

RESEARCH PROJECT ON

**SOCIO- ECONOMIC DISABILITY AND
UNEMPLOYMENT PROBLEMS AMONG MUSLIMS
OF OTHER BACKWARD CLASSES**

SUBMITTED TO

PLANNING COMMISSION

BY

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EXECUTIVE SUMMARY

INTRODUCTION

Since independence, India has achieved significant growth and development. It has also been successful in reducing poverty and improving crucial human development indicators such as levels of literacy, education and health. There are indications however, that not all religious communities and social groups has shared equally the benefits of growth process. Among them, the OBC Muslims, constituting 6 % of the population, are seriously lagging behind in term of the most of the human development indicators. While the perception of deprivation is widespread among OBC Muslims, there have been no systematic efforts since independence to analyze their condition in the country.

Sachar Commission has done a laudable work in making in-depth study and highlighting the plight of Muslims. However, there is marked difference between Gen. Muslims and OBC Muslims. If analysis is made in regard to socio-economic, employment and educational level of Gen. Muslims and OBC Muslims separately, it will reveal that Gen. Muslims in general are not behind Non-Muslim OBCs, SCs and STs, but large sections of OBC Muslims certainly are. It is the latter who need special care, protection and promotion in economic and educational fields. While certain schemes and programmes be devised for Muslims in general, the benefit of it, it should be ensured, should not be allowed to be usurped by well-off General Muslims only. The share of OBC Muslims must be ensured in such packages.

With this in view the study on “Socio Economic Disability & Unemployment Problems among Muslims of Other Backward Classes” becomes extremely important. Sachar Commission report has given vivid picture of socio-economic and educational backwardness of Muslim Community. However a few Muslim classes seem to be at par with Non-Muslim Communities. But large many of them have poor economic, educational and health conditions. Most of them belong to other backward classes Muslims. There is a need to work on most backward among Muslims, as they are much behind general Muslim classes/castes, as well as way behind other backward classes of Non-Muslims.

While the condition of SCs/STs is improving due to governmental measures, there are hardly any specific schemes for OBC Muslims. There are a few schemes for OBC categories. But these schemes benefit the forward among the Backwards. Muslim OBCs in general are not aware of schemes pertaining to them. If at all they know, they are not educated enough or wise enough to avail them.

OBJECTIVES

Following objectives were earmarked for the study:

1. To study economic status of Muslim families in general and Muslims of OBC category in particular.
2. To study educational level of OBCs among Muslims vis-à-vis upper caste Muslims and non-Muslim backward classes.
3. To study Social taboos as hindrance in the social and educational growth of OBCs among Muslims.
4. To study Position of Woman and nature and size of Muslim OBC category of Muslim families.
5. To study awareness and expansion of government schemes to ameliorate the Conditions of OBC Muslim population.
6. To study the scope of modernizing the professions of OBC Muslims
7. To suggest remedial measures for the above problems.

METHODOLOGY

The study went through following major steps before making of reports:-

Field Visit: Extensive field visits to collect primary inputs is essential. Our investigators and field staff visited 72 Villages in 24 blocks in three states. In Haryana they visited Faridabad District, its four blocks namely Faridabad, Ballabgarh, Palwal, Hodel and its 12 villages, and 360 households, in Nooh district its four blocks namely Nooh, Hatheen, Nagina, Tavdu and its 12 villages and 360 households. Similarly four blocks each in Nainital district and Rudrapur district in Uttaranchal and Uttar Pradesh were visited. These are Nainital, Lalkuan, Kathgodam, Haldwani and Bhimtal blocks in Nainital district, in Rudrapur district Bajpur, Gadarpur, Rudrapur and Sitarganj blocks in Uttaranchal, Faridabad, Ballabgarh, Palwal and Hodal in Faridabad district and Hatheen, Tavdu Nooh Nagina blocks in Nooh district of Haryana, Sohabal, Mausadha, Rudauli and Amaniganj blocks in Faizabad district and BilariyaGanj, Rani Ki Sarai, Tahbarpur and Mirzapur blocks in Azamgarh district of U.P.

Field officers deputed collected data from primary sources. They visited state extension departments, district and block officers and met citizens/villagers personally and collected information. They also collected information available in other reports and other field and research works.

Interviews: During field visits, local men, women, villagers and small entrepreneurs were interviewed which cleared our perception towards what is needed to increase the participation of Muslims of backward classes in main stream, what are constraints for it and how to formulate the action models to take down the planning at micro level and how can they play vital role in emancipation from poverty and illiteracy.

Major variable data collection through Questionnaire: For cross classification and analysis, we had provisionally evolved a comprehensive questionnaire of three sets. The same are attached as Annexure I. to Annexure III. The questionnaires encompass information regarding literacy, employment, age, marital status, caste, nature and size of family, nature of job, income, profession etc. of OBC Muslim households. The questionnaires were prepared carefully and got approved from Planning Commission.

Random sampling: Random sampling were did to get symbolic picture of a different region while questionnaire were prepared after consultation with social and educational experts and entrepreneurs' opinion. Random sampling helped in counter checking information collected through Questionnaire and interviews as well as through secondary sources. There was random selection of villages with probability proportion to population. The collection of data were in two steps - first a specified numbers of Gram-Panchayats were chosen randomly and then specified numbers of villages were randomly chosen from each of the selected Panchayats. The probability for selecting a Panchayat were made proportional to the to the total number Muslim backward people under it.

Statistical Calculation: The data collected through the questionnaire and otherwise were classified and categorized to a meaningful study and analysis. The informations were analysed to give clear picture of OBC Muslims in various educational and economic group and the like to have comperative analysis. The data have been placed in tabular forms in regard to nature and family size, nature of professions, income level as per annual income, educational level i.e. primary, secondary, senior secondary and gradute levels as well as illiterate groups and nature of employment.

Literature and previous researches/reviews: We consulted different manuals, literatures, research papers and reports and tallied them with our findings so that error in findings can be minimized and untouched aspect can be included. Kolkar Committee reports, Mandal commission reports and Sachar

commission reports were thoroughly consulted which gave us clear vision of dimension of backwardness among OBC Muslim vis-à-vis general Muslims, OBC Hindus and others. Field study fully clarified the ground realities further.

Discussion with different research and financial institutions: These discussions gave us a preview as to what are the constraints in slow pace of growth of the section and what are the obstructions in crediting this section especially women to promote their participation.

Initial draft and discussion with local universities: We deduced an initial report based on our collected data and discussions and literature reviews. Then we discussed it with local and central agencies and other institutions on our findings and feasibility for proposed model on increase participation of this section. Hamdard University and Nadwa College, Lucknow have done some research work on Backwardness among Muslim which became handy for the study. K.R. Narayanan Centre for Dalit and Minorities studies of Jamia Millia Islamia and its Director Prof. Mujtaba Khan provided us valuable inputs specially in regard to data of Dalit Muslims and OBC Muslims. We also collected data from Backward Class Commission, Ministry of Minority Affairs and National Census Board etc.

On these findings, we initiated brainstorming discussions with different institutions. Thereafter, report has been carefully prepared for submission so that certain schemes and plans can be formulated to give impetus to trade and employment generation among backward class Muslims.

Area of Survey

Our study was extensive, but intensive study was done in three states only. Our sample design for selecting the sample for the study was as under: -

States	Districts
Haryana	Nooh and Faridabad
Uttar Pradesh	Azamgarh and Faizabad
Uttranchal	Rudrapur and Nainital
Districts	2 x 3 = 06 (Each State two districts)
Blocks	4 x 6 = 24 (Each district four blocks)
Villages:	3 x 24 = 72
Households	30 x 72 = 2160

Systematic sample techniques were used for selecting sampling frames and separate formats were used for OBC Muslims and general category people. In fact it was desirable to have a comparative analysis between OBC Muslims and general category people in regard to their socio economic condition as well as between OBC Muslims vis-avis OBC non-Muslims and OBC Muslims and general Muslims. The same was kept in mind to find out level of disparity between OBC Muslims and various other categories of people. State wise compressive analyses of the above categories have been reflected to have broader view of the situation. The analysis does not encompass the figures of entire states, but two districts of each state. But it has been observed that the situations are almost same or identical in entire country.

HYPOTHESIS

We built up certain hypothesis for the study which were tested and found correct by our study:

These were as under:

- a. OBC Muslims are developing in much slower rate than OBCs in non-Muslim category, as there is lack of awareness, leadership and education among the former.
- b. Most of the OBC Muslims are engaged in manual and petty works with hardly any development in their skill or modernization of the professions.

- c. Educationally Muslims are far behind and OBC Muslims are far behind others and even much behind OBCs of non Muslims categories.
- d. Though OBC Muslims constitute 6% of our population, they have barely 1 to 2 % representation in government jobs.
- e. There is hardly any social or economic mobility of OBC category of Muslims. They are bound by their profession and they train their children at an early age for the same at the cost of their possible education.
- f. Education level among them is pitiable, due to economic compulsion, conservatism and attachment to their profession, high fertility rate and focus on mere madrassa studies.
- g. There is growing disparity between OBC category and other category of Muslims, as well as increasing gap between OBCs among Muslims and Non-Muslims with former being unable to avail benefits of development, welfare and modernization.
- h. Women among Backward class Muslims are the most backward among the national population due to conservatism, *purdah* system, large number of children, lack of education and economic dependence.

OBC MUSLIMS: DEMOGRAPHY AND MAJOR ISSUES

The OBCs among Muslims constitute two broad categories. The *halalkhors*, *helas*, *lalbegis* or *bhangis* (scavengers), *dhobis* (washer men) *Nais* or *hajjams* (barbers), *chiks* (butchers), *faqirs* (beggars) etc belonging to the 'Arzals' are the 'untouchable converts' to Islam that have found their way in the OBC list. The *momins* or *julahas* (weavers) *darzi* or *idiris* (tailors), *rayeens* or *kunjaras* (vegetable sellers) are *Ajlafs* or converts from 'clean' occupational castes. Thus, one can discern three groups among Muslims: (i) those without any social disabilities, the *ashrafs*; (ii) those equivalent to Hindu OBCs, the *ajlafs*, and (iii) those equivalent to Hindu SCs, the arzals, Those who are referred to as Muslim OBCs combine (ii) and (iii) categories.

Backward class category consists of various sub castes among Muslim community who professionally involve in manual work relating to butchery, extraction of oil, liquor making, carpentry, cutting of hair, weaving, animal care and milking, pottery making and supplying water to others etc. Many of them are landless labourers. These sections of the people are educationally, economically, socially and professionally extremely backward and are comparable with Scheduled castes and Scheduled Tribes. However, while SCs/STs have made some progress, OBC Muslims are still lagging far behind. While benefits are accruing to the SCs and STs in our society through governmental measures, there are hardly any benefits reaching out to this section among Muslims.

It is important to look into major issues concerning OBC Muslims. The issues that are examined are issues of identity, security, discrimination, health hazards, educational backwardness and its ramification, non-access to government schemes, population explosion, lack of infrastructure in Muslim concentrated areas, gender inequality etc. In regard to population explosion size of families and nature of families of OBC Muslim households have been analysis in tabular forms made out of our study in the three States.

84% of Hindus are either SC (22%), ST (9%) or OBC (42%) categories and they are entitled to special privileges and reservation in employment in government sector, which is the largest employer. 90% Buddhist are included in SC category and 54% of Sikhs are included in SC or OBC category. 54% Christians are ST, SC or OBC. In contrast, Muslims, who are the most backward community, have only 40% coverage under such privileges. Thus except Jain which otherwise is a rich class, it is Muslims

who are much less privileged compared to all other religious groups in terms of reservation and privileges conjuncted with such categorization. This is in contrast to the education and economic needs.

The average condition has been worked out as under:-

**ECONOMIC AND EDUCATION CONDITIONS OF OBC MUSLIMS VIS-A- VIS
OTHER CATEGORIES**

**(Aggregate deducted from studies in the states of Haryana, Uttar pradesh and
Uttaranchal)**

	OBC Muslims	Gen Muslims	OBC Non-Muslims	Gen Non Muslims
Education				
Primary	27%	29%	28%	33%
Secondary	14%	16%	16%	20%
Sr. Secondary	7%	8%	9%	12%
Graduate	3%	4%	4%	5%
Total Literacy	51%	58%	57%	70%
Total Illiteracy	49%	42%	43%	30%
Family size				
With 1 or 2 Children	16%	25%	22%	34%
With 3 Children	14%	20%	28%	30%
With 4 Children	15%	21%	19%	16%
5 or Above 5 Children	52%	36%	31%	23%
Annual Income				
Rs. up to 25,000 Per annum	52%	37%	37%	27%
Rs.25000 to 50000 Per annum	30%	33%	39%	32%
Rs.50000 to 100000 Per annum	13%	16%	17%	22%
Rs Above 1,00,000	5%	9%	9%	18%
Profession/ Occupation				
Labour/ Helper	50%	29%	33%	20%
Marginal Farmer/ Animal Husbandry	21%	31%	31%	29%
Large land holder	6%	8%	14%	17%
Trader/ Shopkeeper	10%	19%	12%	20%
Skilled work	10%	11%	11%	12%
Govt. service	2%	3%	4%	6%
Transportation level				
Cycle	56%	57%	50%	33%
Scooter/Motor	15%	20%	23%	36%

Cycle				
Car/ Four wheelers	2%	3%	3%	4%
None of these	27%	20%	24%	27%

POPULATION EXPLOSION AND HEALTH HAZARDS

The family size is larger in regard to OBC Muslims than in any other categories. In Haryana about 57% OBC Muslim adult parents have more than 5 Children, and about 14% having 4 children. The figure for the same is 49% and 25% in case of U.P. and 50% and 16% in Uttaranchal. OBC. Muslims having more than 5 children exceed general Muslims, OBC non-Muslims and general non-Muslims by 22%, 32%, 42% in Haryana, 12%,14% and 25% in U.P. 13%, 18% and 21% in Uttaranchal. Most Muslim OBC couples have 4 to 7 children, which is substantially higher than national average. In the area of study it is observed that 15% couple have four children and 52% of OBC Muslims have 5 or more children in the three districts taken together. They together account for 67%. Hardly any of these families practiced family planning specially in Nooh district of Haryana. Faridabad, Faizabad and Nainital district are slightly better in that order. Certain areas of Rudrapur, being a little developed area education is better with greater degree of response towards family planning. Apparently higher rate of illiteracy rate, high degree of poverty and lower degree of employability are related to higher degree of fertility ratio among OBC Muslims. The size of the family correspondingly increases with lesser degree of adoption of family planning. It is considered a taboo or an irreligious act. Only a few of them use contraceptives. Most of these do not have primary health care facilities within 5 k.m radius. Coupled with this is the problem of serious health hazards.

Their health condition is directly linked to poverty and the absence of basic services like clean drinking water and sanitation – leading to malnutrition, anemia, a variety of diseases and poor life expectancy. In conflict prone areas there is alarming evidence of a host of psychosocial problems, including stress, depression, and post traumatic disorders among women. The few health care centers staffed by women doctors are concentrated in urban areas, forcing rural populations to survive with virtually no public health care. The poor quality of drinking water and sanitation is a concern. Population control programmes and knowledge of contraceptive practices do not reach Muslim women effectively. In almost all the districts under survey reflect that average family has minimum of 5 to 6 children specially in Haryana and U.P. They are poorer and have more children. High rates of fertility among Muslims are partly due to lack of information and the non-availability of affordable health care facilities. Besides, women often do not go to health centers, which lack lady doctors.

EDUCATIONAL BACKWARDNESS

In regard to illiteracy rate among OBC Muslims it is 53% in Haryana, 39% in U.P. and 44% in Uttaranchal, which reflects 50% illiteracy rate on an average for OBC Muslims taking three states in to consideration. For general Muslims it is 43%, for OBC Non-Muslims it is 42% and general for Gen. non-Muslims 30%. Thus OBC Muslims have more of illiteracy rate than Gen. Muslims, OBC Non-Muslims and Gen.non-Muslims to the tune of 7%, 8% and 20% respectively. The national average for literacy rate is 65%, which is 15% higher than the OBC Muslims, which is quite alarming.

In regard to higher education 3% OBC Muslims households have a graduate degree holder. This is 3.5% for Gen. Muslims, 4% for OBC non-Muslims and 5% for Gen. non-Muslims. Thus graduate degree percentage wise is 11% more in case of Gen-Muslims, 25% more in case of OBC Non-Muslims and 40% more in case of Gen. Non-

Muslims. Similar trend is seen in case of secondary and senior secondary also. Education has a definite role to play in terms of quality of profession or occupation and increase in income of people. The illiteracy rate and lower level of education in regard to OBC Muslims has an important role in regard to larger family size, lower income level and employment of large scale OBC Muslims in unskilled manual workforce.

High dropout rates among OBC Muslim students are worrisome. The main reason for educational backwardness of Muslims is abject poverty due to which children are forced to drop out after the first few classes. Therefore there is sudden drop of primary school education of 27% to secondary education to 14% and further in senior secondary level to 7% and in graduate level to 3%. At every higher stage there is drop of 50%. This is particularly true for Muslims girls. Little children are expected to provide for their families by working in small workshops as domestic help or by looking after their siblings while their mothers go to work. The incidence of child labour was much higher among OBC Muslims as compared to other. The opportunity costs involved in sending children to school is too high, making it difficult for parents to do so.

Only a few good quality schools, especially Government schools, are found in Muslim areas. Schools beyond the primary level are few in Muslim localities. Exclusive 'girls' schools are fewer, and are usually at a distance from Muslim localities. Educations among OBC Muslims are much lower compared to general Muslims and general and non-general categories of Hindus. Government schools in Muslim neighborhoods are merely centers of low quality education for the poor and marginalized. The poor quality of teaching, learning, absentee teachers, in turn, necessitate high cost inputs like private tuitions, particularly in the case of first generation learners from the Muslim community specially the OBC Muslims. This has a negative impact on retention and school completion. Thus, poverty again has a causal link with access to education among Muslims. Many a time *Madarsas* are the only educational option available to OBC Muslim children, especially in areas where no schools have reached the Muslim masses.

The perception of being discriminated against is overpowering amongst a wide cross section of OBC Muslims. The sense of discrimination and insecurity has led to inferiority complex and resulting in to collective alienation. The most important factor for this dismal state of affairs of OBC Muslims is lack of education. Private minority institutions and *Madarsas* are seen as the only option available to the community for improving the educational status. As regards Minority institution of repute the same is Gen. Muslims dominated, they being socio-economically better off than OBC Muslims.

POVERTY AND UNEMPLOYMENT

As regards annual income of OBC Muslims it is 56% in Haryana, 51% in Uttar Pradesh and 49% in Uttaranchal whose annual income is upto Rs. 25,000/- per annum. This makes up to 52% on an average. The figure for the same is 37% each for Gen. Muslims and OBC Non-Muslims and 27% for Gen. Non-Muslims on an average taking these three states into consideration. This reflects that OBC Muslims have got 15% more people in this category compared to Gen. Muslims and OBC Non-Muslims. In this category their share of percentage is double than the percentage figure of Gen Non-Muslims. Further in the category of income per annum above 1,00,000/- the figures in Haryana, Uttar Pradesh and Uttaranchal are 3%, 6% and 5% respectively for OBC Muslims. This makes up to 5% on an average in this three states. As regards Gen Muslims and OBC Non-Muslims 9% in each category have income above 1 lakh per annum. Among Gen. Non-Muslims 18% of the households have above one lakh per annum income. Similarly 13%, 16%, 17% and 22% OBC Muslims, Gen-Muslims, OBC Non-Muslims and Gen. Non-Muslims earn 50,000/- to 1,00,000/- per annum on an

average in the three States taken together. Thus clearly OBC Muslims are far behind any other category in terms of annual income.

The configuration of occupational engagement share is 50% of OBC Muslims as labourers, 10% as skilled workers, 10% as traders and shopkeepers, 21% as marginal farmers 6% having more than 3 acres of land and 2% engaged in government services. OBC Muslims engaged as labourer or helper earn barely minimum level of subsistence in comparison constituting 50% to 29% Gen. Muslims, 33% of OBC Non-Muslims and 20% of Gen. Non-Muslims that fall in this category. OBC Muslims working as skilled workers include drivers, carpenters, tailors etc. Their share as trader or shopkeeper is 10.5% as against 19% of Gen-Muslims, 12% of OBC Non-Muslims and 20% of Gen-Non Muslims. About 2% of them are engaged in Government service mostly as group 'C' and 'D' employees. The share of percentage among their counter part i.e. OBC Non-Muslims is 4% of their population.

As regards their engagement in farming as marginal farmers or large land holders their share is much less. In regard to large land holding 6% of them have more than 3 acres land. It is 8% for Gen. Muslims, 14% for OBC Non-Muslims and 17% for Gen.Non-Muslims. The percentage of engagement as marginal farmers for OBC Muslims, Gen-Muslims, OBC Non-Muslims and Gen Non-Muslims is 21%, 31%, 31% and 25% respectively. Land holding in Nainital it is less and in Rudrapur district it is more, specially by Malik caste of OBC Muslim category. Camel Cart is popular in some areas specially in Mewat area in Haryana. Carrying of fodders in camel cart, making of bricks, breaking and carrying stones from stone mines, carpentry, *beldari* etc. are main work for daily labourers whereby they get on an average wages of Rs. 75/- per day. Muslim women generally work as daily labourers in either farm sectors or in brick *bhattas*

The amount received is too negligible for a family with an average of over 5-6 children. In Faizabad, Azamgarh and Rudrapur bullock cart is popular among OBC Muslim farmers. The skilled workers like saifi i.e carpenter, Hazzam i.e. barbers etc. earn Rs. 100/- per day, where as daily labourer earns about Rs. 80/- per day provided they get jobs, as many languish as unemployed. Thus in terms of occupations OBC Muslims are in far more disadvantaged position than all other categories.

As regard mode of transport 1.6% of the OBC Muslim households have four wheelers, as against 2.5% of both Gen-Muslims and OBC Non-Muslims and 3.5% among Gen. non-Muslim households. While 15% of OBC Muslim households have scooters or motorcycles, 20% of Gen.-Muslims, 23% of OBC Non-Muslims and 36% of Gen-Non Muslim households have two wheelers i.e. scooter and motorcycles. Logically the most affordable conveyance of OBC Muslims is Cycle, i.e. 56% households among OBC Muslims own the same. Yet 23% of OBC Non-Muslims have no conveyance at all, and commute by walking or public transport services, which is scanty in village areas.

RECOMMENDATIONS

Government Schemes

Central government and State governments must have monitoring cells for coordinating and monitoring benefits accruing to OBC Muslims specially in regard to issuance of BPL card, effective implementation of NREG schemes, Jawahar Rojgar Yojna etc and its spread to reasonable number of OBC Muslims. State government must work out strategies to provide infrastructure in Muslim concentrated localities i.e., not merely in District and District Head Quarters as envisaged in programmes for 'Minority Concentrated Districts'. The over all impact has to be there in Muslim areas, i.e. locality specific rather than region or district specific.

Employment and Economy

As regards creation of employment for OBC Muslims, certain percentages of reservation say 3% of 5% from among reservation for OBC i.e. 27% must be earmarked. The same formula be adopted in educational institutes as well. That would ensure at least some representation of OBC Muslims in government sector and in admission in educational institutes. Similar provision has been attempted in Andhra Pradesh. In order to ensure that no discrimination occur to the Muslims, OBC Muslims in every recruitment board conducting selection for the post of government job, OBC Muslim representation as a member ensured in the board.

Certain vocations of OBC Muslims need to be identified and modern professional courses on the trade need to be devised. In this connection ITIs and Small Scale Industrial units must be involved. This designed courses need to be used for training of OBC Muslims in respective profession. The trained persons be given bank facility and infrastructure facility in addition to the knowledge of technical know how.

Soft credit facility should be given by nationalized banks and certain amount to be fixed for the disbursement to this effect. Land be allotted for modernized traditional workmanship of OBC Muslims, such as embroidery work, weaving of carpets and saree, making of bangles, making of candles, brass work, making of locks etc. in addition to work relating to carpentry, iron smith, pottery, ornaments etc.

In rural sector OBC Muslims should be encouraged and given all out help and soft loans for modernization and expansion of agriculture and animal husbandry. Training /support also be given for food procesing, value addition and agro-industries such as making of chips, pickles, papad, juices, processing of leaves and roots of medicinal plants, making of perfumes, making milk products, tannery etc.

Education

Thrust should be given for setting up of Secondary schools and professional institutes for targeting Muslims, specially OBC Muslims. OBC Muslims students be given scholarship in tune with SCs/STs in the country, as they represent one of most backward community in the country. Merit-cum means scholarship has recently been introduced. However, to have a broader scope only means to be seen, as in case of SC/STs, thereby encompassing large number of OBC Muslims students for scholarship.

There can be some short of guidelines to schools / colleges specially government aided institution for enrolment of certain percentage of OBC Muslims in their institutions.

Formal education should be linked with vocational education/ skill development to create education with employment/self employment. Educational loan funds for OBC Muslims can be created with no interest or soft interest rate for pursuing professional / higher education. A corpus fund can be created for the purpose and with no interest on loan to the needy students can be given.

Number of schools in minority concentration areas fall short of the requirement worked out according to the national norm in relation to the population. This results in over crowding in the existing schools, which adversely affects the standards of education and also the quality of learning acquired by students studying in these schools, a majority of whom are Muslims. It is imperative to develops adequate educational infrastructure in the areas of OBC Muslims.

The education programme be linked with vocational training so that it motivates enrolment. Hotel facilities in schools and colleges for OBC Muslims students be built up in large numbers, with subsidy for mess and other facilities. All school expertise like tuition fee, books and transportation etc as applicable be provided for OBC Muslims students . Such provisions be made in the Ministry of Minority Affairs through budget provision.

A strong monitoring of implementation of the schemes pertaining to OBC Muslims must be done through a special cell to be set up in the Department of Education/ Minority Affairs in each State which will also be required to send to the Centre quarterly reports on the progress on implementation of these schemes. This is necessitated as many useful programmes and schemes have been drawn up for the educational uplift of Muslims. Most of them have not materialized in the way these were visualized and have not benefited the educationally backward minorities especially Muslims, to the extent these were expected to do. It has rightly been pointed out that due to the federal structure of the Indian state, all schemes need approval and recommendation of the state governments. It has been observed in many cases that many proposals and schemes remain pending with the state governments for years together, without any serious effort to process and implement them. It is either lackadaisical or discriminatory approach of the State Government due to which many of these schemes have either failed to see the light of the day or if, at all, some of these have been implemented then, these have never been able to reach the goals these were expected to attain.

The other steps like association of representatives of educationally backward minorities with various education Boards and Advisory Committees at the Central and State levels and departmental review and evaluation by an outside agency of all minority education programmes every year have yet to be fully implemented.

Mother's education and physical well-being has direct bearing on the children. Lack of education among Muslim women, specially OBC Muslims women is major cause of younger Muslim generation not doing well. The existing provision should be fully utilized and expanded specially in regard to Hostel facilities in order to provide sufficient infrastructure and good teaching-learning environment for Muslim girls particularly those who are coming to urban centers from rural areas to pursue higher education. For they are going to be mothers tomorrow.

For Muslim boys also, more secondary schools need to be opened in Muslim concentration areas to prepare them for higher and professional education particularly in science and commerce streams. Useful vocational courses suiting to the nature and type of the economic activities going on in the surrounding areas of the school should also be carefully planned and organized in secondary schools located in Muslim concentration areas so that Muslim students can also be trained for self employment and wage employment opportunities.

Instead of establishing new general or professional colleges by the community funds it should be directed towards establishing good quality secondary schools which should first help in building modern educational foundation of OBC Muslim students in gaining their entry into the premier educational institutions in the country like IITs, IIS, IIMs, etc. Since very few professional education institutions of Muslims exist in the Northern India, OBC Muslim students from this part of the country may be encouraged and substantially facilitated to join the Muslim professional education colleges in South India. Even in the general education colleges whether run for the government or by the community OBC Muslim students should be encouraged and assisted in joining value added courses.

