

# BROKEN PROMISES

*A study on the socio-economic status of Indian Muslims:  
Seven years post Sachar*



CENTRE FOR PEACE STUDIES

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Broken Promises: A study on the socio-economic status of Indian Muslims — Seven years post Sachar was first published in India in 2014 by



**Daanish Books**

Editorial: 25 C, Skylark Apartments, Gazipur, Delhi-110 096

Sales: G-221, Plot No. 96, Gazipur, Delhi-110 096

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Supported by:



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New Delhi-110 016, India

Phone: 011-40640500

[www.actionaid.org/india](http://www.actionaid.org/india)

ISBN 978-93-81144-41-1 (Pb)

Editorial Assistance: Suchita Vemuri and Dhruva Narayan

Production Assistance: Akhilesh Choudhary

Cover and Design Supervision: Soumya Parker

Published by Dhruva Narayan for Daanish Books

Printed at Om Printers, Delhi -110092.

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## GLOSSARY

**Aadhar card:** Aadhar Card is an identity card issued by the Government of India for Indian citizens and carries a unique identification number.

**Adivasi:** Tribals.

**Anganwadi (AW):** An anganwadi is a government-sponsored child-care and mother-care centre in India. It caters to children in the 0-6 age-group. The word means 'courtyard shelter' in Hindi. Anganwadis were started by the Government of India in 1975 as part of the Integrated Child Development Services (ICDS) scheme to combat hunger and malnutrition among children.

**Antodaya:** Antyodaya Anna Yojana, a food scheme of the Government of India, was started in March 2001 with the aim of providing help to the poorest people in rural and urban areas. The targeted group of families under the scheme are the ones who are the more poor families among the BPL (below poverty line) families. There is a provision of providing 35 kgs. of wheat and rice per month at the rate of ₹ 2.00 per kg and ₹ 3.00 per kg, respectively in rural and urban areas, to the targeted families, keeping in view their purchasing power.

**Bandhani:** A tie-and-dye art of printing on cloth.

**Bastis:** Slums.

**Beedi:** Local rolled tobacco leaf; Indian 'cigarette'.

**Biradari:** Community/fraternity

**Block:** An administrative unit delineating a physical area within districts of a state (province); a 'block' is also called a 'taluk' and/or a 'mandal'.

**Bridge Network:** A local NGO from Karnataka.

**Burqa:** A full-body cloak, usually black in colour, worn by some Muslim women in India and parts of South Asia.

**Caste:** Many definitions are available. According to Sir H. Risley, 'a caste may be defined as a collection of families or groups of families bearing a common name which usually denotes or is associated with specific occupation, claiming common descent from a mythical ancestor, human or divine, professing to follow the same professional callings and are regarded by those who are competent to give an opinion as forming a single homogeneous community.'

**Dalits:** The English equivalent would be 'downtrodden', but in India signifies the Scheduled Caste community, who are subject to social and economic inequity.

**Dars e aliah:** Curriculum followed by the Bihar Madrasa Board.

**District:** An administrative unit delineating a physical area within a state (province).

**Fakir:** A Muslim or a Hindu religious ascetic who lives solely on alms.

**Fokaniya level:** Equivalent to the Matric degree, given by Bihar Madrasa.

**Ganpati:** Festival of the Hindu elephant god, Ganesha.



- Gaushala: A secure shelter for cows.
- Godown: A warehouse.
- Gram Panchayat: Local self-government body at the village level in India.
- Gujjars: Gujjars constitute a pastoral community that is largely nomadic and Muslim by faith.
- Gundas: Goons.
- Hindutva: Right-wing Hindu Nationalism.
- Kisan: Farmer.
- Kuchcha house: House with a thatched roof and mud walls.
- Lakhs: Indian numeral equivalent to a hundred thousand.
- Madrasa: A school of Islamic learning; for children who desire to specialise in Islamic religious studies and train as imams, maulavis, aalims, faazils and so on; many large seminaries or Madrasas exist in different parts of the country.
- Maha Shivaratri: A festival celebrated by the Hindu community in reverence of Lord Shiva, the Hindu god.
- Maktab: Primary schools that have been providing traditional Islamic education in India. Most mosques have a primary religious school or maktab attached to them, where Muslim children learn the Qur'an and the basics of their faith.
- Mandi: Local market.
- Maulavi level: Equivalent to SSC (i.e., class 10).
- Mecca Masjid: A mosque in Hyderabad.
- Mukhyamantri Kanyadaan Yojana: A scheme adopted by some state governments that provides financial assistance for the wedding of young girls belonging to poor households.
- Nagar Panchayat: A 'Nagar Palika' or 'Nagar Panchayat' is an urban administrative unit comparable to a municipality.
- Nandi Foundation: A Hyderabad-based NGO.
- Neo Buddhist: The new converts to Buddhism.
- Pucca house: A concrete house.
- Purdah: Veil; women from both Hindu and Muslim households stay veiled ('observe purdah') before men who are not immediate relatives.
- Rakhi-making: Rakhi is a decorative thread tied around a brother's wrist by sisters as a pledge of loyalty and protection during the festival called Raksha Bandhan.
- Rawa, Khichdi, Upma, Dal, Dosa, Vada, Papad: Kinds of Indian food.
- RTI: Right to Information; the Right to Information Act, 2005, is a legislation in India that mandates timely response to citizens' requests for information from any and all government bodies.
- Sauhard Manch: The name of a non-government activists' forum for promoting peace and harmony.

**Savarna Hindus:** A person considered to be a part of the four 'high-caste' Varnas of the Hindu system.

**Sevika:** Helper, used in the context of ICDS.

**SSA:** Sarva Shiksha Abhiyan (SSA); a flagship programme for Universalization of Elementary Education (UEE) in a time-bound manner launched by the Government of India.

**Streedhan:** A transfer of wealth that is a part of a bride's right at the time of her wedding.

**Sub-centre:** The first contact point between the community and the service provider in the primary healthcare system, reporting to the primary healthcare centre (PHC). One sub-centre is to cover a population of 3,000 in hilly and remote areas and 5,000 in the plains.

**Sufi tradition:** 'Sufi' literally means 'one who is pure'. In Greek, 'Sufi' means an 'enlightened person'. Sufism was born in Arabia, very early in Islamic history. The Sufis came to India following the Muslim conquests. The Sufis in India and Iran under the influence of Greek philosophy emphasized the importance of an emotionally rich life.

**Swarozgaris:** The self-employed.

**Taluk:** An administrative unit; a 'block' is also called a 'taluk'.

**Tamil/Telegu/Marathi/Urdu:** Languages recognized under the 8th Schedule of the Constitution of India.

**Unani:** It refers to a tradition of Graeco-Arabic medicine widely practised by Muslims.

**Waqf:** Wakf is a permanent dedication of movable or immovable properties for religious, pious or charitable purposes as recognized by Muslim Law, given by philanthropists. The grant is known as mushrut-ul-khidmat, while a person making such dedication is known as Wakif. The Central Wakf Council is a statutory body established in 1964 by the Government of India under the Wakf Act, 1954 (amended by the Wakf Act, 1995) for the purpose of advising it on matters pertaining to working and proper administration of the state (as well as district and block-level) Wakf boards, which are established by the state governments.

**Zaat/Jaati:** Caste/community.

**Zari, zardozi:** Types of brocade embroidery.





## ABBREVIATIONS

ANC:	Ante Natal Care
AW:	Anganwadi
ANW:	Auxiliary Nurse Midwife
AP:	Andhra Pradesh
AP Foods:	Andhra Pradesh Foods
APL:	Above Poverty Line
APMFC:	Andhra Pradesh State Minorities Finance Corporation
ASHA:	Accredited Social Health Activist
AWC:	Anganwadi centre
AWW:	Anganwadi worker
AYUSH:	Department of Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy
BAMS:	Bachelor of Ayurveda, Medicine and Surgery
BC:	Backward Classes
BCC:	Behaviour Change Communication
BCG:	Bacillus Calmette–Guérin, a vaccine against tuberculosis
BDO:	Block Development Officer
BPL:	Below Poverty Line
BUMS:	Bachelor in Unani Medical Science
CFL:	Compact Fluorescent Lamp
CHC:	Cluster Healthcare Centre
CM:	Chief Minister
CRH:	Committee for Rights to Housing, a Mumbai-based organization advocating rights to housing
DISE:	District Information System for Education
DPL:	Double the Poverty Line
DSSSB:	Delhi Subordinate Services Selection Board
FGD:	Focus group discussion
FIR:	First Information Report
GDP:	Gross Domestic Product
GOI:	Government of India
HP:	Himachal Pradesh
IAY:	Indira Awas Yojana, a Government of India housing scheme for rural areas
ICDS:	Integrated Child Development Services
ID:	Identity
IFA:	Iron and Folic Acid
IHSDP:	Integrated Housing & Slum Development Programme

IIM:	Indian Institute of Management
IIT:	Indian Institute of Technology
IMR:	Infant Mortality Rate
ITI:	Industrial Training Institute
JNNURM:	Jawaharlal Nehru National Urban Renewal Mission
KGBV:	Kasturbha Gandhi Balika Vidyalaya
KMFDC:	Karnataka Minorities Finance Development Corporation
MCD:	Minority-Concentrated Districts
MDM:	Mid-day Meal
MMC:	Malegaon Municipal Corporation
MMR:	Maternal Mortality Rate
MNC:	Multinational Corporation
MOMA:	Ministry of Minority Affairs
MP:	Madhya Pradesh
MSDP:	Multi-Sectoral Development Programme
MTF:	Multi-Therapy Food
MYS:	Mean years of schooling
NFHS:	National Family Health Survey, Government of India
NGO:	Non-government Organization
NMFDC:	National Minorities Finance Development Corporation
NRHM:	National Rural Health Mission
NSS:	National Sample Survey
NSSO:	National Sample Survey Organization
OBS:	Other backward Classes
PDS:	Public Distribution System
PHC:	Primary Healthcare Centre
PIO:	Public Information Officer
PMGSY:	Pradhan Mantri Gram Sadak Yojana
PUC:	Pre-University Course/Certificate
RCH:	Reproductive and Child Health
RTE:	Right to Education
RTI:	Right to Information
SC:	Scheduled Caste
SGSY:	Swarnajayanti Gram Swarozgar Yojana
SMC:	School Management Committee
SNA:	System of National Accounts
SRCS:	Socio-religious Communities
SPO:	Special Police Officer
SSA:	Sarva Shiksha Abhiyan

ST: Scheduled Tribe  
TGT: Trained Graduate Teachers  
THR: Take Home Ration  
TN: Tamil Nadu  
TT: Tetanus Toxoid  
UID: Unique Identity Database  
U.N.: United Nations  
U.P.: Uttar Pradesh  
UNSNA: United Nations (U.N.) System of National Accounts  
UT: Union Territory  
WB: West Bengal  
WCD: Women and Child Development  
WPR: Work Participation Rate







## ACKNOWLEDGEMENTS

This study became possible owing to the involvement, participation and contribution of several individuals and organizations across India. We are grateful to all those who responded to our questionnaire, to those who participated in various group discussions, to all who have shared their experiences and perspectives. We are grateful to all the individuals who have allowed us to include their stories in the case studies, through interviews and other means. A comprehensive list of individuals and organizations that contributed to this study is included in Annex 1.

Gratitude is due to the respected Late Dr. Asghar Ali Engineer for his guidance in the conception of this study and for inspiring it. I had the privilege to spend hours in discussions with him, in which he dwelt at great length on the context and the need for an objective assessment of the condition of Muslims after the release of the Justice Rajinder Sachar report and the action taken on its recommendations. He was very keen that an empirical assessment should be undertaken involving not only key civil society players but also the very people whose lives were at stake. For him, the continued socio-economic and political exclusion of the largest minority was a matter of grave concern for our democratic nation. I am indebted to him for opening up horizons on critical thoughts such as citizenship, rights of minorities, constitutional values such as equity and social justice, all of which went into the formulation of this study.

We are also thankful to Prof. Rakesh Basant, Shabnam Hashmi and Dr. Ram Puniyani for providing insights that helped in the conceptualizing the framework of this study. We are immensely thankful to Gauhar Raza and Surjit Dabas for their contribution in analyzing extensive and complex data.

Thanks are due to Dr. Masood Falahi and Dr. Imran Ali for their contribution in designing the tools for and initiating the data-gathering exercise. Much thanks are owed to S.Q. Masood, Meera Khatun, Nasreen, Aleem Faizee, Salim Baig, Sabir Khan, Deepak Bhat, Ansar Ahmed, Mubeen, Rubina Parveen, C.K. Subair and Ramanie Mathew and appreciation for their commitment and steadfastness in leading the research for this study in their respective states. Their perseverance, patience and precision and, especially, their hard and sustained labour in working with enumerators' teams, civil society members and officials made this study possible. Heartfelt thanks to you all! Thanks are due to women volunteers of Bharatiya Muslim Mahila Andolan for their help and contribution to this study. The contribution and support by various regional offices of ActionAid has been of immense value. Thanks are due to all the team members at the ActionAid regional offices and the country office in Delhi for their help. Special thanks to Sandeep Chachra for believing in this project and for ensuring sustained support throughout the conduct of the study. Last, but very importantly, much thanks to Mariya Salim and Madhumita Ray for their commitment, perseverance and hard work throughout the course of this study. Their dedication and contribution to this study has been invaluable.

Thanks also to Sunita and Dhruva at Daanish Books for their help in the publication of the study. We are grateful to Dr. Ghanshyam Shah for writing the Foreword.

Zakia Soman

April 2014, Ahmedabad





## FOREWORD

Modern multi-cultural societies with competitive milieu minorities (in the socio-economic and political spheres) are placed in certain disadvantageous and vulnerable positions. This is more so when a large number of the community members are economically poor. Such a situation calls for more vigilant roles on the part of concerned citizens as well as civil society organizations that stand for democratic values and raise their collective voice against injustice. The Muslim community in India, constituting 13.5 percent of the population, is today the most vulnerable religious minority. The majority of Muslims constantly live in a state of insecurity, identity crisis and deprivation. All the three are closely interlinked. The reports of the Gopal Singh Committee in the 1980s and the Sachar Committee in 2005 highlight the condition of deprivation of the Muslims vis-à-vis other socio-religious communities in various dimensions of development. Following the Sachar Committee report, the Government of India announced the 'new' 15-point programme in 2006 for the 'welfare of minorities', providing more opportunities for education, credit and equitable share in credit and employment and improving their living conditions. This raised high expectations in the country in general and Muslims in particular.

Though seven years is not a long period to evaluate tangible results of the initiatives, it is not a short period to gauge the process and direction of these. Concerned citizens are interested to understand whether the process of implementation has begun and, if so, with what approach and sincerity. Besides the government and political parties, it is the task of civil society organizations to engage not only in advocacy for policy-making but also to carry out periodical critical objective evaluations of the implementation of the government's various policies to point out the achievements, limitations and the constraints. The Centre for Peace Studies, a civil society organization, is actively involved in such two-pronged activities. It was engaged in collecting and analyzing socio-economic information on Muslims in different parts of the country to present before the Sachar Committee. In the same way this report (*Broken Promised: A study on the Socio-economic Status of Muslims in India—seven years past Sachar Report*) is an exercise to learn about the outcome of the Prime Minister's New 15-Point Programme for the Welfare of Minorities (henceforth referred to as the 'PM's New 15-Point Programme'). This study is based on extensive field research in 15 states, involving 8,082 individuals (males and females from different age-groups and engaged in a range of economic activities) from three districts in each of the states. The research also involved conducting in-depth interviews for a few case studies, as well as collating observations and secondary data obtained through Right to Information Act. The researchers also interviewed non-Muslim households as a control group. The study was carried out over a period of four months in 2012.

