

**FAMILY STRUCTURE AND KINSHIP PATTERN AMONG MUSLIMS – A STUDY
WITH PARTICULAR REFERENCE TO PARANGIPETTAI, CUDDALORE
DISTRICT OF TAMIL NADU**

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ABSTRACT

The present study aims to find out the family structure and kinship pattern among Muslims – study with particular reference to Parangipettai, Cuddalore District. A samples of 152 samples selected randomly were studied. A questionnaire method of survey was used to find out the family structure and kinship pattern among Muslims. The data were collected by using questionnaire as an instrument. Primary data were collected by conducting direct structured interview using questionnaire. All the respondents were asked the same questions in the same fashion and they were informed the purpose of study. Percentage analysis, Chi-square and Correlation analysis were applied to test the hypotheses. The findings and observations are the result and outcome of the interpretations made during the study of analysis. The result found that the there is a definite association between gender and educational status among the Muslims and There is a definite association between gender and occupational status among the Muslims.

INTRODUCTION

Family is the most permanent and pervasive of all social institutions. The family is an integral part of man's life. All societies, both large and small, primitive and civilized, ancient and modern, have institutionalized the process of procreation and breeding of the young. It is an indisputable fact that the family gives us our principal identity in the larger society of which we are a part. A man comes into contact with his family first, with which he has the most enduring relationship. The institution 'family' will always be with us as a central and nuclear component. The family, in short, is a cultural and universal unit of human life.

"To say that the family is universal is to say that its definitions encompasses those several characteristics of the family that are to be found in all known human societies. Furthermore, it is also to say that there is some such social structure or atleast some social processes that can, in fact, be found universally". (Makee,1969). The family corresponds to some universally defined biological 'need' or 'drive'. It is found universally, though it may exist in various forms. The family or certain arrangements associated with the family, are to be found in all societies. In essence, the family fulfils some universally applicable functions in society.

Murdock defines the family as "a social group characterised by common residence, economic co-operation and reproduction. It includes adults of both sexes, atleast two of whom maintain a socially approved sexual relationship, and one or more children, own or adopted, of the sexually cohabiting adults." (Murdock, 1949).

In all societies, as mentioned earlier, there is some principle by which legitimacy of offspring is established. On the basis of an analysis of two-fifty societies, Murdock concluded that 'nuclear family' consisting of a married man and women living with their offspring was universal. He thus considered the nuclear family to be a 'universal human social grouping'. There are, however, some exceptions to Murdock's main contention about the universality of the nuclear family. In the case of traditional Nayar community, at was generally matrilineal joint family that was in existed. Nayar case has been a subject of discussion in this direction (Gough, 1960). As another possible exception (Greenfield, 1961). Mention should also be made of some deliberately established communities which attempted to abolish or to weaken the effect of the nuclear family. The Israeli 'Kibbutz' has been cited in this connection (Spiro, 1960). Whether it is joint or nuclear, family as an institution is found in all forms of society. Hence the family is a social system that is responsive to the social and cultural complex in which it operates. Though it may assume different forms in different societies, its universal nature cannot be denied.

REVIEW OF LITERATURE

Singer (2001), *Industrial Leadership and the Joint Family in Madras City*. The aim of the study was to achieve a more adequate understanding of the functional relations between industrialization and the joint family by studying successful industrial families in the context of a society with a strong tradition of joint family organization.

The author started such a study by collecting the family histories of nineteen outstanding industrial leaders in Madras City. These were selected on the basis of their local reputations as successful industrial leaders and by the capitalization of their companies. They belonged to different communities; nine Brahmins, four Chettiyars: One Gujarati Hindu, one Andhra, one Mudaliar, two Muslims and one Syrian Christian. These nineteen industrial leaders and their eighteen different families were not necessarily a 'representative sample' of industrial leaders in Madras State or in India.

On a preliminary application of the 'geneological' method to study this group, the author found that while there have been striking changes within three generations in residential, occupational, educational and social observances, these changes have not transformed the traditional joint family structure into isolated nuclear families. On the contrary, the urban and industrial members of a family maintain numerous ties and industrial members of the family who have remained in the countryside a modified joint family organization is emerging. He finally concludes by saying that it is not at all true that the joint family system is structurally and functionally incompatible with the features of modern industry. On the contrary the traditional joint family system and many of the practices associated with it offer some distinct advantages for organizing industrial enterprise.