At elementary stage of *Madarsass*, in addition to education in Islamic subjects, general education in science and Mathematics in the form of environmental studies and basic arithmetic and English or Hindi language may be imparted. The *Madarsa education be designed in tune with CBSE* for getting formal recognition. The Centre for Promotion of Science at Aligarh Muslim University has worked out a scheme for incorporating these subjects in *Madarsass* and has also developed abridged and simplified study material in science for *Madarsas* students. In some well-established *Madarsass* in the country few social science subjects are already a part of their

curriculum. Some *Madarsas* have also successfully experimented with teaching of useful crafts including computers to students without adversely affecting curriculum for religious studies. Both these elements viz modern or secular subjects and vocational courses, may be incorporated in the *Madarsas* curriculum after their due scrutiny. This modified curriculum will expectedly help produce more enlighten, socially aware and vocationally equipped students through the *Madarsas* system. *Madarsas* have been providing traditional education to large number of Muslims. It is vital to use their infrastructure for imparting modern education as well.

Population Control

Concerted steps therefore be taken to reach out to these people for health care and small family norms. Public Health Centres with care for health and small family norm be set up in OBC Muslim concentrated areas. In addition, mobile medical van could be an added advantage.

Population explosion among OBC Muslims is much more than any other community and grouping. Because of illiteracy, lack of awareness and 'perceived religious taboo' OBC Muslims generally do not resort to family planning programmes. This is a major concern. OBC Muslim population growth amounts to few hands to work and more mouths to eat. In addition lack of nutritional support, poor health conditions and subjugation by diseases due to poor sanitation etc. cause further loss of OBC Muslims. Educating people about gender equality and special provision for schooling, hostel, scholarship etc. for Muslim girls in the pattern of SCs/STs students at various places is imperative to help eradicate illiteracy and school dropout among OBC Muslim girls. This will be surest way of conscious population control.

CONCLUSION

The study gives a broad picture of OBC Muslims, their population share, categories or caste combination, Muslims and their relative conditions vis-à-vis general Muslims, Non-Muslim OBCs and Gen Non-Muslim categories, educational and economic backwardness of the OBC Muslims and remedies thereof and makes it probably the first serious work on the issue. With clear picture of important issues concerning OBC Muslims, it would be easier to formulate strategies to integrate one of the most poverty stricken and educationally deprived section of the society into the national mainstream.

INTRODUCTION

The United Nations Declaration on the Rights of Persons belonging to National, Ethnic, Religious and Linguistic Minorities says that the promotion and protection of the rights of persons belonging to such minorities contribute to the political and social stability of the countries in which they live and furthers participatory development. This lessens tensions among groups and individuals. These factors are major determinants for stability and peace.

Development processes should remove or reduce economic and social obstacles and disparities and help maintain peace and stability. Keeping such ethos in view, in regard to accommodating religious aspiration the Preamble of the Constitution emphatically declares India as a secular country. Further vide Fundamental Rights i.e.. Part III of the Constitution it provides, preserves, protects and assures the rights of minorities in matters of language, religion and culture.

Our Federal democratic setup not only caters to the regional and linguistic aspiration, but also ethnic, caste and religions aspirations. The present day rational approach to Federal politics rejects amalgamation of all segments into one as well as separation as the only logical outcome in a system with diversities. In the present day Federal system, with the existing socio-political milieu, there cannot be a solution of either extreme. For Federation in India has not merely attempted to address to the regional aspirations i.e. territorial form of autonomy, but also to the people of linguistic, religious, cultural and ethnic aspiration i.e. non-territorial form of autonomy. Religious minorities have been provided protection and promotion of their religious pursuits under Articles.25 to 30 enshrined in the Constitution. Similarly Scheduled Castes, Scheduled Tribes and OBCs have been given certain privileges to shed their socio-economic backwardness. Fifth Schedule of the Constitution takes special care to protect the tribal communities, their rights and interests. All these categories have their respective National Commissions to look after their collective problems. Directive Principles of State Policy also provide for upliftment of the downtrodden and equitable distributions of national wealth.

However, minority communities, specially Muslim communities have not been able to develop to the desirable extent in terms of economic development, literacy and basic amenities. India has achieved significant growth and development. However, not all religious communities and social groups have shared equally the benefits of the growth process. Among these, the Muslims, the largest minority community in the country, constituting 13.5 per cent of the population, are seriously lagging behind in terms of most of the human development indicators. The perception of deprivation is widespread among Muslims.

Large section of Muslim population, which for part of minority community is still languishing in slums and small huts. On one hand, India has robust growth in science, information technology and economic development and on the other large section of Muslim population is still involved in professions like *nai*, *darji*, butcher, vegetable and bangle sellers etc. that give them earning for mere subsistence. The conditions of the backward class category and women of Muslim community are worst. It is still taboo to study, do proper job and even go out for better avenues. Literacy among them is less than 50%.

With this in view the study on “Socio Economic Disability & Unemployment Problems among Muslims of Other Backward Classes” becomes extremely important. Sachar Commission report has given vivid picture of socio-economic and educational backwardness of Muslim Community. However a few Muslim classes seem to be at par

with Non-Muslim Communities. But large many of them have poor economic, educational and health conditions. Most of them belong to other backward classes Muslims. There is a need to work on most backward among Muslims, as they are much behind general Muslim classes/castes, as well as way behind other backward classes of Non-Muslims.

While the condition of SCs/STs is improving due to governmental measures, there are hardly any specific schemes for OBC Muslims. There are a few schemes for OBC categories. But these schemes benefit the forward among the Backwards. Muslim OBCs in general are not aware of schemes pertaining to them. If at all they know, they are not educated enough or wise enough to avail them.

With this at the backdrop the research project aimed at making an intensive study on the issue. The study begins with description of prescribed objectives and goes into methodology adopted for the study, area of survey, methods and approaches of primary data collection, various stages of field work, analysis of the input and brainstorming, inter-face and consultation on the issues in the opening chapter titled as “Methodology and Objectives”. It also gives details of categories of people with whom interactions were made and data collected. Details of areas along with the names of villages are also mentioned to give authentic information.

In addition to the above information and analysis, important information regarding OBC Muslims have been obtained vis-à-vis Gen. Muslims, OBC Non Muslims and Gen. Non-Muslim categories. These are district wise population configuration, industrial employment, unemployment, literacy level etc. From secondary sources, following information have been collected: -

- (i) District wise information in regard to Muslim population vis-à-vis General population.
- (ii) Information regarding of OBC Muslims and General categories, caste configuration.
- (iii) Industrial employment — Socio religious groups.
- (iv) Existence of basic facilities in Muslim Populated villages
- (v) Literacy level of Muslims (OBC)
- (vi) Comparison at National level between OBC Muslims and OBC Non-Muslims in regard to Education and Employment

Logically the next chapter is titled as “OBC Muslims: Demography and Major Issues ” which gives over all picture of Muslim Community and then delves into specific problems faced by the Community. It painstakingly distinguishes between General Muslims and OBC Muslims. The origin of OBC Muslims, details of the castes included in OBC Muslims, the difference between various categories of Muslims — *Ashraf*, *Arzal* and *Ajlafs* and background behind such differences, caste profession relationship etc. form of part of the chapter. Measures taken for their upliftment, particularly through NBCFDC and schemes for Minority Communities and the effects thereof, discrepancy in non-inclusion of certain deserving castes in Backward Class category etc. have been analysed at length. Muslim population and OBC Muslim population and its increase in historical perspective, their spread in all India level and specially in the area of study, concentration of Muslims in certain pockets and comparison of distribution of population vis-à-vis other communities is extremely important and therefore, the same have been encompassed in the chapter.

It is important to look into major issues concerning OBC Muslims. The issues that are examined are issues of identity, security, discrimination, health hazards, educational backwardness and its ramification, non-access to government schemes, population explosion, lack of infrastructure in Muslim concentrated areas, gender inequality etc. In regard to population explosion size of families and nature of families

of OBC Muslim households have been analysed in tabular forms made out of our study in the three States.

Among various problems faced by OBC Muslims, two major issues have been dealt at length. These are: (a) economic backwardness and unemployment problems and (b) educational backwardness among OBC Muslims. The next chapter therefore logically is titled as “OBC Muslims: Economic Disability and Unemployment”. In this chapter community wise comparison has been done in regard to poverty, per capita income, and ownership of land holding, discrimination by Financial Institutions etc. It is important to analyse the income level of OBC Muslims. Hence data have been collected in regard to annual income of OBC Muslim. The same is also reflected in tabular form to understand the representation of OBC Muslim households in various income groups. In regard to unemployment problems employment status in Government sectors, Private sectors, unorganized sectors, University, Public undertaking etc have been touched upon. In addition aspects like variation in earnings, placement of workers, work participation rate etc. have also been dissected. The study would not be complete without tabular analysis of placement of OBC Muslim households in various categories of employment i.e. as manual work force, skilled workers, farmers, shopkeepers and government servants etc. The same has been analysed along with the tables drawn from collected data.

Educational backwardness is the major cause of overall backwardness and poverty of the OBC Muslims. In this study special focus has therefore been given to education among OBC Muslims. It gives vivid picture of educational graph in historical perspective since 1931 i.e. sex wise, religion wise, level of education wise — literacy, elementary education, higher education and professional education etc. in the next chapter titled as “Educational Backwardness of OBC Muslims”. An in-depth analysis has been made about female education among Muslims, specially OBC Muslims, reasons for illiteracy, low enrolment, dropout etc. In addition, the stigma or problems they face in regard to pursuing further studies have also been elaborated.

Madarsa education is the main means of education of OBC Muslims. Since it does not give required formal recognition due to non-adherence to CBSE Board, it does not meet the requirement of ‘*roji*’ and ‘*roti*’ except in rudimentary form. However, *Madrassa* institution provides a large infrastructure, which can provide the base for formal, modern and progressive education. Modernization of *Madarsa* education therefore has been dealt at length.

Provision of hotel facility, various schemes under Central Wakf Council and Maulana Azad Education Foundation and integration of Urdu speaking students by adoption of three language formula etc. also have been deliberated upon. The reasons for illiteracy have been identified and it is found that the major reason are — poverty, large family size, conservatism, neglect of girl child education due to *purdah* system, lack up financial backup, motivation and educational infrastructure etc. In order to remove illiteracy and create situation for massive drive for education of OBC Muslims, various recommendation have been made in the chapter.

Data were collected from six districts of three States namely Haryana, U.P. and Uttaranchal to determine illiteracy and literacy rate together with level of education among OBC Muslim households and reflected in tabular and analytical forms.

To sum up the entire work, it important to deduct certain general conclusions and make recommendations. The last chapter titled as “Summary and Recommendations” deliberates upon certain key observations regarding OBC Muslims in the area of study in general and makes couple of suggestions in regard to economic and educational upliftment of OBC Muslims.

Broad picture of OBC Muslims, their population share, categories or caste combination, Muslims and their relative conditions vis-à-vis general Muslims, Non-

Muslim OBCs and SC/ST categories, educational and economic backwardness of the OBC Muslims and remedies thereof in this work make it probably the first serious work on the issue. With clear picture of important issues concerning OBC Muslims, it would be easier to formulate strategies to integrate one of the most poverty stricken and educationally deprived section of the society into the national mainstream.

METHODOLOGY AND OBJECTIVES

For a meaningful study it is extremely important to earmark the objectives and carefully select the methodologies and put them in use. The subject being complex and extensive, it required a general comprehension of the problems and building up hypothesis. Then in specific field study these were observed and tested, to reach to correct analysis/conclusions.

Objectives

With the above in view, following objectives were earmarked for the study:

1. To study economic status of Muslim families in general and Muslims of OBC category in particular.
2. To study their educational level.
3. To study Social-economic position of OBCs among Muslims vis-à-vis upper caste Muslims and non-Muslim backward classes.
4. To study Economic dependence, independence and interdependence of OBC category of Muslims within and on another sections.
5. To study Social taboos as hindrance in the social and educational growth of OBCs among Muslims.
6. To study Position of Woman of OBC category of Muslims :Issues of property rights, marriage, divorce and subjugation of Muslim Women, family planning etc.
7. Awareness and efficiency of government schemes to ameliorate the Conditions of OBC category of Muslim population of the section.
8. To study the scope of modernizing the professions of OBCs among Muslims and taking up other modern professions.
9. To study the role of Muslim OBCs in nation building, cultural ethos and social well-being.
10. To identify Muslims sub castes which are really Backward, but not included in other backward class category.
11. To suggest remedial measures for the above problems, specially in view of scope and role of newly formed Ministry of Minorities. The recommendation will be very handy in formulating plans, programmes and policies for the Ministry.

Hypothesis

With our initial limited study, we built up certain hypothesis for the study which have been found correct by our through study. These were as under:

- a. 40% of the Muslim population falls in the category of OBCs. OBC Muslim are developing in much slower rate than OBCs in non-Muslim category, as there is lack of awareness, leadership and education among the former.
- b. Most of the OBC Muslims are engaged in manual and petty works with hardly any development in their skill or modernization of the professions. Target specific and time specific government measures/schemes are imperative.
- c. Educationally Muslims are far behind and OBC Muslims are far behind others and even much behind OBCs of non Muslims categories.
- d. Employment in Central government and State Government has negligible representation of Muslims i.e. 4% and 6% respectively with 13.5% of population in the country excluding Northeastern region and Jammu and Kashmir. As regards

OBC Muslims, though they constitute 6% of our population, they have barely 1% representation in government jobs.

- e. There is hardly any social or economic mobility of OBC category of Muslims. They are bound by their profession and they train their children at an early age for the same at the cost of their possible education.
- f. Education level among them is pitiable, due to economic compulsion, conservatism, attachment to their profession from early age, high fertility rate and focus on mere ‘*Madrassa*’ studies.
- g. There is growing disparity between OBC category and other category of Muslims, as well as increasing gap between OBCs among Muslims and Non-Muslims with former being unable to avail benefits of development, welfare and modernization.
- h. Women among Backward class Muslims are the most backward among the national population due to conservatism, *purdah* system, large number of children, lack of education and economic dependence. That is why their children also fare poorly in formal education, as they do not get proper guidance, and support at home.

The study went through following major steps before making of reports:-

- a. Field visits
- d. Interviews with local leaders and local small entrepreneurs
- e. Questionnaire for farmers and local entrepreneurs
- f. Statistical processing of collected data
- g. Random sampling
- h. Literature and booklets and review of various research findings
- i. Meeting and discussions with different research and religious institutions and *Madarsas*.
- j. Preparation of initial draft
- k. Discussion and opinion from local universities, state departments, social workers in the area for perspective planning.

Each step are explained in brief as follows—

Field Visit: Extensive field visits to collect primary inputs is essential. Our investigator and field staff visited 72 Villages in 24 blocks in three states. In Haryana they visited Faridabad District, its four blocks namely Faridabad, Ballabgarh, Palwal, Hodel and its 12 villages, and 360 households, in Nooh district its four blocks namely Nooh, Hatheen, Nagina, Tavdu and its 12 villages and 360 households. Similarly four blocks each in Nainital district and Rudrapur district in Uttaranchal and Uttar Pradesh were visited. These are Nainital, Lalkuan, Kathgodam, Haldwani and Bhimtal blocks in Nainital district, in Rudrapur district Bajpur, Gadarpur, Rudrapur and Sitarganj blocks in Uttaranchal, Faridabad, Ballabgarh, Palwal and Hodal in Faridabad district and Hatheen, Tavdu Nooh Nagina blocks in Nooh district of Haryana, Sohabal, Mausadha, Rudauli and Amaniganj blocks in Faizabad district and BilariyaGanj, Rani Ki Sarai, Tahbarpur and Mirzapur blocks in Azamgarh district of U.P.

Field officers deputed collected data from primary sources. They visited state extension departments, district and block officers and met citizens/villagers personally and collected information. They also collected information available in other reports and other field and research works.

Interviews: During field visits, local men, women, villagers and small entrepreneurs were interviewed which cleared our perception towards what is needed to increase the participation of Muslims of backward classes in main stream, what are constraints for it and how to formulate the action models to take down the planning at micro level and how can they play vital role in emancipation from poverty and illiteracy.

Major variable data collection through Questionnaire: For cross classification and analysis, we had provisionally evolved a comprehensive questionnaire of three sets. The same are attached as Annexure I. to Annexure III. The questionnaires encompass information regarding literacy, employment, age, marital status, caste, nature and size of family, nature of job, income, profession etc. of OBC Muslim households. The questionnaires were prepared carefully and got approved from Planning Commission.

Random sampling: Random sampling were did to get symbolic picture of a different region while questionnaire were prepared after consultation with social and educational experts and entrepreneurs' opinion. Random sampling helped in counter checking information collected through Questionnaire and interviews as well as through secondary sources. There was random selection of villages with probability proportion to population. The collection of data were in two steps - first a specified numbers of Gram-Panchayats were chosen randomly and then specified numbers of villages were randomly chosen from each of the selected Panchayats. The probability for selecting a Panchayat were made proportional to the to the total number Muslim backward people under it.

Statistical Calculation: This is a part of any research project as it enabled us to get overall status of data collected and avoid any type of biased study. It helps us to get the meaning of data collected. The data collected through the questionnaire and otherwise were classified and categorized to a meaningful study and analysis. The informations were analysis to give clear picture of OBC Muslims in various educational and economic group and the like to have comperative analysis. The data have been placed in tabular forms in regard to nature and family size, nature of professions, income level as per annual income, educational level i.e. primary, secondary, senior secondary and gradute levels as well as illiterate groups and nature of employment.

Literature and previous researches/reviews: We consulted different manuals, literatures, research papers and reports and tallied them with our findings so that error in findings can be minimized and untouched aspect can be included. Kolkar Committee reports, Mandal commission reports and Sachar commission reports were thoroughly consulted which gave us clear vision of dimension of backwardness among OBC Muslim vis-à-vis general Muslims, OBC Hindus and others. Field study fully clarified the ground realties further.

Discussion with different research and financial institutions: These discussions gave us a preview as to what are the constraints in slow pace of growth of the section and what are the obstructions in crediting this section especially women to promote their participation.

Initial draft and discussion with local universities: We deduced an initial report based on our collected data and discussions and literature reviews. Then we discussed it with local and central agencies and other institutions on our findings and feasibility for proposed model on increase participation of this section. Hamdard University and Nadwa College, Lucknow have done some research work on Backwardness among Muslim which became handy for the study. K.R. Narayanan Centre for Dalit and Minorities studies of Jamia Millia Islamia and its Director Prof. Mujtaba Khan provided us valuable inputs specially in regard to data of Dalit Muslims and OBC Muslims. We also collected data from Backward Class Commission, Ministry of Minority Affairs and National Census Board etc. on these findings, we initiated brainstorming discussions with different institutions. Thereafter, report has been carefully prepared for submission so that certain schemes and plans can be formulated to give impetus to trade and employment generation among backward class Muslims. The draft report was submitted to the Planning Commission who made some observation which were incorporated.

Area of Survey

Our study was extensive , but intensive study was done in three states only. Our sample design for selecting the sample for the study was as under: -

States	Districts
Haryana	Nooh and Faridabad
Uttar Pradesh	Azamgarh and Faizabad
Uttranchal	Rudrapur and Nainital
Districts	2 x 3 = 06 (Each State two districts)
Blocks	4 x 6 = 24 (Each district four blocks)

(Nainital, Lalkuan, Kathgodam, Haldwani and Bhimtal blocks in Nainital district and Bajpur, Gadarpur, Rudrapur and Sitarganj blocks in Rudrapur district in Uttranchal, Faridabad, Ballabgarh, Palwal and Hodal blocks in Faridabad district and Hatheen, Tavdu Nooh Nagina blocks in Nooh district of Haryana, Sohabal, Mausadha, Amaniganj and Tahbarpur blocks in Faizabad district and Bilariya Ganj, Rani Ki Sarai, Tahbarpur and Mirzapur blocks in Azamgarh district of U.P.)

Villages:	3 x 24 = 72 (2 villages preponderate of Muslim population and 1 village least preponderate)
Households	30 x 72 = 2160 20 household of OBC Muslims and 10 general category for comparability. However, this pattern could not have been followed uniformly as some villages had 100% Muslim households in many areas. Instead it was thought appropriate to collect and analysis data in regard to OBC Non-Muslims, Gen. Muslims and Gen. Non Muslims separately and put them together to have general analysis. Non Muslim category, in this study refers to Hindus, Jains, Buddhists, and Sikhs etc. taken together. This was felt essential to have a comperative analysis which becomes more meaningful, notwithstanding extra hard work on this account.

Systematic sample techniques were used for selecting sampling frames and separate formats were used for OBC Muslims and general category people. In fact it was desirable to have a comparative analysis between OBC Muslims and general category people in regard to their socio economic condition as well as between OBC Muslims vis-avis OBC non-Muslims and OBC Muslims and general Muslims. The same was kept in mind to find out level of disparity between OBC Muslims and various other categories of people. The study would have been incomplete without giving compressive analysis between the Socio-economic and education condition of OBC Muslims and general Muslims, and between OBC Muslims and OBC Non-Muslims as well as general category non-Muslims. However in certain villages there are 100% Muslims, particularly in Nuh district of Haryana and Azamgarh and Faizabad districts of U.P. Therefore state wise compressive analyses of the above categories have been reflected to have broader view of the situation. The analysis does not encompass the figures of entire states, but two districts of each state. But it has been observed that the situations are almost same or identical in entire country. Hence this study may constitute as general conditions of OBC Muslims throughout the country with minor variation. The variations are likely to be to the tune of 5% to 15% as observed during the study. We worked on a pilot project first and with experience, we designed / redesigned our formats for comprehensive and

extensive study / research on the subject encompassing all the three States mentioned above.

Government officials, community leaders, and NGOs were contacted and interacted at length during the research work. In addition, Agriculture Extension Officials, Bank Managers, Officials of Animal Husbandry, Health Centre, District Industrial offices, Block Development Officers, District Education Officers, Zilla Parishads, Panchayats, Ward members, Social activists etc. were contacted for the purpose. This gave a multi dimensional vision to the issue of socio-economic disability and unemployment problem among OBC Muslims. The enquiries were on non-structured format as well as structured format for the households. The aspects that were dealt with are population of OBC Muslim vis-à-vis other categories, their literacy level, economic and employment conditions, various governmental schemes available for their welfare, availing of government welfare schemes by OBC Muslims and their comparative study with other category people. Suggestions / Feedback were important components of the enquiry and findings.

Our study in this regard has led us to believe that it is the OBC Muslims whose progress is at a snail's space compared to all other categories including SCs and STs. The same is vividly reflected in Sachar Commission Report as well. But Sachar Commission report has dealt with Muslim problems in general and has dealt with OBC Muslims in a small chapter. Thus its focus was not on OBC Muslims who seem to be most backward in national perspective. Therefore, field study leading to this research project was important to understand the magnitude and manifestation of such backwardness and the solution thereof in regard to OBC Muslims who constitute about 6% of Indian population, as such vast population cannot be left behind to languish.

OBC MUSLIMS: DEMOGRAPHY, SOCIAL POSITION AND MAJOR ISSUES

Muslim groups currently bracketed under the category 'OBC' come essentially from the non-ashraf section of the Muslim population. They are the converts from the middle and lower caste Hindus and are identified with their traditional occupation. Our study of a village in Uttar Pradesh led us to identify twenty five such castes inclusive of *Julahas* (weavers), *Mirasls* (singers), *Lohars*, *Darzis* (tailors), *Halwais* (sweet makers), *Manihars* (bangle makers), *Hazz(jj)ams* (barbers), *Ghosis* (milkmen), *Kasais* (butcher), *dhobis* (washerman), *saifis* or *badheis* (carpenters) etc. The 1911 Census listed some 102 Caste groups among Muslims in Uttar Pradesh, at least 97 of them came from the non ashraf category. Many such groups such as the *Rajputs*, *Kayasthas*, *Koeris*, *Koris*, *Kumhars*, *Kurmis*, *Malis*, *Mochis* were common among both Hindus and Muslims.

The OBCs among Muslims constitute two broad categories. The *halalkhors*, *helas*, *lalbegis* or *bhangis* (scavengers), *dhobis* (washer men) *Nais* or *hajjams* (barbers), *chiks* (butchers), *faqirs* (beggars) etc belonging to the 'Arzals' are the 'untouchable converts' to Islam that have found their way in the OBC list. The *momins* or *julahas* (weavers) *darzi* or *idiris* (tailors), *rayeens* or *kunjaras* (vegetable sellers) are *Ajlafs* or converts from 'clean' occupational castes. Thus, one can discern three groups among Muslims: (i) those without any social disabilities, the *ashrafs*; (ii) those equivalent to Hindu OBCs, the *ajlafs*, and (iii) those equivalent to Hindu SCs, the arzals, Those who are referred to as Muslim OBCs combine (ii) and (iii) categories.

Backward class category consists of various sub castes among Muslim community who professionally involve in manual work relating to butchery, extraction of oil, liquor making, carpentry, cutting of hair, weaving, animal care and milking, pottery making and supplying water to others etc. Many of them are landless labourers. These sections of the people are educationally, economically, socially and professionally extremely backward and are comparable with Scheduled castes and Scheduled Tribes. However, while SCs/STs have made some progress, OBC Muslims are still lagging far behind. While reasonable benefits are accruing to the SCs and STs in our society through governmental measures, there are hardly any benefits reaching out to this section among Muslims. Sachar Commission report gives details of discrimination faced by Muslims in General and OBC Muslims in particular.

As regard Muslim other backward classes they constitute about 40% of the total Muslim Population and about 6% of total population of the country. These categories are cumulatively oppressed. The very lower representation of OBC Muslims in regard to economic and educational status suggest that entitlements meant for backward classes are yet to reach Muslim of other backward class. The other backward classes among Muslims are comparatively socio-economically in very bad shape. Not only that the conditions of Muslims in general category are low, but also even worse compared to other backward class categories among Hindus, Sikhs and others. Funds disbursement for Backward Classes through 'NBCFDC' is only 23 crore for Muslims OBCs compared to total allocation of 247 crores for OBC categories.

On the one hand India is gaining robust growth in science, information technology and economic development on the other hand Muslim population is still involved in professions like *Nai*, *Darji*, butcher, vegetable seller etc. It is the most visible minority community of Indian population. But minority population specially the backward classes among them have still to get benefited by democracy and development in true sense. That is probably precisely why Ministry of Minority Affairs was created in 2006 to ensure their growth and development.

Large section of Muslim population, which from part of minority community is still languishing in slums and small huts. The conditions of the backward class category and women of Muslim community is worst. It is still taboo to study, do proper job, and even go out for better avenues. Literacy among them is less than 50%.

There are large number of Muslim castes which have not been included in backward class category, while their counterparts with similar professions among non-Muslims are included in Backward class category. This needs rectification through identification of such castes by Central and State government of their own, instead of persuasion by these caste people through representations. Further, there are many castes among Muslims which are included in backward class category in some states, while in adjacent States they are not included in the Backward class category.

Measures taken for the welfare of Backward class communities have mostly benefited the better off of the other backward class categories like Yadav, Jat, Gujjars etc. The other backward class category among Muslims have not benefited from these measures. Therefore specific target oriented programme or action plan is essential to improve their conditions.

Education and employment are very vital aspects for their upliftment and both of these are inter related and inter dependent. Education level is barely 40% among Muslims. Only 4% of central government job are held by Muslims and the share of Other Backward Class among Muslims, as per our cursory field study is negligible and practically 1% whereas they constitute 7% of Indian population and 50% among Muslim population. On an average Muslim share in state governments job is 6% only with barely 1.25% share of Other Backward Class among Muslims. This is a pitiable situation. Thus they languish in their age old and out dated professions and likely to stay put, unless certain concrete corrective measures are taken. The gap between the better off among the society and Other Backward Class's among Muslims is increasing. Even, pathetically, gap between Other Backward Classes among non-Muslims and Other Backward Class among Muslims are increasing dramatically in terms of economic and educational well being. The former are taking advantage of government schemes and the latter being proportionately more illiterate and unaware are unable to take benefit of the measures. Therefore specific measures or initiative for OBC Muslim is imperative.

Moreover, in regard to the nature of profession, OBC Muslims are stuck to their own traditional profession which is responsible for their hand to mouth situation. These professions give them marginal earning. There are hardly any savings which can be used for further development. Their work is labour intensive and hence it requires more hands. Here, number of workers that count for the prospering of any of these professions. That is the basic reason why OBC Muslims engage their children at early age to earn money to support livelihood of their families and do not send their children for formal education.