The study takes note that the process of the implementation of the PM's New 15-Point Programme has begun. But despite the promise of the Prime Minister in 2005, this has not, so far, been placed on 'high priority' for implementation. The government has instituted the pre- and post-matric scholarships for Muslim students. However, the programme has not reached



the majority of the students. Only 17.7 percent students have benefited so far, a majority receiving the pre-matric scholarships. Since the programme is being implemented through the state governments, the proportion of beneficiaries ranges from 53 percent in Haryana and 46 percent in Kerala on the one hand to 3 percent in Gujarat and 2 percent in Rajasthan on the other. According to National Sample Survey 2013 (NSS 2013) of the National Sample Survey Organization (NSSO), unemployment among all social groups — both in rural and urban areas — has declined between 2004-05 and 2010-11. It is so among the Muslims also; however, the nature of employment is a different issue, as a majority of them are in the informal sector. The present study reveals that the real income of Muslim households has declined in the last five years. NSS data also bears out this that among the all religious communities, Muslims have the lowest per capita consumer expenditure (covering household expenditure on basic needs); according to the NSS data, Muslim households spend ₹ 980 per capita (₹ 1,272 in urban areas and ₹ 833 in rural areas).

However, it is also heartening to note that employment of Muslims in central government organizations has increased more than 3 percent in six years, from 6.93 percent in 2006-07 to 10.18 percent in 2010-11.<sup>1</sup> We do not have information about the situation in state government employment. The study found that the proportion of Muslims in government services is strikingly low compared to other socio-religious communities. It also found that of those who applied for jobs, only 1 percent reported being selected. The reasons for non-selection can be several. But what is disturbing is the perception of young educated Muslims that they were not selected because of their religious affiliation. Such perception is not completely baseless as an empirical study by social scientists demonstrates.<sup>2</sup> This raises the relevant but disturbing question: Why has the Indian Muslim stopped aspiring for government jobs?

Among others, the marginalized communities in India suffer on two counts: One, overall weak, indifferent and callous governance for all social welfare programmes; two, certain communities, such as the dalits and the Muslims, experience discrimination as well as humiliation. In the present political scenario, the Muslims are the worse victims. Besides educational and economic deprivation, in the contemporary political environment, like the scheduled caste (SC) communities, Muslims not only face discrimination but are also stigmatized and experience humiliation. The poorer strata are the worse sufferers; they are discriminated as Muslims by the majority community and, as so-called 'backward caste Muslims', treated as 'low' by Muslims from the upper strata. This study reiterates and emphasizes that, like all religious- as well as caste-based communities, the Muslim community in India is not monolithic. The poor among these communities are further discriminated against and marginalized. Some of these castes in several states are classified as part of the 'other backward classes' (OBCs) by the state governments. But more often than not, they do not get benefits as OBCs because of their Muslim identity. They find difficulties in getting 'OBC' certificates from the officers. The study cites a number of examples of such instances from different states.

Without ensuring social security and citizenship in letter and spirit, our concern for equity is more rhetorical than sincere. In several parts of the country, Muslims constantly face insecurity for their very lives. A series of planned events of communal violence, an ineffective

1. Times of India (Ahmedabad), 19 August 2013.

2. Thorat and Attewell (2010: pp 35–51).

and partisan system that has failed to deliver justice to the victims and an unchecked 'hate the Muslim' campaign alienate them from the mainstream. Such insecurity breeds fear and forces them to ghettoize. The worst sufferers are Muslim women. The political system, irrespective of which party is in power, has so far failed to take up the issue squarely. In this context, the measures suggested by the Sachar Committee — such as (a) constant monitoring and evaluation of programmes, and (b) building of a data bank — need to be implemented. It is high time to build pressure on the government for the formation of an Equal Opportunities Commission to look into the grievances of the deprived groups. Besides providing a remedial mechanism for different types of discrimination; this would reassure Muslims that any unfair action against them would invite the vigilance of the law.

Ghanshyam Shah  
January 2014, Ahmedabad



# 1. INTRODUCTION

Muslims comprise the largest minority in India. As per the provisions of the National Commission of Minorities (NCM) Act, 1992, five religious communities — Muslims, Christians, Sikhs, Buddhists and Parsis — have been notified as ‘minorities’. According to the 2001 Census,<sup>1</sup> 18.4 percent of the Indian population comprises minority communities: Muslims constitute 13.4 percent, Christians 2.3 percent, Sikhs 1.9 percent, Buddhists 0.8 percent and Parsis 0.07 percent of the country’s total population. In absolute numbers, Muslims (nearly 140 million) account for 72.8 percent of the total minority population of 189.5 million.

The Muslims, who have been disadvantaged and vulnerable in spite of the Constitutional safeguards, continue to live in poverty and backwardness. This situation was highlighted by the Gopal Singh Committee set up in 1980 by the then Prime Minister, Indira Gandhi, to study the conditions of the community. The Gopal Singh Committee highlighted in its report that the poor among the Muslims could not avail opportunities in education, employment and in the economic sphere because of isolation and various historical factors. This was further corroborated by the 2006 report of the Sachar Committee, which was set up by the Prime Minister Manmohan Singh.

It must be stated at the outset that the founding visionaries of India had a special commitment to the rights and safety of the minorities. This found reflection in the Constitution of India, which enshrines the values of equality, democracy and justice for all citizens. There are safeguards for minorities in the form of various constitutional articles prohibiting discrimination on religious grounds and enabling development for minority communities. The Constitution guarantees Fundamental Rights to all citizens, irrespective of religion, caste, sex or language. Further reiteration of our secular intent was made by the amendment to the Constitution Preamble in 1976 (42nd Amendment); the Sardar Swaran Singh Committee, constituted to study the question of amending the Constitution in the light of past experience, recommended that this amendment be enacted. But even a cursory look at the ground reality is enough to suggest that all is not well. This unfortunate reality has finally found mention in the 11th and 12th Five-Year Plans of the Government of India. The Plan documents state that amongst the minorities, the Muslims, and especially Muslim women, need special attention since, compared to other religious communities, they have remained socially, educationally and economically backward.<sup>2</sup>

Successive democratically elected governments since 1947, including governments led by avowedly secular political parties, have done little more than pay lip sympathy to the plight of the minorities. Be it persistent socio-economic exclusion as in the case of the Muslims or the menace of communal violence affecting Muslims and — now increasingly — the Christians, the minorities have not been able to become full citizens. Politics has overtaken priorities such as socio-economic well-being, safety and security. Consequently, the minorities have lived in poverty, fear and insecurity. The survivors of the 1984 anti-Sikh riots are yet awaiting justice, even nearly three decades after the atrocities, even as attacks on Christians are becoming a regular feature in some parts of the country.

1. Census of India 2001. We use 2001 census data as the new figures pertaining to 2011 census are not yet announced.

2. Planning Commission (2013).



The Sachar Committee Report highlights how Muslims live in poverty and backwardness in ghettos across the country with a sense of fear and insecurity. Though India is a secular country, a large number of riots have taken place in which thousands of lives have been lost.<sup>3</sup> It appears that in spite of the plural fabric of society and the constitutional ethos, the forces of hatred and divisiveness have continued to engage in communal violence, killings and vandalism across the country. This has led to the Muslims becoming extremely vulnerable and prone to attacks and danger to lives and property. The communal violence in Aligarh, Meerut, Moradabad, Bhiwandi and Gujarat and Assam in recent times bears testimony to the fact that the Muslims have become a community under siege from the forces of hatred on the one hand and poverty and backwardness on the other.

Though myths and stereotypes about Muslims have always been prevalent, the terrorist strikes on the World Trade Center in USA in September 2011 and the subsequent global war on terror has led to increased stereotyping and even demonizing of Muslims. There has been incidence of terror attacks in India and the fallout has seen large number of Muslim boys and men being detained by the police without evidence. The various high courts have acquitted innocent Muslims thus arrested as terrorists following terror blasts at Mecca Masjid in Hyderabad, Malegaon in Maharashtra and Ajmer in Rajasthan. Nevertheless, insensitive portrayal and stereotyping continues in sections of the media, which reports raise questions about the identity of the entire community.

A major issue afflicting Muslims in most parts of India is that of forced ghettoization. Periodic anti-Muslim riots and pogroms, sometimes instigated by state authorities in league with fiercely anti-Muslim Hindutva groups, have forced Muslims in several places to shift to Muslim-dominated localities for safety, and conversely seen the movement of Hindu families out of Muslim localities, leading to ghettoization. In recent times, the starkest demonstration of this process is the case of Gujarat, where, in the wake of the anti-Muslim genocide of 2002, Muslims were forced to flee to safer areas to save their lives. In such places, migration has been forced, for that has been the only way for many Muslims to save their lives. In other cases, even in places where there have been no riots, many Muslims prefer to live in Muslim-majority localities for fear that anti-Muslim violence can break out any time. Living in their 'own' localities gives them a sense of security. Many middle-class Muslims, too, prefer living in such areas although the levels of infrastructural provision are poor and even though they can afford living in more 'posh', 'upper' class Hindu-dominated areas.<sup>4</sup> Often, ghettoization is encouraged by the fact that Hindu landlords simply refuse to rent out their houses to Muslim tenants. The deepening of this trend is seen in this study, with rural areas also increasingly seeing homogeneous populations living together, in previously assimilated pockets, as in Uttar Pradesh, Bihar and West Bengal.

The arrival of the forces of globalization and privatization in India, from the early 1990s, have led to the poor — dalits, adivasis, women-headed households and minorities — being driven further to the margins, with a direct onslaught on their lands and livelihoods. Peoples' movements have been protesting about the widespread exclusion of India's large masses due to the questionable notions of development, which are becoming increasingly rooted in the policies of successive governments. A malfunctioning public distribution system (PDS) and

3. Engineer, (2004).

4. Indian Social Institute, Jahangirabad Media Institute, ActionAid India (2006).

non-functional primary schools both aggravate the social exclusion faced by the minorities as also by the dalits and adivasis.<sup>5</sup>

Barring political pronouncements, very little attention has been paid by the successive governments since 1947 to enable participation of the Muslims in the socio-economic processes in the country. As reported by the Sachar Committee, they continue to remain out of the purview of most entitlement schemes and opportunities such as higher education, and jobs are denied to them.

In 2004, the Ministry of Social Justice and Empowerment (MoSJE), Government of India, issued a notification for the constitution of National Commission on Religious and Linguistic Minorities (NCRLM), under the chairpersonship of (Retd.) Justice Ranganath Mishra. (See Annex 2 for the main observations of the Ranganath Mishra Commission). The Commission submitted its report on 10 May 2007 which was made public in January 2010. The Commission made recommendations on education, jobs, administration and legislative system; it recommended reservations for minorities in central and state government jobs.

The appointment of the Sachar Committee was announced in March 2005 by the Prime Minister. The terms of reference (ToR) of the Committee covered the study of the socio-economic conditions of Muslims (See Annex 3 for the full ToR). The Sachar Committee report highlighted educational, economic and social exclusion of Muslims and presented elaborate recommendations to alleviate the situation.

The Sachar Committee report is a work of great significance in the history of independent India and in the history of parliamentary democracy. It holds tremendous meaning not just for Muslims but for all Indians. The incidence of poverty and backwardness amongst Indian Muslims is known; the Gopal Singh Committee had highlighted these bitter truths as early as in 1983. The Sachar Committee findings only reinforce what the Gopal Singh Committee established over three decades ago: That Muslims are increasingly getting educationally, economically and politically excluded; that, worse, they live in ghettos across the country with a sense of fear and insecurity; and that the community suffers from a perception of discrimination and a sense of alienation.

The announcement by the Prime Minister in March 2005 about the formation of a high-level committee under the chairpersonship of Justice Rajinder Sachar was received with great enthusiasm and expectation by the community and the civil society. Different groups and individuals from the community thronged the meetings of the Committee across various cities as did various secular groups, intellectuals and activists. The ToR of the Committee and the overall warm and encouraging demeanour of the various individuals who were members of the Committee generated a lot of hope and expectation. The Committee did a tremendous job of highlighting how the community lives in poverty and exclusion and how it lags behind socially, educationally and economically. It made several important recommendations to alleviate the plight of the largest minority community. Among other things, it recommended that the policies to deal with the relative deprivation of the Muslims in the country should sharply

5. ActionAid India (2012).



focus on inclusive development and 'mainstreaming' of the community, while respecting diversity. The report generated a lot of expectation for the problems being addressed and debate about if and how that would happen. The opposition from some political quarters was on expected lines and paled into insignificance against the sheer gravity of the deprivation and backwardness that the report so amply brought out. Statements were made by political leaders depending on which party they represented and the outcome was an announcement about the Prime Minister's New 15-Point Programme. The Gopal Singh Committee report had led to the announcement of the Prime Minister's 15-Point Programme. One view holds that the announcement of one more programme — the Prime Minister's 'New' 15-Point Programme — was indicative of the failure of the Prime Minister's old 15-Point Programme. Nevertheless, the announcement of the 'new' programme was received with enthusiasm by the community and the civil society.

Several community and civil society groups voluntarily engaged with a range of actions following the Sachar Committee Report, beginning with the dissemination of findings in the community and the media and, later, campaigning for the effective implementation of the recommendations. There was a realization, early on and across different states, that the existing 15-Point Programme was not working effectively on the ground. By early 2009, there was near-consensus among the voluntary groups and activists that, barring educational scholarships, there was very little gain to the community. There was a range of experiences — from total ignorance on the part of officials to callousness and indifference in implementation — evident across different states. The situation was exacerbated by faulty policy design and lack of co-ordination between different arms of the central and state governments. All of this led to the perception of a lack of political will to alleviate the socio-economic conditions of the Muslims. But the enthusiasm generated by the Sachar Report soon waned, on seeing very little change in the conditions of the poor who were supposed to be at the centre of the Multi-Sectoral Development Programme and the PM's New 15-Point Programme.

This study was undertaken in this climate of poverty and marginalization and hope and expectations. Some organizations have undertaken similar assessments, notable among these the US India Policy Institute and Centre for Equity Studies; others have undertaken studies on smaller scales. These studies have established the non-implementation of the recommendations of the Sachar Committee Report and the persisting marginalization and exclusion of the Muslim community. The outcomes have all pointed out the disappointment faced by the community and the belying of all expectations of redress of problems.

However, the Government of India continues to make claims to the contrary. 'The recommendations of the Justice Sachar Committee are being implemented and these initiatives are bringing about a positive change as well. These initiatives need to be speeded up,' the Prime Minister said in his inaugural address at a conference. The Prime Minister dismissed apprehensions about his government having ignored the recommendations of the Sachar Committee, saying that this was not true. In the same address, the Prime Minister, as an illustration of his government's policy favouring minorities, said that there had been an increase in the recruitment of minorities in government jobs, the security forces and the banking sector

during the past four years. The same period has been witness to loans for these communities being given priority; loans to the minority communities had risen from 9 percent to 15 percent, he said.<sup>6</sup> The minister for minority affairs, K. Rahman Khan, speaking at the Indian Consulate General in Jeddah, said that the Congress-led government was taking all measures to implement the Justice Sachar Commission's recommendations to boost the Muslim community, giving female education a priority. He also expressed total satisfaction over the implementation of the Prime Minister's New 15-Point Programme for empowering minorities in India and said the programme was yielding positive results.<sup>7</sup> Our study findings indicate that this is not true.

Not just the civil society organizations, but also the Standing Committee on Social Justice and Empowerment does not agree with the government's claims. In its 17th report, the Standing Committee said that except for the scholarship schemes and financial aid to the community under Maulana Azad Foundation, the Ministry for Minority Affairs was 'not paying heed to the root of the problems as publicised in the report of Sachar Committee.' The panel said that the measures can be implemented forcefully if there is legal power to ensure that the recommendations are implemented. The panel rejected the government's claims that it was giving high priority to the implementation of decisions taken on the basis of the Sachar Committee's recommendations, stating that the recommendations were not being implemented in a serious manner. The panel demanded that the Ministry of Minority Affairs (MoMA) should work towards bringing a law in Parliament in this regard. This criticism has been widely reported in the media.