Study of the Family in Navari – K.M. Kapadia: (2001) This study was conducted in order to examine the problem of family in India from two points of view, the change in its structure and in the nature of inter – personal relations in the family.

For the purpose of the study, data was collected from students of the metric and pre-matric classes in secondary schools in the town of Navasari, and the surrounding rural

areas in Surat district. A set of questions was given to elicit information about the structure of the family and ascertain the nature of the inter – personal relationship in terms of both sex and generation. 1233 questionnaires were used in the analysis. The ages of the students varies between 15.5 and 19, the near being 17.2.

The sample population of 1,162 families consists of three groups, 315 in the town of Navasari, 357 in the villages of Navasari taluk and 490 in the village and suburban area of other taluks of Surat district in South Gujarat.

In the rural areas 40% of the families were nuclear, 55% joint, 39% being traditional joint (members are related collaterally), 5% even when though not strictly joint, fulfilled certain obligations pertaining to joint family.

This rural pattern is not uniform. While there was an insignificant disparity between the number of nuclear and joint families in the rural area of Navasari taluks, in the rest of the rural area of Navasari taluks, in the rest of the rural area there were for every one nuclear family 16 joint families. The assumption that there are more joint families in rural areas is not universally valid.

In the town, nuclear families were 10% more than joint families. Nuclearity is greater on the periphery of the town and greatest in the town, according to this study. But this does not lead to the conclusion that urbanization has a serious impact on the joint family because the functional aspect cannot be ignored.

84.8% of the students who were interviewed were quite happy with the family environment. It can be, therefore, safely concluded that the stresses and strains between the two generations are very limited in extent, mild in character and temporary in duration.

Some Aspects of Family in Mahuva – I.P. Desai (2002) Mahuva is a small town in Saurashtra having about 25,000 inhabitants living in about 4,800 households.

Of the 410 households for which data was collected nearly 53% families were nuclear, treating the residentially nuclear group as the nuclear family. 50% of households

were composed of husband, wife and children group, 13% composed of similar groups but with married sons, 23% composed of three lineal descendants and collaterals. 8% composed of four lineal descendants and collaterals. It can be thus said that husband, wife and children group is predominant. On considering the functional aspect results were different. 28% were nuclear families and 72% joint families. Of the households that are residentially and compositionally nuclear, little less than 50% are actively joint with other households in the same town or outside it.

Education and Family Changes: Aileen D. Ross (2003) The aim of this study was to analyze the ambitions of a sample of families in relation to the education of their children and to show how this reacted back on family life, in order to emphasize the importance of studying the interdependence of institutions.

The data for this study is based on interview with 150 middle and upper class Hindu living in Bangalore, and small control group of young men who had moved to Bombay from villages. 75% of the sample were women and majority being Brahmins, and other castes were also included to see if this variable affected family ambitions.

The author points out that, in India the new urban occupational opportunities have not yet caught up with the expansion of the educational system, hence the parents know that their sons have to compete in a labour market where supply of jobs is below demand, they are aware that the educational system is the main channel through which business or professional success is possible. They are aware of the need to give their daughters education so that they can be independent if the need arises. However, it is pointed out that they are not always aware that the impact will have repercussion on family life. Moreover, if the children are ahead of the parents, and the latter cannot reconcile themselves to playing subordinate roles in terms of knowledge and authority, then the children may break away altogether. This studyphasoses the importance of taking the reciprocal influence of institutions into account when studying family change.

Study of Lower Income Employees of Madras Museum A.Aiyappan (2003). The sample was limited to 50 families of lower income employees of the Madras Museum. On

the basis of this study he reported that contacts with kinsmen in the village become progressively fewer with increased periods of residence in the city.

The Hindu Family in its Urban Setting – Aileen D. Ross (2004). The purpose of this study is to show the effect of industrial and technological change on the traditional middle and upper class urban Hindu family. Its purpose is to study the strains and problems which arise when families do in fact change from one form to the other.