Further, the proportion of Muslims in Governmental job is very less. Even reservation in Other Backward Classes category has benefited more of Other Backward Class of non-Muslim class. This problem stems from the fact that they are very much attached with Urdu language and religious readings. These encourage them to enroll their children in *Madarsas*, which are non-recognized institutions. In these institutions,

neither they get formal and recognized education, nor quality and relevant education in commensuration with present day market demand of professions. Therefore though many of them take degrees mostly in theology it does not help them to get jobs. As this population can't do without *Madarsass*, a further study is required to see how to modernize these *Madarsass* relevant to current scenario and recognize their education. In this work Muslims clergies can play vital role in opinion formation.

There is also problem of social taboos and pressure from more developed section of society, which discourage them to take up new and modern professions. To tackle this problem certain schemes can be introduced which should be OBC Muslims specific. These schemes may provide scholarships and awards to meritorious students of professional courses, coaching for admission in best professional colleges etc..

There need to be reservations of OBC Muslims within OBC category. Reservation for backward classes provides 27% of reservation by backward classes. Overall reservation of Muslims 5% or 12% is likely benefit mostly non-backward class Muslims. Constitutions Review Commission Chairman, Dr. Venkat Challya citing an example has stated that "At present, the political representation of minority communities in legislatures, especially Muslims, has fallen well below their proportion of population. The proportion of OBCs among them is next to nil." Further he states: "Backward classes belonging to religious minorities who have been identified and included in the list of backward classes and who, in fact, constitute the bulk of the population of religious minorities should be taken up with special care along with their Hindu counterparts in the developmental efforts for the backward classes."

Indian population is about 110 crores and Muslims constitute about 18 crores of population. Among the Muslims, there are about 40% who constitute the backward classes among Muslims. The Muslim population increased rapidly from 47 million in 1951 to 138 million by 2001. This amounts to an increase of 194% just short of trebling and much higher than the average increase of 134%. The Muslim population growth has been close to 30% in each of the four inter censal decades since 1961, with the latest decade showing fall to a level just below 30%. In 1961 Muslim population in the country was 10.7%, which has now increased to 13.4% as per 2001 census. This excess of 2.7% growth is very large which is directly related to illiteracy, poverty and conservatism. The growth rate among OBC Muslims has been comparatively higher than other Gen. Muslims, due to socio-economic and educational backwardness.

In 2001, out of 138 million Muslims in India, 31 million i.e. 22% lived in one state, Uttar Pradesh. Of course, Uttar Pradesh is the most populous state of India with 13% of the total population. Three other states, West Bengal, Bihar, and Maharashtra also had over ten million Muslims each. The majority of the Muslim population in India is in these four states. Besides, Kerala, Andhra Pradesh, Assam, Jammu and Kashmir, and Karnataka had five to ten million Muslims each. Rajasthan, Gujarat, Madhya Pradesh, Jharkhand, and Tamilnadu have 3 to 5 million each and Delhi, Haryana, and Uttranchal one to two million each. In Kashmir and Lakshadweep Muslims population is over 95%, but over all population of them is not much. Generally, large states also have large Muslim populations, as expected. However, Punjab and Orissa, with populations of over twenty million each, had fewer than one million Muslims. While the growth has continued throughout the forty-year period 1961-2001, the recent intercensal decade, 1991-2001, has shown a decline in the growth rate of Muslims in most of the states.

In regard to population size, distribution and health conditions of Muslims, certain important observations are important. By now (Census 2001) there are 138 million Muslims in the country. Minority population has increased by 30% in every decade, there is slight fall and the population growth is less than 30% now. Out of the 5010 Districts in India, 9 Districts has Minority population of over 75%, in 11 districts

Muslims Constitute 50% to 70% population, 38 districts have 25% to 50% Muslims population. In 182 districts Muslim share is 10% to 25% population. Percentage of children among Muslim is 2% higher than the children of other religions. Similarly the percentage of population in the higher age group among Muslim is lower than percentage of higher age group belonging to other religion. Interestingly Muslim share percentage of female compared to male is higher than that of other religions.

Every seventh Indian is a Muslim. Muslim population in India is highly concentrated in certain pockets of the country, such as Jammu and Kashmir, Uttar Pradesh, Kerala, Bihar, Assam, West Bengal, Haryana and Rajasthan. Muslims are fairly predominant in a large number of districts in the North Indian plain from Uttar Pradesh to West Bengal. In a number of districts in West Bengal and U.P. Muslim population ranges between 20 and 60%. In this category fall the districts of Murshidabad, Rampur, Bijnor, Moradabad, Bareilly, Pilibhit, Saharanpur, Muzaffarnagar, Meerut and Ghaziabad. Similarly, the share of Muslims in the district population is fairly significant in several other regions such as Haryana, Rajasthan, Gujarat, Madhya Pradesh, Andhra Pradesh and Kerala. In Bihar and Jharkhand also the percentage of Muslim population is above national average of 15%.. However at many places their population is negligible.

It is important to have a clear picture of various categories of people in different religions in national perspective so as to draw correct inferences. The following figures need to have a closer task:

Table-I

	Percentage of SCs	Percentage of STs	Percentage of OBCs	Percentage of Others
Hindus	22	9.1	42.8	26
Muslims	6.8	0.5	39.2	59.1
Christian	9.0	32.8	24.8	46
Sikhs	30.7	0.9	22.4	46.1
Buddhist	89.5	7.4	6.4	2.7
Jain	0.8	2.6	3	94.3

The above reflect that 84% of Hindus are either SC, ST or OBC categories and they are entitled to special privileges and reservation in employment in government sector, which is the largest employer. In contrast, Muslims, who are the most backward community, have only 40% coverage under such privileges. 90% Buddhist are included in SC category and 54% of Sikhs are included in SC or OBC category. 54% Christians are ST, SC or OBC. Thus except Jain which otherwise is a rich class, it is Muslims who are much less privileged compared to all other religious groups in terms of reservation and privileges conjoined with such categorization. This is in contrast to the education and economic needs. Our studies have revealed that they are highly under privileged class.

From the following figures we can understand the demographical position of Muslim vis-à-vis others as well as Muslim population in the area of study: -

Total population in India	1,02,86,10,328
Muslim Urban	4,93,93,493

Muslim Rural	8,87,94,744
Total Literate (Muslims)	6,63,96,634
Male Literate	3,92,48,081
Female	2,71,48,553
Total population in Haryana	2,11,44,564
Male	1,13,63,953
Female	97,80,611
Total Muslim Population	12,22,976
Male	6,54,040
Female	5,68,876
Total Population in Gurgaon (include Nooh)	16,60,289
Muslims	6,17,918
Total Population in Faridabad	21,94,586
Muslims	2,47,293
Uttar Pradesh and Uttaranchal*	
(separate state wise figures not available as they parted in 2003)	
Total Population in Faizabad (U.P.)	20,88,928
Muslims	3,04,434
Total Population in Azamgarh	39,39,916
Muslims	5,93,907
Total Population in Nainital (Uttarakhand)	7,62,909
Muslims	86,532
Total Population in Rudrapur	2,27,439
Muslims	1,406

The above figures reflect that while Muslims population is 13.4% of the total population there is higher concentration of Muslims in urban areas than others religious groups and in rural area they are less dispersed. It shows that 1/3 of Muslim population live in urban areas. Literacy rate among Muslim was far less than 50%. The literacy rate among the Muslim female is about 75% of Muslims males. In the states selected for study there is variation of percentage of Muslim population, while it is about 6% in Haryana, it is above 12% in Uttar Pradesh. Uttaranchal has still lesser percentage in the district so selected. In Gurgaon district which included Nooh district earlier, the Muslim population is about 35%, while in Faridabad, it is 10%. In all other districts of Haryana Muslim population is much less. Our field of study included Nooh district, but since this was a newly created district separate figures have not been completed. Thus statistics of Gurgaon which included Nooh district has been collected to serve the purpose. In Faizabad and Azamgarh districts the percentage of Muslims is about 15% and 12.5% respectively. Uttarakhand which has a lesser Muslim population has 10% Muslim population in Nainital district i.e. highest in Uttaranchal and Rudrapur has barely 1400 Muslims against total population of 2.27 lakhs. However the figure is lower than actual strength of Muslims in Udham Singh Nagar District. There are some villages like Kela Khera, Lamba Khera, Bhaua ka Nagla, Dineshpur Medai Ratna etc., where Muslims together will constitute about 2000 population. In Sitarganj block also Muslim population has some concentration. Therefore total Muslim population will be over 5000 as against official figure of 1406. In Nooh and Faridabad, most of the Muslims are dependent on agriculture and while in Faridabad over 65% Muslims belong to OBC category in Nooh district OBC Muslims constitute 90% Muslims, probably higher in any district in the country, mostly consisting of *Meo* or *Mewati*, with marginal presence of *Hazzam*, *Faqir*, *Gujar*, *Jat*, *lohar*, *Kasai* etc. In Faizabad and Azamgarh about 50% constitute OBC categories with presence of *Ansari* or *Julaha*, *Kasai*, *Hazzam*, *Ghosi*,

Lohar etc. In Sitarganj block of Rudrapur district Muslims predominantly belong to Malik caste who are agriculturists and some of them taken to construction work due to massive development and industrialization of the area. Nainital and Faridabad, respectively districts of Uttarkhand and Haryana reflect mixed breed of OBC Muslims and Gen-Muslims. In Nainital Muslims have generally tourist-based profession with lesser education and in rural Faridabad most of them are agriculturist. Some of them work in stone quarries.

In fact, Muslims have been living for ages with others as an inseparable part of the rural or urban milieu and bound together by age-old ties of tradition, folk-culture, social practice and economic inter-dependence. Thus an Assamese, Bengali or Oriya Muslim is culturally closer to their Hindu counterparts speaking same language. In fact, the electoral process has further sharpened caste and communal divisions, which were given prominence by the British in pursuance of their policy of divide and rule, prior to independence. The recent upsurge in religion-based politics is a reminder of the fact that for any successful intervention in the situation the state needs empirical data cross-classified by communities and caste groups.

Muslims are generally backward in social outlook, and in the field of education and economic developments and more so Muslim OBCs. It is important to understand the nature of their backwardness in relation to others in the regions in which they have been living together. These are related to the dynamics of social and economic change and mobility in India today.

The Muslim backwardness is a major component of the backwardness of the Indian masses in general. There is nothing in Islam, which withholds Muslims from receiving secular education. Their backwardness is therefore, not rooted in their religion but definitely on their attitude and consciousness of minority syndrome, as they have become a confined community at many places, self-contained and away from modernization, taking up mere parental professions as career. Thus they have shown great degree of conservatism in their outlook.

The educational status of Muslims is to be examined in the context of their place in economy, particularly the nature of their engagement in the workforce which determines their response to the impulses of social and economic change as well as the *modus operandi* of their involvement in the on going democratic and political processes in free Indian.

In fact, the very processes of indigenization and impoverishment and the formation of elite class among the Muslims have taken different courses in different regions. Their response to the impulses of social change, including their response to the programmes of literacy and education are regionally variable and dichotomous. However, they have generally not adopted to the changes to the desirable extent since education has been a low priority area for the successive state and central governments, the opportunities for higher education have been highly restricted and the benefits accruing from the educational programmes have been generally appropriated by the well off elites among the Hindus and other communities leaving them lagging behind.

Muslim population in India did not see any value in the kind of education imparted to them. Ever increasing trend of unemployment further disillusioned the first generation learners and detracted them from education as jobs became scarce and the competition for jobs intensified. Thus the deprived and the underprivileged sections of society were marginalized. There were in built discriminatory mechanisms within the recruitment policies could not remain immune of these influences. The character of education is elitist with a strong urban orientation with the result that the benefits of education have mostly accrued to the elites only comprising the upper classes and the

urbanized high castes who are naturally geared to function within the framework of the caste community based discriminatory mechanisms.

Muslims are faced with various problems some socio-psychological and some economic. They need to be enumerated as under:

MAJOR ISSUES

(a) Identity

Markers of Muslim identity have very often been a target for ridiculing the community as well as of looking down upon them at places of problems. Being identified as a Muslim is considered to be problematic for many. Muslim men identified by a beard and a *topi* are often picked up for interrogation from public places like parks, railway stations and markets. One small incident happens they become subject of interrogation and suspicions. Muslim women in *burqa* complain of impolite treatment in the market, in hospitals, in schools, in accessing public facilities such as public transport and so on. Many eyes gaze at them, when they pass by. Muslim identity affects everyday living in a variety of ways. It ranges from being unable to rent/buy a house to accessing good schools for their children. Buying or renting property in localities of one's choice is becoming increasingly difficult for Muslims. Because of illogical and malicious gossip maids and servants do not prefer to work with them, just because they are Muslims. This mostly happens in non-Muslim areas. Ironically when they start working there they find Muslims are no different, and in fact they are more considerate.

Muslim identity also comes in the way of admitting their children to good educational institutions. This has given rise to a number of Muslim denominational schools, which according to some are the only source of good education for Muslims today. Hamdard Public School, Jamia Public School, Anglo Arabic School etc. are few examples in Delhi. A large majority of Muslims would apparently prefer to send their children to 'regular mainstream' schools. But that becomes difficult. Consequently, the civil society and the State locate Muslim children and women's deprivation not in terms of the objective reality of societal discrimination and faulty development policies, but in the religious community space. This allows the State to shift the blame to the Community and to absolve itself of neglect. This is not to absolve the community from its failings in regard to their mind set or lack of emphasis on education. If the community has somewhere got neglected the state apparatus cannot excuse itself on that ground. It has a definite responsibility.

(b) Security

Hundreds of communal riots have taken place after independence. Communal politics has taken its toll. Many Muslims live on past glory and many Hindus on complex it being in majority and hence chauvinism. Lack of a sense of security and a discriminatory attitude towards Muslims is felt widely. However, there is variation in the gravity, intensity and magnitude of such a feeling across various states. The insecurity feeling is more in Gujarat, Maharashtra, U.P., Bihar and part of Karnataka where frequent riots have taken place and the attitude of police force has been 'bias'. The problem of sense of insecurity is far less in Orissa, Kerala, Jharkhand etc. Though in Kerala and West Bengal Muslims have a substantial share in population, there have been hardly any communal tension or riots due to apparent secular influence of communists and higher degree of awareness and education.

Communal tension or any untoward incident in any part of the country makes Muslims fear for their safety and security. The lackadaisical attitude of the government, lack of secular approach among police force and the political divide along communal lines and explanations of communal riots for political advantage have been very painful

for the community. The governmental inaction in bringing to book the perpetrators of communal violence has been a sore point. On the other hand, the police, along with the media, overplay the involvement of Muslims in violent activities and underplay the involvement of other groups or organizations. There is an underlying feeling of injustice in the context of compensation to riot victims. Sikh victims of communal riots in Delhi in 1984 were adequately compensated whereas Gujarat victims have hardly been compensated. 'State government sponsored riots' have brought down the faith of Muslims on the credibility of the government machinery.

Fearing for their security, Muslims are increasingly resorting to living in ghettos across the country. This is more pronounced in communally sensitive towns and cities. Thus in Delhi Muslim people prefer to live in Old Delhi, Seelampur or Okhla. However, while living in ghettos seems to be giving them a sense of security because of their numerical strength, it has not been to the advantage of the Community. This makes them easy targets for neglect by municipal and government authorities. Water, sanitation, electricity, schools, public health facilities, banking facilities, anganwadis, ration shops, roads and transport facilities — are all in short supply in these areas. In the context of increasing ghettoisation, the absence of these services impacts Muslim women the most because they are reluctant to venture beyond the confines of 'safe' neighborhoods due to cultural milieu, lack of education and *pardah* system. The 'ghetonization' also deprives the large sections of Muslim community from positive, scientific and modern outlook. Lack of interface with other progressive communities keep their aspiration level low and make them remain conservative and traditional in their approach.

© **Discrimination**

There is large-scale discrimination in government and private jobs. If this point is raised, there is vehement denial and instead appeasement theory is presented to counter it. The perception of being discriminated against is overpowering amongst a wide cross section of Muslims. Besides there is a perception that the socio-cultural diversity of India is often not articulated in school textbooks. This sense of discrimination combined with issues of identity and insecurity has led to an acute sense of inferiority complex in the community, which comes in the way of its full participation in the public arena and results in collective alienation. The most important factor for this dismal state of affairs of Muslims is lack of education. Private minority institutions and *Madarsas* are seen as the only option available to the community for improving the educational status.

Discrimination and perception of discrimination is a marked phenomena in government jobs. Despite that there are 14% Muslims in the country their representation in central government job is merely 4% and in state government it is 6% or so. This phenomenon discourages the community from attempting for government jobs, as they believe that they would not be selected because they are Muslims. The advocacy that there are a few aspirations from the community in this regard and hence low percentage of representation in government has a point in hand, but the reason for the same emanates from the discrimination at education level. It is therefore imperative to create conditions that there are sufficient initiative at that level, so that aspirants and that too deserving aspirates are created. An M.B.A or an M.B.B.S from Aligarh Muslim University is less fortunate to get a lucrative job as the institution is considered a Muslim institute. On the other hand institution like Jaipuria or IIPM (non recognized by UGC) have much better track records in terms of employment.

(d) **Illiteracy and Educational backwardness**

The enrolment of Muslims in educational institutes is lesser than others. High drop out rates in addition among Muslim students is worrisome. The main reason for educational backwardness of Muslims is abject poverty due to which children are forced to drop out after the first few classes. The incidence of the same is more in OBC

Muslims because of poor back-up support. This is particularly true for Muslims girls. Small children are expected to provide for their families by working in small workshops as domestic help or by looking after the sibling while their mothers go to work. The incidence of child labour is much higher among OBC Muslims as compared to others. In embroidery work in Aligarh and Varanasi, brass work in Moradabad, bangle industries or pearl industries in Hyderabad or carpet weaving in Bhadoi, young children are engaged from among Muslim community i.e. mostly from amongst OBC Muslims. The opportunity costs involved in sending children to school is too high, making it difficult for parents to do so.

Only a few good quality schools, especially Government schools, are found in Muslim areas. Schools beyond the primary level are few in Muslim localities. Exclusive girls schools are fewer, and are usually at a distance from Muslim localities. After lot of efforts in Nooh district of Haryana efforts are made to have Kasturba Balika Vidyalaya. There is only one college- Nooh Yasin College in the district, initiated by private foundations, which is now government aided.

In Faizabad and Azamgarh district the enrolment of college students from Muslim community is as low as 5% of the total enrolment though their population share is in triple and double digit respectively. Similar situation is seen in Faridabad and Nainital etc. Nooh Yasin college has substantial Muslim enrolment, as it is a Muslim dominated district. But the overall enrolment of college level is too low in comparison to the over all population in the district as it is the only college in the district. Government schools that do exist in Muslim neighborhoods are merely centers of low quality education for the poor and marginalized. The poor quality of teaching, learning, absentee teachers, in turn, necessitate high cost inputs like private tuitions, particularly in the case of first generation learners from the Muslim community. This has a negative impact on retention and school completion. Thus, poverty again has a causal link with access to education among Muslims. Many a time *Madarsas* are the only educational option available to Muslim children, especially in areas where no schools have reached the Muslim masses. This is a marked feature in both Faridabad and Nooh districts of Haryana.

(e) **Health Hazards**

The health of Muslims, especially women, is directly linked to poverty and the absence of basic services like clean drinking water and sanitation – leading to malnutrition, anemia, a variety of diseases and poor life expectancy. In conflict prone areas there is alarming evidence of a host of psychosocial problems, including stress, depression, and post traumatic disorders among women. The few health care centers staffed by women doctors are concentrated in urban areas, forcing rural populations to survive with virtually no public health care. The poor quality of drinking water and sanitation in areas of Muslim concentration is a concern. Population control programmes and knowledge of contraceptive practices do not reach Muslim women effectively. In almost all the districts under survey reflect that average family has minimum of 5 to 6 children specially in Haryana and U.P. They are poorer and have more children. High rates of fertility among Muslims are partly due to lack of information and the non-availability of affordable health care facilities. Besides, women often do not go to health centers, which lack lady doctors. Urinary infections and vaginal infection go uncovered as it is a taboo to talk about the matter.

The use of contraception is prevalent among Muslims but to much lesser degree than the average. In contraceptive prevalence rate, there is a gap of about 10 percentage points between Muslims and the average people. The variation becomes wider among OBC Muslims specially in rural areas. A careful examination reveals that it is the use of sterilization that shows a wide gap. Apparently, reversible methods are used relatively more commonly by Muslims compared to others. But sterilization is less popular among

Muslims. “Unmet need” for contraception is relatively high amongst Muslims, and there is evidence of a large demand for reversible methods.

The facts do not support the common perception that Muslims shun family planning, as over one third of Muslim couples were reported to be using some contraception. Various other surveys also confirm that there is substantial contraceptive practice among Muslims (this is true in India and in several countries with large Muslim populations as well). However, the prevalence of practice is lower among Muslims than others in India, and this is primarily responsible for keeping Muslim fertility above the average level. Use of contraceptives is known to be highly positively related to the level of education. Besides, as the level of education rises, the Muslim-non Muslim differences narrow down.

Mortality among Muslims is lower and fertility higher than the average . Detailed analyses for the decade 1981-91 showed that part of the higher than average growth of Muslims is accounted for by lower than average mortality, but a major part was explained by higher fertility.

(f) Lack of access to Government Schemes

Muslims, especially women, have virtually no access to government development schemes. They experience discrimination in getting loans from the Jawahar Rozgaar Yojana for below Poverty Line (BPL) beneficiaries, in getting loans for housing, in procuring widow pensions etc. Muslims are often not able to avail of the reservation benefits available to OBCs as the officials do not issue the requisite caste certificates. A large number of poor Muslims do not even have BPL cards. They are unable to avail of free uniforms in schools, or college scholarships for want of appropriate caste and income certificates. In the context of increasing ghettoisation, the absence of social services (health, schooling, ration, municipal/government offices) impacts women the most.

(g) Population explosion

The Muslims population increased rapidly from 47 million to 138 million. This amounts to an increase of 194% just short of trebling and much higher than the average increase of 134%. The Muslim population growth has been close to 30% in each of the four inter censal decades since 1961, with the latest decade showing fall to a level just below 30%. In 1961 Muslim population in the country was 10.7%, which has now increased to 13.4% as per 2001 census. This excess of 2.7% growth is large by due to higher growth rate of Muslims, which is directly to illiteracy poverty and conservatism. Our study reveal the pattern of family size of OBC Muslims in the area of our study vis a vis other categories as under :-

Table-II
Family position of OBC Muslim
(HARYANA)

DISTRICT FARIDABAD	Joint Family	Nuclear	With 1 or 2 Children	With 3 Children	With 4 Children	Above 5 Children
Faridabad						
Fatepurtaga	40%	60%	20%	7%	13%	60%
Dhouj	20%	80%	10%	20%	13%	57%
Madalpur	60%	40%	33%	4%	20%	33%
Ballabhgarh						
Ladhiyapur	80%	20%	10%	20%	20%	50%

Khandawali	60%	40%	30%	10%	10%	50%
Jakhopur	75%	25%	10%	20%	4%	66%
Palwal						
Tikribrahman	90%	10%	7%	10%	13%	70%
Jalalpurkhalsa	67%	33%	30%	7%	10%	53%
Rajpura	90%	10%	7%	13%	13%	67%
Hodel						
Dadka	40%	60%	10%	16%	17%	57%
Sarai	60%	40%	10%	20%	18%	52%
Sholaka	70%	30%	30%	10%	20%	40%
Total average Percentage	63%	37%	17%	12%	14%	55%

As regards nature and size of the OBC Muslims in Faridabad district there are large segments of joint family, which generally varies from 40% to 90% except in Dhouj where it is 20%. The nuclear family varies from 10% to 40% except in case of Fatehpurtaga, Dhouj and Dadka. This shows traditional family norms. In this case producing a child does not mean responsibility of parents only, but the entire joint family. Thus on an average about 60% parents have more than 4 children in Tikribrahman 70% parents have more than 4 children, followed by Jakhopur and Rajpura with 66% parents having more than 4 children on an average 10 to 30% parents have less than 3 children. About 15% to 20% parents have 3 children and almost equal numbers is 4 children. Thus large family size apparently is due to poverty, perceived social religious taboos, agrarian farming, joint family system etc.

In regard to Nooh district the position is as under:

Table-III
NOOH DISTRICT

DISTRICT NOOH	Joint Family	Nuclear	With 1 or 2 Children	With 2 or 3 Children	With 4 Children	Above 5 Children
Nooh						
Raysika	53%	47%	23%	14%	20%	43%
Rojka Meo	73%	27%	23%	17%	17%	43%
Baikidanda	30%	70%	17%	13%	10%	60%
Hatheen						
Pahchanka	33%	67%	17%	7%	13%	63%
Utavau	40%	60%	20%	10%	3%	67%
Gohpur	46%	54%	13%	27%	17%	43%
Nagina						
Khedli	56%	44%	3%	10%	10%	77%
Rajka	33%	67%	14%	7%	3%	76%
Bhadas	43%	57%	13%	13%	24%	50%
Tavdu						
Digarhedi	90%	10%	30%	13%	7%	46%
Goyala	87%	13%	13%	27%	13%	47%

Dhulavat	93%	7%	7%	10%	10%	73%
Total average percentage	57%	43%	16%	14%	12%	57%

In Nooh district Joint family system is pre dominantly is 57% and the 43% of the family which are nuclear . This shows traditional encourage pattern on family norms. On this situation sense of responsibility on the parents is less. About 57% parents have at least 5 children, about 12% have 4 children and 30% have less then 4 children. Only 16% population adheres to the presentation family norms of 2 children. In regard to Azamgarh district of Uttar Pradesh the figures are as under:

Table-IV
(UTTAR PRADESH)
DISTRICT AZAMGARH

DISTRICT AZAMGARH	Joint Family	Nuclear	With 1 or 2 Children (a)	With 3 Children (b)	With 4 Children ©	With 5 children (d)	Above 5 Children (e)
Bilariyaganj							
Naseerpur	40%	60%	10%	13%	27%	17%	33%
Muhammadpur	37%	63%	13%	10%	27%	13%	37%
Chhihi-Chhichhori	37%	63%	17%	10%	7%	13%	53%
Rani Ki Sarai							
Kotila	33%	67%	7%	13%	7%	17%	56%
Rowan	33%	67%	17%	10%	20%	17%	36%
Phariha	33%	67%	13%	10%	7%	23%	47%
Tahbarpur							
Malsi	53%	47%	23%	14%	20%	43%	53%
Naya Nagla	73%	27%	23%	17%	17%	43%	73%
Siboli	30%	70%	17%	13%	10%	60%	30%
Mirzapur							
Jalalpur	33%	67%	17%	7%	13%	63%	33%
Mahmood nagar	40%	60%	20%	10%	3%	67%	40%
Akbarpur	46%	54%	13%	27%	17%	43%	46%
Total average	41%	59%	16%	13%	15%	35%	45%

As regard family position of OBC Muslims in Azamgarh district, joint family system has been diluted over the years, presently constituting 41% of their population. Small family norms have no meaning among OBC Muslims. About 45% of adults have more than 5 children. In toto 71% have more than 3 children, only 13% have got 1 to 2 children and 11% have 3 children. Interestingly, there is progressive increase of percentage of population with more and more children. In some villages like Kotila in Rani Ki Sarai block in Azamgarh district 80% of adult population have got more than 3 children with 56% having more than 5 children.

Adjacent Faizabad district has following figures in this regard.

**Table-IV-A
DISTRICT FAIZABAD**

DISTRICT FAIZABAD	Joint Family	Nuclear	With 1 or 2 Children (a)	With 3 Children (b)	With 4 Children ©	With 5 children (d)	Above 5 Children (e)
Sohabal							
Raunahi	70%	30%	10%	13%	10%	17%	50%
Jaganpur	37%	63%	10%	10%	27%	20%	33%
Chirra Mohammadpur	37%	63%	17%	10%	3%	20%	50%
Masaudha							
Mirzapur	43%	57%	13%	14%	7%	10%	56%
Godanhar Ka purva	33%	67%	-	10%	7%	23%	60%
Abbu Sarai	57%	43%	10%	7%	27%	13%	43%
Rudauli							
Tahirpur	40%	60%	10%	13%	27%	17%	33%
Sonepur	37%	63%	13%	10%	27%	13%	37%
Dogaon	37%	63%	17%	10%	7%	13%	53%
Amaniganj							
Gumanigarhi	33%	67%	7%	13%	7%	17%	56%
Nawabpur	33%	67%	17%	10%	20%	17%	36%
Ambedkar Nagar	33%	67%	13%	10%	7%	23%	47%
Total Average	41%	59%	11%	11%	15%	17%	46%

As regard family position of OBC Muslims in Faizabad district, joint family system has been still in vogue, presently constituting 41% of the population. Small family norms have no meaning among OBC Muslims. About 46% of adults have more than 5 children. In toto 78% have more than 3 children, only 11% have got 1 or 2 children and 11% have 3 children. Interestingly there is progressive increase of percentage of population with more and more children i.e. 11% with 1 child or 2 children, 11% with 3 children, 17% with 4 children and 46% with more than 5. In some villages like Godanhar Ka Purva in Masaudha block in Faizabad district 90% of adult population have got more than 3 children with 60% have more than 5 children.