During the tenure of the Sachar Committee, we had the privilege of working closely in supporting the Committee with, amongst other things, a national study of the socio-economic conditions of Indian Muslims. Nobody could then have predicted that we would be called upon to do an assessment of the conditions of Muslims after the Sachar Committee Report was out. The need for the present study has been felt over the last few years to establish through empirical data, the non-implementation of the various programmes and the persistent marginalization of the Muslim community.



6. Suhrawardy (2012).

7. www.ummid.com and news agencies, 4 January 2013.





## 2. WHAT IS THE PM'S NEW 15-POINT PROGRAMME?

The PM's New 15-Point Programme was announced in June 2006 with definite goals to be achieved in a specific timeframe for the welfare of the minorities. Listed below are some of the goals and objectives that the Government of India stated were to be achieved under this programme. (See Annex 4 for the full text of the PM's New 15-Point Programme).

The important features aimed at:

- Enhancing opportunities for education.
- Providing an equitable share in economic activities and employment.
- Improving the living conditions of minorities.
- Prevention and control of communal riots.

The Programme seeks to:

- Ensure that the benefits of various government schemes reach disadvantaged sections of the minority communities.
- Earmark for minorities, wherever possible, 15 percent of targets and outlays under various schemes considered amenable to such earmarking.
- Fix targets every year for all such schemes.
- Monitor implementation closely at the centre and in the states.

It announced the following government programmes to be specially considered for the purpose of inclusion of minorities:

- Integrated Child Development Services (ICDS),
- Sarva Shiksha Abhiyan (SSA),
- Kasturba Gandhi Balika Vidhyalaya Scheme (KGBV),
- Swarnajayanti Gram Swarajgar Yojana (SGSY),
- Indira Awas Yojana (IAY),
- Upgradation of existing Industrial Training Institutes (ITIs) into centres of excellence,
- Bank credit under priority sector lending,
- Swarn Jayanti Shahari Rojgar Yojana (SJSRY), and
- Integrated Housing and Slum Development Programme (IHSDP), and Basic Services for Urban Poor (BSUP) under Jawaharlal Nehru National Urban Renewal Mission (JNNURM).

It was announced that every year the union budget would make financial allocations for the purpose and allocations were also made in the subsequent plans of the Planning Commission of India. The Ministry of Minorities Affairs (MoMA) was the key vehicle for taking forward this

programme and funds were earmarked under various schemes. (See Annex 5 for details of funds allocated under the PM's New 15-Point Programme).

## 2.1 The Multi-Sector Development Programme

The government simultaneously announced the Multi-Sectoral Development Programme (MSDP) for the inclusion of minorities in the different schemes and programmes in 90 minority-concentrated districts across the country (See Annex 6). These 90 districts were chosen based on the following indicators (See Annex 7 for socio-economic indicators of the top 100 districts by size of Muslim Population):

Religion-specific socio-economic indicators at the district level

- Literacy rate;
- Female literacy rate;
- Work participation rate; and
- Female work participation rate.

Basic amenities indicators at the district level

- Percentage of households having houses with pucca (concrete) walls;
- Percentage of households with safe drinking water;
- Percentage of households with electricity; and
- Percentage of households with water closet latrines.

The 90 minority-concentration districts identified throughout the country are relatively backward and are behind the national average in terms of socio-economic and basic amenities indicators. According to MoMA, this programme was announced to enable focused attention of government programmes and schemes on these districts. These 90 minority-concentration districts identified by the government have a substantial minority population and are backward, with unacceptably low levels of socio-economic and/or basic amenities indicators, requiring focused attention and specific programme intervention.

The following suggestions were made under this programme to the Union ministries and departments to prepare their plans in a manner that these districts get the required attention and resources:

- (i) The schemes and programmes for poverty alleviation, education, health and other welfare schemes of government may be focused in these districts. Existing schemes for infrastructure development, such as rural electrification, road connectivity (PMGSY, Prime Minister's Gram Sadak Yojana), etc. may be taken up in these districts on a priority basis.



- (ii) Provision for basic amenities such as pucca (concrete) housing, safe drinking water supply, water closet toilets and electricity for each household may be made.
- (iii) Schemes included in the Prime Minister's New 15-Point Programme for the Welfare of Minorities may be implemented in these districts vigorously, targeting each minority household and village.
- (iv) In the districts with low socio-economic conditions, special focus should be on schemes for poverty alleviation, employment generation, literacy, etc.

### 2.1.1 Objectives

The following were the stated objectives of the Multi-Sectoral Development Programme:

- This programme aims at improving the socio-economic parameters of basic amenities for improving the quality of life of the people and reducing imbalances in the minority-concentration districts during the Eleventh Five-Year Plan period. Identified 'development deficits' would be made up through a district-specific plan for provision of better infrastructure for school and secondary education, sanitation, pucca housing, drinking water and electricity supply, besides beneficiary-oriented schemes for income-generating activities.
- This programme aims at improving absolutely critical infrastructure linkages like connecting roads, basic healthcare infrastructure and ICDS centres, as well as skill development and marketing facilities required for improving livelihood conditions and income-generating activities and catalyzing the growth process.

It was announced that this initiative would be a joint effort of the Government of India and the governments at the state and Union Territory levels for inclusive growth, acceleration of the development process and to improve the quality of life of the people. The scheme aims at focused development programmes for backward minority-concentration districts to help reduce imbalances and speed up development.



### 3. RESEARCH METHODOLOGY

This study was conducted in 42 districts of 15 states across India (see Tables 3.1 and 3.2), among a sample population of Muslims and a control sample population of other socio-religious communities to understand the issues of:

1. The reach, among Muslims, of the different schemes meant for minorities;
2. The reach of general development schemes among the minorities;
3. The extent and perceptions of discrimination in access; and
4. Issues of identity and citizenship.

TABLE 3.1: Sample of Muslim respondents for the study

Sl	State	Districts	Total respondents	Percentage to total
1.	Andhra Pradesh	Hyderabad, Guntur, Kurnool	739	9.1
2.	Bihar	Kishanganj, Darbhanga, West Champaran	637	7.9
3.	Jharkhand	Sahibganj, Pakur, Ranchi	612	7.6
4.	Kerala	Wynad, Malappuram and Kozhikode	538	6.7
5.	Karnataka	Bengaluru, Gulbarga, Bidar	590	7.3
6.	Maharashtra	Mumbai, Aurangabad, Nashik	575	7.1
7.	Madhya Pradesh	Bhopal, Mandsaur, Burhanpur, Sagar	769	9.5
8.	Rajasthan	Jaipur, Alwar, Jodhpur	598	7.4
9.	Tamil Nadu	Dindigul, Coimbatore, Ramnathapuram	588	7.3
10.	Uttar Pradesh	Azamgarh, Moradabad, Varanasi	637	7.9
11.	West Bengal	South 24 Parganas, Murshidabad, Uttar Dinajpur	597	7.4
12.	Gujarat	Godhra, Ahmedabad, Surat	576	7.1
13.	Haryana	Mewat Urban: Nuh, Firojpur Zhirka, Nagina, Puhana Rural: Bheema, Sakras, Badkali, Noai	201	2.5
14.	Delhi	South-east Delhi (Jamia), East Delhi (Khureji) and North-east Delhi (Jaffarabad and Seelampur)	201	2.5
15.	Himachal Pradesh	Chamba	224	2.8
	<b>Total</b>	<b>42</b>	<b>8082</b>	<b>100</b>



TABLE 3.2: The control sample for the study

Name of States	No of respondents	Percent
Haryana	30	7.1
Karnataka	100	23.8
Uttar Pradesh	90	21.4
West Bengal	80	19.0
Maharashtra	60	14.3
Delhi	30	7.1
Himachal Pradesh	30	7.1
<b>Total</b>	<b>420</b>	<b>100.0</b>

The study covered 8,082 Muslim respondents and a control sample of 420 respondents from other socio-religious communities. The main sample of Muslim respondents was from 15 states (see Table 3.1) while the control sample included respondents from seven states (see Table 3.2). In all, 420 respondents from other socio-religious communities were interviewed, which was about 5 percent of the main database of 8,082 Muslim respondents. The control sample was skewed in favour of an urban population. Of the control sample, 37.9 percent (comprising non-Muslim socio-religious communities) were rural residents and 62.1 percent lived in Hindu-majority areas of towns. The control sample comprised 55.3 percent men and 44.7 percent women.

Some of the research tools that have been used for the collection of information are listed below:

1. Interviews: A 16-page interview schedule in English and in Hindi was administered (see Annex 8 for full details of the interview schedule). The schedule consisted of 10 sections, covering information about:
  - ♦ Geographic location.
  - ♦ Personal data of the respondent.
  - ♦ Availability of ICDS services.
  - ♦ Health, hygiene and sanitation.
  - ♦ Education.
  - ♦ Credit support to economic activities.
  - ♦ Identity.
  - ♦ Recruitment to state and central services.
  - ♦ Reach of services/entitlements to the family.
  - ♦ Access to justice.

As this study was undertaken to examine the situation of the Muslims after the 2006 Sachar Committee Report, with its recommendations, the PM's new 15-Point Programme was the framework for the questionnaire design. The questionnaire was then widely circulated among academicians, activists and NGOs for comments.

State level consultations were organized with academicians, activists and NGOs in a few states like Delhi, West Bengal, Maharashtra, Andhra Pradesh, Gujarat and Bihar to ensure inclusion and perspectives from various regional viewpoints. After consolidation of the comments, the interview schedule was administered in a pilot exercise, before being finalized.

2. Focus Group Discussions: A broad discussion format was developed, around which members of the Muslim community and the researchers engaged themselves, posing the following suggested questions to the respondents:
  - i. What are the main problems of the Muslim community in your area, in the area of (a) Entitlements; (b) Identity and security; and (c) Economic empowerment?
  - ii. Have you heard of the Sachar Committee?
  - iii. Have you heard of the PM's new 15-Point Programme?
  - iv. What are the government schemes for Muslims, the status of its implementation and disbursement in your locality? What are the problems experienced in availing the same?
  - v. Do you feel that there is a change in the attitude of the government towards Muslims, after the submission of the Sachar Committee Report and the implementation of the PM's New 15-Point Programme, particularly in: (a) Availing entitlements; (b) Identity and security; and (c) Economic empowerment?
  - vi. What are the weaknesses of the schemes?
3. Recording cases of success and discrimination: This involved recording details of the person who has faced discrimination/or is satisfied with a particular government scheme, including the following:





- i. Name,
  - ii. Address,
  - iii. Age,
  - iv. Profession/Occupation (mention if unemployed),
  - v. Family size,
  - vi. Detailed account of how the discrimination took place with dates, any evidence such as letters or other relevant documents, and
  - vii. Information about whether the case taken up at any forum; if yes, details of how it was handled and whether s/he received redress.
5. Interviews with activists: This covered information for the following questions:
  - i. What is your perception of the status of Indian Muslims in India today?
  - ii. What are the major reasons for your backwardness according to you?
  - iii. Do you feel that they are discriminated on religious grounds?
  - iv. What according to you will help improve the socio-economic condition of Muslims in India?
6. RTI applications: We developed a format for seeking information through the Right to Information Act (RTI) in the following areas:
  - ♦ Increasing resources for Urdu teaching; funds allocated for Urdu schools and funds spent; Urdu teachers appointed; residential facilities available; girls in the schools.
  - ♦ Healthcare centres in minority-concentration districts and expenditure.
  - ♦ Housing schemes allotted to Muslims and expenditure on these.

- ♦ ICDS centres in Muslim-concentrated localities; services available in the localities; number of Muslim children and women covered, and fund allocation and expenditure for these services.
- ♦ Improving access to school education for minority children; number of KGBVs (Kasturba Gandhi Balika Vidyalyayas); minority students enrolled in these schools and funds allocated and expenditure for these.
- ♦ Expenditures of the National and State Minority Finance Development Corporations and the number of beneficiaries, state-wise.
- ♦ Number of Madrasas in minority-concentration districts, modernisation grants received, teachers appointed for science and computers.
- ♦ Minority students benefitted under the schemes for pre-matric, post-matric and other scholarships for students from the religious-minority communities; funds allocated and expenditure for these.
- ♦ Number of ITIs (Industrial Training Institutes) and polytechnics in minority-concentration districts and students admitted in these.

Data was sourced from several secondary sources (over and above the primary data collected), including from various government departments and institutions at the Union and the state levels, mainly through the use of RTI Act, and in discussions with district level and state level officials. Research fellows and enumerators involved in this survey frequently even conducted physical checks to verify information obtained through RTI applications.

Some of the prominent national level surveys that were used for the purpose of comparison and analysis, apart from Census 2001 are the National Sample Survey (NSS), National Family Health Surveys (NFHS) and the Sachar Committee survey findings on the Social, Economic and Educational Status of the Muslim Community in India (Sachar Committee Report 2006). The availability of relevant data and information is a critical basis for effective advocacy and subsequent policy-making.

7. Data from the national surveys and studies included the following:

- i. NSSO 66th Round data has been used to analyze issues relating to employment, education, and vocational training.
- ii. NFHS-III data (2005-06) has been used for religion-wise classification to help compare the data collected in this study for the sample of Muslim respondents with other socio-religious communities.
- iii. Statistics on healthcare infrastructure and comparison of health related indicators was also collected from the Family Welfare Statistics in India, 2011, Statistics Division, Ministry of Health and Family Welfare (MoHFW), Government of India.
- iv. Sachar Committee Report, 2006, was the most important referral document for this study, which took the Report as the benchmark for purposes of comparison, analysis and understanding.



- v. The study also used data giving information and updates from the websites of different Union and state government departments, particularly Ministry of Minority Affairs, Ministry of Rural Development and Ministry of Health.
- vi. Finally, the study took information and data from in-depth studies conducted by researchers from premier institutions.

The Muslim population surveyed comprises a slightly higher rural sample (about 54 percent), with an urban sample of about 46 percent. There was a conscious attempt, while selecting the sample, to divide the respondents equally among the urban and rural areas, considering that the study populations have a presence in both the areas, with state level variations of location. States with higher urban populations saw bigger samples chosen in urban areas and vice versa.

Three districts were covered from each of the 15 states. The choice of the districts was done on the basis of size of the Muslim population in the district, geopolitical factors like economic backwardness of the area, political representation from the area, the being cut off from mainstream development processes etc. Districts such as Godhra in Gujarat and Azamgarh in Uttar Pradesh (U.P.) were selected for special significance; one for being at the centre of the events in 2002 and the other for the media portrayal of stereotypes concerning the community.

The largest number of respondents were from Madhya Pradesh (9.5 percent) followed by Andhra Pradesh (9.1 percent). The least number of respondents were from the states of Haryana and Delhi (201 each).