The sample of families interviewed were 15% and they were all Hindus and roughly from the same socio-economic class. The material for this study is arranged first to describe the traditional form of the joint family and then to show how industrialization and urbanization are forcing changes in its structure and relationships, and causing many families to break down into smaller units. An analysis is made in more detail of the effect of this change in the areas of authority, sentiments, work, education, friendship and marriage.

No concludes by saying that the importance of functional position of the elders is declining, and there is a significant change in the position of the mother. Knowledge about handling family problems formerly passed down by elders is now being disseminated by books and newspapers. Family excessive dependence on peer groups undermines the influence of family members and relatives.

In his concluding statement, Ross points out that though some sort of joint family may continue if a full complement of technological forces impinge on family structure, it will alter.

Region, Caste and Family Structure: A Comparative Study of the Indian 'Joint' Family – Pauline M. Kolenda (2005). This is a comparison of 25 sociological and anthropological studies all carried out in India. Twelve different Indian States are represented among the 26 studies compared: West Bengal, United Province, Rajasthan, Maharashtra, Orissa, Andhra Pradesh, Madras, Delhi, Kashmir, Madhya Pradesh, Kerala and Mysore. Five types of social units were studied; villages, caste, communities, district, taluks and census tracts, urban neighbourhoods and classes of high school students.

This comparative study reveals that the joint family is least characteristic of local jatis of untouchables. Brahmins more characteristically have average or medium proportions of joint families rather than high proportions. There were instances of jatis of all five of the varnas having high, medium and low proportions of joint families. Hence there is at best, only a partial correlation of joint families.

Landed castes may vary in proportions of joint families from high to low and caste rank seems to be more closely related to the size of the proportions of joint families than does land ownership.

The studies suggest that while most Indians do not live in joint families, most live in either a joint or supplemented nuclear family.

Urbanization and Family Change-M.S. Gore (2006). The study began with the expectation that if industrialization has been accompanied by changes in the family system, these changes would be noticed in a comparison of the urban, fringe and rural families.

The study was restricted to one caste and one occupational group in the Agarwal community in the Delhi area. The question raised was not whether joint house holds were increasingly giving place to nuclear households in the urban industrial areas, but whether the nuclear as well as joint households in the urban areas showed characteristic difference in the acceptance of familial obligations, in the pattern of authority, status of women in the significance attached to conjugal relationship and in the attitudes to the institution of marriage.

The non urban sample was divided into fringe and rural families, urban sample was divided into local families (where eldest male member was born in Delhi) and immigrant families (where eldest male member was born out of Delhi). The total number of families studies was 499. 399 were in the main sample and 100 in the additional sample.

It was concluded that the sample as a whole still largely conforms to the pattern of joint family living in behaviour, role, perception and attitudes. Within this small pattern of conformity urban residence and education do seem to introduce a certain measure of variation.

The findings indicate a measure of awareness of difficulties of joint family living and a hesitant assertion of the importance of the conjugal tie. They also indicate a simultaneous affirmation of the traditional patterns of behaviors and practices. The findings support the hypothesis of a 'limited change'.

Aim and Objectives of the Study

At the outset, the aim of the study is primarily to highlight the pattern of the family prevalent among the Muslim community of Parangipettai, Cuddalore District and to determine to what extent the norm of spirit of joint family commands respect among this group:

The Objectives of the study may be outlined as follows:

1. To study the family structure among the Muslims in Parangipettai, Cuddalore District
2. To describe the residential pattern of the respondents
3. To know about the property holding and the financial management of the respondents
4. To know the services and help among the respondents.
5. To know the nature of participation of family members among the Muslims in social activities.

Hypothesis

- There is a definite association between gender and educational status among the Muslims.
- There is a definite association between gender and occupational status among the Muslims.

Population to be Sampled and Method of Selection

It was intended to include 152 Muslim families in the sample from the total population as the most representative of the universe.

The investigator was unable to obtain suitable information in this regard from any official source. The list was thus prepared primarily through consultation with friends and acquaintances living in these areas, by personal investigation and enquiries. In this connection, the Muslim priestess of the locality were consulted and finally the Telephone Director was also used to complete the list. This list, however, is not a complete list of Muslim families residing in these areas.