Data regarding Uttaranchal are as under:

**Table-V
UTTARANCHAL
DISTRICT RUDRAPUR**

DISTRICT RUDRAPUR	Joint Family	Nuclear	With 1 or 2 Children	With 2 or 3 Children	With 4 Children	With 5 Children	Above 5 Children
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Gadarpur							
Lamba Khera	25%	75%	15%	20%	8%	8%	49%
Dinesh Nagar	45%	55%	30%	25%	16%	10%	19%
Mehtosh	20%	80%	5%	10%	15%	20%	50%
Rudrapur							
Indira pur	30%	70%	5%	10%	15%	20%	50%
Haldi	40%	60%	30%	40%	20%	7%	3%
Masjid coly	70%	30%	10%	20%	20%	25%	25%
Bajpur							
Kelakhera	40%	60%	-	5%	10%	25%	60%
Bhaua Nagla	45	55%	15%	5%	10%	20%	50%
Medai Ratna	30%	70%	3%	7%	10%	15%	65%
Sitarganj							
Naya Gaon	35%	65%	7%	10%	23%	15%	45%
Malpura	55%	45%	12%	18%	15%	20%	35%
Bandhiya	60%	40%	10%	15%	20%	30%	25%
Total average percentage	41%	59%	12%	15%	15%	18%	40%

As per nature of family 41% constitute joint families among OBCs in Rudrapur district of Uttranchal and 59% nuclear families. In 27% households small family norms are seen to be adhered. About 15% parents have four children each and 18% parents have five children. A whopping 40% have more than five children.

The figures of Nainital district are mentioned below:

Table-VI
DISTRICT NAINITAL

DISTRICT NAINITAL	Joint Family	Nuclear	With 1 or 2 Children	With 2 or 3 Children	With 4 Children	With 5 Children	Above 5 Children
Bhimtal							
Bhowali	65%	35%	16%	16%	20%	18%	30%
Rehar	70%	30%	15%	25%	15%	20%	25%
Bhimtal (Local)	60%	40%	20%	15%	20%	15%	30%
Lal Kuan							
Nai Basti	18%	82%	10%	15%	25%	20%	30%
Ambedkar Nagar	70%	30%	40%	20%	12%	8%	20%
Sanjay Nagar	49%	51%	30%	22%	18%	16%	14%
Haldwani							
Hazi Basti	51%	49%	40%	18%	12%	10%	20%
Sanjay Colony	25%	75%	8%	14%	20%	18%	40%
Kathgodam	15%	85%	20%	25%	27%	11%	17%
Nainital							
Booher Basti	25%	75%	15%	20%	18%	20%	27%

Masjid Area	30%	70%	25%	15%	12%	18%	30%
Nainital (Local)	45%	55%	30%	20%	15%	10%	25%
Total average percentage	56%	44%	22%	19%	18%	15%	26%

Joint family seems to be predominant among OBC Muslims in Nainital District i.e. about 56%. Most OBC Muslims are migrants and have come to the district for business as the prosperity of the area is based on tourism. Haldwani is launching pad for tourists to Nainital, Bhimtal, Ranikhet, Almora etc. Thus many Muslims seem to be taking up driving jobs. 80% of have no landed property at all. Despite lack of agro-economy for them, it is that surprising joint family norms still prevalent. About 40% parents adhere to small family norms. One fourth of parents have more than five children which is lesser than other district figures in this regard. Parents having one, two, three or four children are about evenly distributed i.e. 15 to 20%.

(h) Lack of infrastructure

As the size of village becomes small and the share of Muslims increases one finds a drop in the presence of primary and elementary schools. Thus, there is a clear and significant inverse correlation between the proportion of the Muslim population and the availability of educational infrastructure in small villages. While about 82% of small villages with less than 10% Muslims have educational institutions, this proportion decreases to 69% in villages with a substantial Muslim population. Muslim concentration villages are not well served with pucca approach roads and local bus stops. This trend gets worse as the village size increases. Having an all weather road and getting a public bus visiting the village has a strong bearing on the kind of economic activity one can undertake. As Muslims are also less landed and more likely to be artisans, casual workers and small traders, physical mobility provided by roads and bus services will open up economic opportunities. The drinking water facility, sanitary facility, electricity etc. are also worst in Muslim areas. All these are vividly reflected in areas with larger OBC Muslims concentration.

(i). Gender inequality and discrimination

The condition of the women of Muslim community is worst. It is still taboo to study, do job, even go out without veil in various parts of India. Literacy among these women is less than 50%. Even at work place they are easily conspicuous by their absence. Due to uncalled for and excessive emphasis on *purdha* system and conservatism women are neglected a lot in regard to social and education privileges. Economically there is large number of backward families among Muslims. The women folk in these families are the worst sufferers not only they are not exposed to the outside world but also they have less of nutritional supports and moral supports in the families. Most of the women have approximately 4 to 7 children, and their marriage age is considerable low. The following problems are generally faced by Muslim women:-

1. Acute poverty and economic dependence.
2. Lack of Education and unemployment.
3. Male Chauvinism and discrimination
4. Lack of legal awareness and aids.
5. Gender inequality and discrimination.
6. Health problems, lack of nutrition and hygiene

Women folks have a responsibility of child rearing. Women, sometimes of their own volition, sometimes because of community pressure, adopt visible markers of community identity on their person and in their behaviour. Their lives, morality, and movement in public spaces are under constant scrutiny and control. A gender based fear of the 'public' experiences to some degree by all women, is magnified manifold in the case of Muslim women. For large number of Muslim women in India today, the only 'safe' space, both in terms of physical protection and in terms of protection of identity, is within the boundaries of home and community. Everything beyond the walls i.e. markets, roads, lanes and public transport, schools and hospitals, police stations and government office is seen as unsafe and hostile. There is fear of the community with respect to accessing health programmes of the State. The poor rate of success of the polio vaccination drive in Muslim majority areas is one such response arising out of the fear of an alleged plot to reduce the Muslim birth rate.

The above-reflected problems are found among all most all- Muslim areas. However, the condition of OBC Muslims are worst compared to general category Muslims and SC/ST and OBC among others. There are large numbers of Muslim castes, which have not been included in backward class category, while their counterparts with similar professions among non-Muslims are included in backward class category. This needs rectification through identification of such castes by Central and State government of their own, instead of persuasion by these caste people through representations. Further, there are many castes among Muslims which are included in backward class category in some states, while in adjacent States they are not included in the Backward class category. For example, *Kalal* caste in Jharkhand and Bihar is one such caste included in OBC category, but in Orissa, though they have large segment of population, they were not included in OBC category earlier and only through the representation of our society and presentation before the Central Backward Class Commission in a hearing at Bhubaneshwar, they were included and duly notified as OBCs in central list. But they are not considered OBCs in the state list. Thus there are many such anomalies.

Measures taken for the welfare of Backward class communities have mostly benefited the better off of the other backward class categories like Yadav, Jat, Gujjars etc. The other backward class category among Muslims have not benefited from these measures. Therefore specific target oriented programmes or action plan is essential to improve their conditions.

Fortunately, a separate Ministry of Minority Affairs has been created, but it has a very limited responsibilities with meager budgetary provisions, with most of the minority affairs still being looked after by Ministry of Social Justice and Ministry of HRD. Except the task of looking after Maulana Education Foundation, Central Wakf Council and Minority Financial corporation, Ministry of Minority Affairs has very little area of operation. The budget of the ministry proportionately is lower than the Ministry of Tribal Affairs as tribals constitute 7% population and Minorities about 18%; nonetheless there is a beginning towards concern for Minority.

Provisions for OBC categories have not been availed adequately by Muslims of OBC categories. It is an extremely important issue aiming at improving the lot of the *dalits* / backwards among major minority religion, and bring them to national mainstream. The Muslims in general and OBC Muslims in particular need to be brought into national mainstream. In this regard meaningful schemes or proposals need to be developed and important proposals should not be throttled on mere flimsy technical grounds.

OBC MUSLIMS: ECONOMIC DISABILITY AND UNEMPLOYMENT

Majority of Muslims were convert from low caste, hence it is not surprising that their economic and employment level is relatively low. In addition to this Britishes pursued a policy of subjugating Muslims after Battle of Plassy and Sepoy Mutiny. Muslims on their turn virtually boycotted modern education. After independence Muslims suffered a lot due to partisan of the country and the crème among them migrated to Pakistan. Since then number of communal riots, apparent discrimination in terms of privileges to lower caste Hindus-SCs, STs and OBCs and denial of same status and privileges despite identical profession, social status, economic condition etc. have kept them at bay from development. Lack of education, poor economic conditions, ghetto mentality, conservatism and perception of discrimination have kept them, specially the OBC Muslims away from new avenues. Most of them are engaged in low-level self-employed profession and can be loosely termed as workers.

Muslims in India have inadequate access to the social and physical infrastructure. Lack of government schools (particularly girls' schools) would lead to Muslim children from poor households dropping out. Lack of health facilities, safe drinking water and sanitation lead to diseases, malnutrition related disorders, reduced productivity and life – expectancy. Similarly there is lack of transport, communication and credit facilities for artisans and craftsmen for obtaining inputs and marketing products. These together jointly operate to severely affect the economic status of Muslim households.

Muslims workers are engaged more in self employed manufacturing and trade activities. Their participation in regular salaried jobs, especially in the government or large public and private sector enterprises is much less than workers of other groups. They tend to be relatively more vulnerable in terms of conditions of work as their concentration in informal sector employment is higher and their job conditions such as contract length, social-security etc., even among regular workers are less for Muslims than those of other social groups.

Sachar Commission's Observation

Sachar Commission has made meaningful and interesting observations in its report. They are as follows: -

a) In rural areas and for male workers, the probability of being in regular non-agricultural employment is higher for SC/STs and Muslim workers as compared to all the other groups; probability of undertaking such jobs undertaken for SCs/STs being higher than for Muslims, and it is much higher than OBC Muslims.

b) Among rural female workers, the probability of undertaking regular non-agricultural employment is the highest for SC/ST workers, followed by other minorities and then others. Surprisingly, the probability of rural female workers undertaking regular non- agricultural work among Hindu- HC, Hindu-OBC and Muslims is not very different; the Hindu OBCs having a marginally higher chance of undertaking such work.

c) Among urban male workers, the probability of Muslim workers taking up regular work is the lowest, while that of SC/ST workers is the highest. However, the probability of taking up regular work was not significantly different among Muslims, Hindu-OBCs and other minorities.

d) Among Urban female workers also, the probability of undertaking regular work is the lowest for the Muslim workers. Once again the SCs/STs have the highest probability followed by other minorities, Hindu-OBCs and Hindu-Upper castes.

These reports are in terms of metaphorical analysis in regard to Muslims in General vis-à-vis Hindu Gen, Hindu OBC and SC and ST categories. The difference is

glaring but if it is compared with Muslim OBCs, it is shocking. Large numbers of Muslim OBCs are not only educationally, economically and socially backward, but also are subject to malnutrition, health hazards, poor outlook and aspirations. Most of them are away from modernization and liberalization, and into traditional workmanship, manual labour and traditional artisanship. Socially, they are not treated at par by Gen. Muslims themselves i.e. *Ashraf* category. Except in prayer place, in other social function and marriage they are ignored. Marriages between Muslim Gen. and OBC Muslim do not take place generally and more so in rural area, despite the concept of equality in Islam.

Our observations

Through our study we have made following important observations:

- a. OBCs among Minority Community specially among Muslim are developing in much slower rate than OBCs in non-Muslim category, as there is lack of awareness, leadership and education among the former.
- b. Most of the OBCs category of Muslims are engaged in manual and petty works with hardly any development in their skill or modernization of the professions. Target specific and time specific government measures/schemes are imperative.
- c. Educationally Muslims are far behind others and OBC category of Muslims are far behind others and even much behind non-minority category of OBCs.
- d. There is hardly any social or economic mobility of OBC category of Muslims. Their profession binds them and they train their children at an early age for the same at the cost of their possible education.
- e. Education level among them is pitiable, due to economic compulsion, conservatism, attachment to their profession from early age, high fertility rate and focus on mere '*Madrassa* studies.
- f. There is growing disparity between OBC category and other category of Muslims, as well as increasing gap between OBCs among Muslims and Non-Muslims with former being unable to avail benefits of development, welfare and modernization.
- g. Women among Backward class Muslims are the most backward among the national population due to conservatism, *purdah* system, large number of children, lack of education and economic dependence. That is why their children also fare poorly in formal education, as they do not get proper guidance, and support at home.

Some observations have been made by us in regard to poverty, per capita expenditure and land holdings etc. in regard to OBC Muslims through secondary sources as well as primary sources. Let us analyse it through secondary sources first.

Poverty

The incidence of poverty is measured by the proportion of poor persons (referred to as Head Count Ratio). All India estimates show that the incidence of poverty is highest among Muslim-OBCs (38), followed by Muslim-General (35). In contrast the proportion of poor among Hindu-OBCs (27) is lower than even the national average (28). This is historical background to it.

The higher incidence of poverty among Muslim-OBCs and Muslim-Gen, compared to the national average and Hindu-OBCs, can be observed in both urban and rural areas. The difference between Muslim OBCs and Hindu-OBCs is particularly striking in urban areas. The proportion of poor Muslim-Gen persons is almost 9 percentage points higher than among Hindu-OBCs. The Muslim-OBCs were even worse

off with the share of poor persons being 14 percentage points higher than that of Hindu-OBCs.

Pre-independence and post independence saga of Muslims is important to observe. After independence, the Muslim community in India developed a guilt complex. From all corners, it was held responsible for partition of the country, which involved huge loss of property and human misery. The recurrence of communal riots also created a sense of insecurity. Another factor, which inhibited the full participation of Muslims in the task of national reconstruction and development, was the 'alleged neglect' by the Government.

The educated middle class, upper class Muslim, Muslims professionals, engineers, doctors lawyers, technicians, bureaucrats, military officials, university professors, bankers, etc. migrated. The left out belonged to lower strata of Muslim community who did not have enough means to manage crossing the border. Then came the abolition of Zamindari system, which led to a decline in the economic status of Indian Muslims in the late 50's. The abolition of Zamindari also resulted in the eradication of a number of subsidiary professions in which Muslims were represented in greater number.

Per Capita Expenditure (PCE)

The PCE of the Muslims OBCs is much lower than the national average. In urban areas, also, the PCE of both Muslim groups i.e. Gen. and Muslim OBCs is much lower than the national average. Moreover, the PCE of Muslim-OBCs is much lower as compared with Muslim-Gen in urban areas. In rural areas, differences between PCE of various groupings are narrower except in case of OBC Muslims. The PCE of Muslim-OBCs is much lower than that of Hindu-OBCs.

Land Holdings

Average land holdings of Hindu-OBCs are clearly much better (about twice) than that of Muslim-OBCs. In fact the average land holdings of Hindu-OBCs (1.9 acres) are higher than even that of the national average (1.7 acres). The differences in average land holding of Muslim-Gen and Muslim-OBCs is about 30 to 35% i.e. one acre for Gen. Muslims and 65 acres for OBC Muslims.

Financial Institutions

It is important to study the functioning of financial institution meant for development of backward class category and how far it has helped OBC Muslims. The National Backward Classes Finance and Development Corporation (NBCFDC) was set up by the government of India in January 1992. Its main objective is to promote economic and developmental activities for the benefit of Backward Classes and to assist the poorer sections of these classes in skill development and self-employment. Members of Backward Classes living below the poverty line and those living above the poverty line but below double the poverty line are given loans at concessional interest rates by the NBCFDC through the State Channelising Agencies (SCAs) and NGOs.

The NBCFDC's authorized share capital is Rs. 700 crores and its paid up share capital is Rs.437 crores (as on 31-5-2006). The cumulative disbursement of funds by the NBCFDC is 1103.55 crores, while a total of 7.02 lakh beneficiaries have been assisted up to 31 May 2006. The main schemes implemented by NBCFDC are Term Loan Scheme and Micro Finance Scheme similar to those implemented by NMFDC. Other schemes implemented by the NBCFDC are New Swarnima Scheme for women, Swayam Saksham Scheme, Education Loan Scheme, Margin Money Loan Scheme and Training Grant Scheme.

The share of Muslims in the total funds disbursed by the NBCFDC is low; only 23 crores out of 247 corers have been disbursed to Muslim OBCs. The appears extremely low compared to the share of Muslim OBCs in the total OBC population.

Since these amounts are very small any analysis at the state level is unlikely to be meaningful.

Annual Income of OBC Muslims

In regard to annual income earned by different categories of people vis a vis OBC Muslim as per our study in the specific areas are as under:-

Table-VII
Income of OBC Muslims
HARYANA

DISTRICT FARIDABAD	Up to Rs 25,000 Per annum	Rs. 25000 to 50000	Rs. 50000 to 100000	Above Rs. 100000
Faridabad				
Fatepurtaga	30%	50%	17%	3%
Dhouj	53%	37%	10%	-
Madalpur	20%	73%	4%	3%
Ballabgarh				-
Ladhiyapur	50%	37%	10%	3%
Khandawali	40%	50%	10%	
Jakhopur	43%	47%	7%	7%
Palwal				-
Tikribrahman	60%	27%	10%	3%
Jalalpurkhalsa	54%	40%	3%	3%
Rajpura	67%	27%	3%	3%
Hodel				
Dadka	80%	10%	7%	3%
Sarai	37%	40%	20%	3%
Sholaka	60%	23%	10%	7%
Total average percentage	48%	37%	9%	3%

The above reveals that 48% of OBC Muslims are in the income group up to Rs. 25000/- i.e. approximately Rs. 2000/- per month per household. 37% are in the income range of Rs. 25000 to Rs. 50000, 9% in the income group Rs. 50000 to Rs. 100000 and 3% having above Rs. 100000 income per annum.

The figures for the Nooh District for the same is as under:

**Table-VIII
DISTRICT NOOH**

DISTRICT NOOH	Rs 25,000 Per annum	Rs. 25000 to 50000	Rs. 50000 to 100000	Above Rs. 100000
Block-Nooh				
Raysika	43%	24%	23%	10%
Rojka Meo	63%	30%	3%	3%
Baikidanda	70%	27%	4%	3%
Block-Hatheen			-	
Pahchanka	76%	7%	17%	-
Utavau	80%	7%	13%	-
Gohpur	54%	13%	33%	-
Block-Nagina				
Khedli	53%	23%	20%	-
Rajka	70%	10%	21%	-
Bhadas	43%	23%	23%	4%
Block-Tavdu				
Digarhedi	63%	34%		3%
Goyala	93%	-7%	-	-
Dhulavat	60%	30%	3%	7%
Total average percentage	64%	20%	14%	2%

The above reveals that 64% of OBC Muslims are in the income group up to 25000/- i.e. approximately Rs. 2000/- per month per household. 20% are in the income range of Rs. 25000 to Rs. 50000, 14% in the income group Rs. 50000 to Rs. 100000 and 2% having above Rs. 100000 income per annum.

In regard to Azamgarh and Faizabad Districts the figures are as under:

**Table-IX
DISTRICT AZAMGARH
UTTAR PRADESH**

DISTRICT AZAMGARH	Up to Rs 25,000 Per annum	Rs 25,000 to Rs. 50000	Rs 50,000. To Rs. 100000	. Above Rs. 100000
Bilariyaganj				
Naseerpur	33%	44%	20%	3%
Muhammadpur	50%	40%	10%	-
Chhihi- Chhichhori	40%	36%	17%	7%
Rani Ki Sarai				
Kotila	43%	40%	17%	-

Rowan	37%	33%	23%	7%
Phariha	43%	37%	13%	7%
Tahbarpur				
Malsi	53%	18%	20%	9%
Naya Nagla	70%	12%	10%	8%
Siboli	45%	30%	20%	5%
Mirzapur				
Jalalpur	63%	17%	17%	-
Mahmood nagar	83%	10%	7%	-
Akbarpur	60%	25%	10%	5%
Total Average	52%	28%	15%	4%

52% of households have annual income up to Rs. 25000, 28% of households have income in the range of Rs. 25000 to Rs. 50000, 15% of households have income in the range of Rs. 50000 to 100000. Only 4% households have income above Rs. 1,00,000/- per annum.

The data in regard to Faizabad District reveal the following:

Table-X
DISTRICT FAIZABAD

DISTRICT FAIZABAD	Up to Rs 25,000 Per annum	Rs 25,000 to 50000	Rs 50,000 to Rs 1,00,000	. Above Rs 1,00,000
Sohabal				
Raunahi	43%	37%	13%	7%
Jaganpur	37%	33%	20%	10%
Chirra Mohammadpur	40%	33%	24%	3%
Masaudha				
Mirzapur	43%	27%	20%	10%
Godanhar Ka purva	44%	27%	16%	13%
Abbu Sarai	37%	40%	16%	7%
Rudauli				
Tahirpur	53%	27%	12%	8%
Sonepur	63%	14%	20%	3%
Dogaon	50%	19%	27%	4%
Amaniganj				-
Gumanigarhi	55%	25%-	13%	7%
Nawabpur	65%	15%-	7%	13%
Ambedkar Nagar	54%	20%-	16%	10%
Total Average	49%	26%	17%	8%

49% of households have annual income up to Rs. 25000, 26% of households have income in the range of Rs. 25000 to 50000, 17% of households have income in the range of Rs. 50000 to 100000. Only 8% households have income above Rs. 1,00,000/-.

In regard to Uttaranchal the figures at a little variance the same are as under:

**Table-XI
DISTRICT RUDRAPUR
UTTARANCHAL**

DISTRICT RUDRAPUR	Up to Rs 25,000 Per annum	Rs. 25000 to 50000	Rs. 50000 to 100000	Rs. Above Rs. 100000
Gadarpur				
Lamba Khera	50%	42%	5%	3%
Dinesh Nagar	38%	35%	15%	12%
Mehtosh	80%	10%	7%	3%
Rudrapur				
Indira pur	80%	20%	-	-
Haldi	30%	50%	10%	10%
Masjid coly	50%	45%	5%	-
Bajpur				
Kelakhera	70%	20%	8%	2%
Bhaua Nagla	65%	27%	5%	3%
Medai Ratna	40%	50%	10%	-
Sitarganj				
Naya Gaon	55%	25%	15%	5%
Malpura	70%	20%	10%	-
Bandhiya	75%	12%	8%	5%
Total average percentage	59%	30%	8%	4%

The above reveals that 59% of OBC Muslims are in the income group up Rs. 25000/- i.e. approximately Rs. 2000/- per month per household. 30% are in the income range of Rs. 25000 to Rs. 50000, 8% in the income group Rs. 50000 to Rs. 100000 and 4% having above Rs. 100000 income per annum.

The figures in regard to Nainital District are as under :

Table-XII
DISTRICT NAINITAL

DISTRICT NAINITAL	Up to Rs 25,000 Per annum	Rs. 25000 to 50000	Rs. 50000 to 100000	Rs. Above Rs. 100000
Bhimal				
Bhowali	52%	30%	10%	8%
Rehar	32%	53%	17%	3%
Bhimal (Local)	35%	60%	5%	-
Lal Kuan				
Nai Basti	40%	38%	12%	10%
Ambedkar Nagar	52%	28%	15%	5%
Sanjay Nagar	65%	20%	15%	-
Haldwani				
Hazi Basti	36%	54%	7%	3%
Sanjay Colony	45%	31%	24%	-
Kathgodam	35%	45%	18%	2%
Nainital				
Booher Basti	37%	52%	5%	6%
Masjid Area	19%	40%	28%	33%
Nainital (Local)	25%	30%	20%	25%
Total average percentage	39%	40%	15%	6%

The above reveals that 39% of OBC Muslims are in the income group up to Rs. 25,000/- i.e. approximately Rs. 2000/- per month per household. 40% are in the income range of Rs. 25,000 to Rs. 50,000, 15% in the income group Rs. 50,000 to Rs. 1,00,000 and 6% having above Rs. 1,00,000 income per annum.

Employment level

The status of employment avenues of the Muslim Communities are as under:

1. The Muslim participation in salaried jobs especially in Government sector is much less. For OBC Muslim it is still lesser. Even in other works, their percentage is much less in regular workers category. Muslim workers including OBC Muslims are engaged more in self employed activities.
2. Even in urban section Muslim workers take up much less regular work than Scheduled castes and Scheduled Tribes workers. This requires focused schemes on skill development and credit related schemes for such groups. There is not much difference in this regard between Gen. Muslims and OBC Muslims in urban areas though the latter is unenviable position to a greater degree.

3. As regard women folk among Muslims, largest section are employed in their work at home, some of them being engaged in undertaking at home. Muslim participation in formal sector employment is significantly low. Within the Muslim community the reliance on self-employment is higher for Other backward classes than for general Muslim.

4. The access of Muslim credit including PFA is low and inadequate. The average size of credit is also low. The percentage of households availing the banking facilities is much lower in villages where the share of Muslim population is high. The financial exclusion of Muslims has far reaching implication for their socio-economic and educational upliftment. It is observed that while Gen. Muslim who are a little well to do and educationally better avail some credits and banking facilities, but it is negligible in case of OBC Muslims. Steps should be taken for provision of credit to Muslims, specially OBC Muslim and generate awareness about various credits scheme and bring about transparency.

5. Muslims concentrated areas in regard to access to socio-physical infrastructure are in disadvantaged position. OBC Muslims are work sufferers.

6. Medical facilities among Muslim concentrated areas specially OBC Muslim concentrated areas are not adequate. Similarly, transport and housing sector also are neglected ones. Even in regard to water and electricity, Muslims are in disadvantageous position. As regard education there are lesser school and college available in Muslim concentrated areas. Sikhs and Christian minority community are benefiting due to charitable work by their respective communities. But Muslims, specially large section of OBC Muslims on the other hand are resorting to *Madarsa* education, which is far from Modern education and these, do not provide proper employment avenues. Sachhar Committee has rightly indicated that policy initiative to access to socio-physical infrastructure is urgently required.

7. Sachhar Committee has brought out that Muslims face high level of poverty in the urban sector. Poverty level is about 38% as against 22% in all India level figure and 8% about general category people. Even the incidence of poverty among Muslims is higher than Scheduled castes and Scheduled Tribes in urban areas. In rural sector the incidence of poverty in Muslims is about 17% where as in general category it is 9% Other backward class category it is 19% and other Minority Community it is 14%. Land holding among Muslims is far lower than average standard. If we analyse the level of poverty among OBC Muslims, the findings would be shocking.

8. As regard participation of Muslims in Government employment the percentage is very low. Muslim representation in Government Group 'A' and 'B' jobs is about 2%. Where as there are 11% representation belonging to other minority communities. In security agency their representation is only 4%. In banks and the universities it is as low as 2 to 4%. In the states also their representation is much below than their population percentage. Share of Muslims in the recruitment by State Public Service Commission is about 2%. As regards OBC Muslims the pictures is further disorl. In Group A and Group B posts their representation is negligible. Their share in population is 6% but their representation in government service is about 1.5%

Employment in Central and State governments

Hindu-OBCs, Muslim-OBCS and Muslim-Gen, are under represented when their share in employments is compared with other in terms of their population share. Hindu OBCs constitute 34% of the population but in none of the Central Organizations is their share more than 12%. This includes even the lowest level, i.e. in group D employees. Muslim OBCs whose share in the population is 6.4% have less than one percent presence in these organizations, with the exception of central security forces including BSF, CRPF, CISF and others where Muslim OBCs are better represented than Muslim-Gen i.e. 3.6% compared to 1% Muslim-Gen. They however still fall short of their share in population. It is noteworthy that in the case of Muslims, even the non-OBC section of their population is significantly under-represented varying from 3% to 4.5%.