The largest number of respondents were from Muslim-concentration areas (about 64 percent) while about 18 percent were from areas with equal Muslims and non-Muslims and another 18 percent from Muslim-minority areas. This sample was chosen with a view to understand the situation of the Indian Muslims in areas where the Muslim population is high and in a majority, to understand their situation where they are sharing services with neighbours who belong to Hindu and other religious groups, and to understand their situation in Muslim-minority areas. This was particularly useful to understand the issues of the emergence and proliferation of Muslim ghettos — which was reinforced by our finding that 63 percent of Muslims in urban centres lived in Muslim-dominated areas as against a mere 20 percent who lived in areas

TABLE 3.3: The rural-distribution of the sample for this study

Area	Respondents	Percentage
Rural	4352	53.8
Urban	3730	46.2
<b>Total</b>	<b>8082</b>	<b>100.0</b>

TABLE 3.4: State-wise distribution of the primary research survey

State	Muslim dominated areas	Areas with equal populations	Muslim minority areas	Total
Andhra Pradesh	427 (57.8%)	259 (35%)	53(7.2%)	739
Bihar	556 (87.3%)	39 (6.1%)	42 (6.6%)	637
Jharkhand	377 (61.6%)	234 (38.2%)	1 (0.2%)	612
Kerala	297 (55.2%)	213 (39.6%)	28 (5.2%)	538
Karnataka	330 (55.9%)	123 (20.8%)	137 (23.2%)	590
Maharashtra	365 (63.5%)	199 (34.6%)	11 (1.9%)	575
Madhya Pradesh	492 (64%)	227 (29.5%)	50 (6.5%)	769
Rajasthan	296 (49.5%)	30 (5%)	272 (45.5%)	598
Tamil Nadu	214 (36.4%)	24 (4.1%)	350 (59.5%)	588
Uttar Pradesh	574 (90.1%)	1 (0.2%)	62 (9.7%)	637
West Bengal	582 (97.5%)	6 (1%)	9 (1.5%)	597
Gujarat	125 (21.7%)	70 (12.2%)	381 (66.1%)	576
Haryana	200 (99.5%)	1 (0.5%)	0	201
Delhi	201 (100%)	0	0	201
Himachal Pradesh	93 (41.5%)	63 (28.1%)	68(30.4%)	224
<b>Total</b>	<b>5129 (63.5%)</b>	<b>1489 (18.4%)</b>	<b>1464 (18.1%)</b>	<b>8082 (100%)</b>

with both Muslim and non-Muslim populations and of discrimination in providing services and entitlements — leading to overall neglect by civic service providers — in the Muslim-concentration areas. Even understanding the insecurities of the Indian Muslim was possible through this lens.

More than half of those who responded to the interview schedule were males (62 percent). The percentage of female respondents was 38 percent among Muslims and 45 percent with other socio-religious communities. A special emphasis was laid on reaching out equally to women respondents. Notwithstanding the low levels of literacy in the Muslim community as well as the cultural practices of women's seclusion, we reached out to women with astounding success

TABLE 3.5: The gender distribution of the sample for this study

Gender	No. of respondents	Percentage
Male	4980	61.6%
Female	3102	38.4%
<b>Total</b>	<b>8082</b>	<b>100.0%</b>

in states like Gujarat (84 percent), Tamil Nadu (65.2 percent), West Bengal (63.6 percent), Karnataka (62.1 percent) and Maharashtra (61.3 percent). In some states, like Haryana and Himachal Pradesh, female respondents comprised less than 5 percent of the total sample group. In Jharkhand and Andhra Pradesh, women respondents made up only 15 percent of the total sample, on average.

The above data also clearly establishes (particularly in the state of Haryana) that women's seclusion and purdah was not just confined to Muslims, but also extended to the other communities, and reinforced the view of the socio-educational backwardness of women from this region. Similarly, the data in the states of Himachal Pradesh and Uttar Pradesh also show low participation of women. This was seen among women from Muslim and non-Muslim

TABLE 3.6: State-wise gender data for the sample for non-Muslim socio-religious communities

State	Male	Female
Haryana	80.4%	19.6%
Karnataka	52%	48%
Uttar Pradesh	83.3%	16.7%
West Bengal	50%	50%
Maharashtra	23.3%	76.7%
Delhi	44.4%	55.6%
Himachal Pradesh	63.3%	36.7%
<b>Total</b>	<b>58.3%</b>	<b>41.7%</b>

TABLE 3.7: Age-wise distribution of the sample for this study

Age-group	No. of respondents	Percentage
No answer	86	1.1
Upto 15 years	13	0.2
16-25 years	1317	16.3
26-35 years	2291	28.3
36-45 years	2207	27.3
46-55 years	1236	15.3
56-65 years	700	8.7
Over 65 years	232	2.9
<b>Total</b>	<b>8082</b>	<b>100.0</b>

socio-religious communities, clearly establishing the patriarchal practices well known and documented in several socio-anthropological studies in these regions.

About 80 percent of the respondents were married; about 10 percent unmarried; about 5 percent were widows or widowers, 0.5 percent divorced and 0.3 percent separated. As many as 7,051 (87 percent) respondents were in the age-group of 16-55 years.

Among the respondents, 40 percent reported themselves as labourers — of whom 12 percent were skilled and 28 percent unskilled — and a mere 5.6 percent were employed either in the government or in the private sector. It might be reasonably safe to conclude that the entire 28 percent of unskilled labourers are a part of the unorganized workforce; about 15 percent women reported themselves as doing household work.

NFHS Round III states: 'The current employment of women increases with age from 27 percent for women of age 15-19, to 46 percent for women age 35-39 and then falls to 41 percent for women in the oldest age group. For men, by contrast, the percentage employed increases from 47 percent in the age group 15-19 to 96-97 percent for men of age 30 and above. Notably, almost half of even the adolescent men (age 15-19) are employed.'<sup>8</sup>

Men's employment varies little by urban-rural residence (83-86 percent); however, only 27 percent of urban women are employed, compared with 41 percent of rural women. The proportion of the employed — among both women and men — tends to decline with education, increasing somewhat only for those with at least 12 complete years of education. This generally negative association of education with employment is to be expected because the more educated tend to be younger and employment increases with age.

The occupational distribution of women and men varies greatly by urban-rural residence. In rural areas, most employed women are either agricultural workers (73 percent) or skilled

TABLE 3.8: Education levels of the sample

Years of education	No.of Respondents	Percentage
No education	3643	45.1
3 years	223	2.8
5 years	1005	12.4
8 years	1213	15.0
10 years	1030	12.7
12 years	448	5.5
15 years	370	4.6
16 years	150	1.9
<b>Total</b>	<b>8082</b>	<b>100.0</b>

8. IIPS (2007). Henceforth, NFHS Round III.



or unskilled production workers (18 percent); the rest of the occupations account for only 9 percent of rural employed women. Urban employed women have much greater occupational diversity; 36 percent of urban employed women are skilled or unskilled production workers, 20 percent are service workers, 19 percent are in professional, technical, administrative, and managerial occupations, 11 percent are agricultural workers, and 9 percent are sales workers.

### 3.1 Timeline of the Study

A civil society meeting was called in June 2012, where the concept of this study was shared and discussed. The participants gave their opinions on how to make the scope of the study comprehensive in order to assess the changes in the lives of Muslims after the Sachar Committee Report. After this, the design and tools were devised and shared with different civil society representatives and academics. This was followed by the recruitment of team leaders in different states as well as enumerators for the conduct of the primary research. A team of researchers was put in place nation-wide to oversee the exercise. After the finalization of the list of states to be covered on the basis of population, backwardness and other factors, we identified and selected two to four enumerators in each of the 15 states. The list of districts was also finalized thus. A detailed training of state co-ordinators and enumerators was held in August 2012. Surveyors were given detailed instructions to follow in conducting the interview schedule, to ensure sensitivity, objectivity and comprehensiveness in the exercise. (See Annex 9 for the list of instructions). The study was thus initiated in August 2012. The primary data collection began by end of August 2012 and concluded in November, 2012. Most of the RTI applications too were filed during this period and the interviews were conducted simultaneously. This was followed by data entry and analysis in January 2013 through March 2013. We began writing the report in April 2013 and it is being finalized now in August 2013.

## 4. PM'S NEW 15-POINT PROGRAMME AND ICDS, AUXILIARY SERVICES

The Sachar Committee found that villages with large Muslim populations were located in states/areas with poor physical and social infrastructure. This resulted in Muslim households being poorly served by amenities compared to other communities. Since Muslims are concentrated in locations with poor infrastructure facilities, it affects their access to basic services like education, healthcare facilities, transport, ICDS services, etc. The Sachar Committee Report states: 'Muslims suffer from the highest rates of stunting and the second-highest rates of underweight children among all social groups. In general, though, the differences across the social groups are not overly large, indicating that child malnutrition and low birth-weight are pervasive across all SRCs in India.'

In August 1974, the Government of India proclaimed a 'National Policy on Children', and declared that children are India's 'Supreme Important Asset'; the said policy provides the required framework for assigning priority to different needs of the child. Consequently, on 2 October 1975, the Integrated Child Development Services (ICDS) was launched, seeking to provide an integrated package of services in a convergent manner for the holistic development of the child.

### 4.1 What Does the PM's New 15-Point Programme Promise?

The Integrated Child Development Services (ICDS) is aimed at the holistic development of children and pregnant/lactating mothers from disadvantaged sections, by providing, through anganwadi centres, services such as supplementary nutrition, immunisation, health check-up and referral services, as well as pre-school and non-formal education. The policy stated that a certain percentage of the ICDS projects and anganwadi centres would be located in blocks/villages with a substantial population of minority communities to ensure that the benefits of the scheme would be equitably available to such communities also.

TABLE 4.1: Responses to the question 'Do you have an anganwadi in your locality?'

Responses	People with an anganwadi centre in their locality	Percentage
No response	306	3.8
Yes	6172	76.4
No	1604	19.8
<b>Total</b>	<b>8082</b>	<b>100.0</b>

## 4.2 What is the Present Situation?

About 20 percent of the people surveyed by us said that they had no anganwadi centre in their village/ward/locality. More functional anganwadis were seen in rural areas rather than in the urban. The state of Delhi (36.8 percent) reported the lowest number of functional anganwadis, followed by Himachal Pradesh (39 percent), Uttar Pradesh (56 percent), Rajasthan (58 percent), Jharkhand (70 percent), Maharashtra (71 percent). Kerala (96 percent) reported the highest number of functional anganwadis, followed by Madhya Pradesh (91 percent), Tamil Nadu (87 percent), Gujarat (86 percent), Karnataka (85 percent) and Andhra Pradesh (83 percent).

Significantly, information obtained through an RTI application from Delhi shows huge coverage of Muslim women and children in each and every locality, though the survey shows the lowest coverage (Table 4.2 and 4.3).

TABLE 4.2: Anganwadis in Seelampur, north-east Delhi

Year	No. of centres in the district	Muslim children in centres	Muslim women benefited	No. of staff in the centre	No. of Muslim staff in the centre	No. of rental buildings for anganwadi centre	No. of rental buildings owned by Muslims
2011	115	35154	5580	230	13	115	28
2012	–	56880	10557	–	–	–	–
<b>Total</b>	<b>–</b>	<b>92034</b>	<b>16152</b>	<b>230</b>	<b>13</b>	<b>115</b>	<b>28</b>

Source: Saleem Baig, RTI Activist, Sauhard Manch.

TABLE 4.3: Anganwadis in Shakarpur, Delhi

Year	No. of centres in the district	Muslim children in centres	Muslim women benefited	No. of staff in the centre	No. of Muslim staff in the centre
2007	–	–	–	–	–
2008	2	10880	1015	200	7
2009	–	10968	1028	–	–
2010	–	14246	2818	–	–
2011	–	14435	2835	–	–
2012	–	14823	3607	–	–
<b>Total</b>	<b>2</b>	<b>–</b>	<b>–</b>	<b>200</b>	<b>7</b>

Source: Saleem Baig, RTI Activist, Sauhard Manch.

**Box 1: Anganwadis with the Madaris in Maharashtra**

There is an Anganwadi centre close by, where we send our children, say the Madari women of Indira Nagar, Titwala, Thane, Maharashtra. Here the children get meals which are packets to take home, and not hot cooked food as is advisable. There is no ANM who visits and no facilities/services for pregnant and lactating mothers. The anganwadi worker and assistant are from the SC/ST community. There is no building for the ICDS. It is being run on a rental basis in the house of a woman since inception.

Children enjoy the benefit of ICDS and no discrimination is seen here. Approximately 30 children from the Madari community enjoy the benefits of ICDS in Indiranagar.

Source: Himani Rawat, Action Aid, Mumbai.

Table 4.3 shows that on an average each of the two centres at Shakarpur in Delhi has 5,000-7,000 children enrolled every year! This is in total contrast to our study findings, which show that a mere 36.8 percent of the respondents reported having an anganwadi in their locality in Delhi.

Overall, one in three children in areas served by an anganwadi centre received one or more services from the centre and this proportion does not vary greatly by age or sex of the child.<sup>9</sup> Utilization of anganwadi services is higher in rural than in urban areas. Sikh and Jain children are least likely to have received any service from an anganwadi centre. Utilization of services is highest among Buddhist/Neo-Buddhist children (64 percent). Fifty percent of scheduled tribe children received services, compared with 28 percent of children who do not belong to any scheduled caste, scheduled tribe, or other backward classes. Utilization of services is more common among children living in enumeration areas where an anganwadi centre has existed for six or more years (35 percent) than in areas where the anganwadi has been established in the past five years (27 percent).

The Supplementary Nutrition Programme has two broad components: Morning Snacks and Hot Cooked Mid-Day Meal. These are provided to children between three and six years who attend the anganwadi centres. For children between six months and three years, pregnant and lactating mothers as well as severely malnourished children, 'Take-Home Rations' (THR) is provided.

Take-Home Rations is given to pregnant and lactating mothers and infants as they do not attend the anganwadi centre on a daily basis. The severely malnourished children between three and six years are also given THR over and above the Hot Cooked Mid-Day Meal. The Government of India (Ministry of Health and Family Welfare) has fixed the per beneficiary cost, calorie and protein norm to be maintained across the states.

The per head ration cost of THR is ₹ 7 for pregnant and lactating mothers, ₹ 6 for normal children under three years and ₹ 9 for severely malnourished children.

9. NFHS Round III.



#### 4.2.1 Where are the *anganwadis* in Karnataka? A case study

Respondent from Ahmadnagar (Gangondanahalli), Bengaluru: 'We don't have an *anganwadi* in our place. We have to go to the main road which is quite far from here and we are afraid of sending our children so far off. Only four *anganwadis* were set up for 3,000 families. They say that there is no place to build an *anganwadi* centre. So we don't get any services from the *anganwadi*.'

Respondent from Jali Mohalla, K.R. Market Block, Bengaluru: 'We don't know where the *anganwadi* rations reach. Ninety-nine children have been identified as malnourished in our area. We have an *anganwadi* centre but it is hardly open. It does not have a building. But now Bridge Network, a local NGO, has provided a building for an *anganwadi*. *Anganwadi* ration is misused by the authorities and teachers. They won't give us anything.'

Respondent from Yarab Nagar, Bengaluru: 'We women do not go near the *anganwadi*. We know nothing about it and thus feel shy. They too do not tell us about the schemes and plans. Facilities provided to the children are not known. If we are told about the facilities they provide, we will go there. Most women do not know who the *anganwadi* worker is.'

In our study, 3,183 respondents (39 percent) said that their respective *anganwadi* has a building in their respective area and 3,362 respondents (42 percent) said that they have no building. About 25 percent of both rural and urban people surveyed said that the *anganwadi* is located in the *anganwadi* worker's house; 53 percent said that they neither have *anganwadi* buildings nor is the house of the worker used as a centre. This obviously implies that in these centres, the *anganwadi* centre works at a sub-optimal level and that neither cooked food nor pre-school education is provided at these centres. Our data also shows that many of the children who have neither centres to go to, nor have the *anganwadi* worker's home being used as centre, just pick up some amount of rations and go back home.

In every state there is a decline in the percentages of positive responses to the following questions: 'Does your *anganwadi* have a building?' 'Do you have an *anganwadi* in your locality?' Clearly, this shows that it is possible to conceptualize an *anganwadi*, without even basic infrastructure, i.e, a small building. With the exception of Kerala (87 percent), Tamil Nadu

TABLE 4.4: Responses to the question 'Do your children go to the *anganwadi*?'

Responses	No. of children	Percentage
No response	1770	21.9
Yes	1949	24.1
No	2604	32.2
Not applicable	1759	21.8
<b>Total</b>	<b>8082</b>	<b>100.0</b>

(83 percent) Karnataka (60 percent) and Jharkhand (54 percent) all the other states show that less than 50 percent of the anganwadis have a building. Uttar Pradesh (4 percent), Rajasthan (8 percent) and Maharashtra (15 percent) are at the bottom of the ladder.