Research design

Research design is purely and simply the framework or plan for a study that guides the collection and analysis of the data. The research design indicates the methods of research i.e. the method of gathering information and the method of sampling

- The data were collected by using schedule as an instrument.
- The data collected through such filled-in questionnaires have been used for further analysis.
- For this study the samples were drawn using random sampling method.
- The sample size of the study is 152.

Analysis of the data

The data collected through questionnaires have been tabulated. By using the above mentioned statistical tools, the data have been analysed. Interpretations have been drawn based on the analysis. The findings and observations are the result and outcome of the interpretations made during the course of analysis.

Limitations of the study

In order to limit the scope of the study and to keep the research within manageable limits, the size of the sample was restricted to 152 families.

1. The responses from the respondents could be casual in nature. This may be due to lack of interest or time on their part.
2. The correctness of information provided by the respondents in the personal data could not be established.
3. Some of the information provided by the respondents might not be correct.
4. Getting timely responses from the respondents was a difficult task.
5. The reason for this may be attributed to their busy schedules.

ANALYSIS AND INTERPRETATION

Table 1. The duration of stay

S.No	Number of years	Number of respondents	Percentage
1.	Below 10 years	65	42.76
2.	11 to 20 years	32	21.05
3.	21 to 30 years	30	19.74
4.	31 to 40 years	15	9.87
5.	Above 40 years	10	6.58
	Total	152	100.0

63.81% of respondents are under the age of 20 years. This category male respondents are mainly students; female respondents are married. Female respondents stay in their mother's houses. 29.61% of respondents are mainly males and they are migrated to foreign countries for job opportunities. Their stay in abroad is temporary. They will return with in 5 years. So, the Majority of the families of Village are long settled families, with greater degrees of jointness.

Table 2. Education level and Sex of the Respondents

S.No	Educational level	Male	Female	Total
1.	School level	14	36	50 (32.89%)
2.	Under-graduation	30	10	40 (26.32%)
3.	Graduate	20	12	32 (21.05%)
4.	Post Graduate	22	8	30 (19.74%)
	Total	86 (56.6%)	66 (43.4%)	152 (100%)

Calculated Chi-square value	Degrees of freedom	Level of significance
26.03	3	0.01

Ho: There is definite association between gender and educational status among the Muslims.

The table shows the respondents give much more importance to the school level education of females. (2.5 times higher than the males). When a female finishes school level education she may also attain puberty. After attaining puberty female’s education is alarmingly decreased. In Under graduation level, female strength is three times lesser. In graduation level female strength is reduced in to half. In post graduation level female strength is approximately three times lesser. Compiling all these facts in the table we can come to the following conclusions. Illiteracy is completely eradicated. Female education is growing faster. Muslim’s educational status is also fast growing. Respondents think upto school level education is enough for females but the sky is the limit for the males. Consider the sex of the respondents males are better qualified than females. This is also statistically proved by the obtained Chi-square value which is significant at 0.01 level. Hence the stated null hypothesis is rejected.

Table 3 Occupation and Sex of the Respondents

S.No	Occupation	Male	Female	Total
1.	Housewives	0	43	43% (28.29%)
2.	Abroad	23	12	35% (23.03%)
3.	Students	12	3	15% (9.87%)
4.	Unemployed	4	2	6% (3.95%)
5.	Teachers	10	6	16% (10.53%)
6.	Agriculture	37	0	37% (24.34%)
	Total	86 (56.6%)	66 (43.4%)	152 (100%)

Calculated Chi-square value	Degrees of freedom	Level of significance
89.44	5	0.01

Ho: There is definite association between gender and occupational status among the Muslims.

Table shows the females are not allowed to work outside. Only small percentage of females are working or doing business inside. Generally respondents think primary level education is enough for females. But they also think females should not go to work. The calculated chi-square value which is significant at 0.01 level disprove the stated null hypothesis. So the stated null hypothesis is rejected. Therefore more number of male Muslims involved in occupation.