In the states the situation is better for the Hindu OBCs. Although still short of proportionate representation, their share in the upper and middle levels is much higher than that in the central organizations. This is somehow due to awareness among them about government reservation policy in job and their educational upgradation. Some of the Hindu backward classes in NCR area have become rich due to expansion of township and increase in land value. However, a large proportion of the Hindu-OBCs find employment at the Group D level. While Muslim-Gen has a comparatively better representation in Group A and B posts of state services compared to Muslim OBCs, their representation in middle levels posts is marginal. Muslim OBCs presence is insignificant at all levels.

The proportion of Muslim-Gen and Muslim-OBCs workers engaged in the formal sector is much below. According to the NSSO 61st Round data, within the formal sector, the share of Muslim-OBCs in government /Public Sector Undertaking jobs was much lower than those of Hindu-OBCs and Muslim-Gen. While 7.2% of Hindu-OBC workers in rural areas were employed in such jobs, the shares of such workers between Muslim-Gen and Muslim-OBCs were 5.8 and 3.4 percent respectively. The differences in urban areas were sharper with Hindu-OBCs i.e 11.3% much ahead of Muslim-OBCs, which is 3.5% of such workers. The inferior employment situation of the Muslim-OBCs vis-à-vis the other two Gen. categories is also reflected in the fact that a much smaller proportion of workers among them are engaged in irregular wage/salaried jobs, especially in urban areas i.e. in unorganized sectors. In general, therefore, Muslim-OBCs are lagging far behind Muslim-Gen and Hindu-OBC categories in terms of participation in the formal sector and jobs that provide regularity of employment in both waged and salaried ones.

The Government is the biggest employer in India. Given the urban bias of Muslim community, the security and prestige which the government employment offers, also given the Indian Muslims' dislike for trade and commerce, the government jobs were most popular among the Muslims during the pre-independence period. After independence, the Muslim employment in the government has been drastically reduced. This is partly due to lack of education, due to discrimination or perception of discrimination and partly because holding on to the traditional professions.

Muslim employment in the government service is at very low levels. Indian Administrative Service (IAS) is the prestigious officers, barely constituting three per cent. Similarly in Indian Police Service, Muslims constitute 2.85 per cent, in Income Tax Department 3.0 per cent, in Railway 2.65 percent, in Bank 2.18 percent, in Central Government officers 4.41 per cent and in State Government officers 6.01 per cent. The situation seems to be somewhat better in the public sector undertaking where 10.85 per cent of all employees are Muslims.

The percentage of Muslim employees out of total employees for various categories of service belonging to Central and State government and public sector

undertakings. It may be noticed that in case of Central Government the proportion of Muslim employees is very low in class I/Executive Cadre i.e. 1.61%. It rises, relatively speaking, to 3.0% in case of Class II Supervisory Cadre (Technical) and further rises by approximately to 4.4% for non-technical supervisory cadres. In case of lower cadre workers, the participation is further increased slightly. The same trend could be observed for State Government and public sector undertakings. The situation in police services is even worse. Muslim representation in the IAS is around three percent but in Indian Police Service the representation is only 2.8%. In 12 states, the proportion of Muslim police officers is merely two per cent or even lower. In four states, there are no Muslim officers in the force.

Thus it is established that there is very little participation of Muslims in highly paid decision making executive jobs. However, it is surprising that at the class III and IV levels also, Muslim representations is not very impressive either. It is self-evident that no special skills are required for jobs at these levels. Therefore, assuming that there is dearth of special skills among the Indian Muslims, they should have done somewhat better at least in these non-specialized cadres. But this is not the case and their representation in these kinds of jobs is also not very encouraging. Muslim employment in clerical grade ranges from a low two per cent in the banks to eight percent in private enterprises, public sector undertaking being the exception where it is 12 percent. Similarly, for Class IV i.e. the manual jobs, Muslim employment ranges from two percent in the banks to 7.9% in the private enterprise; public sector undertakings again being the exception.

The low participation of Muslims in the government may be attributed to their overall economic and educational backwardness. Discrimination is also found in this connection. In a caste-ridden society, where nepotism, corruption and all kinds of malpractices are the order of the day and where economic opportunities are generally scarce, the possibility of discrimination cannot be rejected. In recent decades communal feeling has increased specially after Babri Masjid demolition. Political appeals on communal line and alleged appeasement policy have led to further divide. It has further led to greater degree of discrimination.

The low participation rates may be explained by relative backwardness of Indian Muslims. The law of circular and cumulative causation may be operating here. The fact of discrimination per may not very important. The perception of discrimination certainly is. When the Muslim candidates do not get selected, what ever might be the reason for it, they feel that they are being discriminated against. Consequently, their participation is reduced, which in turn, is responsible for their low representation in the government services.

Employment in Universities

Out of almost 1.5 lakh persons working in Universities, the representation of Hindu-OBCs among faculty member is more or less the same as their share in population. Muslims, both OBC and non-OBCs, seem to have only a token presence in the universities.

This analysis indicates that while Hindu-OBCs have been able to reap the benefits of reservation of posts in universities, the representation of both Muslim-OBCs and Muslim-Gen in different sectors remains grossly inadequate.

Private and unorganized Sectors

The private sector offers employment mainly on the basis of two factors: efficiency and market pressures. It may happen that some Muslims may get absorbed in the private sector on the basis of their efficiency and ability. There is further scope of enlargement of this kind of employment. This can happen only if Muslims specialize in the non traditional areas such as electronics, computer operations and maintenance, industrial management, hotel management, industrial engineering, etc. and attain high

level of technical ability and efficiency. At lower level, at many places Muslims are engaged in same level industries. Bangles and pearl ornament industries in Hyderabad, lock making in Aligarh, Kantha sarees in West Bengal etc have large scale Muslims involvement.

A study of Aligarh district needs mention here for elaboration and understanding of the situation. It showed that Muslims owned 158 units out of a total of 1488 industrial units, which is 10.6% of the total. Out of these 158 units, 100 were the lock making units. In other manufacturing units, the participation of Muslims was negligible. There were twelve building material units, 24 handloom units, six electrical machine parts units and five rubber and plastic products units owned by Muslims. Although 85% of the lock industry was in the hands of Muslims, 85% of the trade in locks was controlled by non-Muslims. The employment in lock industry in Aligarh district constituted 72.6% of total Muslim employment but only 7.6% of total small sector employment. The Muslim share in total small sector employment was about 10.6%.

Their system of organization, employment pattern and its potential capital requirement, problems of modernization, financial system, marketing system, export potential, levels of living of workers, etc. must be scientifically studied and analyzed it would call for an extensive separate study. It must be explored that to what extent these industries/crafts can be reorganized on the co-operative basis.

As Muslims in India are economically backward, they have high proportion of their working population in the unorganized sector. In a number of cities, they are engaged in petty jobs such as rickshaw pulling, taxi driving, shop keeping, construction work and other manual works. There are a number of such "industrial guilds" like Halwai (sweet makers), Idrisi (tailors), Gaddi(milkman), Qureshi (Butchers), Ansari (cloth-makers), Dhobi (washer man) etc.

Variations in Earnings

There is marked variation in earnings between OBC Muslims and others. Salaries paid to Hindu-OBC and Muslim employees in both the public and private sectors are lower than the average salaries. Muslim-Gen employees are marginally better off than Hindu-OBC employees. Muslim-OBC employees receive salaries that are significantly lower than the other two categories. This is true for both the public as well as the private sector thus indicating that more Muslim OBCs tend to be in low salaried jobs as compared to other categories of people.

Among male regular workers, Muslim-OBCs are relatively more deprived than the other two categories; differences between Muslim-Gen and Hindu-OBCs, however, are marginal. In the case of women workers, Muslim-OBC workers are less deprived in the public sector vis-à-vis the other groups; in the private sector, on the other hand, they are deprived to a greater extent.

Placement of Workers

A large proportion belonging to all these categories either work in employer's enterprises or one's own enterprise/dwelling. A few differentials across them can be noticed. For example, a relatively larger proportion of Muslim-OBC workers work in employer's enterprises while this is lower in construction sites. The bulk of women workers in all categories work in their own dwelling. However, the proportion of such workers among Muslims, especially Muslim OBCs, is higher.

OBC Muslims in Public Employment

While out of every hundred workers about eleven are Hindu-OBCs, only three are Muslim-Gen and one is a Muslim-OBC. This is in contrast to Muslim OBC share in population i.e. 6.4% of total population. Deprivation of Muslim-OBCs is highest in the Railways employing more than 14 lakh workers and in Central PSUs. Representation is also low among candidates recommended for selection by State Public Service

Commissions. Muslim-Gen are also significantly under represented in all sectors, and particularly in Central Security Agencies, Central PSUs, candidates recommended by SPSC and Universities i.e. both teaching and non-teaching posts. While Hindu-OBCs are also under represented, in deprivation is less than that of Muslim-OBCs in five out of the six agencies and less than that of Muslim-Gen in three out of the six agencies.

The pattern of employment which we have seen in case of government and public sectors, may be expected to be prevailing in the private sector too, viz, very little or negligible Muslim involvement in the top executive and management cadre and relatively larger participation in lower manual jobs. As for any decent job in the private sector is concerned, it has been noticed that it is more difficult for the Muslims to get into. Basic reason responsible for this situation is the conspicuously low representation and participation of Muslims in industry and trade. There is however a slight change in the situation due to preformed causes.

Unemployment and Work Participation Rate

The work participation rate (WPR), proportion of persons aged 15-64 years who are engaged in any economic activity, either as principal or subsidiary activity shows the presence of a sharp difference between Hindu-OBCs (67%) and Muslims specially General Muslims and OBC Muslims (55%), with the WPR Muslims being substantially lower at the all India level. There exists difference among Muslim-Gen and Muslim-OBCs, at the all-India level. These differences are more in both rural and urban areas and among females. Within the male population, however, differences in the WPR are comparatively smaller.

According to the NSSO 61st Round data, while 9.2% of Muslim-OBCs of all age groups were unemployed in 2004-05, the unemployment rates were lower at 7.5 and 7.7 percent respectively for Hindu-OBCs and Muslim-Gen. Similar differences were observed for both men and women and in rural and urban areas. However most studies are pro-urban data based. The difference in rural sector is more vivid. In addition there is the problems of seasonal unemployment . The farmers in the village side cannot be construed employed throughout the year. If they earn for a few months, they eat out the whole year.

Keeping this in view our study focused on employability level of OBC Muslims and other categories both in Urban and Rural sectors. The study reveal as under:-

Table-XIII
Nature of Job of OBC Muslims

(HARYANA)

DISTRICT	Labour/ Helper	Marginal Farmer/ Animal Husbandry	Large holding Farmer	Trader/ Shopkeeper	Skilled/ worker	Govt. Service
FARIDABAD						
Faridabad						
Fatepurtaga	33%	37%	-	17%	13%	-
Dhouj	53%	23%		10%	14%	-
Madalpur	20%	70%	3%	4%	3%	-
Ballabhgarh						
Ladhiyapur	50%	30%	3%	7%	7%	3%
Khandawali	40%	40%	-	10%	10%	-
Jakhopur	43%	34%	3%	7%	13%	-
Palwal						
Tikribrahman	60%	20%	7%	10%	3%	-
Jalalpurkhalsa	54%	40%	-	3%	-	3%
Rajpura	67%	27%	3%	3%	-	-
Hodel						
Dadka	80%	7%	3%	7%	3%	-
Sarai	37%	20%	3%	20%	20%	-
Sholaka	40%	3%	7%	10%	10%	-
Total average percentage	48%	29%	3%	9%	8%	0.50%

As regard nature of employment of OBC Muslims in Faridabad district, about 48% population are engaged in labour and casual work and 8% are skilled workers, 32% population have land holding with 29% being marginal farmers. About 9% of populations are engaged in business work like trading and shops whereas 0.5% of populations are in Govt. service.

Table-XIV
DISTRICT NOOH

District	Labou/ Helper	Marginal Farmer/ Animal Husbandry	Large land holder	Trader/ Shopkeeper	Skilled work	Govt. service
Nooh (Mewat)						

Nooh						
Raysika	43%	17%	23%	10%	7%	-
Rojka Meo	63%	20%	3%	3%	10%	4%
Baikidanda	70%	27%	-	3%	-	-
Hatheen						
Pahchanka	76%	7%	17%	-	-	-
Utavau	80%	7%	13%	-	-	-
Gohpur	54%	13%	33%	-	-	10%
Nagina						
Khedli	53%	20%	20%	-	3%	4%
Rajka	70%	10%	17%	-	-	3%
Bhadas	43%	20%	20%	4%	3%	3%
Tavdu						
Digarhedi	63%	17%	-	3%	17%	-
Goyala	93%	7%	-	-	-	-
Dhulavat	60%	20%	3%	7%	10%	-
Total average percentage	64%	16%	12%	3%	4%	2%

As regard nature of employment of OBC Muslims in Nooh district, about 64% population are engaged in labour and casual work and 4% are skilled workers, 28% population have land holding with 16% being marginal farmers. About 3% of populations are engaged in business work like trading and shops whereas 2% of populations are in Govt. service.

Table-XV
Nature of Job of OBC Muslims
UTTAR PRADESH

District	Labour/ Helper	Marginal Farmer/ Animal Husbandry	Large land holder	Trader/ Shopkeeper	Skilled work	Govt. service
Azam Garh						
Bilariyaganj						
Naseerpur	30%	23%	3%	10%	27%	7%
Muhammadpur	47%	30%	-	10%	13%	-
Chhihi- Chhichhori	40%	20%	7%	13%	17%	3%
Rani Ki Sarai						
Kotila	33%	27%	13%	10%	17%	-
Rowan	33%	20%	10%	20%	17%	-
Phariha	40%	20%	7%	16%	10%	7%
Tahbarpur						
Malsi	50%	30%	3%	7%	7%	3%
Naya Nagla	40%	40%	-	10%	10%	-
Siboli	43%	34%	3%	7%	13%	-
Mirzapur						
Jalalpur	60%	20%	7%	10%	3%	-
Mahmood	54%	40%	-	3%	-	3%

nagar						
Akbarpur	67%	27%	3%	3%	-	-
Total Average	45%	28%	5%	10%	11%	2%

As regard nature of employment of OBC Muslims in Azamgarh district, about 45% population are engaged in labour and casual work and 11% are skilled workers, 33% population have land holding with 23% being marginal farmers. About 10% of populations are engaged in business work like trading and shops whereas 2% of populations are in Govt. service. In addition to this, it is noticed that large numbers of educated youngsters go out of the district to work i.e. abroad and within the country.

Table-XVI
DISTRICT FAIZABAD

DISTRICT FAIZABAD	Labour/Helper	Marginal Farmer/Animal Husbandry	Large land holder	Trader/Shopkeeper	Skilled work	Govt. service
Sohabal						
Raunahi	50%	10%	7%	16%	17%	-
Jaganpur	33%	30%	20%	10%	7%	-
Chirra Mohammadpur	40%	26%	20%	7%	-	7%
Masaudha						
Mirzapur	47%	13%	3%	10%	10%	7%
Godanhar Ka purva	43%	20%	20%	10%	7%	-
Abbu Sarai	46%	23%	7%	7%	10%	7%
Rudauli						
Tahirpur	53%	20%	20%	-	3%	4%
Sonepur	70%	10%	17%	-	-	3%
Dogaon	43%	20%	20%	4%	3%	3%
Amaniganj						
Gumanigarhi	63%	17%	-	3%	17%	-
Nawabpur	93%	7%	-	-	-	-
Ambedkar Nagar	60%	20%	3%	7%	10%	-
Total Average	53%	18%	11%	6%	7%	3%

As regard nature of job of OBC Muslims in Faizabad district, about 53% population are engaged in labour and casual work and 7% are skilled workers, 29% population have land holding with 18% being marginal farmers. About 6% of populations are engaged in business work like trading and shops whereas 3% of population is in Govt. service. In addition to this, it is noticed that large number of educated youngsters go out of the district to work i.e. abroad and within the country, though in later degree compared to Azamgarh district.

Table-XVII
Nature of Job of OBC Muslims
UTTARANCHAL

DISTRICT RUDRAPUR	Labour/Helper	Marginal Farmer/Animal Husbandry	Large land holder	Skilled	Trader/Shopkeeper	Govt. service
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		Animal Husbandry	holder	work		
Gadarpur						
Lamba Khera	40%	40%	8%	10%	2%	-
Dinesh Nagar	38%	20%	12%	15%	10%	5%
Mehtosh	80%	5%	-	-	15%	-
Rudrapur						
Indira pur	70%	5%	-	18%	7%	-
Haldi	15%	20%	-	25%	15%	25%
Masjid coly	50%	10%	-	20%	20%	-
Bajpur						
Kelakhera	60%	10%	10%	20%	-	-
Bhaua Nagla	60%	20%	-	20%	-	-
Medai Ratna	50%	20%	-	25%	5%	-
Sitarganj						
Naya Gaon	40%	15%	3%	25%	15%	2%
Malpura	50%	25%	-	15%	10%	-
Bandhiya	55%	20%	5%	10%	10%	-
Total average percentage	51%	18%	3%	17%	9%	3%

As regard nature of employment of OBC Muslims in Rudrapur district, about 51% population are engaged in labour and casual work and 9% are skilled workers, 21% population have land holding with 18% being marginal farmers. About 17% of populations are engaged in business work like trading and shops whereas 3% of populations are in Govt. service.

Table-XVIII
DISTRICT NAINITAL

DISTRICT NAINITAL	Labour/Helper	Marginal Farmer/Animal Husbandry	Large land holder	Skilled work	Trader/Shopkeeper	Govt. service
Bhimal						
Bhowali	25%	5%	-	32%	28%	10%
Rehar	50%	15%	5%	10%	20%	-
Bhimal (Local)	55%	20%	-	10%	12%	3%
Lal Kuan						
Nai Basti	42%	22%	-	25%	10%	6%
Ambedkar Nagar	51%	10%	4%	18%	17%	-
Sanjay Nagar	40%	5%	10%	15%	30%	-
Haldwani						
Hazi Basti	25%	40%	-	24%	11%	-
Sanjay	42%	8%	-	10%	40%	-

Colony						
Kathgodam	25%	10%	-	31%	34%	-
Nainital						
Booher Basti	45%	15%	5%	25%	15%	-
Masjid Area	52%	20%	3%-	15%	10%	-
Nainital (Local)	40%	20%	10%	10%	15%	5%
Total average percentage	41%	16%	3%	19%	20%	2%

As regard nature of employment of OBC Muslims in Nainital district, about 41% population are engaged in labour and casual work and 19% are skilled workers, 19% population have land holding with 16% being marginal farmers. About 20% of populations are engaged in business work like trading and shops whereas 2% of populations are in Govt. service.

Focusing in OBC Muslims, large section OBC workers of this category are engaged in self-employment, skill development and credit related initiatives need to be tailored for such groups. Since there is a large concentration of Muslim workers in specific districts, programmes and schemes that provide skill, credit, technology and market support in these areas would be of great help. The focus should be on OBC Muslims as they are the most down trodden among the community carrying out jobs similar to SCs and OBCs in Hindus.

The main task is to enhance the productivity of the small enterprises where a large segment of the Muslim workers are located. Innovative initiatives for these enterprises might but useful. Some experiments that effectively combine modern managerial, technical and design skills with artisanal skills is essential. Effective intervention strategies have to be evolved. Such strategies can be focused around building of new skills. Potential for imparting these skills both to those who have completed school education and those who have dropped out of school but have completed middle education needs to be assessed.

Most existing technical training programmes require higher secondary education. Given the education levels of the Muslim youth, they are not eligible for such training. Given the school completion rates of Muslims and the significant need for skill up gradation, provision of certain types of skill training after middle education may be useful. Reduction in minimum qualification for polytechnic type course may also be desirable some of the observation are :

1. The Muslims more concentrated in towns and the share of OBC muslims in town is about 35%.
2. The OBC Muslims are far behind the other communities in taking up modern education and professions.
3. The partition of the country and abolition of Zamindari system adversely affected the economic conditions of Indian Muslims and more so OBC Muslims.
4. Economically OBC Muslims are a backward community relative to other communities living in India including Gen. Muslims.

5. Their representation in government services is very low. They are hardly represented in highly paid jobs, executive positions, and in senior administrative posts. Even at lower levels the employment of OBC Muslims does not go beyond three per cent.
6. In modern professions, banks, industry, trade, law and judiciary, Muslims are not well represented. In the private sector also, they are mostly stuck with low paid jobs and their share in total employment is much less than their share in total population.
7. There are a sizeable number of Muslims in small-scale industry, craft and in the unorganized sector. The small-scale industries, which are traditionally dominated by the OBC Muslims, are not at all well organized.

Use of conveyance for transportation is also an important indicator to find out economical level and quality of life of the people. As regards OBC Muslims the study has also focused in this regard. The study reveals the following:-

Table-XIX
Mode of transport of OBC Muslim
(HARAYANA)

DISTRICT FARIDABAD	Cycle	Scooter/ M.Cycle	Car	Non of these
Faridabad				
Fatepurtaga	84%	6%	-	10%
Dhouj	66%	7%	-	27%
Madalpur	90%	3%		7%
Ballabhgarh				
Ladhiyapur	60%	20%	-	20%
Khandawali	57%	23%	-	20%
Jakhopur	80%	7%	-	13%
Palwal				
Tikribrahman	74%	10%	3%	13%
Jalalpurkhalsa	80%	7%	-	13%
Rajpura	94%	-	-	6%
Hodel				
Dadka	83%	7%	-	10%
Sarai	76%	10%	-	14%
Sholaka	83%	10%	-	7%
Total average Percentage	77%	9%	1%	13%

The main mode of transport expectedly in this area is Cycle. From 60% to about 80% people have Cycles in their houses. About 7 to 20% people have no mode of transport at all. About 6% to 20% have Motorcycles and they can be considered part of lower / middle class. Except Tikrirehman which was 3% OBC Muslims owning car, nowhere as Muslims or OBC Muslims seen to be own car.

Table-XX
DISTRICT NOOH

DISTRICT NOOH	Cycle	Scooter/ M.Cycle	Car	None of these
Nooh				
Raysika	56%	27%	3%	14%
Rojka Meo	67%	13%	3%	17%
Baikidanda	70%	7%	-	23%
Hatheen				
Pahchanka	53%	20%	-	27%
Utavau	80%	10%	3%	7%
Gohpur	57%	30%	3%	10%
Nagina				
Khedli	50%	33%	2%	15%
Rajka	63%	20%	-	17%
Bhadas	84%	13%	-	3%
Tavdu				
Digarhedi	80%	10%	-	10%
Goyala	97%	-	-	3%
Dhulavat	60%	30%	-	10%
Total average percentage	68%	18%	1%	13%

As regard mode of transport cycle is affordable an about 68% OBC Muslims come out by cycle, 18% have either scooter or Motorcycle. Most of whom are landlords, shopkeepers and contractors. Due to rises in price of land 1 odd person in a Panchayat has purchased a car about 13% population have no means of transport and come out by walk. They largely depend on public transport, which is a poor condition.

Table-XXI

**DISTRICT AZAMGARH
UTTAR PRADESH**

DISTRICT AZAM GARH	Cycle	Scooter/ M.Cycle	Car	None of these
Bilariyaganj				
Naseerpur	36%	20%	3%	41%
Muhammadpur	60%	20%	-	20%
Chhihi- Chhichhori	50%	27%	3%	20%
Rani Ki Sarai				
Kotila	63%	10%	-	27%
Rowan	53%	27%	-	20%
Phariha	57%	23%	-	20%
Tahbarpur				
Malsi	40%	5%	-	55%
Naya Nagla	30%	25%	5%	40%
Siboli	30%	10%	-	60%
Mirzapur				
Jalalpur	40%	5%	-	55%
Mahmood nagar	35%	7%	2%	56%
Akbarpur	50%	10%	-	40%
Total Average	45%	16%	1%	38%

As regard of mode of transport of OBC Muslims in Azamgarh district, 45% population have cycle as conveyance, whereas 38% have no means of transportation at all. 16% of the populations have two wheelers and only 1% have four wheelers.

Table-XXII
DISTRICT FAIZABAD

District Faizabad	Cycle	Scooter/ M.Cycle	Car	None of these
Sohabal				
Raunahi	53%	20%	-	27%
Jaganpur	47%	26%	-	27%
Chirra Mohammadpur	43%	30%	-	27%
Masaudha				
Mirzapur	47%	20%	-	33%
Godanhar Ka purva	46%	27%	-	27%
Abbu Sarai	47%	26%	-	27%
Rudauli				
Tahirpur	56%	27%	3%	14%
Sonepur	67%	13%	3%	17%
Dogaon	70%	7%	-	23%
Amaniganj				
Gumanigarhi	53%	20%	-	27%
Nawabpur	80%	10%	3%	7%
Ambedkar Nagar	57%	30%	3%	10%
Total Average	56%	21%	1%	22%

As regard mode of transport of OBC Muslims in Faizabad district, 56% population have conveyance as cycle, whereas 22% have no means of transportation at all. One fourth of the population have two wheelers.

Table-XXIII
DISTRICT RUDRAPUR UTTARANCHAL

DISTRICT RUDRAPUR	Cycle	Scooter/ M.Cycle	Car	None of these
Gadarpur				
Lamba Khera	40%	5%	-	55%
Dinesh Nagar	34%	26%	5%	35%
Mehtosh	60%	5%	2%	33%
Rudrapur				
Indira pur	40%	5%	-	55%
Haldi	30%	25%	5%	40%
Masjid coly	30%	10%	-	60%
Bajpur				
Kelakhera	40%	5%	-	55%
Bhaua Nagla	35%	7%	2%	56%
Medai Ratna	50%	10%	-	40%
Sitarganj				
Naya Gaon	40%	15%	-	45%
Malpura	50%	8%	-	42%
Bandhiya	35%	10%	3%	52%
Total average percentage	40%	12%	1%	47%

As regard mode of transport of OBC Muslims in Rudrapur district, 40% population have conveyance as cycle, whereas 47% have no means of transportation at all. One fourth of the population have two wheelers.

Table-XXIV
DISTRICT NAINITAL

DISTRICT NAINITAL	Cycle	Scooter/ M.Cycle	Car	None of these
Bhimtal				
Bhowali	40%	18%	-	42%
Rehar	40%	5%	-	55%
Bhimtal (Local)	30%	25%	5%	40%
Lal Kuan				
Nai Basti	42%	9%	-	49%
Ambedkar Nagar	60%	5%	-	35%
Sanjay Nagar	25%	5%	-	70%
Haldwani				
Hazi Basti	36%	12%	4%	48%
Sanjay Colony	30%	22%	-	48%
Kathgodam	40%	35%	2%	33%
Nainital				
Boocheer Basti	45%	5%	-	50%
Masjid Area	30%	20%	5%	45%
Nainital (Local)	48%	12%	3%	37%
Total average percentage	39%	14%	2%	46%

As regard of mode of transport of OBC Muslims in Nainital district, 39% population have cycle as conveyance, whereas 46% have no means of transportation at all. 14% of the populations have two wheelers and only 2% have four wheelers.

In regard to the area of focused study it is observed that the condition of OBC Muslims in Uttarakhand is relatively better, partly due to boost in economy, increase in land rate due to industrialization, boost in tourist activity, setting up of separate state etc. despite that their education level is low.

The Muslims OBCs in Rudrapur and Uddhampur area have taken to farming and are doing well. Malik caste has developed much. Similarly, Ansaris in U.P. and certain section of Kasai, calling them-selves Qureishis have developed due to increase in meat export and wholesale supply etc. But barring these, OBC Muslims are generally economically poor and educationally very backward.

The situation is pathetic in Mewat area of Haryana and Rajasthan. Meo or Mewati caste are predominant in Nooh district and most of them make their ends meet with great difficulty.

The average land holding of OBC Muslim in Mewat region is one acre which is mostly rain fed. There are large number OBC Muslims who are landless labourers i.e. 35%, with 45% marginal farmers and 20% with land holding of above 3 acres.

