendations, reports and plans proposed. But barely does one find an attempt to explain observed facts. If precise variables are not identified, prediction can only be made blindly and recommendations are random failings at an unseen foe.

Secondly, the investigation relates to a practical problem. The purpose of research is not merely description and explanation but also prediction and control.

A case in point is age at marriage. It has been recently proposed in India that raising the legal age at marriage will shorten the reproductive period of females and thus curtail their fertility. Many surveys are cited to show that those women who marry at later age have fewer children. However, there are just as many studies pointing in the opposite direction. Some studies show that age at marriage and fertility are not related at all. If it were possible to analyse all these contradictory conclusion and arrive at an explanation of the relationship between marriage-age and fertility which would point up specific patterns, then the path to legislative action would be greatly illuminated.

Thirdly, the problem is related to a wide population. Beside the approximately 8.22 million Muslims who live in India. The findings will hopefully be applicable to most of India.

In many parts of the world information concerning fertility and family-planning is urgently needed in designing new family planning programmes and to expand or evaluate older one's in order to make them more effective. The only practicable procedure for obtaining this information is through personal interviews with samples of persons drawn from the population that needed to be better understood.

The findings of our study will be valuable especially for doctors, public health workers, government planners, social scientists and many others who deal professionally with the problem of family planning affected by the Muslims.

It will also be valuable for a better understanding of the causes of resistance to family planning-among Muslims in India. It will enable the serious student of the problem as well as the policy-maker and demographer to have a finer grasp of the complex factors that determine family planning adaptability.

HYPOTHESIS OF THE STUDY

We hold the following sets of hypotheses:

1. There is a direct relationship between age and family planning adoption, the lower the age, the lower the acceptance and *vice versa*. And there is also a reciprocal relationship between age and resistance to family planning acceptance the lower the age, the higher the resistance to family planning adoption and *vice versa*.
2. There is a direct relationship between education and family planning adoption. The higher the education, the higher the adoption and *vice versa*. There is also an inverse relationship between education and resistance to family planning adoption. The higher the education the lower the degree of resistance to family planning adoption and *vice versa*.
3. Urbanisation and family planning acceptance are directly related to each other. The higher the urbanisation, the higher the family planning adoption and *vice versa*. And there is also an inverse relationship between urbanisation and resistance to family planning adoption. The higher the urbanisation, the lower the resistance to family planning acceptance and *vice versa*.
4. Income and family planning adoption are directly related to each other. The lower the income, the lower the adoption and *vice versa*. And also income and resistance to family planning acceptance are inversely related to each other. The lower the income, the higher the resistance to family planning acceptance and *vice versa*.

SAMPLE DESIGN

Araria district is located in North East Bihar which is characterised by a mainly agricultural economy, cultivation is the mainstay of Muslims. The municipal administration has divided the town into 14 wards. Each ward has a population of 1200 to 1800. According to the Municipal report, 55% of the population in town is Muslim who live concentrated in a few segregated wards. The population of these wards is Muslim. Such wards were selected on the basis of proportionate random sampling. Sampling lists for each ward were prepared separately and due weightage was given to each stratum. This was done on the following basis:

$$Wh = \frac{\sum mw}{\sum w}$$

Where Wh stands for the weighted mean, mw stands for the sum of the products of the values and their respective weights and W for the sum of the weights.

METHODS OF THE STUDY

1. Tools of Data Collection

A questionnaire and a schedule were employed to collect opinions of the Muslim women about family planning. Interviews were conducted among the older and the younger, the educated and the uneducated, the rural and the urban and the rich and the poor Muslim women in one sitting. The respondents were reassured that the information gathered would be kept strictly confidential and used for research purposes. The range of question in the schedule was:

i. general information about family planning;
ii. demographic characteristics;
iii. socio-economic status;
iv. husband-wife communication and decision making in the family;

v. family planning attitude and practice;

vi. family size norms;

vii. information regarding marriage.

The schedule contained written structured questions. On the average, the time taken to fill in, a questionnaire were 40-45 minutes respectively.

The data collected by the researcher and his elder brother were daily checked. Where inconsistency was found in the data, it was re-investigated and corrected. Data thus obtained were coded and verified. At each of these stages maximum care was taken to maintain consistency and accuracy of the data.

The Muslim's attitude towards birth control and acceptance of family planning was measured on two point scale ranging from "yes" and "no" with the following two question-sequence. First, the respondents were asked. Do you like to restrict the birth of a child? Do you agree with family planning? The respondents reported with 'yes' or 'no'. The possible values for these variable are 'yes' and 'no'.

2. Variables Used

In order to know the Muslim women attitude towards family planning, both qualitative and quantitative variables have been used such as age education residence and income of the respondents.

The attitude of the respondents and the level of resistance to family planning have been measured as high low table with frequencies through the Chi-square test. The Chi-square results are used as quantitative indicator of resistance to family planning among the Muslim women.

3. Problems Faced during the Time of Study

No one beforehand had attempted to ask question about such a presumably sensitive topic as family planning. There were many doubts regarding the willingness of wives to talk with our

interviewer about such a personal topic. These doubts were greatly reduced during the pretests of our questionnaire, and completely removed by the interest shown by most of the wives in the sample.

Most of the women chosen for the sample co-operated in giving interviews. This is better response rate than is usually obtained in scientific national sample surveys. A 90 per cent response rate is often considered satisfactory.

Of the 300 wives (with husbands) interviewed, only 10% were reluctant to answer the questions. 50 per cent avoided answering the questions about the birth control methods. Interesting enough, higher percentage refused to answer questions about income. A few persons, who were willingly to answer all our questions about family planning, said that our questions were too personal. They were interviewed at their homes by the researcher alongwith his brother.

10 per cent of the eligible wives who were in our sample were not interviewed because of the shame, lack of interests and non-co-operation. In some cases as many as three or four visits were made in order to meet a respondent. Most of the women who refused to be interviewed did not object to the particular subject matter of this survey but simply did not want to be bothered with any questions.

3

Personal Identificational Remarks

300 Muslim respondents were selected from the universe in order to administer the schedule prepared for the purpose of collecting information. The selected respondents can be identified by the following discussions:

300 Muslim couples came from different age groups. It has been shown in the Table 3.1.

TABLE 3.1
Age Structure of Muslim Respondents

Age	*Male Freq.*	*Female Freq.*	*Mid (Value)*	*Fx (M)*	*Fx (F)*	*% of (M)*	*% of (F)*
1	*2*	*3*	*4*	*5*	*6*	*7*	*8*
15-19	42	237	17	714	4029	14.00	79.00
20-24	115	50	22	2530	1100	38.03	16.67
25-29	98	13	27	2646	351	32.67	4.33
30-34	28	0	32	896	0	9.33	
35-39	8	0	37	296	0	2.66	
40-44	3	0	42	126	0	1.00	
45-49	2	0	47	94	0	0.67	
50-54	2	0	52	104	0	0.67	
55-59	2	0	57	114	0	0.67	
	300	**300**		**7520**	**5480**	**100.00**	**100.00**

Mean age of Muslim males X- = $\frac{7520}{300}$ = 25.066

Mean age of Muslim women X- = $\frac{5480}{300}$ =18.2

The above table shows the different age groups of 300 Muslim respondents of a sample ranging from 15 years to 59 years of age. The highest percentage (79) of the respondents are in the age group 15-19 years of the female respondents and the lowest percentage (0.67%) occurs in the highest age groups 45-49, 50-54 and 55-59 years of the males respondents. The lowest percentage (16.67%) of female respondents lies in the female age group 20-24 and the highest percentage of male respondents occurs in the male age group 20-24 (38.33%). The average age for both sexes has been calculated in the table which produces mean age X = 25.06 years for males and 19.25 years for females. This mean age shows the youth and adult population of the Muslims community which is very active in affecting the fertility level of the Muslim community.

The educational background of the Muslim women respondents is given in the Table 3.2.

TABLE 3.2
Educational Level of Muslim Women Respondents

Variable	*No. of Muslim Women Respondents*	*Percentage*
Educated Muslim Women	161	53.67
Uneducated Muslim Women	139	4633
	300	**100.00**

This Table 3.2 indicates 300 Muslim women respondents. These 300 Muslim women respondents have been classified into two groups; educated Muslim women and uneducated Muslim women. The Muslim women respondents who received formal education have been classsified as educated and those who have

not received formal education are classified as uneducated. Out of 300 Muslim women respondents, 161 are educated and 139 uneducated. Hence, there are 53.67% educated and 46.33% uneducated in the total sample of 300 Muslim Women respondents. In order to know their social environment the Muslim women respondents were classified as having either urban or a rural background. Their background has been shown in Table 3.3:

TABLE 3.3
Place of Birth of Muslim Women Respondents

Variable	*No. of Muslim Women Respondents*	*Percentage*
Rural Muslim Women respondents	90	30%
Urban Muslim Women respondents	210	70%
	300	**100**

The above Table 3.3 reveals the 300 Muslims women respondents of a sample. They have been categorised in two groups, rural and urban on the basis of their place of birth. Those Muslim women who were born in rural area and live in the village have been considered as the rural women respondents and those who were born in the urban area and live in the town have been considered as the urban Muslim women respondents. The rural Muslim women respondents are 30% and the urban Muslims women respondents are 70.% in the sample. The Muslim women respondents were also classified on the basis of occupation. It has been shown in following Table 3.4:

TABLE 3.4
Occupation of Muslim Women Respondents

Occupation	*No. of Muslim Women*	*% of Women*
Service	76	25.33
Business	42	14.00
Farming	95	31.67
House Wife	87	29.00
Total	**300**	**100.00**

The Table 3.4 shows the different occupations of 300 Muslim women respondents. They have been categorised into four major occupational groups who belong to different sections of professions such as service, business, farming, cultivation and house wife groups.

In the Table 3.4, we find that Muslim women are more (31.67%) engaged in farming and low (25.33%) in service. The housewives have the next highest percentage (29%) and lowest (14%) in business.

TABLE 3.5
Income of Muslim Women Respondents

Income	*No. of Muslim Women*	*Mid value*	*Fx*	*Percentage*
300-600	229	450	103050	76.33
600-900	41	750	30000	13.67
900-1200	24	1050	26250	8.00
1200-1500	5	1350	6750	1.67
1500-1800	1	1650	1650	0.33
	300	**5250**	**167700**	**100**

$$\text{Average monthly income of a family X} = \frac{167700}{300} = \text{Rs. } 559$$

The Table 3.5 represents 300 Muslim women respondents of different income groups. We classified their total earnings into 5 different income groups ranging from Rs. 300 to Rs. 1800. The percentage of the lowest income group is 76.33% that is the highest of all and lies in between Rs. 300 and Rs. 600. The percentage of the highest income is only 0.33 which is the lowest and lies in the income group Rs. 1500 - 1800. We find that the average income of a family is Rs.559 per month. We see in the table that the lower income group is higher than the higher income group. Which

contribute much to the growth of Muslims population. Because it is a general proposition that poor produces more children in order to meet out their economic needs as well as for security in the old age. In this connection, Leibenstein points out that poor people in backward area are irrational. They neither knowhow to check conception nor do they have means or will to check conception. They produce many children as insurance against high mortality. He studied the increase in income and its effect on fertility and came up with findings that children are also agents of production. They start earning from early childhood and feed their parents. A child is a prop to his parents in old age thus a child is a source of security.

It is also a general proposition that the possibility of birth rate of married couples is higher than the divorced married couples increase the fertility rate whereas divorced persons decrease the fertility rate.

TABLE 3.6

Marital Status of Muslim Women Respondents

Marital Status	*No. of Married Women*	*Percentage*
Married women	299	99.7%
Divorced women	1	0.3%
	300	**100.0**

The above Table 3.6 shows 300 Muslim married couples, out of 300 Muslims women respondents, 299 married Muslim women have sound marital status whereas only one is divorced. The percentage of the successful marital relation is the highest which is 99.7% whereas the percentage of divorced Muslim woman is the lowest 0.3%. We may conclude from the table that the low divorce rate and high marriage rate are responsible for higher birth rate among the Muslims than among other caste and religion.

TABLE 3.7
Age at the Time of Muslim Marriage

Age at Marriage	*No. of Male*	*No. of Female*	*Mid. Value*	*(M)% Fx*	*(F) Fx*	*% of M*	*% of F*
1	*2*	*3*	*4*	*5*	*6*	*7*	*8*
9-12	4	9	10.5	42	94.5	1.3	0.3
12-15	6	80	13.5	81	1080.0	2.0	26.6
15-18	20	139	16.5	330	2293.5	6.7	46.3
18-21	61	40	19.5	1189.5	780.0	20.3	13.3
21-24	60	18	22.5	1350	405.0	20.0	0.6
24-27	85	12	25.5	2167.5	306.0	28.3	0.4
27-30	36	2	28.5	1026	57.0	12.0	0.7
30-33	17	0	31.5	535.5	00.0	5.7	00
33-36	11	0	34.5	379.5	00.0	3.7	00
	300	**300**		**7101**	**5016**	**100**	**100**

Husbands' mean age at the time of marriage

$$X = \frac{1701}{300} = 23.67$$

Wives mean age at the time of marriage

$$X = \frac{5016}{300} = 16.72$$

The Table 3.7 shows that most marriage takes place in the age group 15-18 years among the girls and in the age group 24-27 years among the males. This table reveals that female age at marriage is far below than male age at marriage. The female marriage rate is the highest (46.3%) in the age group 15-18. The highest marriage rate of male (28.3%) occurs in the age group 24-27. The present study of 300 Muslims couples shows that marriage rate diminishes eventually after the age group 15-18 years among the females. The lowest percentage of marriage in

the female age group 27-30 years is 0.7% and 3.7% in the male age group 33-36 years. This study shows that the mean age for male at the time of marriage is 23.67 years and mean age for female at marriage is 13.48% years.

B. Mukherjee's study also supports our findings. He concluded with a reasonable degree of confidence that "the average age at marriage for men in Calcutta is about 25 years, the average age at marriage for women is about 15.5 years."

Furthermore, he concluded, that "the most popular marriages are those between men in age group '24-25' years and women in age-group 14-15 years."

B. Mukherjee: Studies on fertility rate in Calcutta based on the socio-economic survey 1954-55 to 1957-58, Book land private limited Sankar Ghosh Lane, Calcutta - 6, 1961, p.12.

This study reafirm our findings that the Muslims marriages take place earlier than other one's which are undeniable sociological phenomena. In the Muslim societies that increases the fertility level of the Muslims.

The study of C.E.L.A.D.E. and C.F.S.C. also supports that above facts and findings of our study by stressing that "the evidence is unmistakeable that in India (also in latin America) the age at which marriage takes place greatly affects the fertility level."

They further lay stress on "the age at which a woman marries

TABLE 3.8

Family Size of Muslim Respondents

No. of Family members	*No. of Families*	*Mid. Value*	*Fx*	*Percentage*
0 - 3	35	1.0	52.5	11.7%
3 - 6	148	4.5	666.0	49.3%
6 - 9	73	7.5	547.5	24.3%
9 - 12	44	10.5	462	14.7%
Total	**300**		**1728.0**	**100.0**

exerts a strong influence on the number of children women who marry 'late' have lower commulative fertility than those who marry 'early'. "They also find that "the average respondents had been married at the age of 13' years" which conforms to Muslim mean age at marriage.

$$\text{Average number of family members } X = \frac{1728.0}{300} = 5.76$$

members per family

The above Table 3.8 reveals the family size of 300 Muslims families in this table. We find that the highest percentage of members occurs in between 3 - 6, members which is 49.3%. Only 11.7% of members (which is the lowest) lies in between 0-3 members. The average number of family members has been calculated and found as 5.76 members per family as shown in the above Table 3.8.