Table 4 Type of house

S.No	Type of house	Number of respondents	Percentage
1.	Rented house	27	17.76%
2.	Own house	103	67.76%
3.	Leased	22	14.47%
	Total	152	100.0

It is observed from the table that 17.76% of them live in rented houses. 67.76% of them have own houses. 14.47% of them have leased houses. So the majority of the respondents live in the owned houses. This shows majority of the respondents have high economical status. Most of the houses are minimum 75 to 100 years old. So this ancient port city has a rich tradition, heritage and Mogalai architecture. Migration of this city people is a temporary one. The Migrated people might certainly settle in their old ages in their own houses. Owning a house makes the respondent's cost of living cheap comparatively.

Table 5 Respondents and the other Members Living in the Family

S.No	Relations	Number of respondents	Percentage
1.	With parents	90	59.21%
2.	Wife	30	19.74%
3.	Both	32	21.05%
	Total	152	100.0

It is observed from the table that 59.21% of them live with their parents, 19.74% of them live with wives and 21.05% of them live with both People. So the majority of the respondents live with their parents. This table shows most of the male members went abroad for job opportunities. After their marriage the male members leave their wife and children under the custody of their parents. So the Joint family concept is strongly prevailed.

Table 6 Type of Family

S.No	Type of family	Number of respondents	Percentage
1.	Joint family	122	80.26%
2.	Nuclear family	30	19.74%
	Total	152	100.0

It is observed from the table that 80.26% of the respondents live in joint family, 19.74% live in nuclear family. So, the majority of the respondents live in the joint family. Most of the males after the Marriage stay in Mother in Law's house. Minority males stay in wife's houses with out doing any work. Majority males went abroad for job.

Table 7 Size of the House sufficient to accommodate all the members

S.No	Opinion	Number of respondents	Percentage
1.	Very big	23	15.31%
2.	Sufficiently big	110	72.37%
3.	Not big enough	19	12.5%
	Total	152	100.0

It is observed from the table that 15.31% of them have very big houses, 72.37% sufficiently big and 12.5% of them not big enough. So, the majority of the respondent's houses seem sufficiently big so as to accommodate all the members in the family. All the houses are built 75 years ago. They are generally spacy. Each house has a well and water tap. Houses are with proper ventilation. Every house has sewage garden. Ten urban families

can live in one house sufficiently. Individual rooms give enough privacy among family members. Because of very big houses, here marriages are mostly conducted in own houses.

Table 8 Type of Marriage

S.No	Type of marriage	Number of respondents	Percentage
1.	Arranged by elders with consent of parties concerned	75	49.34%
2.	Arranged by elders without consent of parties concerned	25	16.45%
3.	Arranged by you with the consent of elders	28	18.42%
4.	Arranged by you without the consent of elders	2	01.32%
5.	Not married	22	14.47%
	Total	152	100.0

This table shows 84.21% of Marriages are arranged Marriages. Marriages with in the relatives are more common. Generally all the respondents are orthodox and traditional and conventional in their Marriages. All the respondents are deadly against the love marriages. Even Love Marriages with the relatives is very rare.

Table 9 Family Members

S.No	Family members	Number of respondents	Percentage
1.	One	20	13.16%
2.	Two	75	49.34%
3.	More than two	57	37.5%
	Total	152	100.0

It is observed from the table that 13.16% of them have one family member, 49.34% of them have two family members and 37.5% of them have more than two family members. Generally there is a belief that Muslims are against the both forms of Family planning (Temporary methods—using condoms, copper T insertion, permanent methods—vasectomy, Tubectomy and Laproscopy). But here 67.5% of respondents have only one or two children which indicates they follow family planning methods secretly. This also shows the partial success of family planning propaganda of Government of India among Muslims.

Table 10 Family Income per annum

S.No	Family income	Number of respondents	Percentage
1.	Less than Rs.12000	20	13.16%
2.	Rs.12000 – 30000	26	17.11%
3.	Rs.30000 – 50000	35	23.03%
4.	Rs.50000 – 70000	18	11.84%
5.	Rs.70000 – 90000	19	12.5%
6.	Rs.90000 – 100000	19	12.5%
7.	Rs.100000 above	15	9.87%
	Total	152	100.0

The table shows the majority of the respondents are low income groups. It is not true. Respondents gave correct answers to the majority of the Questions. But here the respondents don't want to disclose their real income, scarring of income tax problems. In fact majority of the respondents are earning above rupees seventy thousand per annum. This observation is a informal one.