In Faridabad district the situation is little better. In Palwal and Ballabhgarh it is observed that due to development of township, OBC Muslims are diversifying their occupation. They have shifted from farming to other activities as well. In the town the condition is slowly improving for them who have some land holdings or those who have taken to modern means of occupation. However in the interior places like Sarai Khetela, Madalpur, Hodel, Dadka, Dhauj, Solaka, Jakkhopur, Fatehpur tagga, situation is still bad. The land rate increase due to creation of new districts, expansion of National Highway i.e. Delhi to Agra etc have brought about some changes in the Highway areas.

However, due to lack of educational infrastructure, the level of education is still low and thus it culminates into attitudinal problems towards new economic avenues. As regards government jobs, negligible numbers of OBC Muslims have got into central government or state government jobs. However the situation is better in Azamgarh and Faizabad, where some section of Muslims including OBC Muslims have chosen Aligarh Muslim University, and Lucknow University for higher education. Some of them have got absorbed in teaching and non-teaching profession in colleges/schools and universities.

Share of government employment among Muslims of the area would be about 4% of total government employment from this area, compared to their population share of about 13%. The figure is dismal and for economic up-liftment

and creation of more job opportunities for OBC Muslims, concrete measures need to be taken.

EDUCATIONAL BACKWARDNESS OF OBC MUSLIMS

The role of education in facilitating social and economic progress is well accepted today. Muslims, specially OBC Muslims are lagging far behind others due mainly to educational backwardness. The ability of people to learn and perform in an environment where scientific and technological knowledge is changing rapidly is critical for its growth. Improvements in education are not only expected to enhance efficiency and earnings but also augment democratic participation, upgrade health and quality of life.

The 86th Amendment also modified Article 45, which now reads, as “The state shall endeavor to provide early childhood care and education for all children until they complete the age of 6 years”. However, despite this commitment the number of children in this age group who have remained out of school is alarmingly large in case of Muslims and more so in case of OBC Muslims.

The people of India were exposed to a system of secular education introduced by the British with a view to training the Indians for low status jobs in the British Raj. The British policy on education conformed admirably to the social structures and stratification that already existed in India. The society was divided along caste and community lines and the Indian response to modern education corresponded to these in built social structures. The upper castes found it easy to adjust to the new scenario and emerged as a new class of educated elite. The new elites were mainly drawn from the *Brahmins* and the *Kayasthas* among the Hindus and from the *Ashraf* among the Muslims. The division of the society into new classes by and large followed the caste lines. In such a state of society introduction of modern education resulted in further widening the existing divisions rather than integrating the society.

The Muslim access to education was largely determined by their perception of the role and place of modern education in charting out their course of daily life. In terms of economic formation the Muslim society then was divided into a feudal class who controlled land and appropriated the surplus and a working class, which consisted of the landless labourers and artisans, engaged in small scale handicrafts industry. While education offered opportunity of upward mobility to the children of the feudal classes who after receiving modern education were absorbed in the British administration, working classes including the tenants and the landless labourer and the artisans could perceive little value in education, and if at all passed traditional Madarsa education with little value for professional employment.

Expansion of education in independent India brought some sections of population within its fold. The educational institutions produced output who were neither educated nor enlightened in the true sense of the term. Education also failed to imbibe the traditional value system of large-hearted tolerance, cooperation and the spirit of fraternity, which had sustained the Indian society for ages. With an uncontrolled growth of population, the job market became increasingly too small. A large force of the educated youth joining the swelling cadres of the unemployed naturally proved a detraction to the seekers of the education.

Present day education system has engulfed half of Muslim population and the other half remains away from it and form part of illiterate class. Lack of education is the reason for failure of upward mobility of large section of Muslim population. This is more so in case of non-Ashraf or OBC section of Muslim community.

Certain emphatic observations can be made about education condition of Muslims, specially OBC Muslims. These are as under: -

1. There is substantially low level of literacy rate among Muslims. Comparatively Scheduled Castes and Scheduled Tribes is below 60% while other categories except Scheduled castes and Scheduled Tribes have above 70% literacy rate. For women this disparity is even greater. OBC Muslims have more than 50% illiteracy.
2. The percentage of illiterates among Muslims is higher than Scheduled castes and Scheduled Tribes i.e. in the age group of 6-17. This indicates that there is greater emphasis on SCs and STs students than Muslim in the country- in terms of facilities, motivation, scholarship etc. In fact higher Hindu castes and Muslim castes need no special motivation, as there is enough economic means for them to embrace modern education. OBC Muslims need to be motivated through certain specific privileges.
3. Drop out rate among Muslims are highest at school level than other communities. This is more rampant among OBC Muslims.
4. Graduates among general category are 15.3% and other backward class 4.5% and Muslims 3.4% i.e. slightly higher than Scheduled castes and Scheduled Tribes. Further, if we bifurcate between Gen. Muslims and OBC Muslims, OBC Muslim share would fall down to 2%.
5. 3% of Muslim children go to *Madarsas*. There is no shortage of facilities for teaching Urdu. About 75% of them belong to OBC Muslims and after *Madarsa* schooling some of them are absorbed as Maulvis in village/ town Madarsas or some as Imam in Mosques getting barely Rs. 2000/- on an average.
6. The gap of education level among Muslims and other groups is higher in urban areas, compared to the rural areas. This is because of early indication of the urban Muslim into traditional parental job and lack of school infrastructure in Muslim areas.
7. The change in educational pattern of Scheduled castes and Scheduled Tribes has increased substantially due to targeted Government and Private efforts. However lack of such efforts towards Muslim Communities specially OBC Muslims is absent. Hence there is comparatively higher level of educational backwardness among Muslims and more so among OBC Muslims.

Literacy Level

India is the largest democracy and most diverse demography in the world. Nearly all world religions have their shares in its population. For instance Muslims population in India is 13.4% while that of Christian community is 2.33% as per census 2001. These two communities are most visible minority communities of Indian population. But these populations have still to get benefited by democracy in true sense. Muslim population is still languishing in slums.

Literacy rate among children is very low among Muslims and more so among OBC Muslims. For instance, in Rajasthan 2.6% of children in school education belong to Muslim category, though their population is 9%. In Rajasthan about 60% belong to OBC Muslims. Similarly, in other states the percentage of Muslims children taking up formal educations is much less than their population percentage.

This is due to following reasons:-

- a. Poverty
- b. Large families with less working land
- c. Social customs and traditional work adherence.
- d. Neglect of education of girls
- e. Non-availability of financial support
- f. Lack of motivation and sense of discriminations .
- g. Lack of educational infrastructure for Muslims

The all India picture shows the presence of a significant gap between Muslims, SCs/STs and all others in the 1960s. The gap between Muslims and 'All Others' has decreased somewhat in urban areas but has remained the same in rural areas over this period. Literacy level amongst SCs/STs has increased at a faster rate than for others. This enabled them to overtake Muslims at the all India level by the mid 1990s, while reducing the gap with 'All Other'. This trend is common to both males and females and in both urban and rural areas. Thus communities with a relatively high literacy level have continued to improve over the years but the SCs/STs too have also benefited from affirmative action in indirect ways. " Muslims, on the other hand, have not been able to respond to the challenge of improving their educational status. Consequently, their gap vis a vis the group labeled 'A Others' (with initially high literacy levels) has increased further particularly since the 1980s

As many as 25 percent of Muslim children in the 6-14 year age group have either never attended school or have dropped out. This is higher than that of any other groups. The incidence of dropouts is also high among Muslims and much higher among OBC Muslims.

Muslims, and in particular Muslim OBCs are lagging behind Hindu OBCs in literacy level. The literacy levels among the Muslim OBCs is the least in rural areas as well but the difference is not as sharp between them and other Muslims in urban areas.

Almost half of the children aged 6-12 years are not currently attending school. The proportion of Muslim OBC children not attending schools aged 12 years or less is much higher than this figure. While the difference between Muslim-OBCs and Muslim-Gen is not marked as per Sachar Commission report, but our study reveals that OBC Muslims are at least 5% behind general Muslims in literacy rate. It is less than 50% among OBC Muslims, 56% among Hindu OBCs and 55% among general Muslims. The difference in non-attendance level between Hindu-OBCs and Muslim-OBCs is also very significant.

A comparison suggests that the educational levels of Muslim-OBCs and Muslim-Gen are lower than those of Hindu-OBCs. In general, educational levels among Muslim-OBCs are lower than others. Illiteracy is the highest between OBC Muslims and a lower proportion of persons in this group complete school education or undertake graduate studies. Most of them due to economic compulsions, lack of awareness, traditional profession engage in work at an early age. Lack of infrastructures is another reason.

A large majority of the Indian Muslim community constitutes of a weak lower middle class which consists of working classes, the landless agricultural labourers in rural areas, and artisans, craftsmen, petty shop keepers, vendors and other daily wage earners in the urban areas and that for various reasons education has little meaning and limited appeal for them. Education requires investment of time, energy and resources. Even when it is provided free of charge by the State or through any voluntary arrangement it causes consumption of time and energy which, alternatively, could be used for earning basic means of subsistence. The working class is unwilling to take advantage of the educational opportunity, as for them it does not provide any immediate pay off. Long-term investment on education for this class is beyond their capacity and imagination.

Elementary Education

Large majority of Muslim children specially OBC Muslims studying in elementary schools do not continue their education for various reasons. Efforts should be launched to improve Muslim boys and girls access to secondary education by establishing more secondary schools and also equipping them properly with necessary laboratories, and other facilities meant for improving the quality of education. It has been reported from many districts that Muslim girls had to discontinue their education after class VIII or class X only because no girl schools were available within a reasonable

distance. Because of traditional social background and purdah system, Muslim parents feel hesitant to send their daughter to co-education school, specially after the girl attains puberty. Kasturba Balika Vidyalaya type schools be established in minority concentrated localities. More Muslim girls secondary and higher secondary schools need to be established through voluntary efforts also.

There is hardly any difference between the share in the student and the total population for different groups when we focus on the 6-13 years age group. But the gap builds up as one moves to higher age cohorts; the share in the student population for the SC/ST, Muslim and OBC categories become smaller than their shares in the population in the higher age group. The gaps are larger for SCs/STs and Muslims than for Hindu OBCs. Among OBC Muslims, it is the highest.

The current situation of participation in education, although a significant improvement over the earlier years, would still result in large differences in educational attainments in the coming years between OBC Muslims and others. The recent impetus to education amongst Muslims that has been given by increased enrolment rates will have to be sustained through higher retention. But OBC Muslims in rural areas are hardly responding to the call of education to the desirable level. If corrective measures are not taken, the difference will become more and more glaring in times to come.

Higher Education

The status with respect to their attainment in the field of higher education needs examination. Three levels of education need to be used for this purpose- general graduates and above, technical graduates and technical diploma and certificate courses.

It can be seen that in all the three levels of education OBC Muslims have a negligible proportion of persons holding a technical/non-technical degree or technical diploma/certificate compared to the Hindu-OBCs. In the case of technical diploma/certificate courses, some Gen-Muslims have done better while OBC Muslims involvement is very low. Muslim-OBCs have the lowest level of achievements in higher education; in general, Hindu-OBCs do better than Muslim-OBCs. Thus, in terms of higher education also, the Muslim-OBCs lag behind Hindu-OBCs and Muslim-Gen.

Since very few professional education institutions of Muslims exist in the Northern India, Muslim students from this part of the country should be encouraged and substantially facilitated to join the Muslim professional education colleges in South India. At the same time professional institutions be simultaneously set up in various part of North India to facilitate their entry and continuation. Even in the general education colleges whether run by the government or by the community, Muslim students should be encouraged and assisted in joining value added courses.

Hostel Facilities

Maulana Azad Education Foundation and the centrally sponsored scheme of Area Intensive Programme particularly provide funds for constructing girls hostels and arranging facilities in girls' schools. The Area Intensive programme also provides funds for construction of residential or non-residential girls secondary schools in minority concentration areas. But funds are limited and procedure is clumsy. Maulana Azad Education foundation, under the agis of Ministry of Minority Affairs need to evolve clear strategy to spread total literacy among Muslims and make projects accordingly to the government. The funds must flow generously and procedures should be simplified and programmes should be expanded to cover much more area and much more Muslims specially OBC Muslims.

What is also needed a resourceful group of Muslim volunteers in every area to pursue the implementation of this provision in their respective areas. These provisions should be fully utilized in order to provide sufficient infrastructure and good teaching

learning environment for Muslim girls particularly those who are coming to urban centers from rural areas to pursue higher education.

Similarly for Muslim boys also more secondary schools need to be opened in Muslim concentration areas to prepare them for higher and professional education particularly in science and commerce streams. Useful vocational courses suiting to the nature and type of the economic activities going on in the surrounding areas of the school should also be carefully planned and organized in secondary schools located in Muslim concentration areas so that Muslim students can also be trained for self employment and wage employment opportunities.

In addition, establishing new general or professional colleges by the community, funds also should be directed towards establishing good quality secondary schools. It should be of comparable quality for gaining their entry into the premier educational institutions in the country like IITs, IIs, IIMs, etc. In addition to analysis in regard to present day education situation among

HISTORICAL PERSPECTIVE

Muslims, specially OBC Muslims, it is also important to trace the history of ups and downs in education level and situation of the community. Medieval period specially early medieval period was the most glorious period in Islamic history in the fields of natural sciences and arts. During this period education flourished in all Muslim lands, both quantitatively and qualitatively. Muslims drew inspiration from Prophet famous command, “seek knowledge even if it is available in a distant country like China” and established a widespread network of educational institutions, *maktabs* and *madrasas* which were community supported institutions run by the people without any interference from the government in power. These institutions were open to all, education was free and indigent students were provided even with residential and boarding facilities. In the *maktabs* children were taught other subjects in addition to religious books and beliefs. These included the Arabic language and literature and mathematics. There was also emphasis on vocational education as well, and industrial crafts such as weaving, woodwork and agriculture were introduced in the school curriculum. Ibne Khaldun (1333-1406) too emphasized introduction of industrial crafts, besides secular education in arithmetic and geometry.

So far as the enrolment of children in the *Pathshalas* and *Maktabs* towards the end of medieval period is concerned its information has been made available in the reporters of Thomas Munro for Madras presidency (1822-24), M.S. Elephantine for Bombay presidency (1825-29) and William Adam for Bengal and Bihar presidencies (1835-38) and for Punjab (1849). According to these reports the number of these indigenous educational institutions was very large but enrolment rate of children in them was only ten percent of the concerned age group population. Towards the end of Mughal empire and in the beginning of the colonial rule this was found that though the population of Muslims was larger than that of Hindus in many places their number in the educational institutions was smaller than those of the Hindus despite the fact that the number of Muslim teachers was overwhelmingly very large. This perhaps was due to the general poor economic status of the Muslims obtained at that point of time.

In Bengal the situation kept deteriorating throughout the period between 1857 and the year of independence of the country as a consequence of deliberate policy of British rulers of edging out the Muslims from positions of profit in Bengal. This was due to mutiny led by Bengal Nawab and Muslims resistance to British expansion. In 1867 Muslims held 11.7% of government jobs in Bengal staffed by Indians but twenty years later their share had come down to less than 7%. In North India, however, Muslims retained their position in the public services. Despite growing Hindu competition,

Muslims in 1880s continued to hold more than 45% of all the un-covenanted executive and judicial posts in the NWP and Oudh provinces. Since education was one of the basic determinants of the social position held by Muslims, they tried to catch up with the other community i.e. Hindus in education and thus enjoyed the social position. In North India, in relative terms, they held educational opportunities more than their share in population. In 1871 of all those under instruction in the NWP and Oudh provinces 18% were Muslims. Ten years later they were 20% of the high and middle school students and 13% of the college students. In the nineteenth century the Muslims of North India had shown themselves alert in this regard. They were ready to avail themselves of the benefits of English education.

The situation particularly in absolute terms seems to have begun to deteriorate from late 19th century. Their dwindling share in government employment became conspicuous and it was observed in 1885 by the British government that after an exhaustive enquiry the government of India resolved that wherever Muslims failed to get their full share of State employment and nowhere was this so conspicuous as in Bengal – the local authorities would try to distribute its patronage so as to redress this inequality. During 1867, 1877 and 1887 percentage of Hindu and Muslim appointments in government changed significantly in favour of Hindus, who moved up from a 38% share in employment in 1867 to 45% in 1887 whereas the share of Muslims remained stationary throughout at 7%.

A provincial figure of employment suggests that barring the province of NWP and Oudh, Muslims share in employment was smaller than their proportion of population in these provinces. For example, in 1886-87 Hindus in Bengal Punjab and NWP and Oudh provinces held 83.7, 51.3 and 50.2% of the total executive and judicial posts as against Muslims who held 8.5, 39.3 and 45.1 percent of these posts respectively whereas they formed 32.2, 51.3 and 14.4 percent of population of these areas.

The following tables would give clearer picture of Muslim enrolment in schools and colleges.

Table-XXV
Muslim Enrolment in Schools in 1871-72

Province	Muslim % age in total population	%age of Muslim students to total students
Madras	6.0	4.
Bombay	15.4	8.4
Bengal & Assam	32.3	14.4
NWP	13.5	17.8
Oudh	9.0	25.3
Punjab	51.6	34.3
Total	22.8	14.6

Source: N.C. Saxena, Political Science, Review Vol. 22, No.2, 1983, p.148.

Table-XXVI
Number of Hindus and Muslims Receiving Instruction in 1886-87 in Arts and other Professional Colleges

Province	Hindus	Muslims
Bengal	2273	138
Bombay	1058	60
Madras	2929	54
NWP & Oudh	1054	159

Punjab	327	131
Total	7141	542

Subsequently the figures changed. We may have a look at the picture five or six decades later.

Table-XXVII
Percentage of Muslim students in Schools in 1931-32

Province	Muslim % age to total population	%age of Muslim Students to total students
Madras	7.1	10.9
Bombay	20.4	19.4
Bengal	54.2	51.7
Bihar & Orissa	11.5	13.5
United Province	14.8	18.6
Punjab	56.5	50.6
CP and Berar	4.4	10.7
Assam	32.0	22.2
Total	25.1	27.6

The study shows that the percentage of Muslims in school were lower in Assam, Punjab, Bengal and Madras, and it was higher in places such as Bihar and Orissa, United province, Central pradesh at compared to their population share. The total Muslim population was about 25% in all then taken together but school enrolment of Muslim was 27% of total students enrolled.

LATEST SCENARIO

But the situation changed over the years and in post independent India, Muslims slipped many paces in education level. Muslim OBCs and Muslim women lagged much behind. It is important to analyse increase in literacy rate in the country and male-female ratio in this regard over the years, specially after independence.

It is important to analyse male-female ratio of education religion issue in later phase:

Table-XXVIII
Rural/Urban Literacy Rates in India by Religion : 1999-2000

Religion	Rural			Urban		
	Male	Female	Persons	Male	Female	Persons
Hindus	68.2	42.5	55.7	88.0	73.4	81.1
Muslims	61.4	42.1	51.1	76.7	62.2	69.8
Christians	80.1	67.5	73.7	94.4	87.9	91.1
All	67.8	43.4	56.0	86.5	72.3	79.8

Source: NSS 55th Round (1999-2000) NSSO, Government of India, 2001, pp.24-25

A look at table also reveals that Muslims were still lagging behind the majority community in literacy rates in the year 1999-2000 in urban as well as rural areas and the gap between the literacy rates of the two groups was rather much wider in urban areas. In rural areas they have come quite close to the majority community literacy rates during the last ten years, Muslims are also below the all India literacy rates both in rural and urban areas though in case of rural areas this gap is considerably narrower than the gap in urban literacy rates. The gap between literacy rates of Muslims residing in rural and urban areas remains quite high, that is, 17.7% points which is higher than Hindus rural- urban literacy differentials of 15.4% points. However, in the areas under study the literacy rate among Muslims i.e. both male and female is not encouraging. Move so in case of

Haryana where literacy rate is very low among Muslims, and negligible among Muslim girls.

Hidden in this is the lower contribution of OBC Muslims compared to Gen. Muslims and bracketing them together, as is generally done in Sachar Commission reports and elsewhere does not give actual picture of OBC Muslims. Gen. Muslims are not that far behind others deprived ones - Hindu OBCs, SCs and STs, but OBC Muslims are indeed much behind them. While figures of Muslims are taken together the difference does not seem that gloomy as OBC Muslims' dismal picture is offset by figures concerning Gen-Muslim, when they are congested together. It is therefore imperative to distinguish between the two, so that diagnosis is proper and so are remedies.

Between 1987-88 and 1999-2000 in rural areas Muslim males achieved 19.6% points in literacy rates i.e. almost 50% increase on the 1987-88 rates. Muslim females scored 18.2% points i.e. almost 75% increase on 1987-88 rates from 23.9% to 42.1% over the previous literacy rates of the year 1987-88. This shows some improvement in the female literacy rate among rural Muslim girls though it is nowhere near the satisfactory levels of literacy as it still leaves more than half of rural Muslim women as illiterate. In Urban areas the progress between 1990 and 1999-2000 in Muslim male and female literacy rates has been to the tune of 19.1 and 21.7%. The pace of spread of literacy among Muslim women seems to have been faster in urban areas than in rural areas during the last one decade or so which points towards the increasing consciousness among Muslims of the value of literacy for their quality of life.

Table-XXIX
Discontinuation and non Attendance Rates
(%) in Age Group 6-14 years by Religion

Religion	Discontinuation Rate	Non-Attendance Rate		Attendance Rate	
		Male	Female	Male	Female
All					
Hindus	5.9	4.7	7.6	7.2	7.1
Muslims	6.9	6.4	7.7	7.5	8.5
Christians	5.0	3.1	7.1	4.7	5.2
Other minorities	5.3	4.9	5.7	4.0	3.4

Source: Abu Saleh Shariff, India: Human Development Report, Oxford University Press, 1999.

Thus more than three fourth male and more than half of the female population aged seven years and above are literate in the country today. India has continued its inexorable march in improving literacy rate by recording a jump of 13.17% points from 52.21% in 1991 to 65.38 in 2001. the increase in literacy rates in males and females is in the order of 11.72 and 14.87 percentage points, respectively. The improvement in literacy rates particularly during 1991-2001 and reduction in male female gap to 21.70% points augurs well and needs not only to be sustained but required a fillip particularly in the case of fair sex. Despite the impressive increase in literacy rates, however, the fact remains that still an army of more than 30 crore persons have to be provided with the basic tools of reading and writing, a large majority of whom comes from the weaker sections of the society. They need special affirmative support for achieving basic freedom. The need for literacy and innumeracy in every sphere of life has become so essential for a common man. However, it is important to observe that when we talk about

literate, we take minimum of requirements i.e. able to sign and know a few letters. In true sense of the term literacy should mean much more- i.e. able to correspond and be able to access useful literature.

Modernization of *Madarsa* Curriculum

Madarsas and *Maktabs* have been serving the cause of traditional education quietly and unobtrusively. They have also lent a helping hand in the national programme for eradication of illiteracy. These institutions are known for discipline, earnestness and inculcation of moral values. *Madarsas* have existed in India for about a thousand years. They have continued to supply administrative and academic personnel.

The Achilles heel of the *Madarsas* in the present day is their being cut off from modern knowledge. The education they impart therefore becomes lop-sided. It is virtually bereft of Physical Sciences, Life Sciences and Social Sciences. It is essential that the *madarsas* keep abreast of the latest developments in human knowledge. Their syllabus should be so designed as to provide for lateral entry into institutions of modern education.

Institutions known as *Madarsa* may be divided into three categories, viz *Maktab*, *Madarsa* and *Jamia*. *Maktabs* provide instruction in religious as well as some secular subjects up to primary stage. They function from a masjid or a small modest building. *Madarsas* are institutions imparting education generally up to senior secondary level while the *Jamias* are institutions of higher learning providing instruction up to post-graduation and specialization level. From their names it often becomes difficult to differentiate between a *Maktab* and a *Madarsa* or a *Jamia*. The number of either of the three types of institutions has never been ascertained. Only the number of *Madarsas* in the country, according to a rough estimate, goes up to 30,000 though no single directory based on authentic addresses of the *Madarsas* is available. There is no regional/central board of *Madarsa* education to coordinate the functioning of the *Madarsas*. Unfortunately most of the *Madarsa* teachers are untrained and there is no provision of training pre-service or in service, for *Madarsa* teachers nor do the Muslim community, *Madarsa* management or government seem anxious to provide teacher training for *Madarsa* teachers. They appear oblivious of the fact that teacher education has assumed immense significance; it has been recognized both as science and technology and has rightly been called as educology. *Madarsa* teachers are unaware of the techniques of teaching.

As a result of the absence of trained teachers the educational objectives of the *Madarsas* remain unfulfilled. It is therefore, imperative that the *Madarsa* teachers are exposed to modern techniques of "How to teach". They do require rigorous training in organizing, selecting and effectively using the resources in order to facilitate learning. It is then that the personalities of the pupils under their care could be adequately developed. Since most of the *Madarsa* teachers are untrained it is essential that they should be providing intensive in service training in teaching and other related problems of teaching, learning and evaluation.

Ministry of HRD has formulated schemes for modernization of *Madarsas*. The main features of the scheme, which was launched in 1993-94, are as follows:

1. The objective of the Scheme is to encourage traditional institutions like *Maktabs* and *Madarsas* to introduce teaching of Science, Maths, Social Studies, Hindi and English in order to provide opportunities to students to acquire education comparable to the national system of education.
2. In the first phase primary classes of middle and secondary level *Madarsas* were to be covered. In the second phase (during the 9th plan) the coverage was extended to institutions providing educating equivalent to secondary stage.

3. The Scheme covered the following items in the first phase:
 - i. 100% assistance for appointment of qualified teachers
 - ii. assistance for book bank and strengthening of libraries
 - iii. provision of Science, Maths, kits and essential equipment.

The Annual Report of the Department of Education MHRD for the year 2000-2001 briefly mentions that during the year 2000-2001, 1000 *Madarsas* are likely to be given grants for introducing modern subjects namely, Mathematics, Science, English and Hindi in their curriculum along with one time grant of Rs. 7000 to each *Madarsa* for purchase of Science and Mathematics kits, establishment of book bank and for strengthening of libraries in these institutions and that an annual budget of Rs. 12 crores was earmarked for this scheme by the Union Government for the year. The centrally Sponsored Scheme of Modernization *Madarsa* Curriculum is implemented through the State Governments which are expected to follow the guidelines circulated by the Department of Education for this scheme in the year 1994. The response to the scheme varies from state to state depending upon both, existence of a *Madarsa* Education Board in the state and the interest taken by the state administration in its implementation.

Madarsas already there is a provision for teachers in modern subjects under funding from the Boards. Non-affiliated *Madarsas* are in greater need for such teachers in modern subjects and therefore the state governments should allow these *Madarsas* also to take advantage of the scheme.

Besides the existing scheme, in the Revised Programme of Action it was also recommended that the state Governments would be encouraged to set up *Madarsa* Boards to look after the education of minorities with the presumption that creation of new Boards will enable *Madarsas* to get themselves affiliated with them and this will help improve their resource condition, etc. through the Boards.

Following measures may be taken for upgradation:

1. Financial assistance to the extent of hundred percent for appointment of one teacher for teaching of science, Maths, Social Studies and languages.
2. Assistance for establishment of book bank and strengthening of libraries in the *Madarsas* for these subjects.
3. Provision of Science, mathematics kits, essential equipments etc.
4. Any other item with the approval of Grant-in-Aid Committee.

Muslim Girls Education

The partition of India in 1947 had caused a major setback to Muslim women's education in India, as it did to the education of the other half of the community. But, with the passage of time and Muslims' adjustment with the issues, the agonies of partition and the post partition days had gradually subsided and the Muslims, having come to terms with the changed circumstances, had gradually turned to education at least to an extent. Slowly and steadily Muslims attitude had also changed in the post independence India towards education of their girls and it brought a slow change in the educational status of Muslim women in the country.

According to a survey conducted by the Planning Commission in 1987-88 the average literacy rate for the Muslims of India was 42% as against the all India average of 52%. In the case of women, however, the situation was much weaker. Only 11 % Muslim women were literate compared to the national average of 39.42 %. In the year 1990 as per the National Sample Survey 43rd round following was the position of Muslim girls enrolment in educational institutions in the concerned age groups in urban and rural areas.

Table-XXX

Number of Females Attending Educational Institutions per
1000 persons by Age group and Religion, 1990

Age group	Muslim Female		Hindu Female	
	Urban	Rural	Urban	Rural
0-4 years	35	13	77	22
5-9 years	521	328	707	406
10-14 years	536	370	746	413
15-19 years	193	88	424	123
20-24 years	43	12	96	15

Source: NSS 43rd Round, 1990.