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4

Age and Family Planning

The caste system is a unique feature of Indian social structure which has a profound influence on the Individual's personality and life style. Therefore, in any study of social behaviour and specially reproductive behaviour, it should be considered as an independent variable and its influence should be kept in our mind. It was found in several studies (Wyon and Gordon, 1971, Rele, 1963 Saksena, 1973) that "higher caste couples had relatively lower fertility than those of lower caste couples. One of the reasons for such a difference may lie in a relatively higher widow remarriage rate among the low caste people."

Mandelbaum (1970) found that widow remarriage is prohibited mainly among those, who maintain the standards of the three highest scriptual categories, the twice-born, *varnas* of Brahmins, Kshatriya and Shudras?

Mamdani's work (1972) shows that the caste and occupational structure of the village are the important determinants of village perceptions of the costs and benefits of children. He argued that the people will accept innovations like family planning only when it pays for them to do so large family is not only advantageous but also necessary. For the landowning agricultural caste, children provide the farm labour needed for cultivation. For the landless, children provide the labour for working orientated land and, thus, an opportunity to acquire savings.

Age at marriage is also a very important variable in explaining

the fertility differential some studies have shown that "it is negatively correlated to fertility."

Age at marriage is defined as the age at which a woman starts cohabiting with her husband. Among Hindus, generally, there is a gap of one or more years between the marriage and gauna the date of starting cohabitaion. On the contrary, among Muslims, women start cohabiting with their husband immediately after marriage. Therefore, Muslim fertility is generally higher than that of Hindus. The 1991 census also indicates a higher fertility among the Muslim than others because early marriage is a universal phenomenon in Muslim culture.

Allman, James also (1978) concluded that cultural variables which appear to determine fertility related behaviour such as age at puberty, age at first union, age at first birth, duration of birth interuals among others. The socio-economic and cultural variables which determine fertility include union pattern (with late entry instability, frequent changes in partners polygony etc. migration influencing age at first union) traditional norms, concerning sexual behaviour appropriate social roles.

It was found (1972) by the study of CELADE AND CFSC that "at the older age, the woman has less desire, the couples had to bear another child, women grow older, their desire to bear children diminishes even though they may not have born a large number of children."

Furthermore, they pointed out that aspiration for early marriage therefore portends high fertility while aspiration for later marriage may be expected to predict lower fertility in India age at which marriage takes place greatly affects the fertility level.

Moreover, they found that age at marriage has a very strong effect upon fertility levels girls who marry early bear many children while those who marry late bear fewer.

This is one of the strongest and most consistent findings.

John C. Prabu, (1974) has presented the similar view that the proportion of married people in the reproductive ages is an

important variable in positively contributing to India's fertility receives the support of 19 studies (Agarwal, 1947; Basavarajapa 1963; Chand 1939; Chandrasekaran, 1948, Chandrasekar, 1946, 1943, Das, 1938; Dutta 1935; Davis 1946, 1951, Driver 1963; Gandotra, 1967; Ghosh 1946; Ghosh and Verma 1939; India 1961; Poti; 1960; Robinson 1961a; Raman, 1966; Sinha, 1955). Only two studies reveal that the proportion of married people in reproductive ages of no importance to Indian fertility, Jain 1967, Rao 1938). We must hold that the positive hypothesis is indeed verified.

That fertility is positively correlated with marriage duration in India is held by 8 authors (Basavarajapa 1963; Das and Banerjee 1964; Das 1938; Ghurye 1934; Jambunathan 1960; Krishamurthy 1968; Mukherjee 1961b; Samuel 1965). Five authors, however, perceive that marriage duration has no relation to fertility. (Bhate 1961; Nevett 1964; Pethe 1960; Saxena 1962; Sovani 1947). One demographer holds for a negative correlation between marriage duration and fertility (India 1953a).

That male age at marriage is negatively correlated with fertility is held by 2 demographer (Anand 1967; Ghurye 1934). But two studies hold that the husband's age at marriage is of no importance (Chand 1939; Henry 1960). One study holds for a curvilinear bell-shaped relation (India 1953a).

Four Scholars opine that divorce rate is negatively correlated with fertility (Geisert 1961; Nair 1966; Rele 1963; Sen 1956). One writer does not give any importance to divorce as a determinant of fertility levels in India (Myrdal 1968).

Finally, the age at widowhood is said to be positively correlated with fertility (Jain 1951; Samuel 1965). That means the higher the rate of widowhood, the lower the fertility and *vice-versa*. Ronald R. and L. Bumpass (1976) found also a positive relationship of age with fertility and they argued that "Later means fewer, couples who delay having children until relatively late in life are subject to lower pressure to have children".

Studies in India and other developing countries show that child mortality has a positive association with fertility rate. In Mysore population studies (1959), "the fear of losing children was one of the spontaneous reasons given by respondents for the desire for more children.

It was found in the Mysore Population studies (1959) that the economic advantage of children to the parents, either in the immediate future or in old age was the most important reason for having a large family. It was mainly parent oriented, *i.e.*, the motives were the perceived advantage for parents and not for the children. Another reason which is conducive for having more children was to avoid community criticism that is by going against the community pattern.

M.E. Khan (1979) and Chandna and Sindhu (1980) presented the views that "all human behaviour is governed by social and cultural milieu, and reproductive age is no exception." It is also regulated by prevailing norms, values, customs and taboos of the present society. R.C. Chandra, Manjit. S. Sindhu have also focussed on age at marriage. They have stressed that "the age at marriage is the most basic. It has often been observed that the societies which have lowere age at marriage exhibit higher birth rate implying an inverse correlation between age at marriage and the birth rate."

Moreover, they point out that "The traditions and customs relating to marriage and sexual taboos also have their own impact upon the birth rate. For instance, both polygamy and polyandry have a negative effect upon birth rate. Pluarity is said to favour dissipation of sexual effects and diminish the fecundity of females, similarly customs like prolonged breast feeding prohibiting cohibition for the entire suckling period segregating women from their husbands for a year or two after a child birth under the guise of purification, forbidding the sexual activity until the child is able to walk, all reduce the conception rate. Religious prescription also influence that fertility pattern of various religious groups. It is a well-known fact that all religious favour family development and

are opposed to any deliberate attempt to limit the size of family. However, the degree of religious restriction varies from religion to religion. For instance, among the Muslims the religious prescriptions are understood to be strongest. Kingsley Davis observed that in India where Hindu and Muslims are living together, the Muslims have higher birth rates than Hindus. In fact, all over the world the Muslims have been observed to have high birth rates.

Chandra and Sindhu point out that the desire of couples to have a son in the family has played an important role in determining birth rate. In most societies of the world, a family is considered to be complete when a son is born. Such an attitude pushes up the fertility rate. Indian society is one of those traditional societies where there is a strong social and psychological pressure to have a son in the family due to certain social custom and compulsions. In India the last rites at the demise of parents are performed by the son. Similarly, the parents in their old age depend on their son in the absence of any old age-welfare-centre and there is a strong prejudice against the parents living with their daughter.

Attitude of the people also influence the fertility pattern "A typical example of that is that of the Muslims and Hindus living in India. Muslims, who are averse to family planning, have higher rate of natural increase than the Hindus."

Both Muslims and Hindus in India prefer to get their children married before attaining reproductive age to get rid of their religious prescriptions. Muslims are strongest in their religious prescriptions. They desire to get their children married before reaching the age of puberty. They want to get their children married earlier than the Hindus. Muslims want to marry off their daughters earlier that their sons. Hindus also want to get their daughters married earlier than their sons. Muslims marriage takes place at a younger age than Hindus. In this regard S. Balakrishna (1972) tested the KAP of the couples in Andhra Pradesh and he found the following regarding the age of marriage.

"In regard to contemplated proposal of the government to

raise the age of marriage of girls from 16 to 20 and of boys from 20 to 25, 214 respondents (61.1 per cent) said it was good for boys but not for girls. However, 122, persons (34.9 per cent) felt, it was good for both while 13 respondents did not favour the proposal at all. Most Hindus replied that the proposal was good only for boys but not for girls."

The above statements show that the majority of the people (61.1 per cent) favour early marriage for their girls while only a minority of the respondents like late marriage for their girls.

The Government of India has been trying to restrict child marriage for many years. It has passed certain marriage acts. One of them is Sharda Marriage Act of 1930 which was not implemented and did not come into force on account of the caste system, religious restrictions, social customs, tabooes, norms and values etc. of the society.

In the present study the researcher has tried to find out the impact of age on fertility rate among the Muslims of Arraria, Purnea, (Bihar). The findings of the study are as follows.

The Muslims respondents were asked whether they would like to have many children after their marriage. They responded in the manner shown under Table 4.1.

Rao Bahadurs (1984) study supports the hypothesis that less value for sons contributes to low fertility. It testifies the findings of our study.

TABLE 4.1
Willingness to have Many Children by Respondents

Age	*High*	*Low*	*Total*
Lower Age (10-19)	137 (151.68)	100 (85.32)	237
Higher Age (20-30)	55 (48-38)	8 (22.68)	63
	192	**108**	**300**

$$x^2 = \frac{\Sigma(0\text{-}E)^2}{E} = 18.739$$

$x^2 = 18.739$, significant with 1df at 5 per cent level of significance.

In the above Table 4.1 the age of the women respondents was classified into high (20-30 years) and low ages (10-19 years) and a relationship has been found with the desire to have more children. In order to find out the relationship, the x^2 test has been used the value of the x^2 test is 18-739 which is significant at 5 per cent level of significance. Thus, it proves that the higher the age the lower the level of desire to have more children and *vice versa.*

As far as the attitude of the women respondent towards the birth of a child is concerned, it is generally believed by the lower age group women that God is responsible for giving birth to children. The higher age group women are different from them. They believe that the husband and the wife are responsible for the birth of a child. Their responses have been given in the following Table 4.2:

TABLE 4.2

Attitudes of the Respondents Towards the Birth of Children

Age	*High*	*Low*	*Total*
Lower Age	179	58	237
(10-19)	(170.64)	(66.36)	
Higher Age	37	26	63
(20-30)	(45.36)	(17.64)	
	216	**84**	**300**

$$x^2 = \frac{\Sigma(0\text{-}E)^2}{E} = 6.963$$

$x^2 = 6.963$ significant with 1 df at 5 per cent level of significance.

This Table 4.2 shows that there is a positive relationship between age attitude of women respondents towards birth of a child. It indicates that the younger women respondents have the higher degree of belief in God for the birth of a child in comparison to the older respondents. Thus, it testifies that the lower the age, the higher the degree of belief, and the higher the age, the lower the degree of belief in God.

In connection with the respondents' ability to needs of their children, the researcher found that the younger respondents have the lower ability to meet the needs of their children than the older respondents which is shown in the following Table 4.3:

TABLE 4.3

Attitudes of the Respondents Towards the Birth of Children

Age	*High*	*Low*	*Total*
Lower Age (10-19)	223 (106.19)	14 (30.81)	237
Higher Age (20-30)	38 (54-01)	25 (13.23)	63
	261	**39**	**300**

$$x^2 = \frac{\sum(0\text{-}E)^2}{E} = 11.736$$

$x^2 = 11.736$ significant with 1 df at 5 per cent level of significance.

The above Table 4.3 indicates that ability to meet the needs of their children increases with age. In order to know their relationship, the x^2 test has been tabulated which shows a significant value as x^2-11.736 which is significant with ldf 5 per cent level of significance. Thus, it proves that there is a positive relationship between the two variables mentioned above.

Regarding the women respondents' belief about feeding their children, the investigator for the younger women have a stronger belief in God for feeding their children in comparison older women. The opinions of the women respondents are shown in the following Table 4.4:

TABLE 4.4

Religious Belief of the Respondents for Feeding their Child

Age	*High*	*Low*	*Total*
Lower Age (10-19)	161 (167.48)	76 (69.52)	237
Higher Age (20-30)	51 (44.52)	12 (18.48)	63
	212	**88**	**300**

$$x^2 = \frac{\sum(0\text{-}E)^2}{E} = 4.068$$

$x^2 = 4.068$ significant with 1 df at 5 per cent level of significance.

The above Table 4.4 indicates a positive relationship between age and belief of the respondents x^2 test yields a significant result as 4.068 with ldf at 5 per cent level of significance which has the degree of religious belief regarding child feeding falls with the rise of age of the respondents *i.e.*, the lower the age, the higher the degree of religious belief and *vice versa*.

As far as the religious belief of the women respondents for the birth of a child is concerned researcher found that the younger women generally believe that children are very essential marriage whereas, the older women hold the view that children are not essential after marriage according to their religion. This is shown in Table 4.5.

TABLE 1.5

Religious Belief of the Respondents Towards the Birth of a Child after Marriage According to Religion

Age	*High*	*Low*	*Total*
Lower Age (10-19)	182 (190.39)	55 (46.61)	237
Higher Age (20-30)	59 (50.61)	4 (12.39)	63
	241	**59**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 8.95$$

$x^2 = 8.95$ significant with 1df at 5 per cent level of significance.

The above Table 4.5 reveals the positive corelationship between age and religious belief of the respondents, in order to find out the relationship the x^2 test has been calculated which gives a significant result of 8.95 with 1 df at 5 per cent level of significance. Thus, it proves that the degree of religious belief falls with the rise of age as regards the essentiality of a child after marriage.

If we take into account the attitude of the respondents towards the age of marriage of the women respondents' children, we find that the young women allow their children to marry at the lower age and the older women do not allow them to marry at the lower age. They allow their children to marry only at the age of maturity. Their opinions have been given in the Table 4.6.

TABLE 4.6
Attitudes of the Respondent Towards Early Marriage of Children

Age	*High*	*Low*	*Total*
Lower Age (10-19)	173 (181.7)	64 (55.31)	237
Higher Age (20-30)	57 (48.3)	6 (11.7)	63
	230	**70**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 8.499$$

$x^2 = 8.499$ significant with 1 df at 5 per cent level of significance.

The Table 4.6 represents the correlation between age and child marriage. In order to testify the x^2 test has been applied and its results was found as 4.499 which is significant with 1 df at 5 per cent level of significance. Therefore, it is varified that the younger women prefer early marriage for their children whereas the older women do not prefer to marry off their children at an early age.

Malthus also has presented a similar view that "the university of marriage in India and prevalence of child marriage offsets."

The Malthusianism has been found in the present study to be close to the research problem.

As far as the suitability of age for their boy's marriage is concerned, the younger women respondents prefer to have their son marry earlier than the older women respondents. The older parents prefer to marry their sons at the higher age. Their opinions are given in the Table 4.7.

On further investigations of the causes of early marriage, the researcher found that the younger woman want to get rid to the religious prescription.

TABLE 4.7

Suitability of Age for their Sons Marriage

Age	*High*	*Low*	*Total*
Lower Age (10-19)	163 (174.59)	74 (62.41)	237
Higher Age (20-30)	58 (46.41)	5 (16.59)	63
	221	**79**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 13.913$$

$x^2 = 13.913$ significant with 1 df at 5 per cent level of significance.

The Table 4.7 reveals that there is a significant relationship between age of the respondents and the age of sons' marriage. In order to test this, the x^2 test has been tabulated showing the significant value of 13.913 with 1df at 5 per cent level of significance which means the age for sons marriage rises with the rise of the age of the women respondents. Thus, it is concluded that the lower the age of women respondents, the lower, the preferred age for sons' marriage and *vice versa.*

As far as the suitability of age for girls marriage is concerned, the researcher found that the young women prefer to have their daughters marry at an earlier age. The older women prefer delayed marriage for the girls. The responses of the women respondents have been given in Table 4.8.