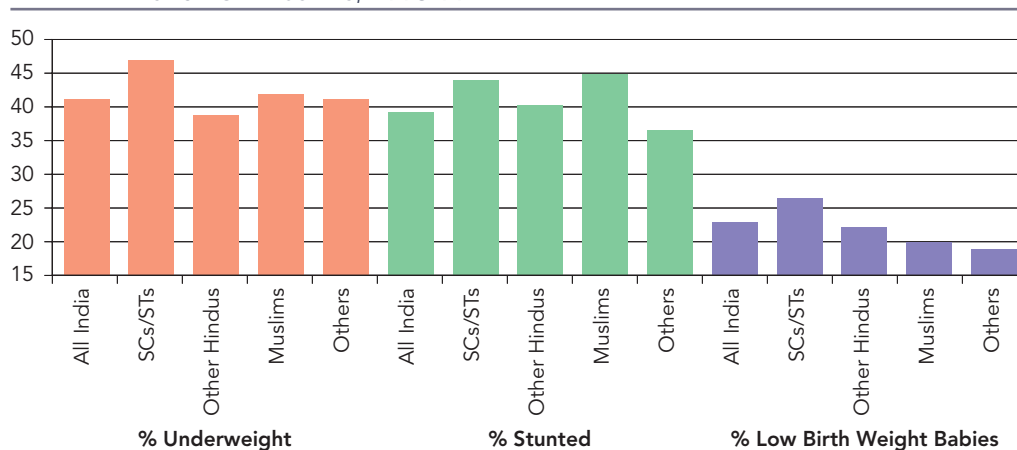
#### 4.2.2. Children and anganwadis

Of the total respondents, 32 percent said that their children do not go to anganwadi centres. Madhya Pradesh reported the highest attendance, with 45 percent of the respondents saying that their children attended anganwadis. Uttar Pradesh reported the lowest with 7 percent followed by Delhi with 9 percent. The overall average attendance across all states is very low.

It was found that overall 69 percent of the eligible children do not go to ICDS centres. The most frequent reason for not sending the children to the anganwadi centre was the lack of care at the centre, as well as the bad quality and insufficient quantity of food. The low coverage of the minority community in the ICDS programme remains a concern. Tables 4.3 and 4.4 from the Sachar Committee Report (shown here as Figure 4.1 and Table 4.5) highlight the need for ICDS care.

One of the important mandates of an anganwadi centre is to provide supplementary nutrition to young children in the form of cooked food served on a daily basis or given in the form of take-home rations.<sup>10</sup> However, the study found that three-fourths of children in the age group of 0-71 months in areas covered by an anganwadi centre did not receive any supplementary food from the centre in the 12 months preceding the survey. Further, only a small proportion (12 percent) received supplementary food almost daily; 6 percent received supplementary food at least once a week, and another 6 percent, at least once a month. Differentials in the

FIGURE 4.1: Percentage of children under 5 who are underweight and stunted and percentage of low-birthweight (<2,500 gms.) babies among Muslims and non-Muslims, 1998-99



Source: Sachar Committee Report, November 2006, Page 43.

10. NFHS Round III: p.255.

TABLE 4.5: Percentage coverage of the ICDS for 0-6 years population by states and socio-religious communities 2004-05

Incidence	All	Hindus				Muslims (All)	All Others
		All Hindus	SCs/STs	OBCs	General		
India	10.5	10.9	10.2	12.5	9.9	7.6	13.5
West Bengal	16.6	17.9	16.3	18.8	21.5	13.8	24.5
Kerala	20.9	25.2	26.9	31.2	22.2	9.4	29.1
Uttar Pradesh	1.9	2.0	1.5	2.7	1.6	1.9	0.0
Bihar	2.7	3.0	1.8	2.3	3.5	1.7	0.0
Assam	11.8	13.3	12.0	10.8	19.3	10.4	2.8
Jammu & Kashmir	6.6	1.0	1.3	0.6	0.9	10.1	0.0
Jharkhand	2.0	1.8	0.0	0.9	2.9	4.0	0.7
Karnataka	10.6	11.1	6.2	14.8	11.4	6.7	15.4
Uttarakhand	3.1	2.5	1.4	4.8	1.7	7.8	0.0
Delhi	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Maharashtra	21.2	22.2	16.6	23.4	26.6	14.0	21.4
Andhra Pradesh	9.6	9.9	8.0	13.1	8.7	6.3	9.8
Gujarat	23.3	22.5	14.3	28.0	22.9	31.7	11.7
Rajasthan	2.4	2.5	5.6	2.4	1.6	2.2	0.2
Madhya Pradesh	5.0	4.8	2.0	6.1	4.6	8.1	0.9
Haryana	23.7	24.7	20.2	25.2	30.1	6.6	20.2
Tamil Nadu	17.6	18.3	8.0	22.7	17.1	15.1	8.8
Odisha	38.3	38.3	34.1	40.4	37.6	39.3	39.8
Himachal Pradesh	17.8	18.2	21.1	17.3	8.9	9.0	15.9
Chhattisgarh	22.5	22.7	12.1	25.2	21.4	2.6	17.0
Punjab	4.1	5.9	7.5	6.5	0.6	0.0	3.2
<b>All Other States</b>	<b>20.1</b>	<b>10.5</b>	<b>4.3</b>	<b>16.8</b>	<b>9.5</b>	<b>12.4</b>	<b>32.4</b>

Source: Sachar Committee Report, November 2006, Page 181.

daily utilisation of the supplementary food scheme are small. The youngest children (age 0-12 months) are least likely to have received any supplementary food from an anganwadi centre in the past 12 months.

Of the 31 percent children who, as per our survey, attend the anganwadi centre, 24 percent said that they did get hot cooked food. About 6 percent of the respondents were not even aware of

TABLE 4.6: Coverage of the anganwadis

Background characteristic	Percentage of children age 0-71 months receiving any services from an AWC	Not at all	Among children in an area covered by an AWC, frequency of receiving supplementary food				Total	Number of children age 0-71 months living in an area covered by an AWC
			Almost daily	At least once a week	At least once a month	Less often		
Age in months								
<12	28.3	81.4	4.8	4.8	6.3	2.3	100.0	8456
12-23	33.0	74.9	7.4	6.3	7.9	3.3	100.0	8489
24-35	36.1	70.6	12.1	7.0	6.5	3.5	100.0	8367
36-47	36.0	68.7	16.4	6.4	5.2	3.2	100.0	8765
48-59	34.0	71.1	16.1	5.7	3.9	3.0	100.0	8833
60-71	30.2	74.5	14.0	4.9	3.8	2.6	100.0	8977
0-35	32.5	75.6	8.1	6.0	6.9	3.1	100.0	25312
36-71	33.4	71.5	15.5	5.6	4.3	2.9	100.0	26574
Sex								
Male	32.2	74.2	11.2	5.9	5.5	2.9	100.0	27037
Female	33.7	72.7	12.7	5.7	5.6	3.0	100.0	24849
Residence								
Urban	23.4	81.5	11.0	3.4	2.7	1.3	100.0	8472
Rural	34.8	71.9	12.1	6.3	6.1	3.3	100.0	43414
contd. on next page...								



TABLE 4.6: Contd.

Background characteristic	Percentage of children age 0-71 months receiving any services from an AWC	Not at all	Among children in an area covered by an AWC, frequency of receiving supplementary food				Total	Number of children age 0-71 months living in an area covered by an AWC
			Almost daily	At least once a week	At least once a month	Less often		
Mother's education								
No education	31.6	75.0	10.1	6.2	5.7	2.9	100.0	26909
<5 years complete	42.3	63.6	17.3	7.0	7.2	4.7	100.0	3898
5-7 years complete	37.6	69.1	15.2	6.6	5.5	3.2	100.0	7592
8-9 years complete	34.9	71.1	14.5	5.8	5.3	3.1	100.0	6200
10-11 years complete	30.4	76.2	11.4	3.5	6.1	2.5	100.0	3673
12 or more years complete	22.1	83.8	8.4	2.8	2.8	1.9	100.0	3613
Religion								
Hindu	34.0	72.8	12.2	6.3	5.7	2.8	100.0	41096
Muslim	26.7	78.7	9.9	3.9	3.7	3.7	100.0	8466
Christian	36.8	68.0	11.5	5.2	9.1	6.1	100.0	993
Sikh	16.2	85.2	7.2	4.7	2.0	0.6	100.0	633
Buddhist/Neo-Buddhist	63.9	45.5	45.5	1.6	4.5	2.9	100.0	326
Jain	(15.2)	(93.9)	(0.0)	(0.0)	(6.1)	(0.0)	100.0	37
Other	52.2	50.6	7.2	2.4	34.5	4.8	100.0	287

Source: NFHS Round III, 2005-06, Volume I, Page 256.

the scheme. Madhya Pradesh (43 percent) followed by Maharashtra (40 percent), West Bengal (37 percent) and Bihar (34 percent) are among the best performers in providing hot cooked food at the anganwadi centres. Interestingly, states performing badly in terms of infrastructure services are comparatively better performers in providing cooked food. The performance of Madhya Pradesh in ICDS services and attendance has been among the best.

#### 4.2.3 A look at the ICDS centres in West Bengal

##### **The case of Alinagar, Ward No 4, Islampur Municipality, Uttar Dinajpur, West Bengal**

Alinagar is a village with an approximate population of 1,200 according to the ICDS worker of the village. There are a total of 165 households in the area, with 105 children in the age-group 0-5 years and 32 children in the 5-6 years age-group. There is no building for the ICDS centre in the village. The ICDS worker runs the 'centre' in the open and distributes food in an open field. The number of children being so high in one centre results in the children mostly going without the allotted food. The population of the village and the children require at least four centres as per ICDS norms.

##### **A 'Rotational Anganwadi': The case of Kotgachh Village, Ghirini Gaon GP, Chopra Block, Uttar Dinajpur, West Bengal**

Kotgachh Village has a population of 1,243 in 181 families and to cater to this population there is a single anganwadi centre. There are 150 claimants for the entitlements under this centre, who come to this centre on a rotational basis (given the large number), with 40-50 children attending each day. A mid-day meal is not served everyday; on the days when it is served, the mid-day meal consists of an egg one day in a week and vegetable khichdi on the rest of the days. The anganwadi is cramped for space. There is hardly any space for the children.

##### **The case of Digal Gaon in Chopra Block of Uttar Dinajpur in West Bengal**

For a total of 600 families and a population of 3,000, the village has one anganwadi centre. About 40-50 children attend the single anganwadi in the village. There are about 500 children in the age-group 0-6 years; the rest of the children do not go to the centre. Considering the total number of eligible children, a minimum of three anganwadi centres are required to cater to all the children. Food is prepared for the children and late-comers have no share. If more than the anticipated numbers of children reach the centre, then water is added to the khichdi and served. No pre-school classes are conducted at the



centre. Sajida Khatun told us that her three children go to the anganwadi centre. They do not get food regularly and get treated very badly and handled very roughly. If anyone has a baby she has to wait till the end of the food distribution, for any leftovers. They also complained that if they sit there and wait till the end of the food distribution then they are unable to go home and do their household chores. If they do not wait they do not get a meal.

In spite of our best attempts, we were unable to get information on an RTI application on the status of the ICDS scheme in Uttar Dinajpur, West Bengal. The figures of the adjacent district show a very high coverage in each block. As per data obtained through an RTI application, a total of 3,07,142 Muslim children and 59,010 Muslim women have been benefited from the 1,789 centres in Murshidabad District.

### **The case of Najrana Paschim Pada Village in Raninagar II Block of Murshidabad District, West Bengal**

Najrana Paschim Pada in Raninagar II Block of Murshidabad District has a primary school that is 2 kms from the village and a high school 3.5 kms from the village; for their healthcare and pre-school educational needs they are dependent on the ICDS centre. The ICDS anganwadi has no building of its own. One of the villagers has given some vacant land in front of his house for conducting pre-school classes for the children. Children are forced to study under the hot sun even during the summers. The centre remains closed during the monsoon season or when there is any unprecedented rain. The villagers complain of the abusive behaviour of the anganwadi worker, as a result of which the total number of children attending the centre is just 12! The worker has no fixed time of attendance; as a result, the children do not know what the regular timings for the centre are. Children often wait in vain for the anganwadi worker to turn up. They are served khichdi. The women complain that in order to pilfer the grains, the khichdi is bloated with water and is extremely tasteless. The children are occasionally given half an egg.

### **The case of Deputipara and Adyetnagar villages in Raninagar II Block of Murshidabad District, West Bengal**



When we visited the village of Deputipara in Raninagar II Block of Murshidabad District, we found two ICDS anganwadi centres in the village. At one of these centres, food was not cooked each day. The leftover food was given the next day. Children complained of worms in their food. From there we reached the village of Adyetnagar in Raninagar II Block of Murshidabad District. The village has a population of 1,500 and seven ICDS anganwadi centres on paper. Two centres are operational, but if the villagers ask any questions about the quality of food, they are

TABLE 4.7: Anganwadis in Raninagar II Block, Islampur, Murshidabad, West Bengal

Year	No. of centres in the district	Muslim children in centres	Muslim women benefited	No. of sevikas in the centre	Budget for the centres	Expenditure for the centres
2007	121	14461	2362	NA	NA	NA
2008	204	19393	3137	NA	NA	NA
2009	204	18468	2857	NA	NA	NA
2010	253	19250	3061	NA	NA	NA
2011	281	20038	3921	NA	NA	NA
2012	281	19725	3797	NA	NA	NA
<b>Total</b>						

Source: Sauhard Manch, RTI applicant Meera Khatun.

Note: NA – Not available.

threatened with death! We heard about the distribution of watery khichdi and that children were given a quarter of a full egg. When we visited the centre, we saw people living there. (See picture of anganwadi centre at Adyetnagar Village, Raninagara II Block, Murshidabad, West Bengal, which has become a residence for some villagers). There was nothing to show that this place was an ICDS centre. But RTI figures from Raninagar II give a very different picture of the situation of the ICDS in the block.

#### 4.2.4 Stale food in Hyderabad

The ICDS scheme is meant to provide nutrition to children but a workshop held in Hyderabad in February 2013 on the ICDS scheme by the non-government organization Caring Citizens Collective, recorded: Most mothers said that the food given at the centres is bad and the children complain of stomach pain, vomiting. The reason for this is that food cooked and supplied by the Nandi Foundation turns stale by the time it reaches the centres. Children do not like to eat the same food every day. The different kinds of rawa (cereal) supplied by AP Foods does not satisfy the children as it is the same thing every day, whether it is [cooked as] kichdi, sweet rawa or upma. Mothers would prefer local food freshly cooked. In the city of Hyderabad, the Nandi Foundation supplies food centrally. Mothers said that the food cooked sometime in the early hours of morning supplied in containers turns stale for various reasons. Mothers would like eggs to be given twice or thrice a week instead of just once. They also demanded that locally available food — at least bananas — should be given.

There were complaints that the MTF (Multi-Therapy Food) is misused. The powder is not easily digestible and generally it is thrown away or given to the animals. While the food at the centres is supplementary nutrition as pointed out by the government officials, the mothers and teachers pointed out that most children do not eat anything in the mornings and go to



the centres on an empty stomach. This is the reason why they are unable to digest the food fortified with micro nutrients. There was a consensus that there was no alternative to freshly cooked meals.

This study found only 11 percent of the respondents saying that they receive Take-Home Rations. The percentage of non-applicable/no responses was very high (about 70 percent) to this question. Many of those who did not respond did not know about 'Take-Home Rations' scheme. No state with the exception of Madhya Pradesh (42 percent) and Kerala (20 percent) has the number of beneficiaries even crossing the single digit in percentage terms.

About 18 percent of respondents said that their children undergo monthly health check-ups; similar trends were seen in both urban and rural areas. Among those who said their children underwent monthly health check-ups, most of them were not aware of what constitutes health check-ups! Some thought the polio drops their children received was all that their children are supposed to receive and constituted health check-ups. With the exception of Madhya Pradesh and, to an extent Bihar, all other states show extremely poor performance for health check-up in ICDS centres.