School attendance drastically drops among the higher age group Muslim girls suggesting a high rate of discontinuation of education beyond elementary stage by these girls in both rural as well as urban areas. It is also clear that in urban areas almost half of the Muslim girls are out of elementary schools whereas in rural areas a greater number of them, i.e. two thirds are out of schools and so a much smaller number of them attends elementary education.

Integration of Urdu speaking students

Steps would be necessary for a more effective implementation of the three language formula as envisaged in the 1968 Language Policy. Although the Department of Education, MHRD had reported that most of the states have more than one formulation for teaching of languages to meet the needs of different schools and groups and the Urdu was being offered as a subject in Andhra Pradesh, Gujarat, Bihar, Haryana, Himachal Pradesh, Jammu and Kashmir, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Rajasthan, Uttar Pradesh, West Bengal, Andaman & Nicobar and Delhi in Government schools, Kendriya Vidyalayas and Navodaya Vidyalayas as a third language under the three language formula. The Minorities Commission in its 12th Report observed that the three language formula was not being implemented uniformly all over the country. In some States, the formula was being followed in such a way as to deny the Urdu-knowing people the facility of studying through that language. Another important provision in the programme of Action for promotion of Urdu teaching and education through Urdu medium in higher education sector pertained to establishment of an Urdu open university which has since been implemented by setting up of Maulana Azad Urdu Open University at Hyderabad. However it is yet to be seen as to what comes out to be the contribution of this university in spreading higher education particularly professional education through Urdu, which is accepted in the changing employment market.

Following problems also need to be tackled:

1. Post of Urdu teachers are lying vacant in these states,
2. Number of Urdu medium schools is inadequate,
3. Urdu textbooks are not available.

Literacy among Muslims is better in Southern and Western states of Karnataka, Kerala, Tamil Nadu and Maharashtra as compared with the northern and eastern states i.e. Haryana, Rajasthan, M.P., U.P., Orissa and West Bengal. According to a sample survey conducted by NCAER the literacy among Muslims in 1994 in the states of Rajasthan, Haryana, U.P. and Bihar were as low as 27.8%, 29.7%, 35% and 43.2% respectively as against their Hindu counterparts whose literacy rates in these states were 41.7%, 55.9% and 48.2% and 44.5% respectively. In contrast, the literacy rates among Muslims in the states of Kerala, Tamil Nadu, Maharashtra, Andhra Pradesh, Gujarat and Karnataka in 1994 were 86.9%, 79.7%, 63.7%, 60.5%, 59.4% and 58.6% percentage respectively and among Hindus these rates were 88.2%, 63.0%, 58.4%, 49.4%, 59.2% and 54.4% percentage respectively. The glaring difference in the Muslims literacy rates between two groups of states suggests that the

Muslims in the south are moiré conscious due to positive social leadership. Infrastructure facility and awareness is better in South.

On the basis of latest all India literacy rates (1999-2000) it may be summarized that at national level in urban areas one fourth of Muslim males and one third of Muslim females and in rural areas almost 40% Muslim males and about 58% Muslims females are yet to be brought in to the fold of literacy. Efforts both, at the government's as well as the community levels, have to be augmented to achieve total literacy among Muslim men and women. The adult education programmes have also to be fully harnessed to take their benefits to illiterate Muslim population.

Certain more data in this regard would be useful specially in Muslims concentrated districts.

Table-XXXI
Enrolment of Muslims by Stages: 1980-81

Stage of Education	No. of Districts/States concerned	%age of Muslims in total population of Districts/States	%age of Muslim enrolment to total enrolment
Elementary	45 Districts/12 States	17.32	12.39
Secondary	38 Districgs/11 States	18.56	10.70
B.A./B.Com/B.S c	11 Sates	10.73	6.21
M.A/M.Com/M. Sc.	9 States	10.95	9.11
B.Sc. Engg.	9 Universities 6 States	12.56	3.40
M.B.B.S	12 Medical Colleges 8 States	9.55	3.44

Source : Report of High power Panel, Government of India, 1983

Thus above figure shows that enrolment of Muslims in educational institutes is proportionately far less compared to their population and total enrolment rate. The higher the education levels the lower their percentage of representation.

The situation in regard to OBC Muslims is further grim. Our study in three states encompassing two districts each and each district encompassing four blocks reveal the following:-

Table-XXXII
Educational Position of OBC Muslims
(HARYANA)

DISTRICT	Primary	Secondary	Sr. Secondary	Graduate	Total Educated	Total illiterate
FARIDABAD						
Faridabad						

Fatepurtaga	50%	10%	4%	3%	67%	33%
Dhouj	33%	10%	-	-	43%	57%
Madalpur	43%	4%	3%	-	50%	50%
Ballabgarh						
Ladhiyapur	20%	16%	8%	3%	47%	53%
Khandawali	40%	13%	4%	3%	60%	40%
Jakhopur	30%	13%	4%	3%	50%	50%
Palwal						
Tikribrahman	33%	20%	7%	-	60%	40%
Jalalpurkhalsa	20%	13%	7%	7%	47%	53%
Rajpura	33%	7%	-	-	40%	60%
Hodel						
Dadka	10%	20%	10%	-	40%	60%
Sarai	40%	20%	-	7%	67%	33%
Sholaka	30%	20%	-	-	50%	50%
Total average Percentage	32%	14%	4%	2%	52%	48%

The illiteracy rate in different areas among OBC Muslims in Faridabad district varies from approximately 40% to 60%, only at one place i.e. Fatehpur Taga the illiteracy rate was 33%. The speed dominantly primary level school education among the literate section, which varies from 20% to 50%. The next in line is secondary education which ranges between 3.5% to 20%. A few of them have past senior secondary education, which is about 3.5% to 7%. There are very few graduates in the area, which is about 3.5% on an average generally. The total literacy rate varies from 40% to 67% with most of the places the being 40% to 50%. This reflects the illiteracy rate to be generally 50% to 60% which is much higher than national average i.e. 67%.

**Table-XXXIII
DISTRICT NOOH**

DISTRICT NOOH	Primary	Secondary	Sr. Secondary	Graduate	Total Educated	Total illiterate
Nooh						
Raysika	43%	23%	-	-	66%	44%
Rojka Meo	30%	20%	-	-	50%	50%
Baikidanda	10%	7%	3%	-	20%	80%
Hatheen						
Pahchanka	7%	-	7%	-	14%	86%
Utavau	10%	13%	-	-	23%	77%
Gohpur	40%	23%	-	3%	73%	27%
Nagina						
Khedli	20%	23%	13%	3%	59%	41%
Rajka	23%	4%	3%	-	30%	70%
Bhadas	23%	27%	7%	7%	64%	36%
Tavdu						
Digarhedi	10%	27%	23%	3%	63%	27%
Goyala	10%	4%	-	-	14%	86%
Dhulavat	10%	10%	7%	-	27%	73%
total averag percentage	20%	15%	5%	1%	41%	59%

Nooh district is a part of Gurgooan district. And hence separate figure are not available for Nooh district in 2001 senses. Nooh district is newly carved out district with pre dominantly or Muslims population There are many villages where Muslims population 90% to 100% people reserved to Madarsas education which does not impart education in science, English etc. it is basically theologological studies. Illiteracy is as high as 58% as against national average of 36%. Primary education level is 20% and secondary education level is 15%. The field literacy rate is 42%. The studies source this direct relation between illiteracy large family size and low income in various segments in Nooh district.

**Table-XXXIV
DISTRICT AZAMGARH**

DISTRICT AZAMGARH	Primary	Secondary	Sr. Secondary	Graduate	Total Educated	Total illiterate
Bilariyaganj						
Naseerpur	30%	17%	10%	3%	60%	40%
Muhammadpur	24%	13%	10%	3%	50%	50%
Chhihi-Chhichhori	40%	16%	7%	4%	67%	33%
Rani Ki Sarai						
Kotila	47%	13%	7%	-	67%	33%
Rowan	33%	10%	7%	3%	53%	47%
Phariha	30%	16%	10%	4%	60%	40%
Tahbarpur						
Malsi	25%	20%	10%	5%	60%	40%
Naya Nagla	22%	16%	12%	8%	58%	42%
Siboli	8%	7%	5%	-	20%	80%

Mirzapur						
Jalalpur	23%	10%	8%	2%	43%	57%
Mahmood nagar	25%	7%	13%	3%	48%	52%
Akbarpur	30%	15%	8%	-	53%	47%
Total average	28%	13%	9%	3%	53%	47%

In Azamgarh district the literacy rate among OBC Muslims is 53%. The situation has improved in regard to literacy rate because of inflow of money in Azamgarh district due to engagement of younger generation for employment outside the district. Large number of people are working in Middle East like Doha, Qatar, Baharain, Saudi Arab, Dubai etc and else where in the country, specially, Mumbai, Bangalore, Delhi and Aligarh. However government schemes of any kind has not been any help to them. Illiteracy rate is 47%. However education at primary level is very high i.e. 28%, whereas 24% have completed the secondary school, out of which 9% have completed senior secondary and 3% graduate degree. This means that education has not helped much in their employability. This also reflects that only one fourth of the population has the privilege to study beyond primary school.

Table-XXXV
DISTRICT FAIZABAD

DISTRICT FAIZABAD	Primary	Secondary	Sr. Secondary	Graduate	Total Educated	Total illiterate
Sohabal						
Raunahi	33%	7%	10%	3%	53%	47%
Jaganpur	40%	17%	7%	3%	67%	33%
Chirra Mohammadpur	30%	13%	7%	3%	53%	47%
Masaudha						
Mirzapur	27%	20%	10%	6%	63%	37%
Godanhar Ka purva	37%	20%	3%	3%	63%	37%
Abbu Sarai	33%	20%	10%	7%	70%	30%
Rudauli						
Tahirpur	50%	10%	4%	3%	67%	33%
Sonepur	33%	10%	-	-	43%	57%
Dogaon	43%	4%	3%	-	50%	50%
Amaniganj						
Gumanigarhi	20%	16%	8%	3%	47%	53%
Nawabpur	40%	13%	4%	3%	60%	40%
Ambedkar Nagar	30%	13%	4%	3%	50%	50%
Total Average	35%	14%	6%	3%	57%	43%

In Faizabad district the literacy rate among OBC Muslims is 58%. Government schemes of any kind have not been of any help to them. Illiteracy rate is 42%. However education at primary level is very high i.e. 35% whereas 23% have completed the secondary schools out of which 9% have completed Senior Secondary and 4% graduate degree. This means that education has not helped much in their employability. This also reflects that only one fourth of the

population has privilege to study beyond primary school and 9% have completed Senior Secondary.

Table-XXXVI
DISTRICT RUDRAPUR
UTTARANCHAL

DISTRICT RUDRAPUR	Primary	Secondary	Sr. Secondary	Graduate	Total Educated	Total illiterate
Gadarpur						
Lamba Khera	25%	20%	10%	5%	60%	40%
Dinesh Nagar	22%	16%	12%	8%	58%	42%
Mehtosh	8%	7%	5%	-	20%	80%
Rudrapur						
Indira pur	10%	10%	-	-	20%	80%
Haldi	15%	30%	20%	15%	70%	30%
Masjid coly	30%	25%	5%	-	60%	40%
Bajpur						
Kelakhera	15%	10%	5%	-	30%	70%
Bhaua Nagla	10%	7%	3%	-	20%	80%
Medai Ratna	30%	7%	5%	3%	45%	55%
Sitarganj						
Naya Gaon	23%	10%	8%	2%	43%	57%
Malpura	25%	7%	13%	3%	48%	52%
Bandhiya	30%	15%	8%	-	53%	47%
Total average percentage	20%	14%	8%	3%	47%	53%

From table – it can see that illiteracy rate is higher among OBC Muslims than literacy rate i.e. 53% of total population. Only 11% have crossed senior secondary school i.e. senior secondary and graduate who can be potential aspiratants for govt. service. Among the literate merely 20% have completed the elementary education i.e. primary school. Thus this section together with illiterates constitutes 73% of population who have no exposure to a reasonable level of education.

Table-XXXVII
DISTRICT NAINITAL

DISTRICT NAINITAL	Primary	Secondary	Sr. Secondary	Graduate	Total Educated	Total Uneducated
Bhimtal						
Bhowali	24%	8%	7%	3%	42%	58%
Rehar	30%	10%	10%	-	50%	50%
Bhimtal (Local)	25%	12%	8%	2%	47%	53%
Lal Kuan						
Nai Basti	48%	4%	3%	1%	56%	44%
Ambedkar	30%	20%	10%	2%	62%	38%

Nagar						
Sanjay Nagar	40%	8%	-	-	48%	52%
Haldwani						
Hazi Basti	24%	18%	12%	5%	59%	41%
Sanjay Colony	17%	24%	-	-	41%	59%
Kathgodam	25%	20%	10%	5%	60%	40%
Nainital						
Booher Basti	10%	10%	5%	-	25%	75%
Masjid Area	25%	15%	12%	8%	60%	40%
Nainital	25%	15%	15%	10%	65%	35%
Total	27%	13%	8%	3%	51%	49%

The illiteracy rate in Nainital District of Uttaranchal is about 49%, in regard to OBC Muslims, which reveals that half of OBC Muslims are illeterate. In this case 11% seem to have passed senior secondary and possibly could look for clericals or equivalent jobs in private and government sector. Since eligibility among OBC Muslims for government and private jobs is itself low their representation in these are logically marginal, notwithstanding wide spread perception of discrimination. Among OBC Muslims half of literate of them have just passed out primary school only.

Unless a better sense of concern for OBC Muslims education which has implications for the entire stature prevails upon the union and state governments and at least the already announced measures for educational uplift of OBC Muslims are enforced the change in the educational landscape of OBC Muslims will continue to come at a snails pace which may not help much in solving their socio economic problems.

A large majority of the Indian Muslim community constitutes OBC Muslims i.e. weak lower middle class which consists of working classes, the landless agricultural labourers in rural areas, and artisans, craftsmen, petty shop keepers, vendors and other daily wage earners in the urban areas and that for various reasons education has little meaning and limited appeal for them. Education requires investment of time, energy and resources. Even when it is provided free of charge by the State or through any voluntary arrangement it causes consumption of time and energy which alternatively, could be used for earning basic means of subsistence. The working class is unwilling to take advantage of the educational opportunity as for them it does not provide any immediate pay off and long term investment on education for this class is beyond their capacity.

Large majority of Muslim children studying in elementary schools do not continue their education beyond this stage for various reasons. Efforts should be launched to improve Muslim boys and girls access to secondary education by establishing more secondary schools and also equipping them properly with necessary laboratories and other facilities meant for improving the quality of education. It has been reported from many districts that Muslim girls had to discontinue their education after class VIII or class X only because no girls schools were available within a reasonable distance. So, more Muslim girls secondary and higher secondary schools need to be established through voluntary efforts.

Maulana Azad Education Foundation and the centrally sponsored scheme of Area Intensive Programme particularly provide funds for constructing girls hostels and arranging facilities in girls' schools. The Area Intensive Programme also provides funds

for construction of residential or non-residential girls secondary schools in minority concentration areas. However, if we have a national requirement in view, their budget is too small. In fact MEF and Central Wakf Council have hardly ever projected their real requirement to the Planning Commission through their Ministry, except in increase of corpus fund or merit-cum means scholarship scheme. There are wide ranges of areas of operation. A clear vision of magnitude of the problems seems to be missing. P.M. is 15 point programme clearly spells out areas of priority. But these who seem to presiding over the areas of concern lack planning, comprehensive and determination. Certain hard policy decisions and devising of number of schemes need to be done to tackle the educational backwardness of the Muslims community.

SUMMARY AND RECOMENDATIONS

Survey and Analysis

Every fifteenth person is an OBC Muslim. OBC Muslims encompass over hundred different castes with different professions attached to each of them. In Haryana during our study, we found the presence and professional attachment of *Saifi* (Entry no. 40), *Meo* (Entry no. 67), *Mirasi* (Entry no. 43), *Faqir* (Entry no. 21), *Ghosi* (Entry no. 24), *Gujjar* (Entry no. 68), *Hajjam* or *Salmani* (Entry no. 29), *Jullaha* (Entry no. 58), castes of OBC Muslims covered in Central list of OBC as per mentioned entry numbers for the state of Haryana. Similarly, there was marked presence of *Bari* (Entry no. 32), *Qassab* or *Qureishi*, or *Kasai* (Entry no.17), *Darzi* (Entry no.24), *Dhobi* (Entry no. 53), *Faqir* (Entry no. 29), *Ghosi* (Entry no. 15), *Hazzam* or *Salmani* (Entry no. 53), *Halwai* (Entry no. 52), *Kachh* (Entry no. 3) , *Kalal* (Entry no. 71), *Kasgar* (Entry no. 10), *Rayeen* (Entry no. 11), *Lodhi* (Entry no. 48), *Saifi* or *Lohar* (Entry no. 49), *baghban* (Entry no. 39), *Manihar* (Entry no. 40), *Mewati* or *Meo* (Entry no. 56), *Mirasi* (Entry no. 43), *Jullaha* or *Ansari* (Entry no. 42), *Muslim Kayastha* (Entry no. 44) in Uttar Pradesh and Uttaranchal taken together among OBC Muslims as per Entry number as reflected in the Central list of OBCs. We made intensive and extensive study on them and collected innumerable relevant data have made a few important observations. The analysis of the data available by extensive survey of three states with two districts each reflects as under:

There are large numbers of landless labourers among OBC Muslims and a few of them are marginal farmers. Nutrition support is very negligible. Health coverage is inadequate. Hygiene condition is very poor in most of the districts under study.

Water level in and around Nooh area is very low. Rain is scanty and there is hardly any irrigation facility. Places near Faridabad, Dhauj, Madalpur, Fatehpurtagga etc. are little better off. Uddham singhnagar/ Rudrapur area has greater rainfall and there is adoption of modern agricultural technique, specially due to influence of Punjab from where many Sikhs have migrated in this area. But OBC Muslims are still lagging behind.

In Faizabad and Azamgarh, the land is generally rainfed and thus single crop is cultivated. About 15% land seem to have good irrigation facility.

Road condition connecting block head quarters is little better, specially in Faridabad and around. But condition becomes worse when you reach out to the village. It is difficult to go by four-wheeler. However, motorcycles, tractors, cycles and jeep ply, though with difficulty. Road condition in Faizabad and Azamgarh in village side is not so bad. In plain Uttaranchal, it is improving fast due to industrialization and the land cost is increasing very fast in Nainital and Rudrapur districts. Village side roads with substantial OBC Muslims in Nooh and Faridabad district are in bad shape.

Drinking water is a major problem in Nooh district. In a village called Malab there is one well, which caters to the requirement of drinking water to many villages. Women come to fetch water from far off places. In all most OBC Muslims areas safe drinking water is scanty. Due to water scarcity, people bath occasionally in Nooh district. There is shortage of safe drinking water in Nainital, Faizabad and Azamgarh. In Nainital town drinking water is unhygienic due to entire drainage water going to the lake from which water is lifted for supply as drinking water after crude filtration.

Higher caste Muslims are very few in Nooh district i.e. about 10 to 20%. The area is Meo-Muslim dominated with *ghosi*, *gwala*, *fakirs*, hazzam (barbers) and carpenters etc. are seen almost in each village. The land holding in regard to higher caste is better. Buffaloes and goats are seen in large numbers. Cows are also seen in many households. Animal husbandry is popular in Nooh district, but in other areas it is almost identical to national average except Nainital where fewer domestic animals are found in OBC Muslim families.

Primary schools are seen in almost all panchayats in Faridabad and Nooh districts. Anganwadi are also seen at places. There are no teachers in all classes. The classes are much more than the teachers available. There are large number of dropouts. *Madarsas* are seen in large numbers. Large number of Muslims, specially OBC Muslims go for *Madarsa* education. Due to dire poverty many kids are sent to residential *Madarsas* to distant places, including Delhi, U.P. etc. The children after passing out either teach in *Madarsa* or lead prayers at mosque. Thus *Madarsas* keep on multiplying. The situation is slightly better in Faizabad and Azamgarh district. It is improving in Nainital and Rudrapur

There are hardly any banking facilities available to the villagers in Nooh district. There is corruption in loaning out as well. Only Block Head Quarters seem to have banks. Credit facilities are availed by the OBC Muslims to a very less degree. Rural electrification is unsatisfactory in Nooh district and village side of Faridabad district. Similar pattern can be seen in OBC Muslims habitated area in Faizabad and Azamgarh district.

In Nooh district percentage of Muslims is highest in entire Haryana. Many villages have only Muslim population. In other areas it is predominantly Muslim dominated specially Meo-Muslim which is a OBC category. In Faizabad there are 15% Muslims with about 9/20th of them belong OBC Muslims. In Azamgarh Muslims constitute 12% with 2/5th being OBC Muslims.

It was observed that the joint families constitute about 40%. Ratio of girls and boys is better than national average which proves greater marital status of girls, but educationally they are backward. The illiteracy rate is 49% as against national figure 36% among the population due to poverty, lack of school infrastructural facilities and lack of awareness of motivation. The difference will be wider among women and dependent.

The marriage age is substantially lower as about 90% girls get married before reaching 20 years of age. Boys also get married at early age. Average children in a family range from 4 to 8. In Rudrapur one of the couples had 14 children and they take pride in that.

75% women are house wife and others do manual work in the field. One working hand has an average on 5 or 6 dependent on him. 50% of the population in engaged as labourers and 21% are small/margining farmers, only 2% are engaged in official work and 10% in trading. Annual incomes of about 30% OBC Muslims are less than Rs. 2000/- in a month and about 40% earned Rs 2000-4000 per month. About 60% people commute by cycle, which shows that the transportation system is to rudimentary

with bad condition of road and less purchasing power. Life expectancy rate is low as only 1% population was 65 years of age.

OBCs among Minority Community specially among Muslims are developing in much slower rate than OBCs in non-Muslim category, as there is lack of awareness, economic support, leadership and education among the former. There is growing disparity between OBC category and other category of Muslims, as well as increasing gap between OBCs among Muslims and Non-Muslims with former being unable to avail benefits of development, welfare and modernization.

Most of the OBCs category of Muslims are engaged in manual and petty works with hardly any development in their skill or modernization of the professions. Target specific and time specific government measures/schemes are imperative. Educationally Muslims are far behind others and OBC categories of Muslims are far behind others and even much behind non-minority category of OBCs. There is hardly any social or economic mobility of OBC category of Muslims. Their profession binds them and they train their children at an early age for the same at the cost of their possible education.

Women among Backward class Muslims are the most backward among the national population due to conservatism, *purdah* system, large number of children, lack of education and economic dependence. That is why their children also fare poorly in formal education, as they do not get proper guidance, and support at home.

In the backdrop in this it is important to have comparative figures in regard to socio-economic and educational position of OBC Muslims vis a vis other categories. The detail picture in this regard in the areas of study are at Annexure IV. It is also important to have average position of OBC Muslim households vis a vis others with the three states taken together.

The average condition has been worked out as under:-

Table-XXXVIII

**Economic and Education conditions of OBC Muslims vis a vis Other categories
(Aggregate deducted from studies in the States of Haryana,
Uttar Pradesh and Uttaranchal)**

	OBCMuslims	Gen.Muslims	OBCNonMuslims	Gen.NonMuslims
Education				
Primary	27%	29%	28%	33%
Secondary	14%	16%	16%	20%
Sr. Secondary	7%	8%	9%	12%
Graduate	3%	4%	4%	5%
Total Literacy	51%	58%	57%	70%
Total Illiteracy	49%	42%	43%	30%
Family size				
With 1 or 2Children	16%	25%	22%	34%
With 3 Children	14%	20%	28%	30%
With 4 Children	15%	21%	19%	16%
5 or Above 5 Children	52%	36%	31%	23%

Annual Income				
Rs. up to 25,000 Per annum	52%	37%	37%	27%
Rs.25000 to 50000 Per annum	30%	33%	39%	32%
Rs.50000 to 100000 Per annum	13%	16%	17%	22%
Rs Above 1,00,000	5%	9%	9%	18%
Profession/Occupation				
Labour/ Helper	50%	29%	33%	20%
Marginal Farmer/ Animal Husbandry	21%	31%	31%	29%
Large land holder	6%	8%	14%	17%
Trader/ Shopkeeper	10%	19%	12%	20%
Skilled work	10%	11%	11%	12%
Govt. service	2%	3%	4%	6%
Transportation level				
Cycle	56%	57%	50%	33%
Scooter/Motor Cycle	15%	20%	23%	36%
Car/ Four wheelers	2%	3%	3%	4%
None of these	27%	20%	24%	27%

The above referred figures and our observations lead us to the following findings:

The family size is larger in regard to OBC Muslims than in any other categories. In Haryana about 57% OBC Muslim adult parents have more than 5 Children, and about 14% having 4 children. The figure for the same is 49% and 25% in case of U.P. and 50% and 16%

in Uttaranchal. OBC Muslims having more than 5 children exceed general Muslims, OBC non-Muslims and general non-Muslims by 22%, 32%, 42% in Haryana, 12%, 14% and 25% in U.P. 13%, 18% and 21% in Uttaranchal. Most Muslim OBC couples have 4 to 7 children, which is substantially higher than national average. In the area of study it is observed that 15% couple have four children and 52% of OBC Muslims have 5 or more children in the three districts taken together. They together account for 67%. Hardly any of these families practiced family planning specially in Nooh district of Haryana. Faridabad, Faizabad and Nainital district are slightly better in that order. Certain areas of Rudrapur, being a little developed area education is better with greater degree of response towards family planning. Apparently higher rate of illiteracy rate, high degree of poverty and lower degree of employability are related to higher degree of fertility ratio among OBC Muslims. The size of the family correspondingly increases with lesser degree of adoption of family planning. It is considered a taboo or an irreligious act. Only a few of them use contraceptives. Most of these do not have primary health care facilities within 5 k.m radius.

In regard to illiteracy rate among OBC Muslims it is 53% in Haryana, 39% in U.P. and 44% in Uttaranchal, which reflects 50% illiteracy rate on an average for OBC Muslims taking three states in to consideration. For general Muslims it is 43%, for OBC Non-Muslims it is 42% and general for Gen. non-Muslims 30%. Thus OBC Muslims have more of illiteracy rate than Gen. Muslims, OBC Non-Muslims and

Gen.non-Muslims to the tune of 7%, 8% and 20% respectively. The national average for literacy rate is 65%, which is 15% higher than the OBC Muslims, which is quite alarming.

In regard to higher education 3% OBC Muslims households have a graduate degree holder. This is 3.5% for Gen. Muslims, 4% for OBC non-Muslims and 5% for Gen. non-Muslims. Thus graduate degree percentage wise is 11% more in case of Gen-Muslims, 25% more in case of OBC Non-Muslims and 40% more in case of Gen. Non-Muslims. Similar trend is seen in case of secondary and senior secondary also. Education has a definite role to play in terms of quality of profession or occupation and increase in income of people. The illiteracy rate and lower level of education in regard to OBC Muslims has an important role in regard to larger family size, lower income level and employment of large scale OBC Muslims in unskilled manual workforce.

High dropout rates among OBC Muslim students are worrisome. The main reason for educational backwardness of Muslims is abject poverty due to which children are forced to drop out after the first few classes. Therefore there is sudden drop of primary school education of 27% to secondary education to 14% and further in senior secondary level to 7% and in graduate level to 3% At every higher stage there is drop of 50%. This is particularly true for Muslims girls. Little children are expected to provide for their families by working in small workshops as domestic help or by looking after their siblings while their mothers go to work. The incidence of child labour was much higher among OBC Muslims as compared to other. The opportunity costs involved in sending children to school is too high, making it difficult for parents to do so.

Only a few good quality schools, especially Government schools, are found in Muslim areas. Schools beyond the primary level are few in Muslim localities. Exclusive 'girls' schools are fewer, and are usually at a distance from Muslim localities. Educations among OBC Muslims are much lower compared to general Muslims and general and non-general categories of Hindus. Government schools in Muslim neighborhoods are merely centers of low quality education for the poor and marginalized. The poor quality of teaching, learning, absentee teachers, in turn, necessitate high cost inputs like private tuitions, particularly in the case of first generation learners from the Muslim community specially the OBC Muslims. This has a negative impact on retention and school completion. Thus, poverty again has a causal link with access to education among Muslims. Many a time *Madarsas* are the only educational option available to OBC Muslim children, especially in areas where no schools have reached the Muslim masses.