TABLE 4.8
Suitable Age for Girls' Marriage

Age	*High*	*Low*	*Total*
Lower Age (10-19)	176 (182.49)	61 (54.51)	237
Higher Age (20-30)	55 (48.51)	8 (14.49)	63
	321	**69**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 3.928$$

$x^2 = 3.928$ significant with 1 df at 5 per cent level of significance.

The above Table 4.8 illustrates that there is a significant relationship between age of the respondents and the age for the girls marriage. In order to show their relationship, the x^2 test has been used and the result is 3,928, which is significant. It means the younger group prefers early marriage for their girls and the older group prefers late marriage for their girls. Thus, it shows that the preferred age of marriage for girls rises with the rise in the age of the respondents. The higher the age of the Muslim women respondents, the higher the preferred age for the marriage of their girls and *vice versa*.

If we consider the marriage problem of their daughters, we find that the daughters of the older people do not get married easily and face a lot of problems and difficulties in their marriage whereas the daughter of the older women get married more easily than the daughters of the younger people. The responses of the respondents are shown in Table 4.9:

TABLE 4.9
Opinion of the Respondents Towards the Marriage Problem of their Daughters

Age	*High*	*Low*	*Total*
Lower Age (10-19)	138 (149.31)	99 (87.69)	237
Higher Age (20-30)	51 (39.69)	12 (23.31)	63
	189	**111**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 11.023$$

$x^2 = 11.023$ significant with 1 df at 5 per cent level of significance.

The above Table 4.9 shows a positive relationship between age of the respondents and marriage problems of their daughters. In order to test this, the x^2 test has been calculated and its result is 11.023 which is significant with ldf at 5 per cent level of significance. It means that the younger age group of women face more problems regarding their daughters' marriage than the older women.

In order to find out the causes of the marriage problems of their daughters, the researcher asked some questions to the respondents and he found that the educated and suitable boys are not generally available to the lower women age group. So, the younger women face more problems in the selecting spouses than the older women.

As far as their sons' marriage problem is concerned, the higher aged women generally face less problems and difficulties in getting their sons married than in getting their daughters married. But, the lower age group of women face more problems in getting

their sons married than the older women. The responses of the respondents are given in Table 4.10.

TABLE 4.10
Marriage Problem for their Sons

Age	*High*	*Low*	*Total*
Lower Age (10-19)	215 (205.4)	22 (31.4)	237
Higher Age (20-30)	45 (54.6)	18 (8.4)	63
	260	**40**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 16.022$$

$x^2 = 16.022$ significant with 1 df at 5 per cent level of significance.

The Table 4.10 shows a high correlation between age of the respondents and marriage problems for their sons. In order to show the relationship, the x^2 test has been used, and the result is 16.022 which is significant with 1df at 5 per cent level of significance. This significant result shows that the lower ages group women face more problem in getting their sons married than the higher age group. Thus, it is concluded that the marriage problems for sons diminish with the rise of age of the respondents and *vice versa*.

On further investigation of the causes of the marriage problem for the son of the lower age group women, the researcher found that among the lower group women the educated and suitable girls are not available. So, they face more problems for the marriage of their sons. Whereas, the higher age group women face less problems for the marriage of their sons because among the higher age group women the suitable and educated girls are more available than among the lower age group women.

If we consider the opinion of Muslim Women towards the widow-remarriage, then we find that the lower age group women think that the widow remarriage is proper, whereas, the higher age group women consider it improper. So, the widow remarriage is more prevalent among the lower age group Muslims than in the higher age group Muslims. The responses of the respondents are given in the following Table 4.11.

TABLE 4.11
Opinion of the Respondents about Widow Remarriage

Age	*High*	*Low*	*Total*
Lower Age (10-19)	202 (190.39)	35 (46.61)	237
Higher Age (20-30)	39 (50.61)	24 (12.39)	63
	241	**59**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 17.140$$

$x^2 = 17.140$ significant with 1 df at 5 per cent level of significance.

The above Table 4.11 reveals a high significant relationship between the age of the respondents and their opinion about widow remarriage. In order to show this relationship, the x^2 test has been applied and gives a significant result of 17.140 which is significant with ldf at 5 per cent level of significance. Thus, it is concluded that the lower age group Muslims rather prefer the widow remarriage, whereas, the higher age group Muslim do not.

To the younger group of Muslim women the important and determinant factors in the selection of boys to marry their daughters are caste and family background, whereas, the older age group of Muslims women put a higher premium education than other factors

in the selections of boys to marry their daughters. Their choices have been shown in Table 4.12.

TABLE 4.12

The Important Determinant Factors in the Selection of Boys for Marriage with their Daughters

Age	*High*	*Low*	*Total*
Lower Age (10-19)	164 (174.59)	73 (162.41)	237
Higher Age (20-30)	57 (46.41)	6 (16.59)	63
	221	**79**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 11.613$$

$x^2 = 11.613$ significant with 1 df at 5 per cent level of significance.

The Table 4.12 indicates that is a correlation between age and their choices. In order to find out the relationship, the x^2 test has been used and its result 11.613 which is significant with ldf at 5 per cent level of significance which indicates that there is a relationship between age and choices, therefore, it is concluded that the lower age group Muslims women consider the family background and caste paramount in the selection of boys for marriage with their daughters, whereas the higher aged Muslim women prefer educated boys to family background and caste for the marriage with their daughters. This shows that their preference shifts toward with the rise of age.

However, family background, caste are more determinant factors for the marriage of their sons among the lower age group Muslims. The higher age group people prefer education to family

and caste of the girls for the marriage of their sons. Their preferential choices are illustrated in the Table 4.13:

TABLE 4.13

The Important Factors in Selection of Girls for the Marriage of their Sons

Age	*High*	*Low*	*Total*
Lower Age (10-19)	157 (163.53)	80 (73.47)	237
Higher Age (20-30)	50 (43.47)	13 (19.53)	63
	207	**93**	**300**

$$x^2 = \frac{\Sigma(0\text{-}E)^2}{E} = 4.003$$

$x^2 = 4.003$ significant with 1 df at 5 per cent level of significance.

Table 4.13 reveals that there is a significant correlation between the age of the respondents and their choices. In order to know their choice, the x^2 test has been applied showing a significant value of 4,003 with ldf at 5 per cent level of significance which verifies that the younger women prefer family background and caste considerably in selection of girls for marriage to their sons whereas the older women give preference to education in the selection of girls for marriage to their sons. Thus it can be concluded that choice moves towards education with the rise of age.

Under Islamic laws, polygamy is permissible under certain conditions for Muslims. Therefore, for younger Muslim women opine that it is good from the Islamic and economic point of view. But the older Muslim women consider it bad because the practice of polygamy is not good for family life. Their respondes are shown in Table 4.14.

TABLE 4.14
Opinion of the Respondents about Polygamy

Age	*High*	*Low*	*Total*
Lower Age (10-19)	128 (138.25)	109 (98.75)	237
Higher Age (20-30)	47 (36.75)	16 (26.25)	63
	175	**125**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 8.682$$

$x^2 = 8.682$ significant with 1 df at 5 per cent level of significance.

In the Table 4.14 a positive relationship was found between the age and opinion of the respondents about polygamy. In order to illustrate this, the x^2 test has been educated, and its result is found as 8.682 which is significant with ldf at 5 per cent level of significance. It means that the younger Muslims have favourable opinion about polygamy, whereas, the aged Muslims women differ.

As far as awareness of the Muslim women is concerned, it is generally thought that the older Muslim women have more experience and awareness about national and international problems and affairs than the younger Muslim women. That is why the older women are more acquinted with the over-population problem of the country than the younger women. Their responses are given below in Table 4.15:

TABLE 4.15
Awareness of the Respondents about the Over Population and its Solution

Age	*High*	*Low*	*Total*
Lower Age (10-19)	173 (180.91)	63 (56.09)	237
Higher Age (20-30)	56 (48.09)	7 (14.91)	63
	229	**71**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 6.957$$

$x^2 = 6.957$ significant with 1 df at 5 per cent level of significance.

Table 4.16 reveals the significant relationship between age and awareness of Muslim women respondents about the over-population problem of the country. The value of x^2 test has been found to be 6.957 which is significant with 1 df at 5 per cent level of significance. It proves that the young women are less aware of over-population that the older women. A conclusion can therefore be drawn that awareness increases with the rise of age.

Furthermore, the researcher, asked a few questions to the respondents in order to find out the solution for the above and he found the younger group of women preferred late marriage for the solution of the over population problem, whereas, older women preferred birth control to ameliorate the national population problem.

If we consider the attitudes of Muslims women respondents towards birth control, the researcher found that the younger women do not like it and the older people like it considerably. The responses have been shown in Table 4.16:

TABLE 4.16

Attitude of the Respondents Towards Birth Control and Method Used for It

Age	*High*	*Low*	*Total*
Lower Age (10-19)	128 (135.88)	109 (101.12)	237
Higher Age (20-30)	44 (36.12)	19 (26.88)	63
	172	**128**	**300**

$$x^2 = \frac{\Sigma(0\text{-}E)^2}{E} = 5.099$$

$x^2 = 5.099$ significant with 1 df at 5 per cent level of significance.

The above Table 4.16 shows the positive relationship between age and attitude of the respondents towards birth control. In order to test this, the x^2 test has been calculated, showing a significant result of 5,099 with 1 df at 5 per cent of level of significance. It proves that the older Muslim women are more inclined to birth control that the younger ones.

In order to find out the reasons for liking or disliking birth control by Muslim women respondents, the researcher asked them certain questions and found that the older women approve of limiting the size of the family by the help of family planning methods, whereas, the young women do not like to stop the birth of a child through family planning methods.

Awareness of the family planning programme was studied by CELADE and CFSC (1972) in different parts of the world among various religious groups and it was found that "the primary sources of knowledge were the husband, friends and medical personnel. An unexpected finding was that the family and relative played a comparatively minor role in the diffusion of family

planning information through informal channels."

The researcher found similar facts in his study, the older women receive more knowledge about family planning programme through friends, neighbours, doctors, midwives rather than from relatives. The young women are less aware of the family planning programme. This is shown in Table 4.17.

TABLE 4.17
Awareness of the Respondents about the Family Planning Programme

Age	*High*	*Low*	*Total*
Lower Age (10-19)	197 (203.03)	40 (33.97)	237
Higher Age (20-30)	60 (53.97)	3 (9.03)	63
	257	**43**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 5.948$$

$x^2 = 5.948$ significant with 1 df at 5 per cent level of significance.

Table 4.17 represents the degree of association between age and awareness of the respondents about family planning programmes. In order to show it, the x^2 test was applied and its result was found significant at 5.948 with ldf at 5 per cent level of significance. It means that the degree of awareness about family planning programmes is higher among the older Muslims women than among the younger Muslim women. Thus, we conclude that the degree of awareness rises with the rise of age of the respondents.

Generally the opinion of the Muslim women respondents towards the family planning programmes among the younger group is unfavourable whereas the opinion of the older women respondents is more favourable. Their responses are given in Table 4.18:

TABLE 4.18

Opinion of the Respondents Towards the Family Planning

Age	*High*	*Low*	*Total*
Lower Age (10-19)	139 (149.31)	98 (87.69)	237
Higher Age (20-30)	50 (39.69)	13 (23.31)	63
	189	**111**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 9.161$$

$x^2 = 9.161$ significant with 1 df at 5 per cent level of significance.

The Table 4.18 shows the relationship between age and opinion of the respondents. In order to verify this, the x^2 test was applied. Its result was 9.161 which is significant with 1 df at 5 per cent level of significance. It means that the higher age group women have a more favourable opinion than the lower age group women about family planning programmes.

If we consider the problems of women in using family planning methods emanating from the spouses, then we find that the young group faces more problems in practising family planning methods than the older group. Their responses are shown in Table 4.19.

As regards to different methods of birth control which are practiced by older persons, we find that the older Muslim women have more knowledge of different methods of birth control and newly married Muslim women have less knowledge of these methods of birth control.

In order to know the names of the methods of birth control used by the respondents, the researcher found that the older women

use contraceptives rather than other methods and the younger use them less.

On further inquiry about the purpose of using family planning methods, the researcher found that the older women practice family planning methods in order to maintain their health and to raise their standards of living. The knowledge of respondents about birth control have been indicated in the Table 4.19.

TABLE 4.19

Knowledge of the Respondent about Birth Control

Age	*High*	*Low*	*Total*
Lower Age (10-19)	130 (142.99)	107 (94.01)	237
Higher Age (20-30)	51 (38.01)	12 (24.99)	63
	181	**119**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 14.165$$

$x^2 = 14.165$ significant with 1 df at 5 per cent level of significance.

The above Table 4.19 shows that there is correlation between age of respondents and the use of contraceptives because the Chi sq test indicates that the degree of association between knowledge of birth control and respondent age because the result of the Chi sq test gives the significant value of 14.165 at 5% significant level with 1 df which means that the higher the age, the higher the knowledge about the method of birth control and *vice versa*.

TABLE 4.20
Problem Faced by Couples in Practising Family Planning Methods

Age	*High*	*Low*	*Total*
Lower Age (10-19)	218 (209.35)	19 (27.65)	237
Higher Age (20-30)	47 (55.65)	16 (7.35)	63
	265	**35**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 14.586$$

$x^2 = 14.586$ significant with 1 df at 5 per cent level of significance.

Table 4.20 shows a positive correlation between age and problems faced by the couples in practicing family methods. In order to know their relationship, the x^2 test was calculated giving a significant result of 14.586 with ldf at 5 per cent level of significance. This proves that the younger women face more problems from their spouses in practicing family planning methods than the older ones.

Knowledge of couples about the different methods of birth control was studied by Donal J. Boque (1970) and he found that "the age structure of wives shows a significant relationship with knowledge and practice of family planning (see Table 4.8). And further he says.

"Knowledge of family planning was highest in the age group 25-29 years and lowest in the group 15-19 years. Practice was highest for the portion of the age structure 30 years and older" (see Table 4.8).

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5

Education and Family Planning

Education is a symptom of socio-economic status because educational achievements generally bring with them a certain amount of dignity, prestige and ability to gain wealth. The opportunity to attend school, college and university is usually dependent on family income. However, education is not perfectly related with income or capacity to purchase. It increases the level of awareness among people through which they can differentiate between good and evil. No doubt, education is not related with income but it shapes the living patterns of people. Educated people can manage the home very well with limited income, whereas, the uneducated cannot. So is the case with every sphere of life.

As regard fertility and the population problem, we can also notice a lot of differences in the attitude of educated and uneducated women. Educated women do not only show their interests but are also aware of national and International problems. The population problem is a global problem and so India is not exempt from it. Indeed the situation in India is much more alarming because the annual fertility rate is 2.3 (1981 census) and the composition of population indicates the increase in the birth rate even at a much faster rate than had been experienced in the past.

In order to meet the challenge of population growth, the Indian government is on the warpath and has chalked out different programmes. The policies and the programmes of the government depend upon the co-operation of both man and woman. The co-operation of man and woman is much more essential because if

the government does not get the support of man and woman, these programmes cannot be implemented. Even if the government makes it compulsory even to the extent of using force in the implementation of its plan, it is bound to fail in India. Regarding population programmes of the government, men and women ought to be educated through different media. They should be acquainted with the *pros* and *cons* of problems. But the receptivity of the people depends upon their level of education.

India is educationally backward. The literacy rates is 36.23 per cent according to the census of 1981. Bihar State is far below the national level. Apart from this, the female literacy rate is lower than that of males. The 1981 census indicates that the female literacy rate is 24.82 per cent while male literacy rate is 46.89 per cent. Thus the problem of higher fertility has not so far been overcome even after using force during the Emergency period in India (1975-77) which culminated with the government being overthrown in 1978.