Table 11 Possession of property

S.No	Property	Number of respondents	Percentage
1.	Common property	85	55.92%
2.	Partly undivided, partly common	45	29.60%
3.	Individual property	22	14.47%
	Total	152	100.0

Table shows the joint family concept, is very strong. Marriages between close relatives is inevitable. In a single house two or three males have gone abroad for work. They sent their earnings to their joint family. Keeping all the properties as common property is securable and easily administrable. If they divide their properties the total responsibility might burst into pieces.

Table 12 Handling of Property Affairs

S.No	Opinion	Number of respondents	Percentage
1.	Father in Law	90	59.21%
2.	Mother in Law	35	23.03%
3.	Husband	17	11.18%
4.	Others	10	6.58%
	Total	152	100.0

The table shows 82.24% of elders (both father in Law and Mothers in Law) handle property affairs. Because majority of the young males went abroad for job on contract basis. So, the female elders and the male elders join together in handling property affairs. In the elder people are not idle and they are not isolated. They actively perform religious duties as well as family affairs. So the elders are healthy and their Life expectancy rate is high.

Table 13 Decision making regarding Family matters

S.No	Opinion	Number of respondents	Percentage
1.	Father in Law	85	55.92%
2.	Mother in Law	30	19.74%
3.	Husband	22	14.47%
4.	Joint decision	15	9.87%
	Total	152	100.0

The table shows 75.66% (both father in Law and Mother in Law) of the elders are holding the power of decision making regarding family matters. The fact observation in the table 15 is also apt for this table also.

Table 14 Opinion about Women Receiving Higher Education

S.No	Opinion	Number of respondents	Percentage
1.	Only primary education	98	64.47%
2.	Education till puberty	24	15.79%
3.	Education till marriage	20	13.16%
4.	Education for employment	10	6.58%
	Total	152	100.0

The table shows 93.42% of the respondents think the education is not necessary for females beyond puberty and absolutely not necessary for females beyond marriages. Elders insist females to follow 'Purdah' system (Covering all the parts of the body leaving little space for eyes). Elders think the females should not create in any sexual perversions among males by showing physical appearance or by friendly talking. Elders think when the males went abroad for work, females should be in proper custody of the elders. If she goes to work

there is a possibility of gossips that will affect mental stability of the husband. This observations are also informal.

Table 15 Opinion about Religious Prayers

S.No	Opinion	Number of respondents	Percentage
1.	Daily five times	136	89.47%
2.	Weekly once	10	6.58%
3.	Yearly once	6	3.95%
	Total	152	100.0

It indicates that the majority of the respondents are religious. All the respondents are daily governed by religious bodies whether they do prayers five times daily. Even they do prayers five times daily the respondents are not orthodox or not completely conventional. The religious behaviour of the respondents are well monitored in a controlled environment that is not possible in Hindu religion. If the respondent does not remit Mosque tax regularly or if he does not attend the prayers daily, he will loose all his basic rights in his 'Mahallah'. So every respondent attends daily prayers without personal inhibitions.

Table 16 Opinion about Matharsa Education

S.No	Opinion	Number of respondents	Percentage
1.	Matharsa + General education necessary	102	67.10%
2.	Matharsa education alone necessary	22	14.47%
3.	General education alone necessary	15	9.87%
4.	Matharsa education primary level enough	13	8.55%
	Total	152	100.0

An Alim or a Moulavi teach Matharsa education to the Muslim youths. They teach the meaning of Holy Quran and then teach to recite Quran by heart completely. They also teach 'Hatheetz'. Hatheetz is a total collection of Prophet Mohammed Nabi's day to day preaching interpretations. Hatheetz is the easy guide to follow Quran. Some Muslims follow only Quran not Hatheetz. Some challenges the authenticity of Hatheetz.

In India Matharsa Education does not breed religious hatred. But in Pakistan Matharsa produce religious fundamentalists. They indulge in cross border terrorism.

Here the 67.10% of the respondents, are favour of Matharsa education along with general education. This is a positive attitude. The respondents want to compete with others in general education for job opportunities. The respondents don't want to be isolated in the information technology exploded world.