#### 4.2.5 Discussing ICDS at Rahmat Nagar in Bellary, Karnataka

A group discussion was held on the issue of ICDS and its services at Rahmat Nagar in Bellary in Karnataka. Most of the residents in this area are Muslims. The women are household workers and agriculture labourers. Speaking for the group, one of the women said, 'we have an anganwadi but without a building. For some days it was held in the open field and under a tree. But now it has been shifted to a godown. In surrounding areas like Varakeri, Chittawadgi, they have buildings. But we do not have one.'

'The anganwadi has an assistant who is a lady from a scheduled caste (sc) community and looks after the children very well. The anganwadi worker is from an upper caste family. She is extremely irregular. She has no time for the children and beats the small children, we were told. We do not know where she lives, where she comes from; she was unapproachable,' the women said.

The children, who come to the anganwadi centre are given food. For pregnant women only one glass of daal (pulses or lentils), maize, etc. are given once in a month or two. But it is not given to all pregnant women. 'We have to get those rations from the place where they will be distributed at the will of the teacher,' we were told. Asked about whether the teacher regularly

#### BOX 2: What the Muslim women of Bengaluru slums have to say....

Nutritious food is not regularly provided to pregnant women. They provide 100 gms of ration. We do not know when the ration comes. There is discrimination in the distribution of ration. Hindus are given two glasses of rice but Muslims are given one glass.

Source: Nasreen, Sauhard Manch, Karnataka.

conducts health check-ups of the children and mothers, the responses were encapsulated in this statement: 'The anganwadi worker never interacts. She never visits us or finds out about our children's needs. She takes the weight of the children but never enquires about their health or the mothers' health.'

The Bhagyalaxmi Scheme of Karnataka Government is meant for upto two girl children of BPL families. The scholarship benefits upto PUC level and insurance is covered by LIC and maturity grant of ₹ 20,000 deposited in the name of the girl child who will receive it at the age of 18, if she remains unmarried.

'Earlier there was an anganwadi worker who took so much effort in going from door to door, creating awareness about health. She used to advise people on importance of remaining clean, how and why to remain clean after childbirth, how to look after the baby, etc. After her death, the new anganwadi worker does not bother about all these things.'

On being asked whether the anganwadi worker refers their children to doctors if there is any serious health issue, we were told that she 'neglects them very much. Once a child was seriously ill, the anganwadi worker took it to a hospital. It remained there for five days and then died. When asked about this, the teacher's answer was — "What can I do? Nobody cares about the health of the children, why should I?"'

On being asked about the benefits under the Bhagyalakshmi scheme, the participants angrily responded saying only three or four children had received it. We were told: 'Moreover, we have to pay thousands of rupees as a commission to the anganwadi worker. We are forced to pay money for every application and signature. If money is not paid, work is not done. If we complain about this to the supervisor, we will be taken to task later by the anganwadi worker. The anganwadi worker blackmails us [saying] that if we complain about her, she would cancel our Bhagyalakshmi Bonds.'

But as per the information received through RTI applications, all is reported to be well with the ICDS scheme in the three Karnataka districts of Gulbarga, Bidar and Bengaluru. A look at the Tables 4.8 and 4.9 gives an indication.

Similarly, a look at the figures provided in Table 4.9 from Bengaluru district, received through an RTI application, show 94 percent overall realization.

#### 4.2.6 Are children receiving pre-school education at ICDS centre?

Only about 20 percent of the respondents said that their children were receiving pre-school education. About 59 percent did not respond, the reasons being: Some were not aware that their children are supposed to receive pre-school education at ICDS anganwadi centres and it was not applicable for some others who did not have children of the requisite age group. Madhya Pradesh (40 percent), Bihar (35 percent), Maharashtra (33 percent) show best performance in

TABLE 4.8: Anganwadi centres in Karnataka

State	Districts	Centres opened since January 2007	Centres operational	Facilities available currently
Karnataka	District Gulbarga	1074	1074	<ul style="list-style-type: none"> <li>• Pre-school education</li> <li>• Supplementary nutrition programme</li> <li>• Immunization</li> <li>• Referral services for healthcare</li> <li>• Health check-ups</li> <li>• Overall development of children in the 0-6 years age-group</li> </ul>
	District Bidar	1890	1890	<ul style="list-style-type: none"> <li>• Pre-school education</li> <li>• Supplementary nutrition programme</li> <li>• Immunization</li> <li>• Referral services for healthcare</li> <li>• Health check-ups</li> <li>• Overall development of children in the 0-6 years age-group</li> </ul>
	District Bengaluru	606	606	<ul style="list-style-type: none"> <li>• Pre-school education</li> <li>• Supplementary nutrition programme</li> <li>• Immunization</li> <li>• Referral services for healthcare</li> <li>• Health check-ups</li> <li>• Overall development of children in the 0-6 years age-group</li> </ul>

Source: Nasreen, RTI Applicant, Sauhard Manch.

TABLE 4.9: Anganwadi centres in Bengaluru district of Karnataka

Year	No. of centres in the district	Muslim children in the centres	Muslim women benefited	No. of sevikas at the centres	Budget for the centres	Expenditure for the centres	% of funds used
2006-07	2007-12 606	619	269	510	9463000	9463000	100%
2007-08		1569	312		11800000	11781000	100%
2008-09		2730	275		14002000	14042000	100.2%
2009-10		3516	902		28314400	22683400	80%
2010-11		2267	552		31502000	30268000	96%
2011-12		4677	987		35390100	33926100	96%
<b>Total</b>	<b>606</b>	<b>15378</b>	<b>3297</b>	<b>510</b>	<b>130471500</b>	<b>122163500</b>	<b>94%</b>

Source: Nasreen, RTI Applicant, Sauhard Manch.

TABLE 4.10: Responses to the question 'Are children receiving pre-school education at the anganwadi centre?'

Responses	Number of children receiving pre-school education	Percentage to total
No response	4746	58.7
Yes	1594	19.7
No	1742	21.6
<b>Total</b>	<b>8082</b>	<b>100.0</b>

pre-school education; Delhi records the lowest (1 percent) followed by Rajasthan (7 percent, and Uttar Pradesh (8 percent).

The non-formal pre-school education component of the ICDS may well be considered the backbone of the ICDS programme, since all its services essentially converge at the anganwadi (literally, a village courtyard). The anganwadi centre is the main platform for delivery of these services. But a centre that runs for not more than one or two hours can hardly be expected to perform the multiple roles involved in providing supplementary nutrition, immunisation, health check-ups, referral services, pre-school education and nutrition and health education for women. Thus, even the 31 percent of all the respondents' eligible children who attend the anganwadi centres as the survey shows, are deprived of the most important components of regular health check-ups, pre-school education and health awareness.

About 16 percent of the respondents said that their children stayed at the anganwadis for one to two hours (5.8 percent for one hour and 8.5 percent for two hours) and the percentage decreased for higher number of hours — about 3 percent spent four hours and less than 1 percent spent more than six hours. So, very few children were spending more than one to two hours at the ICDS anganwadi centre, both in urban and rural areas.

The percentage of respondents reporting benefits from nutrition and health education of the ICDS was also very low. About 39 percent reported that no woman in their family benefited from nutrition and health education while a significant 25 percent reported that they did not know about the scheme. Only about 19 percent reported that women in their family benefited from the scheme.

The maximum awareness through nutrition and health education was reported from Madhya Pradesh (60 percent) followed by Tamil Nadu (38 percent) and Karnataka (36 percent). Haryana showed nil positive response, closely followed by Delhi and Himachal Pradesh.

In the ICDS anganwadi programme, about 10 percent reported that women in their family benefited from awareness about infant feeding. While 5 percent reported benefits from education on utilisation of health services, 2.7 percent benefited from family planning



TABLE 4.11: Services provided at the anganwadi centres

Scheme under icds	No. of beneficiaries	Percentages
No response	6450	79.8
Infant feeding	786	9.7
Family planning	222	2.7
Sanitation and hygiene	206	2.5
Health services	418	5.2
<b>Total</b>	<b>8082</b>	<b>100.0</b>

education and 2.5 percent from education about sanitation and hygiene. However, there was also a very high rate of non-response to this question (about 80 percent) both in the rural and urban areas. This corresponds to the data showing that 25 percent were not aware of the scheme and over 15 percent did not respond.

Only one in five children received any vaccination through an anganwadi centre in the past 12 months; and this proportion is not much higher even among children younger than 23 months, an age when children should have received basic vaccinations. The highest proportions of children to have received vaccinations in the past 12 months from an anganwadi centre are Buddhist/Neo-Buddhist children (49 percent) and scheduled-tribe children (33 percent). The lowest utilisation of ICDS immunisation services is by Sikh children (4 percent), followed by children living in the wealthiest households (9 percent). A higher proportion of rural children (21 percent) got vaccinations from an anganwadi centre in the past 12 months, than did urban children (14 percent) living in areas served by an AWC.<sup>11</sup>

Discussions by Sauhard Manch revealed that anganwadis in all states have been reduced to playing the limited role of a food distribution and polio-drop dispensation centre.

TABLE 4.12: Responses to the question 'How frequently does the anganwadi worker visit?'

Responses	Visit of the anganwadi worker	Percentage
No response	2302	28.5
Daily	2534	31.4
Weekly	621	7.7
Fortnightly	212	2.6
Monthly	393	4.9
Sometimes	1206	14.9
Not at all	814	10.1
<b>Total</b>	<b>8082</b>	<b>100.0</b>

11. NFHS Round III: p.257.

Less than one-third of the respondents (about 31 percent) said that the anganwadi worker visited their houses daily while about 15 percent said that the visits were 'sometimes' (defeating the whole purpose of ICDS and the definition of an anganwadi worker) and 10 percent reported that there were no visits at all. Of 814 respondents who reported no visits, 552 were from urban areas.

#### 4.2.7 Discriminated! An anganwadi helper not allowed to cook!

In a village of Barabanki District, Uttar Pradesh, Razia (details withheld to avoid identification) was appointed as helper in an anganwadi centre a few years back. She was not a good cook at the time she joined. But she was very keen to learn cooking and when the anganwadi started providing food, she started helping in cooking for the anganwadi children.

But soon the villagers complained that being a 'backward Muslim (burji)', she should not cook food for their children, saying that they would stop sending their children to the anganwadi centre if she was not stopped from cooking. Because a majority of the students belonged to the upper caste Hindu communities, Razia was asked to stay away from cooking. She is still working as a helper in the same anganwadi centre but she is not allowed to touch any utensils and other cooking items. Razia says, 'I understand this problem. Even if we open a grocery store then an upper caste customer probably wouldn't shop there.' She added that caste-based discrimination is a part of her day-to-day life.

### 4.3 People's Recommendations: What is the Ideal Anganwadi Centre

#### Voices from the ground

1. 'We want that our children should be taken care of with love and affection. Children should be provided with charts and toys in the anganwadi.'
2. 'If our children are found malnourished, we should be provided with proper guidance and advice. Timely advice should be given about the lack of vitamins and minerals and quality and quantity of food to be given.'
3. 'We are illiterate and uneducated. If we do not go to work we will suffer. There is nobody to look after our children at home when we go to work. So there should be good facilities in the anganwadi.'
4. 'Women on first delivery do not have any basic knowledge. Such women should get necessary information from the anganwadi.'
5. 'Health concerns should be free from corruption. Poor people cannot afford to go to private hospitals. If we pour whatever we earn to a private hospital how can we get nutritious food?'
6. 'Co-operative and competent candidates, who will adjust with each community, should be selected as the in-charge of each centre. Savarna (Hindus) anganwadi workers may not adjust with the dalits, tribals and minorities.'

#### 4.4 Access to Government Healthcare and Education Facilities by Women and Girls

One major concern about participation in different entitlement schemes is about inclusion of Muslim women and girls. Within a community which is facing overall marginalization, girls and women who are invisible and often not counted suffer further marginalization. In this study, we tried to make an assessment of the inclusion of these most marginalized citizens.

A key element of the work of the anganwadi worker in the ICDS scheme is the focus on nutrition, health and education. This forms part of the BCC (Behaviour Change Communication) strategy and has the long-term goal of capacity-building of women — especially in the age group of 15–45 years — so that they can look after their own health, nutrition and development needs as well as that of their children and families.

When asked about knowledge of the various schemes under ICDS for girls and women, the highest level of awareness was reported about the Ladli Scheme. Knowledge about the other national schemes was extremely limited: only 1.5 percent were aware of Balika Mandal, mostly in Andhra Pradesh (10 percent); 1 percent were aware of Balika Samriddhi; and only 2 percent reported awareness of Kishori Shakti Yojana.<sup>12</sup>

As shown in Table 4.13, a mere 6.2 percent of the total sample surveyed said that adolescent girls from their families had benefited from one or more of the ICDS schemes meant for adolescent girls. It is a cause of worry to note that the proportion reporting benefits from nutrition and health education of the ICDS scheme was found to be very low. About 39 percent reported that no woman in the family benefited from nutrition and health education while a significant 25 percent reported that they did not know anything about the scheme. Only about 19 percent reported that women in the family had benefited from the scheme. The maximum awareness through health education was reported from Madhya Pradesh (60 percent) followed by Tamil

TABLE 4.13: Number of girls benefiting from the ICDS programme

Number of girls in your family who have benefited from the ICDS schemes	Percentage
No one	93.7
1	3.1
2	2.0
3	1.0
4	0.0
5	0.0
6	0.1
<b>Total</b>	<b>100.0</b>

12. <http://wcd.nic.in/icds.htm>

Nadu (38 percent) and Karnataka (36 percent). Haryana showed nil positive response, closely followed by Delhi and Himachal Pradesh.

In the ICDS programme, about 10 percent reported that women in the family benefited from awareness about infant feeding. While 5 percent reported benefits from education on utilisation of healthcare services, 2.7 percent said they had benefited from family planning education and 2.5 percent from education about sanitation and hygiene. However, there was also a very high rate of non-response to the question about awareness of these elements of the ICDS scheme (about 80 percent) both in the rural and urban areas. This corresponds to the data above where 25 percent were not aware of the scheme and over 15 percent did not respond!

An RTI application was filed on November 23, 2012, addressed to the Public Information Officer (PIO) of the Department of Women and Child Development, New Delhi seeking a year-wise list of beneficiaries of the ICDS Ladli scheme from the launch of the scheme till December 2012. A similar list, religion-wise as well as with break-ups for 'scheduled castes', 'scheduled tribes' and 'other backward classes' (SC/ST/OBC) communities, with details of names and addresses was also sought. Details of budgets were also sought through the RTI application.

The reply to the application clearly stated that the Ladli Scheme is not for any specific religion but for all, and that thus a differentiated list cannot be provided. Not only this, no list of beneficiaries was provided. For all the other queries, the answer was that the query has been transferred to the concerned department. The first appeal for the same has been filed. Moreover, the budget details provided (see Table 4.14) do not mention whether the amount is in rupees crore or rupees lakh.

#### Box 3: No knowledge of services

Questions about schemes such as the Kasturba Gandhi Balika Vidyalaya draw a blank even from educated women and girls in Malegaon in Maharashtra.

Some of them know about the anganwadi centres but are not sure whether such centres exist in their areas as they never see any activities such as supplementary nutrition, immunisation, health check-ups and referral services for pregnant and other women, and pre-school and non-formal education for children in their localities.

Source: Aleem Faizee, Maharashtra.

TABLE 4.14: Details of funds for girls from minority communities under the Ladli Yojna of the Delhi government

Sl. No.	Year	Budget	Expenditure	No. of beneficiaries
1.	2008-09	8638.00	8644.40	125337
2.	2009-10	8700.00	8697.29	139823
3.	2010-11	11000.00	8926.10	105737
4.	2011-12	9300.00	9290.36	106585

Source: Saleem Baig, RTI activist and department of Woman & Child Development, Government of Delhi.