In this field, different studies such as Ronal Freedman; Pascal, Whelpton, Arthur (1959), Calwell, C. and Ware (1977) and Lam, C. K. (1979) have been conducted and they found a positive correlation between education and the fertility rate. The higher the educational level, the lower the fertility rate and *vice versa*. But the study of Srivastava (Patna University, 1969) shows the expected results that "literate females had a slightly higher fertility rate than illiterate one."

C. E. LADE and C. F. S. C. (1972) also found similar results.

a) "the more educated, the women, the stronger her desire for more children";

b) "the more educated, the husband, the stronger his desire for more children."

John C.; Prabhu S. J. (1974) cited 29 demographic studies (Agarwala 1960a; Anand 1967; Balasubramaniam 1960; Coal and Hoover 1950; Dandekar and Dandekar 1965; Dandekar 1953a; Davis 1945, 1951; D. Souza 1966; Bardy 1967a; 1967b; Geisert

1961; Ghosh 1967a; Goyal 1964; Husain 1969; India 1967; Kurup, George, and George 1966; Lal 1968; Memorial 1961, 1957; Paulus 1964; Raina 1967, 1965; Raja 1960; United Nations 1961; Watta 1934), in favour of a negative correlation between education and fertility. He also cited six studies that show the relation between education and fertility is curvilinear bell-shaped (Datta, 1961; Gupta 1965; Krimshnamurthy 1968; Poli 1960; Samuel 1965; Sinha 1955) and two studies Basu 1962; Singh 1958) hold for a positive correlation between education and fertility.

Ishrat Zafar Husain also conducted a study and found: "a positive relationship between the educational attainments of household members including its head and the X age at marriage of M.S. and F. S. a direct relationship between preference for 2 or 3 children and the educational level of the head and household members. The findings revealed the important role that cultural factors such as education play in moulding the reproductive behaviour of a household."

Ishrat Zafar Husain's study confirms our study because the opinion of Muslim women respondents was known towards having more children which has been shown in the following Table 5.1:

TABLE 5.1
Desire to have More Children

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	109 (117.53)	52 (43.47)	161
Uneducated Muslim Women	110 (101.47)	29 (37.53)	139
	219	**81**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 4.947$$

$x^2 = 4.947$ significant with 1df at 5 per cent level of significance.

Table 5.1 above shows that educated women among the Muslims have no desire to have more children, whereas, the uneducated Muslim women do not bother to have more children because the value of x^2 is 4.947 which is significant with 1df at 5 per cent level of significance.

On further enquiry, the researchers found that the educated women believe that they are responsible for the birth of a child. But according to the belief of the uneducated women God is the creator of children. Their responses are represented in Table 5.2.

TABLE 5.2

Attitudes of Respondents Towards the Birth of a Child

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	97 (119.676)	64 (41.323)	161
Uneducated Muslim Women	126 (103.323)	13 (35.676)	249
	223	77	300

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 36.130$$

$x^2 = 36.130$ significant with 1df at 5 per cent level of significance.

In the above Table 5.2, the relationship between education and the belief of the women respondents in God for the birth of a child has been tabulated and the Chi square test has been used in order to find out the relationship between these two variables. The x^2 test gives very high value as $x^2 = 36.130$ with 1 df at 5 per cent level of significance which means that the belief of women respondents in God is not blind and shows rationality in their thinking. The higher the education of respondents, the lower the degree of belief among the Muslims. Rationality among the educated women is higher as regards the birth of a child.

Lam's findings of KAP study (1979) conforms to the results in concluding that education and socio-cultural variables are influential in determining attitudes in rural environment.

It is supposed that the ability of women respondents to meet the needs of their children, is lower among the uneducated women, and it is higher among the educated women, as they have the sense to manage their affairs tactfully.

The uneducated women pay less efficient attention to the needs of their children, whereas, the educated women pay a little more attention to the needs of their children because they are more conscious and foresighted but the illiterate women lack this kind of quality in them. It has been shown in the following Table 5.3.

TABLE 5.3
Respondents Capacity of Meeting Children's Needs

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	151 (144.9)	10 (16.1)	161
Uneducated Muslim Women	119 (125.1)	20 (13.9)	139
	270	**30**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 5.540$$

$x^2 = 5.540$ significant with 1df at 5 per cent level of significance.

The Table 5.3 clearly shows that there is a relationship between education and the ability of parents to meet the needs of their children. In order to find out the relationship, the x^2 test has been calculated and its result shows that education and meeting of needs are correlated with each other as the value of x^2 is 5.540 it is significant with 1df at 5 per cent level of significance. Thus, it may be concluded that the higher the education level of the women

respondents, the higher their capability of meeting the needs of their children because education brings resourcefulness to the people.

Religion plays a dominant role in the life of people particularly women and it is predominantly dominant among Indian, Muslim women are no exception to that Muslim women are more particular about their religion; they practise and adhere to it tenaciously. If we look at their religious cosmology, it is God who is the feeder, controller and regulator of this world. In this connection, the women respondents were approached and asked who feeds the children. Their responses are shown in the Table 5.4:

TABLE 5.4

Respondent's Belief as to who Feeds their Children

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	145 (151.34)	16 (9.66)	161
Uneducated Muslim Women	137 (130.66)	2 (8.34)	139
	282	**18**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 9.551$$

$x^2 = 9.551$ significant with 1df at 5 per cent level of significance.

Table 5.4 shows that education level is associated with belief in religion as to who feeds children.

In order to find this relationship the x^2 test has been used, the result of x^2 is significance. It indicates that the higher the education level, the lower the belief in God and *vice versa.*

Regarding the religious belief of Muslim women respondents

towards the birth of a child after marriage, it is supposed that educated women think that children are not essential after marriage according to religious but on the contrary, the uneducated women think that children are essential after marriage. Their responses are given in Table 5.5:

TABLE 5.5
Religious Belief of the Respondents for Having Children after Marriage

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	134 (122.36)	27 (38.64)	161
Uneducated Muslim Women	94 (105.64)	45 (33.36)	139
	228	**72**	**300**

$$x^2 = \frac{\Sigma(0\text{-}E)^2}{E} = 9.956$$

$x^2 = 9.956$ significant with 1df at 5 per cent level of significance.

The Table 5.5 shows the relationship between education and belief of Muslim women respondents for having children after marriage. In order to find out the relationship the x^2 is used and gives the result as 9.956 which is significant with 1df at 5 per cent level of significance. It supports the above hypothesis. The educated women believe that children are not essential after marriage according to religion. The illiterate women believe that children are essential after marriage according to religion.

As far as early marriage is concerned, it has been observed that early marriage occurs more among the illiterate people than among the literate people. Educated parents like to have late marriage and uneducated parent like to arrange early marriage for their children. This has been shown in Table 5.6.

TABLE 5.6
Attitudes of the Respondent Towards the Early Marriage

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	142 (129.336)	19 (31.663)	161
Uneducated Muslim Women	99 (111.663)	40 (27.336)	139
	241	**59**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 13.605$$

$x^2 = 13.605$ significant with 1df at 5 per cent level of significance.

The above Table 5.6 reveals their relationship between the women respondents' religious belief and early marriage. This has been tested with the help of Chi-square test. It gives a significant value of 13.605 with 1 df at 5 per cent level of significance which proves that the lower the education, the higher the early marriage preference among the illiterate women and *vice versa.*

If we observe the suitability of age for the marriage of their sons, then we will find that the educated women do not allow their sons to marry at an early age; in contrast whereas the uneducated women allow their issues to marry at an early age. The educated women like late marriage and reject the early marriage for their sons whereas the uneducated women like early marriage for their sons. This is shown here by the help of Table 5.7:

TABLE 5.7
Opinion of Respondents about Marriage Age for their Sons

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	100 (118.066)	61 (42.933)	161
Uneducated Muslim Women	120 (101.933)	19 (37.066)	139
	220	**80**	**300**

$$x^2 = \frac{\Sigma(0\text{-}E)^2}{E} = 22.373$$

$x^2 = 22.373$ significant with 1df at 5 per cent level of significance.

In Table 5.7, it shows that there is a relationship between education level and the preferred marriage age for sons since the x^2 test represents high significant value as 22.373 with 1 df at 5 per cent level of significance. This shows that uneducated women prefer early marriages, whereas, the educated women prefer late marriages. This indicates that the higher the education level of the women respondents, the lower the preference for early marriage and *vice versa.*

As far as the marriage age of daughters is concerned it was observed that the educated women think that the suitable marriage age for their daughters is the higher age whereas the uneducated women prefer early marriage. This is illustrated in Table 5.8:

TABLE 2.8
Opinion of Respondents about the Age of Marriage of their Daughters

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	156 (147.583)	5 (13.416)	161
Uneducated Muslim Women	119 (127.416)	20 (11.583)	139
	275	**25**	**300**

$$x^2 = \frac{\Sigma(0\text{-}E)^2}{E} = 12.433$$

$x^2 = 12.433$ significant with 1df at 5 per cent level of significance.

Table 5.8 shows the relationship between the opinions of the

women respondents about the age of marriage of their daughters, the x^2 test shows the significant value as $x^2 = 12.433$ which is significant with 1df at 5 per cent level of significance. It demonstrates that the educated women prefer late marriage more and early marriage age less for their daughters while the uneducated women believe the contrary. Thus, it is shown that the higher the education level the lower the preference for early marriage, and the lower the education level the higher the preference for early marriage.

As far as finding marriage partners for their daughters is concerned, it has been noticed that the educated women have less problems in marrying off their daughters while the uneducated women respondents have more problems in marrying off their daughters.

In order to find out the social cause for this marriage problem, we asked some questions related to their problems for their daughters' prospects for marriage. The researcher found that the gentle, educated and suitable boys are less available among the uneducated people. That is why, the uneducated women respondents face more problems in getting their daughters married than the educated ones. Regarding the problem of marriage for the girls, the respondents were questioned and their responses have been given in Table 5.9:

TABLE 5.9
Marriage Problems for Girls

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	86 (105.723)	75 (55.276)	161
Uneducated Muslim Women	111 (91.276)	28 (47.723)	139
	197	**103**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 23.153$$

$x^2 = 23.135$ significant with 1df at 5 per cent level of significance.

In Table 5.9 above it appears that the problem of a girl's prospect for marriage is associated with her education. That means the higher the education of a woman the lower the likelihood of a problem in getting a suitable mate.In order to test this the x^2 test was applied and the value of x^2 is 23.135 which is highly significant with 1df at 5 per cent level of significance. It supports the hypothesis that among the educated women respondents, the marriage problem for their girls is less severe than among the uneducated women respondents.

As far as the marriage problem for boys is concerned, we find that the educated Muslim respondents face less problems in getting their sons married, while the uneducated Muslim face more problems in marrying of their sons.

Later, we posed more questions to the women respondents in order to find out the real social causes of marriage problems for their sons. We find that the preferred gentle, educated and suitable girls are less available among the uneducated respondents than among the educated. That is why they face more problems in locating makes for their sons. This is demonstrated in Table 5.10:

TABLE 5.10
Problems of Sons' Marriage Prospects

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	141 (134.703)	20 (26.296)	161
Uneducated Muslim Women	110 (116.296)	29 (22.703)	139
	251	**49**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 3.887$$

$x^2 = 3.887$ significant with 1df at 5 per cent level of significance.

From Table 5.10 above it appears that education is associated with the marriage problems for boys. In order to show this relationship, the x^2 test has been used. The result is 3.887 which is significant with 1df at 5 per cent level of significance. It demonstrates that the problem of getting brides for their sons is greater among the uneducated women respondents and less among the educated. Thus, it has been demonstrated that education level improves the prospect of a son getting suitable mate. In other words, we can say that the higher the education,. the lesser the marriage problem and *vice versa.*

Regarding widows' remarriage, it is assumed that the educated women respondents do not think it proper and they do not favour it whereas the uneducated favour it. Their responses are given in Table 5.11 below:

TABLE 5.11
Opinion of the Respondents' About Widow Remarriage

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	155 (147.583)	6 (13.416)	161
Uneducated Muslim Women	120 (127.416)	19 (11.583)	139
	275	**25**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 9.651$$

$x^2 = 9.651$ significant with 1df at 5 per cent level of significance.

Table 5.11 above indicates that there is a relationship between education and widow remarriage because the x^2 test shows the significant result of 9.651. It is significant with 1df at 5 per cent level of significance, which indicates that the educated women respondents tend to disdain widow remarriage whereas the uneducated respondents favour it. The data shows that the uneducated women are more in favour of it and the educated are less in favour of it.

The study examined the preferences parcents have for suitable marriage partners for their girls such as family background, education and the caste of the boy Marked differences in the attitudes of the educated and uneducated people clearly emerged. In order to assess the preferences of the respondents as regards the marriage partners of their sons, their opinions were shown in Table 5.12 below:

TABLE 5.12
Preferential Choice of the Respondents

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	152 (140.07)	9 (20.936)	161
Uneducated Muslim Women	109 (120.93)	30 (18.073)	139
	261	**39**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 16.868$$

$x^2 = 16.868$ significant with 1df at 5 per cent level of significance.

The above Table 5.12 shows that the preferences of educated women differ with those of the uneducated and it has been demonstrated by the help of x^2 test that educated women give higher preference education in the selection of spouses, whereas,

the uneducated women give more weight to caste and family in place of education. Thus, the data shows that the value of x^2 test is 16.868 which is significant with 1df at 5 per cent level of significance.

Polygamy is acceptable by Muslims. They are permitted by the religion to have more than one wife under specific conditions. But this freedom is given by religion to have more than one wife and more particularly in regards to fertility rate. It is generally claimed that polygamy is responsible for the higher birth rates resulting in an accelerated population growth. A study was conducted in order to examine the prevalence of the practice and to find out what sector of the Muslim community actually favoured it. The responses of the respondents are given in Table 5.13 below:

TABLE 5.13
Attitude to Polygamy by Respondents

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	116 (128.8)	45 (32.2)	161
Uneducated Muslim Women	124 (111.2)	15 (27.8)	139
	240	**60**	**300**

$$x^2 = \frac{\Sigma(0\text{-}E)^2}{E} = 13.726$$

$x^2 = 13.726$ significant with 1df at 5 per cent level of significance.

Table 5.13 above indicates that there is a marked difference in the attitudes of educated and non-educated respondents. The educated respondents are aware of the ills of rampant population growth and the problems of managing a larger family size beyond a certain point. Moreover, they are also aware of the emotional

problems of the women whereas the uneducated women do not have as much awareness. In order to find out the relationship between attitude to polygamy and the educational background of the respondents the X^2 test was used and the value of X^2 is 13.726 which is significant with 1df at 5 per cent level of significance. It means that the educated Muslim women are less in favour of polygamy and the uneducated Muslim women are more in favour of it.

So far as the religious beliefs of the women respondents are concerned the uneducated women are more conservative in their religious beliefs than the educated ones. This is clearly shown in Table 5.14 below:

TABLE 5.14
Creator of the Children and Level of Education

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	134 (141.68)	27 (19.32)	161
Uneducated Muslim Women	130 (122.32)	9 (16.68)	139
	264	**36**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 7.486$$

$x^2 = 7.486$ significant with 1df at 5 per cent level of significance.

The Table 5.14 shows, the relationship between the religious belief and education among the respondents. In order to find out the relationship, the x^2 test has been used and its result is 7.486 which is significant with 1df at 5 per cent level of significance. It shows that the educated women believe less in God for the creation of children and the uneducated women believe more in the creation of the children by God. Thus, the data shows that the higher the

education, the lower the belief in God in regard to the creation of the children and *vice versa.*

Regarding the level of awareness of the Muslim women respondents about the over- population problem of the country, it was found that the educated women are more aware about this problem and uneducated women are less aware of it.