The respondents also want to study the General education to value their Matharsa Education. They also want to study the General education to Preach their religion in Non-Muslim areas efficiently. They study general education to compel the central and state governments to allot quotas for higher education and job opportunities according to their population.

Table 17 Opinion about culture affect for Tourism and Marine biology research center

S.No	Opinion	Number of respondents	Percentage
1.	Nil	97	63.81%
2.	Slightly	34	22.37%
3.	Strongly	21	13.81%
	Total	152	100.00%

This shows 63.81% of the respondents believe Tourism and Marine biology research centre don't affect their culture. They think Tourism and Marine biology research centre bring pride to their city. They think tourism importance also bring income to their city. The think tourism and research centre also give special dignified identity to their port city.

Table 18 Shows the correlation between family structure and kinship pattern on the basis of demographic variable.

S.No	Demographic variable	r value
1.	Gender	0.321**
2.	Age-Group	0.210**
3.	Martial status	0.312**
4.	Number of years	0.121*
5.	Educational level	0.241*
6.	Occupation	0.314**
7.	Type of house	0.211*
8.	Type of family	0.222*

9.	Family members	0.105
10.	Family income	0.554**

** Significant at 0.01 level

* Significant at 0.05 level

The above table shows correlation between family pattern of Muslim and their demographic characters. The result shows that there is a positive correlation between family pattern and their gender, age, education, occupation, type of house, type of family and family income. So it is concluded that family pattern of Muslims is directly influenced based on their demographic characters.

SUMMARY AND CONCLUSIONS

The family in India and the west as been/ subject for a significant proportion of literature. Sorokin and other behavioural scientists have developed the theme that the family have become more and more unstable until it has reached the point of disintegration. This may be quite true in the West. In India, however, the theme of many discussions has been the disintegration or disappearance of the joint family and its replacement by the nuclear family.

Recent studies have disproved this notion of the disappearance of the joint family. Structurally independent families are emerging more due to the force of circumstances than due to the impact of alien attitude and values.

On the basis of these considerations, this study set out to make an analysis of the family pattern prevalent among the Muslim. The number of households chosen for the purpose of the study was 152. The 152 households were selected by sampling according to regular intervals.

A questionnaire containing 62 questions was prepared and the minimum time taken for answering each was half an hour approximately. The schedule method was followed in the study and the researcher filled out the answers himself.

On an analysis of the data obtained from the 152 households some interesting observations were made. The observations and conclusions made there from are given as briefly as possible.

Muslims are mostly leading middle class life. Majority of the respondents have big own houses with joint families. All the Muslims are patriotic. They are deadly against the religious fundamentalists. At the same time they sincerely follow the religious customs without fail. They give "Jakkath" (Compulsory yearly religious tax for rich Muslims) to the poor. They do 'Sunnath Kalyanam' (Compulsory protruding skin removal of penis) for male Muslim boys. Lower age limit for Sunnath Kalyanam is 1. Upper age limit is 12. They sincerely follow 'Ithah' (Widows have to be isolated for 4 months and 10 days minimum to ascertain that particular widow is pregnant because of deceased husband) system.

They favour widow remarriage. They justify divorces only if the males are chronic alcoholics or sexually ineffective. They don't favour inter religious marriages. They prefer to live in a joint family only for money and property security.

They don't fully favour 'Triple Talak' system (In Triple Talak the unsatisfied husband pronounces the word 'Talak' three times before two witnesses, then the divorce becomes valid). They want much more time between three Talaks Pronouncing. If the males are rich or if the wife permits or if the wife is impotent, a male can do polygamy but within the permissive limit of Shariat act.

They think religious hatred is because of politicians and Medias. They think all the Muslims in India don't get equal rights when compared with other religious People. Majority of the respondents think they give equal rights to converted Muslims. They don't favour expensive marriages. They favour 'Mahar' system (Marriage amount to be fixed by the Bride. If the Marriage fails the bride grooms must give that amount to bride). They also favour 'Purdah' system to protect the females from the perverted males. They favour Matharsa education with general education. They think female child is as equal as the male child.

In total the Muslims stand as positive roll models to other sub-urban Muslims in all aspects.

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