The perception of being discriminated against is overpowering amongst a wide cross section of OBC Muslims. The sense of discrimination and insecurity has led to inferiority complex and resulting in to collective alienation. The most important factor for this dismal state of affairs of OBC Muslims is lack of education. Private minority institutions and *Madarsas* are seen as the only option available to the community for improving the educational status. As regards Minority institution of repute the same is Gen. Muslims dominated, they being socio-economically better off than OBC Muslims.

As regards annual income of OBC Muslims it is 56% in Haryana, 51% in Uttar pradesh and 49% in Uttaranchal whose annual income is upto Rs. 25,000/- per annum. This makes up to 52% on an average. The figure for the same is 37% each for Gen. Muslims and OBC Non-Muslims and 27% for Gen. Non-Muslims on an average taking these three states into consideration. This reflects that OBC Muslims have got 15% more people in this category compared to Gen. Muslims and OBC

Non-Muslims. In this category their share of percentage is double than the percentage figure of Gen Non-Muslims. Further in the category of income per annum above 1,00000/- the figures in Haryana, Uttar Pradesh and Uttaranchal are 3%, 6% and 5% respectively for OBC Muslims. This makes up to 5% on an average in this three states. As regards Gen Muslims and OBC Non-Muslims 9% in each category have income above 1 lakh per annum. Among Gen. Non-Muslims 18% of the households have above one lakh per annum income. Similarly 13%, 16%, 17% and 22% OBC Muslims, Gen-Muslims, OBC Non-Muslims and Gen. Non-Muslims earn 50,000/- to 1,00000/- per annum on an average in the three States taken together. Thus clearly OBC Muslims are far behind any other category in terms of annual income.

The configuration of occupational engagement share is 50% of OBC Muslims as labourers, 10% as skilled workers, 10% as traders and shopkeepers, 21% as marginal farmers 6% having more than 3 acres of land and 2% engaged in government services. OBC Muslims engaged as labourer or helper earn barely minimum level of subsistence in comparison constituting 50% to 29% Gen. Muslims, 33% of OBC Non-Muslims and 20% of Gen. Non-Muslims that fall in this category. OBC Muslims working as skilled workers include drivers, carpenters, tailors etc. Their share as trader or shopkeeper is 10.5% as against 19% of Gen-Muslims, 12% of OBC Non-Muslims and 20% of Gen-Non Muslims. About 2% of them are engaged in Government service mostly as group 'C' and 'D' employees. The share of percentage among their counter part i.e. OBC Non-Muslims is 4% of their population.

As regards their engagement in farming as marginal farmers or large land holders their share is much less. In regard to large land holding 6% of them have more than 3 acres land. It is 8% for Gen. Muslims, 14% for OBC Non-Muslims and 17% for Gen.Non-Muslims. The percentage of engagement as marginal farmers for OBC Muslims, Gen-Muslims, OBC Non-Muslims and Gen Non-Muslims is 21%, 31%, 31% and 25% respectively. Land holding in Nainital it is less and in Rudrapur district it is more, specially by Malik caste of OBC Muslim category. Camel Cart is popular in some areas specially in Mewat area in Haryana. Carrying of foddors in camel cart, making of bricks, breaking and carrying stones from stone mines, carpentry, *beldari* etc. are main work for daily labourers whereby they get on an average wages of Rs. 75/- per day. Muslim women generally work as daily labourers in either farm sectors or in brick *bhattas*. The amount received is too negligible for a family with an average of over 5-6 children. In Faizabad, Azamgarh and Rudrapur bullock cart is popular among OBC Muslim farmers. The skilled workers like saifi i.e carpenter, Hazzam i.e. barbers etc. earn Rs. 100/- per day, where as daily labourer earns about Rs. 80/- per day provided they get jobs, as many languish as unemployed. Thus in terms of occupations OBC Muslims are in far more disadvantaged position than all other categories.

As regard mode of transport 1.6% of the OBC Muslim households have four wheelers, as against 2.5% of both Gen-Muslims and OBC Non-Muslims and 3.5% among Gen. non-Muslim households. While 15% of OBC Muslim households have scooters or motorcycles, 20% of Gen.-Muslims, 23% of OBC Non-Muslims and 36% of Gen-Non Muslim households have two wheelers i.e. scooter and motorcycles. Logically the most affordable conveyance of OBC Muslims is Cycle, i.e. 56% households among OBC Muslims own the same. Yet 23% of OBC Non-Muslims have no conveyance at all, and commute by walking or public transport services, which is scanty in village areas.

RECOMMENDATIONS

Government Schemes

Central government and State governments must have monitoring cells for coordinating and monitoring benefits accruing to OBC Muslims specially in regard to issuance of BPL card, effective implementation of NREG schemes, Jawahar Rojgar Yojna etc and its spread to reasonable number of OBC Muslims. State government must work out strategies to provide infrastructure in Muslim concentrated localities i.e., not merely in District and District Head Quarters as envisaged in programmes for 'Minority Concentrated Districts'. The over all impact has to be there in Muslim areas, i.e. locality specific rather than region or district specific.

Employment

As regards creation of employment for OBC Muslims, certain percentages of reservation say 3% of 5% from among reservation for OBC i.e. 27% must be earmarked. The same formula be adopted in educational institutes as well. That would ensure at least some representation of OBC Muslims in government sector and in admission in educational institutes. Similar provision has been attempted in Andhra Pradesh.

Economy

Certain vocations of OBC Muslims need to be identified and modern professional courses on the trade need to be devised. In this connection ITIs and Small Scale Industrial units must be involved. This designed courses need to be used for training of OBC Muslims in respective profession. The trained persons be given bank facility and infrastructure facility in addition to the knowledge of technical know how.

In order to ensure that no discrimination occur to the Muslims, OBC Muslims in every recruitment board conducting selection for the post of government job, OBC Muslim representation as a member ensured in the board.

Soft credit facility should be given by nationalized banks and certain amount to be fixed for the disbursement to this effect. Land be allotted for modernized traditional workmanship of OBC Muslims, such as embroidery work, weaving of carpets and saree, making of bangles, making of candles, brass work, making of locks etc. in addition to work relating to carpentry, iron smith, pottery, ornaments etc.

In rural sector OBC Muslims should be encouraged and given all out help and soft loans for modernization and expansion of agriculture and animal husbandry. Training /support also be given for food procesing, value addition and agro-industries such as making of chips, pickles, papad, juices, processing of leaves and roots of medicinal plants, making of perfumes, making milk products, tannery etc.

Education

During pre-independent period the percentage of education among Muslims was almost proportionate to their population percentage. But the situation deteriorated thereafter and today it is 10% behind national average. Sadly it is 51.1% in rural India, as against national average of 56% in rural areas. Similarly about 7% Muslim students dropout in the school level and absentee rate is 8% which is much higher than other communities. The resultant effect for OBC Muslim girls is worst. This is at the lowest ebb compared to all other religious groupings. To facilitate greater degree of literacy/education among Muslim certain measures be taken.

Thrust should be given for setting up of Secondary schools and professional institutes for targeting Muslims, specially OBC Muslims. OBC Muslims students be given scholarship in tune with SCs/STs in the country, as they represent one of most backward community in the country. Merit-cum means scholarship has recently been introduced. However, to have a broader scope only means to be seen, as in case of SC/STs, thereby encompassing large number of OBC Muslims students for scholarship.

There can be some short of guidelines to schools / colleges specially government aided institution for enrolment of certain percentage of OBC Muslims in their institutions.

Formal education should be linked with vocational education/ skill development to create education with employment/self employment. Educational loan funds for OBC Muslims can be created with no interest or soft interest rate for pursuing professional / higher education. A corpus fund can be created for the purpose and with no interest on loan to the needy students can be given.

Number of schools in minority concentration areas fall short of the requirement worked out according to the national norm in relation to the population. This results in over crowding in the existing schools, which adversely affects the standards of education and also the quality of learning acquired by students studying in these schools, a majority of whom are Muslims. It is imperative to develop adequate educational infrastructure in the areas.

The education programme be linked with vocational training so that it motivates enrolment. Hostel facilities in schools and colleges for OBC Muslims students be built up in large numbers, with subsidy for mess and other facilities. All school expertise like tuition fee, books and transportation etc as applicable be provided for OBC Muslims students. Such provisions be made in the Ministry of Minority Affairs through budget provision.

A strong monitoring of implementation of the schemes pertaining to OBC Muslims must be done through a special cell to be set up in the Department of Education/ Minority Affairs in each State which will also be required to send to the Centre quarterly reports on the progress on implementation of these schemes. This is necessitated as many useful programmes and schemes have been drawn up for the educational uplift of Muslims. Most of them have not materialized in the way these were visualized and have not benefited the educationally backward minorities especially Muslims, to the extent these were expected to do. It has rightly been pointed out that due to the federal structure of the Indian state, all schemes need approval and recommendation of the state governments. It has been observed in many cases that many proposals and schemes remain pending with the state governments for years together, without any serious effort to process and implement them. It is either lackadaisical or discriminatory approach of the State Government due to which many of these schemes have either failed to see the light of the day or if, at all, some of these have been implemented then, these have never been able to reach the goals these were expected to attain.

The other steps like association of representatives of educationally backward minorities with various education Boards and Advisory Committees at the Central and State levels and departmental review and evaluation by an outside agency of all minority education programmes every year have yet to be fully implemented.

Mother's education and physical well-being has direct bearing on the children. Lack of education among Muslim women, specially OBC Muslims women is major cause of younger Muslim generation not doing well. The existing provision should be fully utilized and expanded specially in regard to Hostel facilities in order to provide sufficient infrastructure and good teaching-learning environment for Muslim girls particularly those who are coming to urban centers from rural areas to pursue higher education. For they are going to be mothers tomorrow.

For Muslim boys also, more secondary schools need to be opened in Muslim concentration areas to prepare them for higher and professional education particularly in science and commerce streams. Useful vocational courses suiting to the nature and type of the economic activities going on in the surrounding areas of the school should also be carefully planned and organized in secondary schools located in Muslim concentration areas so that Muslim students can also be trained for self employment and wage employment opportunities.

Instead of establishing new general or professional colleges by the community funds it should be directed towards establishing good quality secondary schools which should first help in building modern educational foundation of OBC Muslim students in gaining their entry into the premier educational institutions in the country like IITs, IIS, IIMs, etc. Since very few professional education institutions of Muslims exist in the Northern India, OBC Muslim students from this part of the country may be encouraged and substantially facilitated to join the Muslim professional education colleges in South India. Even in the general education colleges whether run for the government or by the community OBC Muslim students should be encouraged and assisted in joining value added courses.

At elementary stage of *Madarsass*, in addition to education in Islamic subjects, general education in science and Mathematics in the form of environmental studies and basic arithmetic and English or Hindi language may be imparted. The *Madarsa education be designed in tune with CBSC* for getting formal recognition. The Centre for Promotion of Science at Aligarh Muslim University has worked out a scheme for incorporating these subjects in *Madarsass* and has also developed abridged and simplified study material in science for *Madarsas* students. In some well-established *Madarsass* in the country few social science subjects are already a part of their curriculum. Some *Madarsass* have also successfully experimented with teaching of useful crafts including computers to students without adversely affecting curriculum for religious studies. Both these elements viz modern or secular subjects and vocational courses, may be incorporated in the *Madarsas* curriculum after their due scrutiny. This modified curriculum will expectedly help produce more enlighten, socially aware and vocationally equipped students through the *Madarsas* system. *Madarsas* have been providing traditional education to large number of Muslims. It is vital to use their infrastructure for imparting modern education as well.

Population explosion among OBC Muslims is much more than any other community and grouping. Because of illiteracy, lack of awareness and 'perceived religious taboo' OBC Muslims generally do not resort to family planning programmes. This is a major concern. OBC Muslim population growth amounts to few hands to work and more mouths to eat. In addition lack of nutritional support, poor health conditions and subjugation by diseases due to poor sanitation etc. cause further loss of OBC Muslims. Concerted steps therefore be taken to reach out to these people for health care and small family norms. Public Health Centres with care for health and small family norm be set up in OBC Muslim concentrated areas. In addition, mobile medical van could be an added advantage.

Educating people about gender equality and special provision for schooling, hostel, scholarship etc. for Muslim girls in the pattern of SCs/STs students at various places is imperative to help eradicate illiteracy and school dropout among OBC Muslims girls.

CONCLUSION

The Indian Constitution is committed to equality of citizens and the responsibility of the States to preserve, protect and assure the rights of Muslims in matter of language, religion, and culture. That is why our national leaders while framing the Constitution, emphasized the doctrine of unity in diversity. Promotion and Protection of ethnic, religious and linguistic Muslims contribute to the Political and social stability of the country in which they live. Meeting their aspirations and ensuring their rights and acknowledge the dignity of all individuals and thus in turn contribute to the lessening of tensions among groups and individuals.

As a process of economic development unfolds, pressures are likely to build up and, intensify when there is unequal development and some groups or Muslims lag behind in the unequal development and some groups or Minorities lag behind in the development process. Ideally, development process should remove or reduce economic and social obstacles to cooperation and mutual respects among all groups in the country. If development process are misdirected, they may have the opposite effect. Thus in any country, the faith and confidence of the Muslims, specially OBC Muslims in the functioning of the state in an impartial manner is an acid test of its being a just state.

Since independence, India has achieved significant growth and development. It has also been successful in reducing poverty and improving crucial human development indicators such as levels of literacy, education and health. There are indications however, that not all religious communities and social groups has shared equally the benefits of growth process. Among them, the OBC Muslims, constituting 6 % of the population, are seriously lagging behind in term of the most of the human development indicators. While the perception of deprivation is widespread among OBC Muslims, there have been no systematic efforts since independence to analyze theIR condition in the country. This is an extremely important issue because majority of the members of Minority Community specially Muslims are lagging behind in terms of development. It is precisely why a Commission was also set, namely Sachar Commission to study the condition of Muslims of India, which has revealed the deplorable and pitiable condition of Muslims.

The study encompassed both primary and secondary sources — Primary sources for diagnosing of the problems in specified area and deduct some general observation and secondary sources to have a national, state and regional level overview to relate it with observations in the field. It is a matter of anguish to observe that such a large section of people i.e. 6% of the population called OBC Muslims are languishing in poverty, illiteracy, and poor health conditions, economic and educational backwardness without realization at general and higher level.

Our observation shows that not all OBC Muslims have poor economic conditions. Two castes among them — namely *Kasai or Qureishi* and *Ansari or Julaha* have developed much. The reasons for the same is export and whole sale supply of meet by *Kasais* which has got a boost and expansion and greater demand for textiles in which *Ansaris* are engaged. These castes have surpassed many Gen. Muslim castes in terms of economic well being. Similarly *Malik* caste has also done well. Apart from these, all other castes from OBC Muslims have pitiable condition.

Discrimination against Muslim is not a mere perception, but a reality. But perception is greater than reality and is causing greater damage to the community.

Muslim identity and discrimination attached to this in job markets, school admission, renting or selling of house etc. are general features. The leadership of the community has a share in this state of affairs, as the leadership is either at the hands of a few elites or clergy/*ulama* class. The community is considered as a constituency for vote banks and thus lured accordingly. On the other hand a few political parties have taken anti-Muslim stand to consolidate their non-Muslim hard core vote banks.

A communal riot was the major threat for the community. Year after year riots have taken place in U.P., Bihar, Maharashtra, Gujarat and else where, and this has added to ghettoization of the community. The recent spat of bombing and militancy have also taken their toll on innocent Muslims. Suspicion has become widespread and police high handedness towards innocent Muslims has increased. Consequently Muslim faith in the police and in the system has shaken. This lack of faith, economic and educational backwardness, high handedness and biased attitude of the police force etc. refrain general Muslims to support the system in fighting the menace of terrorism and violence. Earlier, well meaning Muslims used to help and inform the authorities in case of any suspicion about militant activity, but due to negative and communal attitude of police forces at certain quarters, such information and support are not forthcoming. The Ahmedabad and Bangalore bomb blasts in July 2008 and its analysis has revealed this. Such trends cannot be arrested unless mind set of other communities, the police force and authorities do not change. Economic and educational backwardness of the community, coupled with these factors make it easy for the forces that create problems for the country to penetrate among the innocent and illiterate poor Muslims to serve their interest. Therefore, it is extremely important that this section of the community, specially OBC Muslims are duly taken care of through certain corrective measures.

Sachar Commission has done a laudable work in making in-depth study and highlighting the plight of Muslims. However, there is marked difference between Gen. Muslim and OBC Muslims. If analysis is made in regard to socio-economic, employment and educational level of Gen. Muslims and OBC Muslims separately, it will reveal that Gen. Muslims are not behind SCs and STs, but OBC Muslims certainly are. It is the latter who need special care, protection and promotion in economic and educational fields. While certain schemes and programmes be devised for Muslims in general, the benefit of it, it should be ensured, should not be allowed to be usurped by well-off General Muslims only. The share of OBC Muslims must be ensured in such packages. Sachar Commission would have done better had it attached greater focus on OBC Muslims.

ANNEXURE- I



MODULE OF PRIMARY QUESTIONNAIRE

(For Local Leaders)

Name of State : ----- District:-----Block-----

Village-----Investigator's Code: -----

(Tick mark as Applicable)

1. Name and Address of the Respondent:

caste—

2. Position/Designation:

Sarpunch / Nambardar/ Mukhia / Ward member/ any other

3. Age (in years) : 18-25 36-50 50-65 Sr. Citizen

4. Education: illiterate / Primary/Secondary /Sr. Secondary /Graduate or higher

5. Any Vocational Training if yes, Specify.....

6. Marital Status: Unmarried Married

7. No. of Children : Girls Boys

8. Family Details: Nuclear Joint Extended

9. Mode of Transport: Cycle 2-Wheeler Car Public Transport

None

10. Nature of employment

a. Self Employment Private Service Govt. Service

b. If entrepreneur then:

i. Name of the Firm: Trading/Manufacturing

ii. Year of the Start:

iii. Form of Organization: Partnership Proprietary Other

iv. Nature of work

- v. No. of Employees:
- vi. No. of Muslims Employees:
- vii. Annual Turnover above: 25000 50,000 1-Lakh 2-Lakh
- viii. Source of Initial Funding:

Own funding / Borrowing from friends/Relatives

Borrowing from institutional agencies

Borrowing from Govt. Schemes

Borrowing from money Lender

Any other

- ix. Reasons for Self Employment:

No Choice Could not get a job Family in Business

Saw good opportunity Business is better than job

For personal prestige For doing something for the Society

For being independent For using my: Training

Tradition Experience Attracted by Govt. Schemes

Farming:

- a. If Farming then:

- i) Acres of Land
- ii) Crops produced
- iii) Total crops produced per annum
- iv) Irrigated/non-irrigated land
- v) Do you know about Modern Farming/diversified farming

- vi) If yes, have you tried

If not why –

- a. Lack of knowledge
- b. Lack of capital

- c. Due to uncertainty
- d. Due to lack of support from agriculture offices in the Block.
- e. Any other reason.

vii) If land are not irrigated then would you like:

- i. Government to support you in irrigation facility
- ii. If yes in what ways?
 - i. By lift irrigation facility by providing subsidy.
 - ii. By possible canal system.
 - iii. By providing credit for irrigation facility.

11. What problems do you typically face as an entrepreneurs/farmers:-

- b. Hard to get social acceptance:
- c. Caste & Class Bias:
- d. There are Double standards:
- e. Society Looks Down Upon:
- f. Nopt getting help from the next door:
- g. Religion/Caste Employees try to dominate:
- h. Official harassment
- i. Start up initiatives are not encouraged:
- j. Have limited contacts outside:
- k. Family bounds
- l. Poverty is quite so rampant:
- m. Lack of education/ Training:

12. Are you aware of

- i. OBC-friendly government policies:
- ii. Banking facility for Dalits and reserved/OBC categories:

iii. Training Programmes for reserved/OBC categories persons:

13. Which of the Govt. Programmes attract you:

14. Attitude of other Employees: Helpful / Not Helpful

15. Your relations with the work force: Good Bad Do not matter

16. Do funding agencies extend help? Yes No

i. Are you disadvantaged because of being a Muslims /OBC/

ii. In what ways:.....

17. Details of your spouse:

a. House wife / working

b. Educational qualification of spouse

c. Do you encourage her for work

d. Do you consult her in vital household decisions

e. Would you like your wife to take up profession?

f. If not why

g. Do you favour purdah and if yes to what extent ?

18. No of working children

age Educational qualification Income

1.

2.

3.

More details if any

19. Discrimination faced:

- a. Did you face any discrimination due to you being Muslims? If yes how?
- b. Did you face discrimination due to you being OBC category? If yes how?
- c. Did you face discrimination by governmental authority? If yes how?
- d. Your perception about facilities given by the State?

20. a. Your comments in regard to disadvantage due to being OBC Muslim.

b. Your suggestion for improvement:

c. Any specific schemes/areas govt. should focus on :

Signature of the Investigator

Date:-----

ANNEXURE- II

MODULE OF PRIMARY QUESTIONNAIRE

(For Farmers and Local Entrepreneurs)

Name of State : ----- District:-----Block-----

Village-----Investigator's Code: -----

(Tick mark as Applicable)

1. Name and Address of the Respondent:

2. caste

3. Age (in years) : 18-25 36-50 50-65 Sr. Citizen

4. Education: illiterate / Primary/Secondary /Sr. Secondary /Graduate or higher

5. Any Vocational Training if yes, Specify.....

6. Marital Status: Unmarried Married

7. No. of Children : Girls Boys

8. Family Details: Nuclear Joint Extended

9. Mode of Transport: Cycle 2-Wheeler Car Public Transport
None

10. Nature of employment

Entrepreneur/ Farmer

A-- If Entrepreneur then:

1. Name of the Firm:

2. Year of the Start:

3. Form of Organization: Partnership Proprietary Other

4. Nature of work

5. No. of Employees:

6. No. of Muslims Employees:
7. Annual Turnover above: 25000 50,000 1-Lakh 2-Lakh
8. Source of Initial Funding:
- Own funding Borrowing from friends/Relatives
- Borrowing from institutional agencies
- Borrowing from Govt. Schemes
- Borrowing from money Lender
- Any other

2. Reasons for Self Employment:

- No Choice Could not get a job Family in Business
- Saw good opportunity Business is better than job
- For personal prestige For doing something for the Society
- For being independent For using my: Training
- Tradition Experience Attracted by Govt. Schemes

B. Farming:

b. If Farmer then:

- i) Acres of Land
- ii) Crops produced
- iii) Total crops produced per annum
- iv) Irrigated/non-irrigated land
- v) Do you know about Modern Farming/diversified farming

- vi) If yes, have you tried

If not why –

- a. Lack of knowledge
- b. Lack of capital

- c. Due to uncertainty
- d. Due to lack of support from agriculture offices in the Block
- e. Any other reason.

vii) If land is not irrigated then would you:

a. Government to support you in irrigation facility

b. If yes in what ways

i. By lift irrigation facility by providing subsidy.

ii. By possible canal system

iii. By providing credit for irrigation facility.

11. What problems do you typically face as an entrepreneur/ farmer ?

- a. Hard to get social acceptance:
- b. Caste & Class Bias:
- c. There are Double standards:
- d. Society Looks Down Upon:
- e. Not getting help from the next door:
- f. Religion/Caste Employees try to dominate:
- g. Official harassment
- h. Start up initiatives are not encouraged:
- i. Have limited contacts outside:
- j. Family bounds
- k. Poverty is quite so rampant:
- l. Lack of education/ Training:

12. Are you aware of

- iv. OBC-friendly government policies:

- v. Banking facility for Dalits and reserved/OBC categories:
- vi. Training Programmes for reserved/OBC categories persons:

13. Which of the Govt. Programmes attract you:

14. Attitude of other Employees: Helpful / Not Helpful

15. Your relations with the work force: Good Bad Do not matter

16. Do funding agencies extend help? Yes No

iii. Are you disadvantaged because of being a Muslims /OBC/

iv. In what ways:.....

17. Details of your spouse:

- a. House wife / working
- b. Educational qualification of spouse
- c. Do you encourage her for work
- d. Do you consult her in vital household decisions
- e. Would you like your wife to take up profession?
- f. If not why
- g. Do you favour purdah and if yes to what extent ?

18. No of working children

age Educational qualification Income

- 1.
- 2.
- 3.

More details if any

19. Discrimination faced:

- i) Did you face any discrimination due to you being Muslims? If yes how?
- ii) Did you face discrimination due to you being OBC category? If yes how?
- iii) Did you face discrimination by governmental authority? If yes how?
- iv) Your perception about facilities given by the State?

- 20.
- a. Your comments in regard to disadvantage due to being OBC Muslim.
 - b. Your suggestion for improvement:
 - c. Any specific schemes/areas govt. should focus on:

Signature of the Investigator

Date:-----

ANNEXURE- III

MODULE OF PRIMARY QUESTIONNAIRE

(For Households/Individual households)

Name of State : ----- District:-----Block-----

Village-----Investigator's Code: -----

(Tick mark as Applicable)

1. Name of the Respondent:

Caste:

2. Address:

3. Age (in years) : 18-25 36-50 50-65 Sr. Citizen

4. Education: illiterate / Primary/Secondary /Sr. Secondary /Graduate or higher

5. Any Vocational Training if yes, Specify.....

6. Age Marital Status: Unmarried Married

7. No. of Children : Girls Boys

8. Family Details: Nuclear Joint Extended

9. Mode of Transport: Cycle 2-Wheeler Car Public Transport
None

10. Nature of employment

a. Self Employed Private Service Govt. Service

c. If self employed then:

i. Name of the Firm:

ii. Year of the Start:

iii. Nature of work

iv. No. of Employees:

v. No. of Muslims Employees:

vi. Annual Turnover above: 25000 50,000 1-Lakh 2-Lakh

vii. Source of Initial Funding:

Own funding / Borrowing from friends/Relatives

Borrowing from institutional agencies

Borrowing from Govt. Schemes

Borrowing from money Lender

Any other

viii. Reasons for Self Employment:

No Choice Could not get a job Family in Business

Saw good opportunity Business is better than job

For personal prestige For doing something for the Society

For being independent For using my: Training

Tradition Experience Attracted by Govt. Schemes

If private service then the nature of work

a. As labourer b. sales man c. As clerical

d. any other

Income per month: _____

Difficulty faced _____

Why Chose this _____

11. Nature of Job: Clerical Official Manufacturer Trading Shop

12. What problems do you typically face as an entrepreneur?

b. Hard to get social acceptance:

c. Caste & Class Bias:

d. There are Double standards:

- e. Society Looks Down Upon:
 - f. Not getting help from the next door:
 - g. Religion/Caste Employees try to dominate:
 - h. Official harassment
 - i. Start up initiatives are not encouraged:
 - j. Have limited contacts outside:
 - k. Family bounds
 - l. Poverty is quite so rampant:
 - m. Lack of education/ Training:
13. Are you aware of
- i. OBC-friendly government policies:
 - ii. Banking facility for Dalits and reserved/OBC categories:
 - iii. Training Programmes for reserved/OBC categories persons:
14. Which of the Govt. Programmes attract you:
15. Attitude of Employees: Helpful Not Helpful
16. Your relations with the work force: Good Bad Do not matter
17. Do funding agencies extend help? Yes No
- i. Are you disadvantaged because of being a Muslims /OBC/
 - ii. In what ways:.....
18. Details of your spouse:
- a. House wife / working
 - b. Educational qualification of spouse

- c. Do you encourage her for work
- d. Do you consult her in vital household decisions
- e. Would you like your wife to take up profession?
- f. If not why
- g. Do you favour purdah and if yes to what extent?

19. No of working children

age	Educational qualification	Income
-----	---------------------------	--------

- 1.
- 2.
- 3.

More details if any

0. Discrimination faced:

- a. Did you face any discrimination due to you being Muslims? If yes how?
- b. Did you face discrimination due to you being OBC category? If yes how?
- c. Did you face discrimination by governmental authority? If yes how?
- d. Your perception about facilities given by the State?

21. Your suggestion for improvement :

Date:-----

Signature of the Investigator