In order to find out the solution for over- population problem, the question was raised to the respondents by the researcher., Their responses are given in Table 5.15 and in order to find the relationship between these two variables, a statistical test has been used and the value of x^2 is given here in Table 5.15.

TABLE 5.15

Respondents Awareness of the Country's Population Explosion

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	133 (122.36	28 (38.64)	161
Uneducated Muslim Women	95 (105.64)	44 (33.36)	139
	228	**72**	**300**

$$x^2 = \frac{\Sigma(0\text{-}E)^2}{E} = 8.318$$

x^2 = 8.318 significant with 1df at 5 per cent level of significance.

Table 5.15 shows, the level of awareness among the women respondents about the countrys' population explosion. The awareness is related to the level of education of women respondents: the higher the education level, the higher the awareness about over-population in the country. The relationship between education and the country's over-population has been shown by the help of x^2 test and the result shows that there is a relationship between these two

variables because the value of x^2 test is 8.318 which is significant with 1df at 5 per cent level of significance. Thus, it shows that both variables are related to each other: the higher the education, the higher the awareness and *vice versa*.

It is a common belief that educated women adopt family planning methods in order to limit the size of their family whereas uneducated women follow it less or do not practise it at all. It is generally considered that these people are ignorant about these methods as well as about their own religion. It is a common notion that Muslims are very strict in their adherence to their religion. But this cannot be universalised because the educated and uneducated Muslim women have different types of approaches and beliefs. In order to assess this problem, Muslim women were interviewed and their opinions were noted. This is shown in Table 5.16:

TABLE 5.16

Respondents Adoption of Family Planning Methods

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	103 (113.236)	58 (47.763)	161
Uneducated Muslim Women	108 (97.763)	31 (41.236)	139
	211	**89**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 6.730$$

$x^2 = 6.730$ significant with 1df at 5 per cent level of significance.

In Table 5.16 above the relationship between education and the adoption of family planning methods have been shown. It shows that the educated Muslim adopt family planning methods after marriage whereas the uneducated do not because the value of x^2 test is 6.730 which is significant with 1df at 5 per cent level of

significance. Thus, it has also been proved by the study of CELADE and CFDC. The study concluded that while the proportion of couples who are users of family planning rises consistently with education, the difference is particularly great between wives and husbands who did not beyond grade school and other with more education.

In considering the awareness of women respondents about family planning programmes, we found than the educated Muslim women are more aware of the family planning programmes than the uneducated Muslim women because they are in touch with the mass mediea of communication like magazines, radio, newspapers etc.

To identify the sources and means of awareness about the family planning programmes, we interviewed the respondents and found out that they got their information from radio, magazines, doctors, friends institutions etc. Their responses are represented in Table 5.17:

TABLE 5.17
Awareness of Respondents about Family Planning Programmes

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	139 (146.51)	22 (14.49)	161
Uneducated Muslim Women	134 (126.49)	5 (12.51)	139
	273	**27**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 9.229$$

$x^2 = 9.229$ significant with 1df at 5 per cent level of significance.

This Table 5.17 shows, the significant relationship between

the education and the awareness of family planning programme. In order to find out this relationship the x^2 test has been used and its result is 9.229 which is significant with 1df at 5 per cent level of significance. It validates the hypothesis that awareness of Muslim women respondents about family planning increases with an increase in the level of education and *vice versa*.

If we take into account the opinions of the women respondents towards family planning, we notice that the educated women have more favourable opinion towards family planning but the uneducated women have a less favourable opinion about family planning.

In order to find out the causes of favourable and unfavourable opinions of women respondents about family planning, some questions related to family planning were asked. The researcher found that the educated women like it because of economic and health problems and the uneducated women dislike it due to religious restrictions and social customs. This is shown in Table 5.18:

TABLE 5.18

Opinion of the Respondents Towards the Family Planning

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	96 (111.09)	65 (49.91)	161
Uneducated Muslim Women	111 (95.91)	28 (43.09)	139
	207	**93**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 14.269$$

$x^2 = 14.269$ significant with 1df at 5 per cent level of significance.

Table 5.18 shows that there is a close association of the

opinions towards the family planning and the level of education. The x^2 test shows a relationship of the opinion about family planning with education. Its result is 14.269 which is significant with 1df at 5 per cent level of significance. It supports the idea that the educated Muslim women agree more with family planning and the uneducated Muslim women agree less with it. Thus, it shows that the higher the education, the more favourable is the opinion towards family planning, and the lower the education the less favourable opinion of it.

If we take into account the husband/wife problem in practising family planning methods, we find that among the educated women, it is less but among the uneducated women, it is more. This has been shown in the following Table 5.19:

TABLE 5.19
Problems Faced by Couples in Practising Family Planning

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	122 (133.63)	39 (27.37)	161
Uneducated Muslim Women	127 (115.37)	12 (23.63)	139
	249	**51**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 12.848$$

$x^2 = 12.848$ significant with 1df at 5 per cent level of significance.

Table 5.19 reveals the relationship between the problem faced by women respondents in practising the family planning methods and the education level of the couple. The x^2 test reveals the significant result of 12.848 with 1df at 5 per cent level of significance. It proves that the educated women face less problems in adopting family planning methods, while the uneducated face more problems in practising them. Thus, the data indicates that

the problems in adopting family planning methods decreases with an increase in the education and *vice versa*. Knowledge of various methods of birth control was also seen to be correlated with education.

In order to find out the names of the methods of birth control which are used by the women respondents, the data reveals that the educated women use contraceptives more than other methods. The uneducated women adopt them less.

On further enquiry about the purpose of adopting the family planning methods, the researcher found that the educated women practise family planning methods in order to maintain their health as well as to raise their standard of living since they have less children to support. The uneducated women if any follow practise birth control in order to get some financial help.

Donald J. Boque studied (1970) the characteristics of acceptors and found that innovators are more educated than the later acceptors and acceptors are more educated than resisters. These findings generally conform with ours.

In the following Table 5.20, the knowledge of the women respondents about family planning methods have been shown:

TABLE 5.20
Knowledge of Respondents about the Birth Control and Method Used

Level of Education	*High*	*Low*	*Total*
Educated Muslim Women	114 (99.283)	47 (61.716)	161
Uneducated Muslim Women	71 (85.716)	68 (53.283)	139
	185	**115**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 12.279$$

$x^2 = 12.279$ significant with 1df at 5 per cent level of significance.

Table 5.20 indicates that education is correlated with the use of contraception. The x^2 test shows the degree of association between knowledge of birth control and its acceptance, the result of x^2 test is 12.279 which is significant with 1df at 5 per cent level of significance. It proves the hypothesis that the higher the education levels, the higher the knowledge and acceptance of the practice among the Muslim women and *vice versa.*

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6

Rural-Urban and Family Planning

The Indian population problem is essentially a social problem relating to the operation of old social family norms in a social situation. In the agricultural society, the standard of living is low and mortality and fertility is high so agrarian society develops some institutional norms for marriage, procreation and child care adequate to keep the birth rate at least equal to mortality rate. That is why Indian society, especially rural society, develops the norms of universal marriage, early marriage and various ritual regarding the up-bringing of children. The elders bless the newly-married couples by saying "May you have many children"? Such norms are typical of all agricultural societies.

In order to take advantage of the new opportunities offered by the modern society to gain wealth and social status, the individual and his children require education, special skills, capital and mobility. All these run against the old norms of a large family. Thus, with the increase of urbanization, industrialization, and improvement in education in the standard of living and lowering of mortality rate, there has been a decrease in the size of the family. The motivation to lower the birth rate was based on the desire of the men and women to improve their wealth and social standing by seizing the opportunities offered by the newly-emerging industrial society.

The Government of India provides contraceptives through family planning programmes as a part of public health work to

reduce population growth. But it faces the problems of the illiterate and the poor women who do not accept family planning because there is no motivation for them to accept it. Since their poverty is so great that the additional mouths to feed do not offer any problem to them, "it is not poverty or hunger that have provided till now the motivation for family limitation, nor are they well-informed about the national situation. They are too illiterate to appreciate the crisis facing the nation. Very few families in rural areas and in urban slums are sending their girls to primary schools so they cannot appreciate the need to postpone the age of marriage of their daughters."

Motivation in rural areas towards family planning can operate only when there is aspiration. How can aspiration operate in rural areas where there is hardly any possibility of social mobility?

"Thus, the optimistic belief that the population problem will be solved when the agricultural societies which form more than two-thirds of the world population, become industrialized has no foundation, at any rate for the foreseable future." However, industrialization has an impact on fertility.

In a country like India steeped in illiteracy, tradition and orthodoxy, children are still considered to be a divide dispensation. The task of explaining the significance of the family planning programmes to rural masses and convincing them of the need to take to adopt small family norms, is by no means very easy. A number of knowledge, attitude and practice (KAP) studies conducted in the 'fifties' and 'early sixties' revealed that there was a wide disparity in degree of acceptance of the idea of family planning in different parts of the country.

"We cannot conclude from these studies that there is no opposition to family limitation at all. Very few people had crystalised their information on family planning. Even among those who have some knowledge about the techniques, it was found that only a few ever practised them to achieve their goals." "But the situation is changing fast in the recent years on account of high

priority given to the programme. Even the recent studies have particularly pointed out to a startling gap underlying approval and adoption.

To our knowledge, very few (KAP) studies have been conducted in rural areas. A study on KAP in the rural areas in the state of Andhra Pradesh was carried out. The findings were that "this state's performance has been quite encouraging since 1976-78 especially, in carrying out tubectomy operations. It was felt that a study of knowledge, attitude and practice of family planning in the rural community in the state would be useful to achieve better progress in future."

Further, very little investigation has been conducted towards discovering male attitudes concerning family planning. So far, most of the KAP studies were confined to women respondents, possibly on the ground that it is they who bear and rear children and, therefore, it is they who should be won around."

Urbanization has also been extensively studied in relation to fertility. There is a wide dispute regarding it. About 56 studies regarding urbanization and fertility have been denoted. "Of these, the largest numbers (31) hold that urbanization is negatively correlated with fertility" (Agarwal 1947; Apte, 1966; Chandrasekaran and George 1962; Chandrasekaran 1948; Chandrasekhar 1943, 1961, Challaswami 1960; Dandekar 1967; Datta 1961; Davis 1944; Elbadry 1967a, 1967sb; Frymann 1963; Geisert 1961; Ghosh 1967a, 1967b; Jain 1966; 1967a, 1967b; Lal 1968; Mamoria 1961, 1967; Mehrotra 1965a, 1966; Mukherjee 1961a, 1961b; Nag 1951; Nevett 1964, Poti 1960; Raina 1965, United Nations 1961). But there are also 18 studies which conclude that urbanization has no effect on fertility (Balasubramanian 1966; Chandrasekaran, 1956; Coal and Hoover 1950; Dandekar and Dandekar 1953b; Driver 1963, 1960; D Souza 1966; Goyal 1964; Jain 1956; Krishnamurthy 1968; Mathen 1965; Paulus 1964; Raja 1960; Robinson 1960; 1961a, 1961b; Samuel 1965; Sinha 1955).

"Four studies bear the fact that the relationship between urbanization and fertility is bell-shaped curvilinear" (Chandrasekaran 1963; Davis 1964, 1951; Gupta 1965). There are also 3 studies which hold that a positive correlation between urbanization and fertility exists (Das Gupta *et.al* 1955; Nag 1952; Rao 1963).

Agriculturism is said to be positively correlated to fertility by 10 studies (Das 1938; Davis 1944, 1946, 1951; Driver 1963; Ghurye 1934; Jain 1939; Krishnanmurthy 1968. Saxena 1965; Sharma 1969; Srinivasan 1967). Two studies hold that agriculturism is not related to fertility (Jain 1956; Paulus 1964). Only one study which holds for a negative correlation (Mamoria 1961).

The hypotheses of positive correlation between agriculturism and fertility stands true.

"Westernization, conducive to fertility reduction is held by 9 studies (Chandrasekaran 1963, Coal and Hoover 1950; Datta 1961; D Souza 1966; Geisert 1961; Gupta 1965; Mamorial 1957; Raja 1960; United Nations 1961). Two studies are of contradictory nature in their statement when they hold that westernization has no effect on fertility" (Davis, 1944 Samuel, 1963).

In the year 1969, Olusanya P.O. (University of Ibadan), found that "the atttitude of rural women are far more favourable to high fertility than those of urban women, although for both groups the modal number of children preferred is 5 to 6. The analysis also yields a total fertility of nearly 6 and an X familiy size of 5 for both groups. Rural/Urban fertility differential was found."

In the study of children' family size preference, Pohlman and Rao (1970) found some difference between the non-city and city children around Delhi, both regarding the actual size of the family and that the children desired and which has been represented in Table 6.1.

TABLE 6.1

The Average Size of the Actual and the Desired Family by the City and Non-City School Children

		Number	*Actual Size*	*Desired Size*
Non-City				
Class	1-3	182	5.3	5.2
	4-7	208	5.7	3.9
	8-11	183	6.0	3.0
City				
Class	1-3	180	5.6	4.3
	4-7	192	5.4	3.1
	8-11	186	5.1	2.5

In the Table 6.1, figures show that there is hardly any difference between non-city and city children with respect to the actual size of the family. It is around 5 to 6. But there is a clear influence of age and residence on desired size. The non-city students in classes 1 to 3 desire 5.2 children. With an increase in age there is a decrease in size, so that the student of classes 8 to 11 want only 3 children. Similarly, there is a decrease with respect to the city students also. Further, the city students want fewer children that the non-city students at ever class level.

Moreover, T. James D (1969) found out that "the numbers of children born per 1000 women declined as the population size of the urbanized area increased."

Freed's study (1971) also reveals that "industrialization, urbanization lead to deminished fertility."

Recently Dr. R.E. Benjamia (1981) conducted Enthusiastically a study of "Family planning practices among India couples in urban and rural sectors." This study indicates that "the percentage of urban couples in the young age group who were practising family planning is higher than for their rural counter parts." This study yields significant results and denotes that a

higher percentage of urban couples in both the middle and elder age groups practised family planning as compared to their rural counter-parts.

The previous findings of Das Gupta (1955) Nag (1952) Rao (1963) and Pohlman and Rao (1970) conform to our recent study which was conducted among the 300 Muslims women in the town of Araria in order to find out their differential fertility pattern. But it is very difficult to demarcate between rural and urban Muslim women on accounts of their free movement. Most of the Muslim women are semi-professional-cum-semi-cultivators. They work in the town and return to their rural residences in the evening after selling and performing their labour in the market.

Facing above difficulties we differentiated them on the basis of their residences and birth places. It was found that the desire to have more children among the rural Muslim women is higher than the desire to have more children among the urban Muslim women. Their responses are shown in Table 6.2:

TABLE 6.2
Willingness to have More Children

Residence	*High*	*Low*	*Total*
Rural Muslims	65 (72)	25 (18)	90
Urban Muslims	175 (168)	35 (42)	210
	240	**60**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 4.859$$

$x^2 = 4.859$ significant with 1df at 5 per cent level of significance.

Table 6.2 reveals a significant value which indicates that there is a positive relationship between residence and desire to have more children. In order to find out this relationship the x^2 test has

been tabulated which yields a significant result of 4.859 with 1 df at 5 per cent level of significance which affirms that the rural Muslims women have higher desire to have more children than the urban Muslim women.

If we consider the birth of children then we find that the rural respondents believe that God is all in all so, He is responsible for the birth of children whereas the urban Muslim women are rational and think themselves responsible for the birth of a child.