#### 4.5 ICDS Facilities and Other Socio-religious Communities

We surveyed 369 respondents from socio-religious communities other than Muslims in the seven states of Karnataka, U.P., West Bengal, Maharashtra, Delhi, Haryana and Himachal Pradesh. Of these, 37.9 percent resided in villages and 62.1 percent lived in Hindu-majority areas of towns; of these 369 respondents, 55.3 percent were men and 44.7 percent were women as against 61.6 percent men and 38.4 percent women in the main sample.

An overwhelming 97 percent of those from non-Muslim socio-religious minority communities who lived in Hindu-dominated areas and 76 percent of those who lived in Muslim-majority bastis reported the presence of an anganwadi centre. About 20 percent of Muslims and 17 percent non-Muslim socio-religious minority communities reported that there is no anganwadi centre in their locality.

Responding to the question if they send their children to anganwadi centre, less than one-fourth of all respondents reported that they 'do send their children' to these centres. The data analysis reflected almost same numbers — 24 percent for Muslims and 23 percent for other socio-religious minority communities. When asked if the children get cooked food at

TABLE 4.15: ICDS facilities by socio-religious communities

	Muslim	Other socio-religious communities
Existence of anganwadi centre		
No	19.8	17.1
Getting cooked food at the anganwadi centre		
No	11.5	1.9
Getting take-away rations at the anganwadi centre		
No	19.3	11.9
Regular health check-ups at the anganwadi centre		
No	20.8	5.4
Pre-school education at the anganwadi centre		
No	21.6	4.6
Visit of anganwadi worker		
Daily	31.4	41.7
Visit of ANM (auxiliary nurse-midwife)		
Daily	2.2	9.5
Visit of ASHA		
Daily	4.9	19.2



the anganwadis, there was some difference in the numbers: while 27 percent of other socio-religious minority community members said 'Yes' and only 2 percent said 'no', 23 percent of the Muslim respondents said that their children get food at the anganwadi centre. Asked if the children undergo health check-ups regularly, about 5 percent of all respondents belonging to non-Muslim socio-religious communities said 'No', while the figure for Muslim respondents was comparatively high at about 21 percent. This shows that, of those who send their children to anganwadis, one out of every four to five Muslim child does not receive food, ration or healthcare. In other words, one-fourth or one-fifth of anganwadis where children are being sent in Muslim-dominant areas do not function properly.

Of all the respondents who were interviewed in adjoining Hindu-dominated areas, 41.7 percent reported that the anganwadi workers visit the centre daily; the comparative figure was 31.4 percent in Muslim-majority areas.

Similar responses emerged in an analysis of the questions: 'Do Auxiliary Nurse Midwife (ANM) workers visit your locality?' and 'What is the frequency of their visit?'.

About 20 percent of respondents from non-Muslim socio-religious communities reported that auxiliary nurse-midwives (ANMs) do not visit their areas; among Muslim respondents, the

comparative figure was 32 percent. If we merge the following three categories — 'Monthly', 'Sometimes', and 'Never' — of irregularity, the difference between non-Muslim socio-religious communities and Muslim respondents is about 20 percent. Similarly, about 50 percent Muslim residents reported that an Accredited Social Health Activist (ASHA) visit their area less than once a month; of these, 25 percent reported that the ASHA worker 'Never' visited and above 13 percent said 'sometimes'. These percentages were relatively quite low for other non-Muslim socio-religious communities, among who only 7.6 percent said 'Never' and 7.9 percent said 'sometimes'.

The response of those who answered the question on what was the caste and religious affiliation of the anganwadi worker in their area, showed that in Hindu-majority localities, 25 percent were 'upper caste Hindus', 19 percent were from scheduled caste or tribe communities, 6 percent belonged to the category of 'other backward classes' (OBCs) and only 1.6 percent belonged to a minority community. In Muslim-dominated localities, 14.5 percent were from 'upper caste' Hindu communities, 10 percent from scheduled caste or tribe communities and 11 percent from OBCs. Anganwadi workers are placed at the lowest rank on the salary ladder of the government.

## 5. ACCESS TO PRIMARY HEALTHCARE FOR MUSLIMS

### 5.1 Introduction

India's primary healthcare and family planning programmes have come a long way after independence in improving health indicators in general, yet we have high maternal and under-5 mortality rates. The NFHS Round III Report says the mortality rate for under-one infants is 57 deaths per 1,000 live births; in NFHS Round I the comparative figure was 79 per 1,000 live births. However, as NFHS Round III reports, more than one in 18 children still die within the first year of life and one in 13 die before reaching age five. NFHS Round III reports that Uttar Pradesh, Chhattisgarh and Madhya Pradesh have the highest rates for infant mortality. Perinatal mortality, which includes still births and very early infant deaths (in the first week of life), is estimated at 49 per 1,000 pregnancies that lasted seven months or more.

In the absence of reliable data on age-specific death rates by religion, the Sachar Committee was constrained to look at differentials in early childhood mortality, estimates of which are available from various surveys and censuses.<sup>13</sup> It is useful to note here that infant and under-5 mortality rates are commonly used as indicators of health status and social conditions. Reduction in infant and child mortality is one of the highest public health priorities in India and one of the most important millennium development goals (MDGs). India has high levels of infant and under-5 mortality in comparison to other countries at its level of per capita income and in comparison to neighbouring countries such as Sri Lanka and Bangladesh. Roughly 1.75 million Indian children die each year before reaching their first birthday.

TABLE 5.1: Early childhood mortality rates by background characteristics

Religion	Neonatal	Post-neonatal	Infant	Child	Under-5
Hindu	40.3	18.2	58.5	18.5	76.0
Muslim	34.1	18.2	52.4	18.6	70.0
Christian	31.5	10.1	41.7	11.6	52.8
Sikh	35.9	9.7	45.6	6.8	52.1
Buddhist/ Neo-Buddhist	43.0	9.8	52.8	17.1	69.0
Other	43.3	41.4	84.6	50.4	130.7
NFHS-2	43.4	24.2	67.6	29.3	94.9
NFHS-1	48.6	29.9	78.5	33.4	109.3

Source: NFHS Round III, 2005-06, pp. 181-82 (Table 7.2).

13. Gol (2006). Henceforth, Sachar Committee Report.

Among the largest religious groups, Hindus have the highest rate of infant mortality (59 per 1,000 live births), followed by Buddhists/Neo-Buddhists (53), Muslims (52), Sikhs (46) and Christians (42). Christians and Sikhs have relatively low mortality rates at all ages under five years.

## 5.2 Availability of Healthcare Centres

Envisaged as the first health point between communities and a doctor or other medical professional, primary healthcare centres (PHCs) were reported to be accessible in their localities by just 22 percent of the respondents. Another 20 percent reported having sub-centres in their locality, 10 percent reported having cluster healthcare centres (CHCs) and 20 percent said they had other types of healthcare centres or facilities in their localities. Of this, 15 percent (14 percent in rural areas and 17 percent in urban areas) respondents further reported that the healthcare centres present were inactive in their village or locality. About 28 percent reported no health infrastructure.

Altogether, 60 percent in Kerala, followed by 48 percent in Delhi and 44 percent in Gujarat reported a healthcare centre or facility in their locality. None of the respondents from Haryana, followed by 2 percent in Bihar, 3 percent in Himachal Pradesh and 4 percent in Rajasthan reported a PHC in their locality; about 25 percent in Kerala followed by 21 percent in Maharashtra and Himachal Pradesh reported the presence of CHCs.

But interestingly, of the 4,797 respondents (59 percent) who confirmed that they had an active healthcare centre or facility, only 55 percent (46 percent rural and 65 percent urban) further reported that their active healthcare centre had a doctor, while 16 percent (17 percent rural and 15 percent urban) said there was no doctor in the healthcare centre/facility and 17 percent (16 percent rural and 20 percent urban) reported not having nursing staff. Thus, for a sizeable number of respondents it was still acceptable to consider a health centre/facility active or functional even without a doctor and a nurse.

TABLE 5.2: Response to the question 'What healthcare centre is available in your locality?'

Type of healthcare centre	Persons	Percentage
No response	2253	27.9
PHC	1813	22.4
CHC	813	10.1
Sub-centre	1629	20.2
Other	1574	19.5
<b>Total</b>	<b>8082</b>	<b>100.0</b>



More than 95 percent of the respondents from Kerala and Karnataka reported active healthcare centres in their localities but only 6 percent of respondents from Bihar reported active healthcare centres.

Almost all health infrastructures were found to follow similar state patterns. To look at some of the contrasting performances see Table 5.3. The patterns change when emergency services are concerned.

TABLE 5.3: Healthcare services across states

State	Healthcare centres with doctors	Healthcare centres with nursing staff	Healthcare centres with medicines	Healthcare centres with emergency services
Kerala	91%	91%	87%	30%
Karnataka	88%	91%	74%	66%
Madhya Pradesh	71%	72%	71%	57%
Jharkhand	71%	72%	54%	22%
West Bengal	74%	63%	64%	50%
Gujarat	70%	68%	41%	16%
Bihar	2%	3%	4%	0.2%
Haryana	13%	0.5%	4%	0.0%

### 5.2.1 State-wise look at healthcare infrastructure

Less than 50 percent (42 percent rural and 51 percent urban) of the respondents reported availability of medicines at the healthcare centre. Only about 26 percent (20 percent rural and 33 percent urban) reported availability of emergency services at the health centre/facility.

But the penetration of even primary health care to the minority population in an era of super specialised hospitals seems to be dismal. About 28 percent (18 percent rural and 39 percent urban) reported having a healthcare centre within about one to two kms from their locality; about 23 percent (22 percent rural and 24 percent urban) within five kms of their locality and about 25 percent (37 percent rural and 13 percent urban) reported more than 5 kms, as the closest healthcare facility.

About 63 percent of respondents from Haryana reported that the healthcare centre is more than 5 kms from their homes; the comparative figures for other states were as follows: 45 percent in Himachal Pradesh; 44 percent in Bihar; 36 percent in Uttar Pradesh; 31 percent in Rajasthan; 30 percent in West Bengal; 28 percent each in Tamil Nadu and Madhya Pradesh; and only 11 percent in Andhra Pradesh.

Of all respondents, 22 percent (28 percent rural and 16 percent urban) reported that the birth of their child was at home, 21 percent (20 percent rural and 23 percent urban) at PHC/CHCs and 14 percent (10 percent rural and 18 percent urban) in other healthcare centres. In spite of the availability of the ANM, the ASHA worker, healthcare centre and schemes like Janani Suraksha Yojana (JSY), which is especially meant to promote institutional childbirth, through skilled assistance, less than 50 percent of the respondents reported institutional deliveries.

The figures of number of children born at home are highest in states like Haryana. In Mewat in Haryana, 81 percent of the respondents said that their last child (born within the previous six years) was born at home. What is astonishing is that the findings in states like Karnataka — which boasts of 95 percent active healthcare centres, with 91 percent of them having doctors and nursing staff — 15 percent of the respondents have home based deliveries! Further, 73 percent reported that the ANM visited regularly. Obviously, schemes like JSY have not been able to fulfil their purpose of increasing institutional deliveries to reduce both infant and maternal mortality in these minority pockets of Karnataka. With the exception of Tamil Nadu, Andhra Pradesh, Kerala and Gujarat, the number of home deliveries are high.

As per the Sachar Committee Report, close to three-fourths of all deliveries in the rural areas are at home; of these, more than 80 percent occur with no trained staff. Less than 10 percent of all deliveries reported the presence of trained personnel at the time of childbirth. The condition of child deliveries by Muslim women are even worse in urban areas; in fact, a lower proportion of births for Muslims had the support of trained staff compared to mothers from scheduled caste and tribe communities and from non-Muslim socio-religious communities.

TABLE 5.4: Number of children born at home

Sl	State	Percent
1.	Andhra Pradesh	2.8
2.	Karnataka	15
3.	Kerala	4
4.	Tamil Nadu	0.2
5.	Gujarat	3.3
6.	Bihar	27
7.	Jharkhand	27
8.	Madhya Pradesh	24
9.	Rajasthan	29
10.	Uttar Pradesh	31
11.	West Bengal	39
12.	Haryana	81
13.	Delhi	56
14.	Himachal Pradesh	63

### 5.3. Some Case Studies from Murshidabad District, West Bengal

#### Case study of Adyetnagar Village, Murshidabad District, West Bengal

Adyetnagar Village in Murshidabad District of West Bengal has a healthcare centre but it was found to be non-functional at the time of the research. A makeshift centre was running in the house of a village resident. The ANM worker was visiting every day. If anybody fell sick, he or she would visit one of the quacks in the area. For most women, childbirth took place at home. The condition of the road was found to be very bad and a number of patients died in transit to the Raninagar II Block Hospital. Seriously ill patients do visit the hospital, but generally it is felt that it is a meaningless and expensive ordeal, as they will not receive any care or treatment there.

#### Case study of Deputipara Village, Murshidabad District, West Bengal

The people (respondents) live close to the Raninagar II Block Hospital. The hospital does not provide any medicines. There is no labour room in the hospital. If a pregnant woman is admitted there, she is kept in the general ward. The delivery takes place in the general ward, in the presence of other patients and visitors. Hence, the women prefer not to go to the Block Hospital. Though the hospital is 3 kms from the village, it is used as a place of last resort only. If one goes there, one is asked for a bribe of ₹ 500. If anyone is unable to pay the nurse, she refers the patient to the Baharampur District Hospital which is 36 kms away.

The expenditure patterns of the healthcare centres shown in Table 5.5 were obtained by an RTI application.

As in several instances, the figures obtained through an RTI application do not match the empirical, on-ground, findings of the study. The discussions with people showed very poor quality of services in many blocks of the district.

TABLE 5.5: Status of healthcare centres in Murshidabad District, West Bengal

Sl. No.	Name & add. of health sub Centre	Allotted Fund	Expenditure incurred
1.	Sheikhpura HSC Raninagar-II GP	1250000	1220948
2.	Senpara HSC, Malibari-II GP	1250000	1248496
3.	Kalinagar Mirpara HSC Kalinagar-II GP	1250000	1014339 (work in progress)
4.	Laxminarayanpur HSC Kalinagar-I GP	1250000	460385 (work in progress)
5.	Char Rajapur HSC Rajapur GP	1250000	847288 (work in progress)
6.	Kacharipara HSC Kalinagar-II GP	1250000	1246347
7.	Deputipara HSC Raninagar-I GP	1501000	769844 (work in progress)
8.	Dewanpara HSC Malibari-II GP		

Source: [Sauhara Manch](#), RTI activist [Meera Khatun](#)

## 5.4 Muslim Women not Wanted in Hospitals

### The case of Sanjayanagara near K.R.Puram in Bengaluru, Karnataka

'Government hospitals neglect Muslims. They physically torture us during child delivery. They taunt us for having 4-5 children. If we are in queue for [a] check-up, they won't entertain us when our turn comes and make us wait till the end,' said Nazma, a 24 year old resident of Sanjayanagara near K.R. Puram in Bengaluru in Karnataka, adding that the women are looked down upon for wearing burqa. Commenting that 'there are so many prejudices about Muslims in hospitals,' she said. 'If we go to hospitals wearing burqas, they make fun of us. They tell us to remove our burqa and then talk.'

Others from the area, 28-year-old Husna and 24-year-old Rihana, explain, 'Doctors and nurses make fun of us. They make rude comments about the number of children we have and also about our husbands.'

## 5.5 The Auxiliary Nurse Midwife (ANM)

While about 49 percent of the respondents reported regular visits from the auxiliary nurse midwife (ANM), 32 percent said that visits were not regular. Almost all said that the ANM helped during deliveries, but had to be always called for help and was never seen coming to assist on her own.

About 77 percent of the respondents from Jharkhand reported regular visits of ANMs. More than 50 percent of the respondents in the states of Bihar, Madhya Pradesh, Karnataka, Maharashtra, Tamil Nadu and Gujarat reported regular visits by the ANM While in Rajasthan, Uttar Pradesh and West Bengal the comparative figures ranged between 40 percent and 50 percent, followed by Himachal Pradesh (5 percent) and Kerala (25 percent). In Haryana, a mere 0.5 percent (one person in 201) reported that the ANM visited regularly.