In order to find out the reasons for the above we asked them more questions regarding family planning. We found that the rural Muslim women are more regid and hold more conservative religious believes whereas the urban Muslims women are flexible and have more liberal attitudes towards religion. That is why the urban Muslim women rationally say that the husband and the wife are resposible for the birth of a child whereas the rural Muslim women do not state the problem in the same way. Their opinions are shown in the Table 6.3:

TABLE 6.3
Attitude of Respondent Towards Childbirth

Residence	*High*	*Low*	*Total*
Rural Muslims	61 (71.4)	29 (18.6)	90
Urban Muslims	177 (166.6)	33 (43.4)	210
	238	**60**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 10.470$$

$x^2 = 10.470$ significant with 1df at 5 per cent level of significance.

In the above Table 6.3, we find that the relations of their residence is associated with the attitudes of respondants which

shows a blind religious belief that is responsible for the birth of a child among the rural Muslim women whereas the Urban Muslim women rationally believe in God, and they are not very particular and strict about own religion. In order to find out their relationship, the x^2 text has been used and its result is significant as 10.470 with 1 df at 5 per cent level of significance which proves the hypothesis that there is a positive correlation between residence and attitudes of the respondents.

The attitude of rural and urban women were also studied by Olusanya p.o. (University of Ibadan, Nigerai, 1969). Results show that "the attitudes of rural women are far more favourable to high fertility than those of urban women." This study reaffirms our findings.

As far as the needs of their children are concerned, we found that the Rural Muslim women pay less attention to the needs of their children. Whereas the Urban Muslims women pay more care about the needs of their children. Their opinions are given in the Table 6.4:

TABLE 6.4

Respondent Ability to Meet the Needs of their Children

Residence	*High*	*Low*	*Total*
Rural Muslims	78 (84)	12 (6)	90
Urban Muslims	202 (196)	8 (14)	210
	240	**60**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 9.182$$

$x^2 = 9.182$ significant with 1df at 5 per cent level of significance.

In the above Table 6.4, the relationship of residence is compared with the ability to meet the needs of children. In order

to show this relationship, the x^2 test has been used which gives a significant value of 9.182 with 1 df at 5 per cent level of significance. This confirms that the Urban Muslims women have the higher ability to meet the needs of thier children that the Rural Muslims women. We thus conclude that the higher the urbanization, the higher the ability to meet the needs of children and *vice versa.*

In connection with the Muslim women respondents' belief, for feeding their children we found that the Rural Muslim women hold the view that God feeds their children, whereas the Urban Muslim women realise that family and parents support their children rather than God. Their responses are shown in the following Table 6.5:

TABLE 6.5

Religious Belief of the Respondents Towards the Necessity of Children after Marriage

Residence	*High*	*Low*	*Total*
Rural Muslims	66 (73.8)	24 (16.2)	90
Urban Muslims	180 (172.2)	30 (37.8)	210
	246	**54**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 6.541$$

$x^2 = 6.541$ significant with 1df at 5 per cent level of significance.

In the above Table 6.5, the relationship of residence has been compared with religious beliefs for the procreation of children after marriage. In order to show this relationship, the x^2 test has been used and the result is 6.591 which is significant with 1 df at 5 per cent level of significance.

It supports that the degree of belief of the Muslim women respondants decreases with the increase of urbanization and *vice versa*. Thus, it proves the Rural Muslim women are more religious than their urban counterparts.

Concerning the Muslim women religious beliefs about feeding their children, the researcher found that the Rural Muslim women have a stronger faith in God than reason for feeding their children in comparison to Urban Muslim women. Their responses are indicated in the following Table 6.6:

TABLE 6.6
Religious Faith of the Respondents about Feeding their Children

Residence	*High*	*Low*	*Total*
Rural Muslims	53 (65.4)	37 (24.6)	90
Urban Muslims	165 (152.6)	45 (57.4)	210
	218	**82**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 12.286$$

$x^2 = 12.286$ significant with 1df at 5 per cent level of significance.

The above Table 6.6 shows a positive relationship between residents and faith of the Muslim respondents in God because the x^2 test produces a significant result as 12.286 with 1df at 5% level of significance to support the relationship between the above mentioned two variables which means that the degree of religious faith regarding child feeding falls with rise of urbanisation *i.e.* the degree of urbanisation, the higher the degree of religious faith in God and *vice versa*.

As far as the question of early marriage of their children is concerned, we find that the rural Muslim women prefer to have their children marry at a lower age and the urban women prefer to have their children marry at a higher age. Thus, we find that early marriage is more prevalent among Rural Muslim women, whereas late marriage is more common in the urban areas among the Urban Muslim women. Their opinions are given in Table 6.7:

TABLE 6.7
Attitudes of Respondents Towards Early Marriage

Residence	*High*	*Low*	*Total*
Rural Muslims	74 (60.9)	16 (29:1)	90
Urban Muslims	129 (142.1)	81 (67.9)	210
	203	**97**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 12.448$$

x^2 = 12.448 significant with 1df at 5 per cent level of significance.

Table 6.7 shows, the relationship between rural residence with early marriage and the relationship of urban residence with late marriage. In order to show, this relationship of urban residence with late marriage. In order to show this relationship, the x^2 test has been used, and its result is found as I2.448 which is significant with 1 df at 5 per cent level. It means that the Rural Muslim women prefer earlier marriage for their children than the urban people. Thus, it is concluded that early marriage falls with the rise of urbanization and *vice versa*.

As far as the suitable marriage age for their boys is concerned we find that the Rural Muslim women prefer their boys

to marry at the age of 15-19 years whereas the Urban Muslim women like to have their boys marry at age of 19-24 years. Thus, we observe that early marriage for boys is preferable among the rural Muslim women and in urban areas delayed marriage for the boy is common among the Urban Muslim women. Their opinions are given in Table 6.8:

TABLE 6.8
Suitable Age for Boy's Marriage

Residence	*High*	*Low*	*Total*
Rural Muslims	50 (62.7)	40 (27.3)	90
Urban Muslims	159 (146.3)	51 (63.7)	210
	209	**91**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 12.114$$

x^2 = 12,114 significant with 1df at 5 per cent level of significance.

Table 6.8 shows, the relationship between residence age of marriage for boys. The table indicates that the Rural Muslim women prefer to have their boys marry at the age of 14-19 years, the Urban Muslim women prefer their boys to marry at the age of 19-24 years. However, the boys early marriage is more common among the rural women, than among the urban women. In order to find out the statistical relationship, the Chi square test was applied. The results show a significant value of 12.114 with 1df at 5% level which proves the above facts.

Regarding the suitable age for their girls marrriage, the researcher found that the rural women prefer have their girls marry at the age of 14-19, but urban women prefer to have their girls

marry at the age of 19-24 years. However, the girls early marriage is more common among the Rural Muslim women than among the Urban Muslim women. Their responses are shown in Table 6.9:

TABLE 6.9
Suitable Age for Girls Marriage

Residence	*High*	*Low*	*Total*
Rural Muslims	80 (85.5)	10 (4.5)	90
Urban Muslims	205 (199.5)	5 (10.5)	210
	285	**15**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 10.106$$

$x^2 = 10.106$ significant with 1 df at 5 per cent level of significance.

Table 6.9 shows that the relationship between residence and the preferred age of marriage for girls. In order to illustrate this relationship more precisely, the x^2 test was applied and a signigicant relationship was found to be 10.106 which is significant with 1 df at 5 per cent level of significance.

As far as the problem of getting husbands for their daughters, women, rural women face more problems their urban women.

On further enquiry regarding the above problem, we found that among the rural women in rural areas, educated and suitable boys are not more available. So these women face more problems getting husbands for their girls. But among the women in urban areas, educated boys are available so they face less problems in getting suitable husbands for their girls. This is shown in Table 6.10.

TABLE 6.10
Marriable Problems for their Girls

Residence	*High*	*Low*	*Total*
Rural Muslims	66 (78.3)	24 (11.7)	90
Urban Muslims	195 (182.7)	15 (27.3)	210
	261	**39**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 21.231$$

$x^2 = 21.231$ significant with 1df at 5 per cent level of significance.

Table 6.10 shows that there is a relationship between residence and the availability of males for girls. In order to verify it, the x^2 test has been used, which yields the significant result of 21.231 with ldf at 5 per cent level of significance. It means that the Muslim women in rural areas have more problems in getting husbands for their daughters than the Muslim women in the urban areas. Thus it is evident that the higher the urbanization the less the marriage problems for getting husbands for daughters.

As for their sons, we find that the Rural Muslim women face more problems in getting their sons married in rural areas than the Urban Muslim women in urban areas.

In order to find out the reasons for the above problem more questions were asked to Muslim women respondants by the researcher. The researcher found that the educated and suitable girls are less available in the villages so they face more problems in the selection of a bride but, in urban areas, the educated and suitable girls are more available so the Urban Muslim women do not face as many problems in the selection of a daughter-in-law. Their responses are given in the Table 6.11.

TABLE 6.11
Relative Problems in Getting a Bride for Sons According to Residents

Residence	*High*	*Low*	*Total*
Rural Muslims	81 (86.1)	9 (3.9)	90
Urban Muslims	206 (200.9)	4 (9.1)	210
	287	**13**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 9.958$$

$x^2 = 9.958$ significant with 1df at 5 per cent level of significance.

Table 6.11 shows, the relationships of residence with the sons' marriage problem. In order to illustrate this relationship more precisely the x^2 test was applied. The result was 9.958 which significant with ldf at 5 per cent level of significance. It means that the Rural Muslim women face more problems regarding the marriage of their sons and the Urban Muslim women face less problems in connection with the marriage of their sons. This implies that with the expansion of urbanization the marriage problem for their boys falls and *vice versa*.

When we consider widow remarriage, in both rural and urban areas, we find that the Rural Muslim women have more favourable attitude towards widows remarrying, but the urban people have unfavourable opinion or the widow remarriage. Their opinions are indicated in Table 6.12.

TABLE 6.12
Opinion of Respondent about Widow Remarriage

Residence	*High*	*Low*	*Total*
Rural Muslims	83 (87.3)	7 (2.7)	90
Urban Muslims	208 (203.7)	2 (6.3)	210
	291	**9**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 10.083$$

x^2 = 10.083 significant with 1 df at 5 per cent level of significance.

According to Table 6.12 it is clearly apparent that the relationship of residence is associated with the widow marriage. In order to highlight this relationship, the x^2 test has been used which gives a significant value of 10.083 with 1 df at 5 per cent level. It supports the facts that the Rural Muslim women are more in favour of widow marriage and the Urban Muslim women are not in favour of it. Thus, it indicates that the rate of widow remarriage deminishes with the increase in urbanism and *vice versa.*

If we consider the necessary factor for the marriage of their girls, then we find that the rural Muslim women consider family and caste very essential for the marriage of their girls, but the Urban Muslim women give preference to educated boys rather than caste and family, or the marriage of their girls. Their responses are shown here in the Table 6.13:

TABLE 6.13

Important Factors for their Girls Marriage

Residence	*High*	*Low*	*Total*
Rural Muslims	68 (60)	22 (30)	90
Urban Muslims	132 (140)	78 (70)	210
	200	**100**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 4.570$$

x^2 = 4.570 significant with 1 df at 5 per cent level of significance.

Table 6.13 illustrate that Rural Muslim women select caste and family more that Muslim women for the marriage than the rural women selects educated boys more than the rural women for the marriage of their girls. In order to find out their relationship, the x^2 test has been applied and its result gives as significant value of 4.570 with 1 df at 5 per cent level. Thus, it proves that choice of women respondents for marriage varies with the residence.

If we consider the important and necessary factor for the marriage of their sons, then we find that the Rural Muslim women respondents prefer caste and family to other factors like education, employment etc. But the Urban Muslim women consider more educated boys for the marriage of their girls than other factors such as caste and family. Their respondenses are revealed in Table 6.14:

TABLE 6.14
Important Factor for Marriage of the Boys

Residence	*High*	*Low*	*Total*
Rural Muslims	74 (63)	16 (27)	90
Urban Muslims	136 (147)	74 (163)	210
	210	**90**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 9.144$$

$X^2 = 9.144$ significant with 1 df at 5 per cent level of significance.

Table 6.14 shows that there is a relationship between residence and selection of matches. In order to find out this relationship the x^2 test has been applied which gives the significant value of 9.144 with 1 df at 5 per cent level. It proves that the Muslim women respondent gives preference to caste and family more than Urban Muslim women respondents for the marriage of

their sons. The urban Muslim women prefer education more than the rural women for the marriage of their sons. Thus, it shows that the preference for the marriage selection changes with the change in the residence. The higher the urbanization, the higher the degree of preference for education and *vice versa.*

As far as polygamy is concerned, we found that it is favourable among the Rural Muslim women rather than among the Urban Muslim women. In order to find out the reason for it we interviewd Rural Muslims and found that they supported the practice from Islamic point of view. Therefore, they practice it. But the Urban Muslim opine it improper and do not practice it. Their responses are shown in Table 6.15:

TABLE 6.15
Attitude Towards Polygamy

Residence	*High*	*Low*	*Total*
Rural Muslims	75 (65.1)	15 (24.9)	90
Urban Muslims	142 (151.9)	68 (58.1)	210
	217	**83**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 7.772$$

$x^2 = 7.772$ significant with 1 df at 5 per cent level of significance.

From Table 6.15 it is clear that there is a significant relationship between residence and practice for polygamy. In order to show this the x^2 test has been used and it yields as 7.772 which is significant with 1 df at 5 per cent level of significance. It proves that the Rural Muslim women respondents have favourable attitude towards it than the Urban Muslim respondents. Thus, we conclude that the higher the urbanization the lower the support of polygamy and *vice versa.*

As far as the awareness of Muslim women respondents about the population problem is concerned, we find that the rural women respondents are less aware of over-population, whereas, the urban women are more axquainted with it. Their responses are given in the Table 6.16.

TABLE 6.16
Awareness of the Respondent about the Overpopulation Problem

Residence	*High*	*Low*	*Total*
Rural Muslims	80 (69)	10 (21)	90
Urban Muslims	150 (161)	60 (49)	210
	230	**70**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 10.734$$

x^2 = 10.734 significant with 1 df at 5 per cent level of significance.

Table 6.16 shows a correlation between residence and awareness of the over-population problem. In order to highlight this, the x^2 test has been calculated which gives a value of 10.734 which is significant with 1 df at 5 per cent level. It supports the hypothesis that the Rural Muslim women are less aware of the over-population problem. Thus, it proves the hypothesis that the higher the urbanization, the higher the awareness and *vice versa.*

When we examined the attitude of Muslim women respondents towards birth control, we find that the majority of rural women respondents do not accept birth control and have unfavourable attitude towards it, whereas, the urban women respondents accept it more and have favourable attitude towards it. The responses of women respondents have been given in the Table 6.17.

TABLE 6.17
Attitudes of Respondents Towards Birth Control

Residence	*High*	*Low*	*Total*
Rural Muslims	65 (52.5)	25 (37.5)	90
Urban Muslims	110 (122.5)	100 (87.5)	210
	175	**125**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 10.202$$

x^2 = 10.202 significant with 1 df at 5 per cent level of significance.

Table 6.17 reveals a significant relationship between residence and the attitude of Muslim women respondents. In order to illustrate it the x^2 test have been applied and it gives a value of 10.202 which is significant with 1 df at 5 per cent level of significance. Thus, we conclude that the higher the urbanization, the higher the rate of birth control and *vice versa*.

As far as the awareness of Muslim women respondents about the family planning programme is concerned, it was found that the urban women residents are more aware of family planning shown in Table 6.18:

TABLE 6.18
Knowledge of Respondents about Family Planning Programmes

Residence	*High*	*Low*	*Total*
Rural Muslims	84. (87.3)	6 (2.7)	90
Urban Muslims	207 (203.7)	3 (6.3)	210
	291	**9**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 5.938$$

$x^2 = 5.938$ significant with 1 df at 5 per cent level of significance.

Table 6.18 represents the relationship between residence and awareness about family planning programmes. In order to verify this the x^2 test has been used and it gives a significant result of 5.938 with the 1 df at 5 per cent level of significance. Thus, it proves that the Urban Muslim women have higher knowledge about it than the Rural Muslim women. If we take into account the religious belief of Muslim women respondents towards the creation of a child, then we find that the rural women have a stronger religious belief in God role in the creation of a child. But the urban women believe that individuals are responsible. Their responses are given in the Table 6.19:

TABLE 6.19
Religious Belief of Respondents Towards the Creation of a Child

Residence	*High*	*Low*	*Total*
Rural Muslims	78 (84.9)	12 (5.1)	90
Urban Muslims	205 (198.1)	5 (11.9)	210
	283	**17**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 14.135$$

$x^2 = 14.135$ significant with 1 df at 5 per cent level of significance.

The above Table 6.19 shows that the relationship of residence is associated with the belief of women respondents who have stronger believe in God among the rural women for the creation

of a child. In order to verify it, the x^2 has been utilized which gives a significant value of 14.135 with 1 df at 5 per cent level of significance. Thus, it proves that the Rural Muslim women have the higher degree of fiance in God for the creation of a child in comparison to the Urban Muslim women.

As far as the adoption of family planning is concerned it was found that the Rural Muslim women face more problems in adopting family planning than the Urban Muslim women. Their responses have been shown in the Table 6.20:

TABLE 6.20

Problems Faced by the Respondents in Adopting the Family Planning Methods

Residence	*High*	*Low*	*Total*
Rural Muslims	73 (79.8)	17 (10.2)	90
Urban Muslims	193 (186.2)	17 (23.8)	210
	266	**34**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 7.302$$

$x^2 = 7.302$ significant with 1 df at 5 per cent level of significance.

Table 6.20 shows a correlation between residence and problems in adopting family planning. In order to show this the x^2 test was applied giving a significant value of 7.302 with 1 df at 5 per cent level of significance. It means that the Rural Muslim women have more ploblems in adopting family planning methods and *vice versa.*

As far as knowledge of contraceptives and practice of family planning is concerned, the Urban Muslim women have more knowledge than the Rural Muslim women. They have also higher adoption readiness than the Rural Muslims.

In order to find out the reason for it the researcher interviewed them and found that urban women follow it in order to have less children and to get some financial help. Their responses are shown in the following Table 6.21.

TABLE 6.21
Knowledge of Contraceptive and Family Planning Adoption

Residence	*High*	*Low*	*Total*
Rural Muslims	60 (51)	30 (39)	90
Urban Muslims	110 (119)	100 (191)	210
	170	**130**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 5.234$$

$x^2 = 5.234$ significant with 1 df at 5 per cent level of significance.

Table 6.21 shows, the relationship of their residence with the knowledge, attitude and practice (KAP). In order to find out their relationship, the x^2 test has been applied and its result yields a significant value of 5.234 with 1df at 5 per cent level of significance which proves that the Urban Muslims women have more knowledge about contraceptives. They also adopt family planning more that the Rural Muslims. Thus, we conclude that the higher the urbanization, the higher the knowledge of the contraceptives and the higher adoption and *vice versa*.

Stamper's study (1979) also supports the above facts that "He gives the similar view with respect to knowledge about contraceptives, urban females were better informed than their rural counter parts; however, 50% of rurals of both types knew of 4 or more method of contraception. The principal reason for resorting to contraception is that the number of children has been achieved. Attitudes on abortion were unreliable not much weight is given

to them. Relatively more rural than urban females were opposed to abortion.

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7

Income and Family Planning

Income like education is one of the indicators of social status in our society. The two are often related. However, in a community like Araria, income is very difficult to measure accurately because most of the labour force is not in regular wage employment. Furthermore, many families support themselves on a subsistence basis.

The phenomenon that income determines the level of aspiration to have more or less children among the Muslim people has been examined in this chapter.

Some studies show that among the afflient the desire to have more children is comparatively less and among the poorest people the desire to have more children remains high.

Coontz has stated a similar view: "The poor class would have a stronger motive than the wealthy to practise family limitation." But, Fetter says such is not the case. Actually it is among the well situated that the fear of hunger is greatest, their behaviour is characterised by prudence and foresight, by the ability to subordinate present enjoyment to future considerations, the same virtues which have made them wealthy are the ones which led them to practise family limitation."

Further Coontz argues "when the family is considered as a production unit, there is absent in the upper class a motive to procreate which exists among the lower whereas among the wealthy an additional child not only increases the family

expenditure but also fails to augment the family income for a relatively long period among the poor, the children frequently supplement the family income at an early age."

Muller Eva and Rechard Cohn (1977) studied fertility rate in relation to income in Tiwan and found the "Neither family income nor husband income shows any positive impact on demand for children, regardless of which of several definitions of income is used. Path analysis shows that increasing income results in increasing contractive use but has not effect on fertility."

The variable income has highly been controversial because some studies (Anand 1966; Bhate 1961; Dandekar 1959; Dandekar and Dandekar 1953a; Davis 1951; Driver 1963, 1960; Goyal 1964; Henry 1960; Pethe 1960; Sovani 1948; Thaper 1965) show that there is no correlation between income and fertility. Other studies (Das 1938; Datta 1961; India 1953b Jain 1939; Poli 1960; Sinha 1965) show that the correlation between income and fertility is positive.

Seven studies (Krishnamurthy 1968; Mukherjee 1961b; Nag 1962; Nevett 1964; Sharma 1969; Sinha 1957, 1955) confirms a bell-shaped curvilinear relation. Next five studies (Agarwal 1960a; Bopegamage 1966; Chandrasekhar 1961, 1967; Husain 1969) two studies (Mujumdar 1960; Planning Commission 1958) even affirm a U-shaped curvilinear relation.

Since there is no much discussion about the relation between income and fertility, at present state of research we affirm the opinion that there is a positive correlation between them.

Fetter denies that a rapid increase in income will be dissipated by a consequent growth in population. It is true that with the growth in income population will rise but not, however, to the extent of preventing a rise in the standard of living. Moreover, the motive to maintain the new standard of living will operate as a check to further population growth.

Domonts' argument is that social capillarity is menifest in all

civilized communities, it does not operate with equal vigour everywhere. On the one hand, it is weakest in those societies where status and caste are rigid barriers to individual advancement. In such communities (like India) fertility is always great since individual is debarred from personal progress, on the other hand, social capillarity is most influential in communities characterised by great social mobility. Here fertility is low since children are an encumbrance which prevents or retards the individual struggle to advance or arrive. He does not wish to embark on his journey ladder with such luggage.

He further says that it is not that poverty is the cause of high fertility, it is rather, that region of high fertility are precisely those which are characterised by ignorance and poverty. Thus, poverty (like ignorance) is seen as the condition but not the true cause of high fertility.

Similarly, wealth is not the cause of low fertility. Rather, they are both common product of the will to advance. So it is that urban centre where social capillarity is most pronounced. Fertility is necessarily "Low". However, this is not true for every class of urban dwellers.

Coontz (1979) studied urban fertility based on income. He found a decreasing fertility with increasing income up to a certain point beyond which, however, the opposite is true again some studies of the relationship between fertility and income among the rural people show that the lowest fertility is that of a middle group, both the poorest and wealthiest groups having larger families. In other words there is a continuous decrease with decrease in fertility with increasing wealth.

Brentano's view is purely psycological: he points out that among the poor classes the number of alternative pleasures are strictly limited. So, far example, the high fertility of miners is traceable to their brutal and psycologically restricted existence.

Among the wealthy, however, the situation is altogether

different; the number of competing pleasures are many and in general their gratification is found outside home.

Ungern-Sternberg denies that wealth or increasing prosperity is a necessary condition for low fertility. On the contrary, the majority of the inhabitants of such countries as Estonia, Norway, Finlland, and Latvia are quite poor yet their fertility is relatively low. In Germany after the First World War, both the standard of living and fertility declined together. Nevertheless, he concluded that there may be some connection between decreasing fertility and rising prosperity but that causative factor is not universal.

He further says that one limits the number of births in order to be able to obtain prosperity. Prosperity, therefore, is not the cause but the goal and birth control the means for attainment of these goal.

He further also explains, urbanization is a necessary condition for low fertility since many predominantly rural communities are characterized by low fertility.

But P. Ali A and M. Sarrams study (1970) reveals an inverse relation between the 3 measures of socio-economic status (occupation, education and economic) and fertility. Furthermore, the findings clearly show that the Shiraz couples like many other husbands and wives in the highly advanced and modernized societies of the West prefer to have smaller families as they become richer and richer and more educated and obtain higher occupation.

Opong Christine (1978) found the following three hypotheses in his studies are true:

1. "Those with greater social and spatial mobility will feel more economically deprived and disatisfied than those who are more stable;
2. the least socially and spatially mobile people will want the most children;
3. those with the highest feeling of economic security will want the most children."

These previous findings (Basu 1962; Singh 1958; p. Ali and M. Sarram 1970; O. Chritine 1978;) strongly support the present study which was conducted among 300 Muslim women belonging to upper and lower strata of Society in Araria (classified as high and low classes on their income) in order to find out the relationship between income and desire to have more children, the Chi square test was applied and it was found that the desire to have more children is low among the upper class and high among the lower class. Their responses have been shown in the Table 7.1:

TABLE 7.1
Children are Desired by Respondent

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	188 (177.856)	41 (51.143)	229
High Income Group (above Rs. 600)	45 (55.143)	26 (15.856)	71
	233	**67**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 10.944$$

$x^2 = 10.944$ significant with 1 df at 5 per cent level of significance.

In this table respondents have been classified into lower and upper classes on the basis of their total monthly income. The lower class earns less than Rs. 600 and the upper class more than Rs. 600. Figures show that the Muslims are educationally and economically backward. The poor Muslims tend to favour large families whereas the wealthy opt for small families. In order to test this tendency x^2 test has been used which gives the significant result of 10.944 with 1df at 5 per cent level of significance. It proves that the higher the income, the lower the desire to have children and *vice versa*.

Concerning the attitudes of the Muslim women towards the birth of a child, it was noticed that the poor Muslim women are more religious than the rich ones and hold blind belief in God for the creation of a baby. Their responses are given in Table 7.2:

TABLE 7.2

Attitude of Respondents Towards the Birth of a Child

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	187 (172.513)	42 (56.486)	229
High Income Group (above Rs. 600)	39 (53.486)	32 (17.513)	71
	226	**74**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 20.836$$

$x^2 = 20.836$ significant with 1 df at 5 per cent level of significance.

In Table 7.2, the x^2 test gives a significant result as 20.836 with 1df at 5 per cent level of significance which supports the hypothesis that the attitude of respondents towards the birth of a child is negatively correlated with income. It means that the poor Muslims couples hold the view that God is the creator of a child whereas the wealthy Muslims couples believe that the husband and the wife are responsible for the birth of a child. Thus, it is proved that the higher the income, the lower the belief in God for the birth of a child, and *vice versa*.

In regard to the ability of respondents to fulfil the needs of their children, it is found that the ability to meet the needs of their children is higher among the wealthy Muslims than among the poor Muslims because they have more income and are foresighted and prudent, their responses have been shown in Table 7.3.

TABLE 7.3
Respondents' Ability to Meet the Needs of their Children

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	219 (213.733)	10 (15.266)	229
High Income Group (above Rs 600)	61 (66.266)	10 (4.733)	71
	280	**20**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 8.224$$

$x^2 = 8.224$ significant with 1 df at 5 per cent level of significance.

Table 7.3 shows a positive correlation between income and ability to meet the needs of children. In order to confirm it, the X^2 test has been applied which yields a significant value of 8.224 with 1df at 5 per cent level of significance, thus, it is proved that the higher the income, the higher the ability to fulfil the needs of children and *vice versa.*

Religion is a way of life in Indian society where both means and ends are viewed in a religious light. Ritual and magic are often considered a sufficient cure. Medical treatment is then hindered as it is by the taboo against the treatment of women by male doctors and by prejudice against women entering the missing profession. Religions life in Indian society particularly Muslim society is more strict than in Western societies and religious belief is stronger than reason among the Muslim women. In this connection, the Muslim women were interviewed as to who feeds their children and their responds have been presented in the Table 7.4.

TABLE 7.4
Religious Belief for Feeding their Children

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	137 (147.323)	92 (81.676)	229
High Income Group (above Rs 600)	56 (45.676)	15 (25.233)	71
	193	**107**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 8.568$$

$x^2 = 8.568$ significant with 1 df at 5 per cent level of significance.

In Table 7.4, it is found that there is a correlation between income and belief of the Muslim women respondents about feeding their children. In order to find out their relationship, the x^2 test has been applied and its result is significant value of 8.568 with 1df at 5 per cent and of significance which confirms that the higher the income the lower the degree of belief in God for feeding their children and *vice versa.*

As far as the religious belief of respondents towards the essentiality of children after marriage is concerned, it was found that the poor respondents opine that children are essential after marriage but the wealthy respondents response was that children are not essential after marriage according to religion. Their opinions are shown in Table 7.5:

TABLE 7.5
Religious Belief of Respondents Towards Essentiality of Children after Marriage

Incomie	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	174 (182.436)	55 (46.563)	229
High Income Group (above Rs. 600)	65 (56.563)	6 (14.436)	71
	239	**61**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 8.105$$

$x^2 = 8.105$ significant with 1 df at 5 per cent level of significance.

Table 7.5 reveals that the relationship of income is associated with the belief of respondents towards the essentiality of children after marriage. In order to affirm it, the x^2 test has been utilised which gives a significant value of 8.105 with 1df at 5 per cent level of significance. This means that the higher the income, the lower the religious belief towards the essentiality of children after marriage and *vice versa*.

Child marriage is a universal phenomenon in Indian society. In this connection, we found that early marriage is more common among the lower class than among the upper class. The poor parents prefer to marry off their daughter at the lower age but wealthy parents prefer to have their daughter marry at an older age. Their opinions have been given in Table 7.6 below:

TABLE 7.6

Opinion of Respondents about their Daughter's Marriage

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	171 (158.773)	58 (70.226)	229
High Income Group (above Rs. 600)	37 (49.226)	34 (21.773)	71
	208	**92**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 12.971$$

$x^2 = 12.971$ significant with 1 df at 5 per cent level of significance.

The above Table 7.6 shows that the correlation between

income and early marriage is positive. In order to highlight this observation, the x^2 test has been utilised which produces a significant result of 12.971 with 1df at 5 per cent level of significance. Thus, it is proved that the poor respondents marry their daughters off at the lower age but the wealthy parents marry their daughters off at the higher age so it is therefore concluded that the higher the income, the older the age at marriage and *vice versa*.

As far as the marriage of their sons is concerned, in this connection we found that the poor parents prefer to have their sons marry at the lower age, but the wealthy parents prefer their sons to marry at the higher age. Their opinions have been given in Table 7.7:

TABLE 7.7

Opinions of Respondents about the Marriage for Sons

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	191 (197.703)	38 (31.296)	229
High Income Group (above Rs. 600)	68 (61.296)	3 (9.703)	71
	259	**41**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 7.026$$

$x^2 = 7.026$ significant with 1 df at 5 per cent level of significance.

The above Table 7.7 reveals a positive correlation of income with the marriage of their son. In order to affirm it the x^2 test has been calculated which shows the significant result of 7.026. It means that the higher the income, the higher the age of their sons at marriage and *vice versa*.

It is a general notion that the widow remarriage is permissible in Islam. Whereas, it is prohibited in Hindu. In this regard, we found that the lower class is more in favour of it, than the upper class. Their opinions are shown in Table 4.8 below:

TABLE 7.8
Opinion of Respondents about the Widow Remarriage

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	195 (187.016)	34 (41.983)	229
High Income Group (above Rs. 600)	50 (57.983)	21 (13.016)	71
	245	**55**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 7.853$$

$x^2 = 7.853$ significant with 1 df at 5 per cent level of significance.

In Table 7.8, it is found that there is a correlation between income and opinion about widow remarriage. In order to support it, the x^2 test has been used. It gives a significant value of 7.853 with 1df at 5 per cent level of significance which proves that the poor respondents favour it more than the wealthy respondents. Thus, we conclude that the lower the income, the more positive the attitude towards widow remarriage.

When we take into account the marriage problem for a girl then we find that the poor parents face more problems in selection of the boys for their daughters, because the suitable and educated boys are generally not available among them. But the wealthy parents do not face problems in selecting the boys because the educated and suitable boys are generally available among them. Their responses are shown in Table 7.9.

TABLE 7.9
Marriage Problem for Girls

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	117 (130.53)	112 (98.47)	229
High Income Group (above Rs. 600)	54 (40.47)	17 (30.53)	71
	171	**129**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 13.780$$

x^2 = 13.780 significant with 1 df at 5 per cent level of significance.

Table 7.9 reveals that the marriage problem for girls is negatively correlated with income. In order to test the hypothesis, the x^2 test has been applied. It yields a significant value of 13.780 with 1df at 5 per cent level of significance which supports that the poor parents face more marriage problem for their girls than the wealthy parents. Thus, it is concluded that the higher the income, the less the marriage problems and *vice versa.*

In regard to the marriage of their sons, it is found that the poor parents face more marriage problem for their sons that the wealthy parents, because the educated and suitable girls are generally not available among them. But the wealthy parents do not face as many problems in getting wives for their sons because the educated and suitable girls are more available among them. Their opinion about the marriage problem are given in Table 4.10.

TABLE 7.10
Marriage Problems for Boys

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	115 (127.476)	114 (101.523)	229
High Income Group (above Rs. 600)	52 (39.523)	19 (31.476)	71
	167	**133**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 11.637$$

$x^2 = 11.637$ significant with 1 df at 5 per cent level of significance.

In Table 7.10, we find that income is correlated with the marriage problem of the sons. In order to verify it, the x^2 test has been used. It gives a significant value of 11.637 with 1df at 5 per cent level of significance, which proves that the poor parents face more problem than the wealthy parents in getting brides for their sons, thus, we conclude that the higher the income, the less the marriage problems for boys and *vice versa*.

The important factors which determine the marriage match for their daughters are caste and family background. It is well-known that the poor parents prefer caste and family background in the selection of a bridegroom, but the wealthy parents prefer education employment to caste and family background in the selection of a son-in-law. Their choices are given in Table 7.11 below:

TABLE 7.11
Important Determinant Factor for Girls Marriage

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	168 (158.773)	61 (70.226)	229
High Income Group (above Rs. 600)	40 (49.226)	31 (21.773)	71
	208	**92**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 7.387$$

$x^2 = 7.387$ significant with 1 df at 5 per cent level of significance.

The above Table 7.11 reveals a positive correlation of income with caste and family background. In order to reaffirm it, the x^2 test has been tabulated which gives a significant value of 7.387 with 1df at 5 per cent level of significance. Thus, it is proved that the poor respondents prefer caste and family background to education and employment in the selection of son-law-in. But the wealthy parents prefer education and employment to caste and family background in the selection go grooms.

In connection with the boy's marriage, caste and family background are also determinant factors for the marriage of their sons among the poor parents. The wealthy parents prefer education and employment to caste and family background in the selection of daughter-in-laws. Their choices are shown in Table 7.12 below:

TABLE 7.12
The Important Determinant Factors for Boys Marriage Partner

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	186 (175.566)	43 (53.433)	229
High Income Group (above Rs. 600)	44 (54.433)	27 (16.566)	71
	230	**70**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 11.227$$

$x^2 = 11.227$ significant with 1 df at 5 per cent level of significance.

Table 7.12 reveals that the poor parents prefer caste and family background to education and employment for the marriage of their sons. But the wealthy parents prefer education and employment in the selection of daughters in law. In order to test this, the x^2 has been utilised. It shows a significant result of 11.227 with 1 df at 5 per cent level of significance which supports that

the poor parents' prefer caste and family background to education and employment. But the wealthy parents prefer education and employment in the selection of daughters-in-law. Thus, it is proved that the higher the income, the lower is the choice for caste and family background and *vice versa.*

Regarding polygamy, it was observed that the lower class Muslim women favour polygamy more than the upper class. Their responses are shown in the following Table 7.13:

TABLE 7.13
Attitudes of the Muslim Respondents Towards Polygamy

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	151 (163.353)	78 (65.646)	229
High Income Group (above Rs. 600)	63 (50.646)	8 (20.353)	71
	214	**86**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 13.768$$

$x^2 = 13.768$ significant with 1 df at 5 per cent level of significance.

In the above Table 7.13, we find that polygamy is positively correlated with income. In order to prove their relationship, the Chi square test has been tabulated which gives the significance value of 13.768 with 1df at 5 per cent level of significance. It means that the higher class have a negative attitude and the lower class have a positive attitude towards polygamy.

Regarding the religious belief of respondents, it is observed that the degree of religious belief is higher among the lower class than among the upper class. Their responses are given in Table 7.14.

TABLE 7.14
Religious Belief of the Respondents Towards the Creation of a Child

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	210 (203.81)	19 (25.19)	229
High Income Group (above Rs. 600)	57 (63.19)	14 (7..81)	71
	267	**33**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 7.220$$

x^2 = 7.220 significant with 1 df at 5 per cent level of significance.

Table 7.14 shows that the religious belief of respondents was positively correlated with income. In order to prove it, the Chi square test has been applied which reveals a significant value of 7.220 with 1 df of at 5 per cent level of significance. It means that the poor respondents have a higher degree in belief in God than the wealthy respondents for the creation of a child. Thus, it is concluded that the higher the income, the lower the degree of religious belief in God and *vice versa.*

Regarding the awareness of respondent about the overpopulation problem, it was found out that the wealthy are more aware of the population problem than the poor. Their responses have been given in Table 7.15:

TABLE 7.15
Awareness of the Respondents about the Population Problem

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	150 (160.3)	79 (68..7)	229
High Income Group (above Rs. 600)	60 (49.7)	11 (21.3)	71
	210	**90**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 9.319$$

$x^2 = 9.319$ significant with 1 df at 5 per cent level of significance.

In Table 7.15, we find that there is a positive correlation betweeen income and the awareness of respondents about the overpopulation problem. In order to find out their relationship, the Chi square test has been applied which gives the significant value of 7.909 with 1df at 5 per cent level of significance. It means that the upper class is more aquinted with the overpopulation problem than the lower class. It means that the higher the income higher the awareness.

In regard to birth control, it was observed that the poor frown on it because they hold the view that it is against Islam but the uppper class, adopt the means and devices of birth control. The responses have been shown in Table 7.16:

TABLE 7.16
Attitude of Respondents Towards Birth Control Practice and Methods

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	159 (151.14)	70 (7.86)	229
High Income Group (above Rs. 600)	39 (46.86)	32 (24.14)	71
	198	**102**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 5.078$$

$x^2 = 5.078$ significant with 1 df at 5 per cent level of significance.

In Table 7.16 shows that the lower class dislike birth control,

whereas, the upper class like it. In order to show this relationship, the Chi square test has been culculated which gives a significance results of 5.078 with 1 df at 5 per cent level of significance. It means means that the upper class practice it more than the lower class. Thus, the hypothesis holds that the higher the income, the higher the adoption of birth control and *vice versa.*

As far as the awareness of the respondents about family planning is concerned, it was observed that the upper class are more acquinted with the family planning programmes.

On asking the questions how did you know about the family planning programme, we found out that they know it through the radio, doctor and friends. Their responses have been given in Table 7.17:

TABLE 7.17

Respondents Awareness of Family Planning Programmes

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	199 (190.833)	30 (38.166)	229
High Income Group (above Rs. 600)	51 (59.166)	20 (11.833)	71
	250	**50**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 8.859$$

$x^2 = 8.859$ significant with 1df at 5 per cent level of significance.

In Table 7.17, we find that income is positively correlated with awareness about family planning programmes. In order to pinpoint the statistical relationship, the Chi square table has been tabulated, it produces a significant value of 8.859 with 1df at 5 per cent level of significance. This proves the hypothesis that the upper class are more acquinted with family planning programmes

than the lower class. Thus, we conclude that, the higher the income, the higher the awareness and *vice versa.*

In connection with the problem of respondent in adopting family planning methods, it was found that the lower class face more problems in adopting it that the upper class. Their responses have been shown in Table 7.18 below:

TABLE 7.18
Problems of Respondents in Practising Family Planning

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	203 (196.94)	26 (32.06)	229
High Income Group (above Rs. 600)	55 (61.06)	16 (9.94)	71
	258	**42**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 5.626$$

$x^2 = 5.626$ significant with 1 df at 5 per cent level of significance.

In Table 7.18, we find that income is positively correlated with the problem of family planning adoption. In order to show this relationship, the Chi square test has been used which gives a significant value of 5.626 with 1df at 5 per cent of significance. It means that the lower class face more problems in adopting the family planning methods than the upper class. Thus, it is proved that the higher the income, the lower the problem in adopting family planning methods and *vice versa.*

Regarding the knowledge of respondents about different methods of birth control, we found that the uppper class have more knowledge about the different methods of birth control than the lower class. Their responses have been shown in Table 7.19.

TABLE 7.19
Respondents Knowledge about Different Methods of Birth Control

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	127 (135.873)	102 (93.126)	229
High Income Group (above Rs. 600)	51 (42.126)	20 (28.873)	71
	178	**122**	**300**

$$x^2 = \frac{\sum(0-E)^2}{E} = 6.019$$

$x^2 = 6.019$ significant with 1 df at 5 per cent level of significance.

Table 7.19 shows that there is a positive relationship between income and the knowledge of the respondents about the different methods of birth control. In order to prove this, the Chi square test has been applied which gives a significant results of 6.019 with 1df at 5 per cent level of significance. It means that the upper class have more knowledge about the different methods of birth control than the lower class. Thus, it proves the hypothesis that the higher the income, the higher the knowledge about the different methods of birth control and *vice versa.*

As far as the question of practice of family planning is concerned, it was found that among the upper class, family planning adoption is higher than among the lower class. Their responses have been given in Table 7.20:

TABLE 7.20
Family Planning Method Practised by Respondents

Income	*High*	*Low*	*Total*
Low Income Group (under Rs. 600)	144 (151.14)	85 (77.86)	229
High Income Group (above Rs. 600)	54 (6.86)	17 (24.14)	71
	198	**102**	**300**

$$x^2 = \frac{\Sigma(0-E)^2}{E} = 4.189$$

$x^2 = 4.189$ significant with 1 df at 5 per cent level of significance.

The above Table 7.20 reveals that income is positively correlated with family planning adoption. In order to find out this relationship, the Chi square test has been tabulated giving a significant value of 4.189 with 1df at 5 per cent level of significance. It means that the family planning adoption is higher among the upper class than among the lower class. Thus, it proves the hypothesis that the higher the income, the higher the adoption of family planning and *vice versa*.

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8

Conclusion and Suggestions

In our present study of "Muslim Women's Attitude's Towards Family Planning in North East Behar, India". We found that the Muslim Women in this area do not usually adopt family planning measures because of barriers erected by their social system. In order to analyse this problem, various variables such as *Age, Education, Social Background and Their Socio-Economic Status* were taken into consideration. The study led us to the following conclusions:

1. That the age of the respondents is the significant independent variable which has direct influence on desire to have children, knowledge, attitude and practice (KAP) of family planning (see Tables).
2. That younger Muslim women are comparatively less aware of family planning programmes and face more problems in adopting family planning methods than the older Muslim women. Therefore, the young Muslim women are more resistant to measures taken to control the rate of birth than the old Muslim women (see tables).
3. That the education of the respondents is also a significant independent variable which has a direct impact on desire to have children, knowledge attitudes and practice (KAP) of family planning methods.
4. That the uneducated Muslim women are less aware of family planning programmes than the educated ones (see tables).
5. That the uneducated Muslim women have a stronger

desire to have more children than the educated Muslim women. The uneducated Muslim women have more problems in adopting family planning methods than the educated ones. Hence education is the most important factor which increases our understanding and makes the family planning methods more acceptable (see tables .....).

6. That social background of the respondent is also an important variable which has a direct impact on desire to have children, knowledge attitudes and practice (KAP) of family planning methods.
7. That the rural Muslim women are less aware of family planning programmes than the urban Muslim women. Rural Muslim women desire to have more children than the urban women. The rural Muslim women face more problems in adopting family planning methods than the urban women therefore they do not adopt the family planning methods (see tables .....)
8. That the income of the respondents is one of the variable which influences the desire to have children, knowledge attitude and practice (KAP) of the family planning methods.
9. That the Muslim women are economically poor they are less acquainted with family planning programmes than the wealthy Muslim women.
10. That the income of the family is the most important factor which regulates the fertility pattern reproductive behaviour and life style of Muslim women. Poor Muslim women have greater desire to have more children than their affluent sisters the use of family planning methods is higher among the wealthy Muslim women than among the poor. The poor Muslim women have more problems in adopting family planning methods therefore, they generally do not adopt family planning methods (see tables ....).

Early marriage is universally practised by Muslims. Biologically, a man is reproductively very active between 15-19 years of age, therefore, the practice of early marriage should be discouraged or even banned. No man should be allowed to enter wedlock before the age of 24 years and similarly no girl should be allowed to marry before she is twenty years old. This conclusion is supported by Prof. Vera Hingorani, he says:

> "for the girls, age between 20-25 years is appropriate for marriage as by them grown is fairly complete. Though some who for academic reasons have delayed it further, may not have their two children and preferably the first one should be born between 20-25 years, as every thing is favourable for the first delivery during that time, though for any particular reason if it is to postpone then with good care results can be almost as good."

Changes in fertility behaviour are possible only through education at all levels. Use of coercive methods by the government notwithstanding the family planning drive proved to be a failure in the past. This obviously leads us to the conclusion that education is an essential pre-requisite. Education, alone perhaps can bring about attitudinal and behavioural changes particularly in Muslims. It will remove the social biases against family planning and also regulate reproductive behaviour. Education, therefore, should be made compulsory for all at least up to high school level with especially emphasis on sex relations. A new course regarding health education and family planning programmes should also be introduced at high school level with a view to acquainting girls with the current national problems so that they may realise the desirability of having a small family.

Industrialization and urbanization are also responsible for the resistance to family planning. They affect indirectly the level of Muslim fertility and receptivity. In order to remove the resistance and to improve the receptivity of family planning devices among Muslim women, we should urbanize and industrialize the countryside so that the people understand the fact that a small

family ensures happiness and prosperity. This will obviously decrease the level of fertility by way of making them naturally inclined to using family planning devices.

Low/poor socio-economic status is also one of the most important factors that thwart the adoption of various family planning measures. In order to remove the social stigma and to improve the receptivity of family planning devices, the socio-economic condition of Muslim women should be improved. This should be done with a view to enabling them to attend schools and colleges so that they may understand their own economic problem and the desirability of having a small family.

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Muslim Attitude Towards Family Planning

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