The majority of women in all religious groups receive antenatal care; nonetheless, there is substantial variation, by religion, in the likelihood of women receiving antenatal care. Antenatal care was received by 73 percent of Muslim women and 78 percent of Hindu women, compared with almost all Jain women and 90 percent of Sikh women. Jain women are most likely to have received antenatal care from a doctor, followed by Christian women. In summary, almost one

TABLE 5.6: Response to the question 'Does the ANM visit regularly?'

Responses	Number of respondents	Percentage
No response	1555	19.2
Yes	3933	48.7
No	2594	32.1
<b>Total</b>	<b>8082</b>	<b>100.0</b>

TABLE 5.7: Profile of women benefiting from antenatal care

Background characteristic	Doctor	anm/nurse/ midwife/LHV	Other health personnel	Dai/TBA	Anganwadi/ics worker	Other	No one	Missing	Total	Number of women
Religion										
Hindu	50.0	23.7	0.8	1.2	1.9	0.1	22.3	0.0	100.0	31295
<b>Muslim</b>	<b>48.2</b>	<b>21.3</b>	<b>2.2</b>	<b>0.7</b>	<b>0.5</b>	<b>0.2</b>	<b>26.8</b>	<b>0.1</b>	<b>100.0</b>	<b>6486</b>
Christian	69.8	10.3	0.7	1.3	0.7	0.1	17.1	0.1	100.0	814
Sikh	57.8	25.8	1.5	4.8	0.2	0.1	9.8	0.0	100.0	514
Buddhist/Neo-Buddhist	58.2	23.9	0.1	2.0	2.8	0.0	12.9	0.0	100.0	250
Jain	95.8	3.5	0.0	0.0	0.0	0.0	0.7	0.0	100.0	76
Other	25.4	20.5	0.7	0.6	4.4	0.1	48.3	0.0	100.0	205

Source: NFHS Round III, 2005-06.



**BOX 4: Poor healthcare infrastructure**

As far as the healthcare services are concerned, the only thing that a group of Muslim women from Malegaon in Maharashtra knew was about the polio campaign; the healthcare workers regularly came to give children the anti-polio drops. In fact, they complained that the government hospitals did not have the needed facilities to give proper treatment and, hence, for basic healthcare services, deliveries, and in case of illness, a vast majority of them still depended on private clinics, maternity and nursing homes, hospitals and on Imdadi Dawakhana — the local version of charitable clinics that the city has in plenty.

Source: Aleem Faizee, [Researcher](#), Maharashtra.

out of every five women in India did not receive any antenatal care for their last birth in the six years preceding the survey.

In our survey, only 9 percent reported weekly visits by ANM workers, 5 percent reported fortnightly visits, while 26 percent reported monthly visits. On the other hand 16 percent reported intermittent visits while 13 percent (1,014) reported no visits at all. Of this last category, 689 (68 percent) were from urban areas. About 42 percent reported that they did not know which community the ANM worker belonged to — a rather unusual situation in the Indian social context! All these strengthen the view that the ANM was a rather sporadic visitor and not a field worker as envisaged in the healthcare structure.<sup>14</sup>

Today, the ANM is no longer supposed to be just a nurse and midwife, but the 'multi-purpose worker' who provides family planning, immunisation, sanitation, infectious disease prevention services and care and antenatal and delivery care, in that order. The immunisation, family

TABLE 5.8: Reasons why a mother did not receive ante-natal care

	Urban	Rural	Total
Man did not think it was necessary/ did not allow	38.8	40.7	40.4
Family did not think it was necessary/ did not allow	20.3	14.0	15.0
Child's mother did not want check-up	10.4	9.1	9.3
Has had children before	1.5	1.6	1.6
Costs too much	14.0	20.7	19.6
Too far/no transportation	1.2	3.9	3.4
No female health worker available	0.9	1.4	1.3
Other	3.0	2.0	2.2
Don't know/missing	9.8	6.5	7.0
<b>Total</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>
Number of men	756	3944	4699

14. Mavalankar and Vora (2008).

planning and infectious diseases prevention activities requires the ANM to travel to villages to cover the target population and has reduced the time she spends at the headquarters. Target-driven systems for family planning and immunisation have led to improved accountability to these activities but also to neglect of emergency services such as delivery care. Her activities for maternal and child healthcare are limited to distribution of iron folic acid tablets and immunisation of mothers and children. One of the major reasons for the change in the role of ANM is the change in programme priorities over the past few decades. National programmes have shifted the focus from comprehensive reproductive healthcare services to preventive services.

About 61 percent of the respondents reported that women in the family were 'vaccinated' during pregnancy and 17 percent reported that they were 'not vaccinated' during pregnancy.<sup>15</sup>

Surprisingly, as many as 599 urban women in our sample said that they had not been vaccinated during pregnancy. The most prominent reason (from about 9 percent of the respondents) for not taking these injections during pregnancy was reported to be the inaccessibility of facilities. Haryana reports 33 percent of respondents saying that they were unable to access the facilities and thus did not receive the injections, followed by Rajasthan and Himachal (21 percent) and Jharkhand (17 percent). About 4 percent reported that they were unaware about the necessity for the injections and, shockingly, 50 percent of Delhi respondents who said they had not taken the vaccination, said that the reason was that they were 'unaware'. About 3 percent of all respondents reported 'superstition' as the reason, the highest proportion (9.2 percent) being people from Andhra Pradesh.

About half of the respondents reported that they had received pre-natal vaccination services at the government healthcare centre, while about 15 percent reported having the injections at a

TABLE 5.9: Pregnant women receiving TT, iron and folic acid tablets

Background characteristic	Were given or purchased IFA	Took IFA for 90 days or more	Received two or more TT injections	Received one TT injection during the pregnancy and at least one in the three years prior to the pregnancy	Took an intestinal parasite drug	Number of women
Religion						
Hindu	66.2	23.6	76.9	1.4	3.7	31295
Muslim	58.4	18.2	73.4	1.8	4.2	6486
Christian	74.5	38.2	74.4	1.9	4.4	814
Sikh	67.1	30.6	85.5	0.7	2.7	514
Buddhist/Neo-Buddhist	75.9	24.6	75.6	5.8	2.4	250
Jain	84.2	47.7	92.2	0.6	5.5	76
Other	54.1	15.1	50.2	1.6	6.0	205

Source: NFHS Round III, 2005-06, Volume I.

15. NFHS Round III, Vol I.

TABLE 5.10: Responses to the question 'To which community does the ANM belong?'

Responses	Number of respondents	Percentage
No response	2272	28.1
General	863	10.7
SC/ST	586	7.3
OBC	497	6.1
Minority	438	5.4
Don't know	3426	42.4
<b>Total</b>	<b>8082</b>	<b>100.0</b>

private healthcare centre. As many as 647 urban women in the sample had taken the injections at private hospitals. Jharkhand, Karnataka, Madhya Pradesh and Tamil Nadu reported high coverage of pregnant women in providing the required injections; Delhi recorded the lowest. Even Kerala reported just 52.4 percent coverage; of the women who were covered, 44 percent received the required injections at government hospitals. Madhya Pradesh reported 81 percent coverage in government hospitals, followed by Tamil Nadu (67 percent) and Himachal Pradesh (63 percent). The role of the ANM to provide preventive healthcare services as well as maternal healthcare is obviously not being played well enough.

Only about 5 percent of the respondents reported that the ANM worker in their locality was Muslim. Even in a job like that of the ANM, where cultural factors are very pertinent, the low presence of the minority community, even in providing services to the Muslim minority communities, is of concern. Like in every other category of jobs, the 'general' category — i.e., the Hindu community — prevails here too. The only exception was seen in the recruitment of the ASHA workers. The highest percentage (about 10 percent) reported the ASHA worker belonged to the minority community while about 6 percent said they belonged to the general category, 6 percent to the SC/ST, about 9 percent to OBCs.

Haryana, Delhi and Himachal Pradesh record having not a single ANM from any minority community. Karnataka records the highest (22 percent) number of ANMs from minority communities, but among them, Muslims are a mere 3.4 percent; Jharkhand follows Karnataka with 17 percent ANMs from minority communities.

#### BOX 5: From the Minority Commissioner, Rajasthan

Ideally, 15 percents of ASHA assistants and workers are supposed to be from the minority community but the criterions are that the candidate must have completed her 10th grade education. Destitute and the widowed women would get priority. There is not a single Muslim girl currently working as ASHA assistant in entire Bharatpur, because no woman has completed her 10th grade.

Interview: Sabir Khan, Sauhard Manch, Rajasthan.

In an RTI application (dated December 20, 2012) filed at the Delhi Chief Minister's office, a list of ANM workers and helpers in the city was sought. The reply clearly shows that the proportion of Muslim women employed as ANMs or helpers is less than 5 percent. Even in Muslim-majority areas, there are very few Muslim women employed as ANMs, anganwadi workers and helpers.

## 5.7 The ASHA (Accredited Social Healthcare Activist)

To improve the availability of and access to quality healthcare, especially for those residing in rural areas (the poor, women, and children), the government launched the National Rural Health Mission. One of the important goals of the National Rural Health Mission is to provide access to improved health care at the household level through the female Accredited Social Health Activists (ASHAs), who act as an interface between the community and the public health system. The ASHA is to act as a bridge between the ANM and the village, and she is accountable to the Panchayat. She helps promote universal immunisation, services for Reproductive & Child Health (RCH), construction of household toilets, and other healthcare delivery programmes.<sup>16</sup>

The NRHM aims to provide every village in the country with a trained female community health activist, the ASHA. Selected from the village itself and accountable to it, the ASHA is trained to work as an interface between the community and the public healthcare system.<sup>17</sup>

According to the NRHM understanding of the 'major stakeholders and their roles'

- The ASHA is expected to be the first port of call for any health-related demands of the deprived sections of the population, especially women and children, who find it difficult to access healthcare services.
- The ASHA is expected to be a health activist in the community who will create awareness on health and its social determinants and mobilize the community for local health planning and increased utilisation and accountability of the existing healthcare services.

TABLE 5.11: Responses to the question 'How often does the ASHA visit your house?'

Frequency of visit	No. of respondents	Percentage
No response	2927	36.2
Daily	395	4.9
Weekly	560	6.9
Fortnightly	282	3.5
Monthly	789	9.8
Sometimes	1100	13.6
Not at all	2029	25.1
<b>Total</b>	<b>8082</b>	<b>100.0</b>

16. MoHF (2006).

17. Major Stakeholders and their roles: NRHM.

About 25 percent of the respondents to this study research said that the ASHA did not visit them at all. Another 14 percent said that the ASHA visited them 'sometimes' and 10 percent said that she visited once a month. For a person who is expected to be the first port of call for health-related issues for women and children, this is very indifferent performance. Only 15 percent responded saying that the ASHA in their localities visited them regularly.

### **No healthcare centre; no sub-centre; no immunisation; no tetanus; no iron tablets: The plight of pregnant women in Islampur Sub-division, North Dinajpur, West Bengal**

Maleka Khatun, 30, has four children, the youngest just 22 days old. None was born in a hospital, none immunized. She has never taken an anti-tetanus ('TT') shot for any of her pregnancies. She is not alone in this. This is the plight of all the women in this sub-division of Islampur in Uttar Dinajpur District, West Bengal. There was a healthcare sub-centre here. It closed because the person who had given the land for it withdrew the offer as the administration did not fulfil the promise to give a job to any one member of his family. Now, if anyone is critically ill, he or she has to travel 3 kms to Lakshmipur and pay ten rupees for local commutation. There are fair chances that a critically ill patient would not survive the ordeal because doctors and nurses are rarely available at the Lakshmipur hospital, which, further, is not well equipped. The Ramgunj block healthcare centre and hospital, 13 kms from the village, is also not fully equipped and critical cases are often referred to the Islampur sub-divisional hospital. There is no direct commutation from Digalgown village to the Islampur sub-divisional hospital. People either need to hire an ambulance or bus from Lakshmipur to Islampur which runs twice a day. The medical and related costs are so high that villagers often need to collect money from others in the village — during which time the patient's condition may well worsen. There are also cases of patients just being treated by the local quack. The poor local facilities and the distances to the block and sub-divisional hospitals are also reasons for the high rate of childbirth at home; the focus group discussion (FGD) revealed that 90 percent of the births take place at home.

The sub-divisional hospital at Islampur has doctors and nurses but the Muslims there get treated badly. Almost none of the women from the villages of Digalgown, Kotgachh, Alinagar, Kathalbari in North Dinajpur in West Bengal have had institutional deliveries. They do not take iron tablets as they have the notion that if they consume iron the child will grow fat and a normal delivery may not be possible at home! The children in the villages have just been administered polio drops and even BCG has not been given to most children. They have never seen an ASHA worker in these villages!

## **5.8 Unani Medicine and the State Patronage**

Uttar Pradesh has two government-run Unani medical colleges (both founded in July 1982) and 253 Unani clinics. Lucknow Medical College is spread on 8.75 acres. There are 45 rooms and the staff strength is 177. But 52 posts are still vacant!



TABLE 5.12: A look at the Uttar Pradesh budget for healthcare

Year	Total budget	Budget for Ayurvedic and Unani medicine	Grant received by Lucknow Unani College	Expenditure	Patients in ICU	Patients in OPD
2009-2010	–	–	1300000	1290082	8275	42464
2010-2011	63396967	4108387	1200000	–	16506	72033
2011-2012	68847954	4124922	–	–	10327	75402

Source: Saleem Baig, RTI Activist, Sauhard Manch, and <http://budget.up.nic.in/BudgetGrantwise.aspx>

Table 5.12 shows that the budget allocation for the Lucknow Unani Medical College was 2 percent of the total budget of the U.P. health department in 2010-11.

This is all the more surprising considering the increase in the number of OPD patients at the Unani hospitals each year. As against 259 Unani hospitals and dispensaries, there are 1,771<sup>18</sup> Ayurvedic hospitals and 340 dispensaries in the state.

It appears that neglect and poor budgetary allocations, along with non-recruitment of qualified doctors with BUMS (Bachelor of Unani Medical Science) degrees, have become obstacles in the development and proliferation

FIGURE 5.1: Patient in OPD

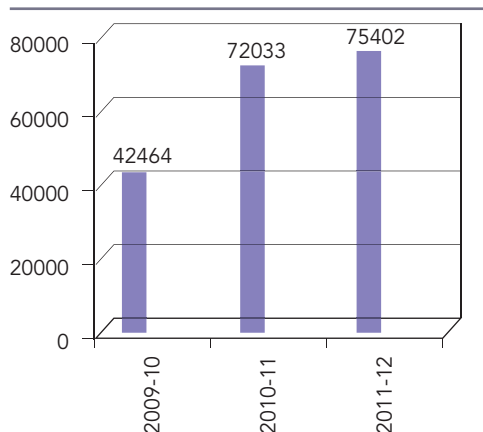


TABLE 5.13: Expenditure for the 259 Unani dispensaries in Uttar Pradesh

State	Expenditure
2001-2002	39357
2002-2003	41438
2003 – 2004	47318
2004-2005	48423
2005-2006	46813
2006-2007	62029
2007-2008	75257
2008-2009	91953
2009-2010	146113
2010 -11	352899

18. Uttar Pradesh: State Health Report.

of Unani medicine. Reports from Maharashtra also show similar neglect. The Maharashtra government's refusal to grant a job quota to the Unani doctors in the government-run hospitals is an issue the Unani doctors of Malegaon feel is a discrimination; they also believe that this is due to their religious identity. It is found that the Maharashtra government in its GR dated 30 October 2000 reserved a job quota of 25 percent in government hospitals for Ayurvedic doctors having BAMS (Bachelor of Ayurvedic Medical Science) degrees. But the same was not extended to the BUMS doctors, even though BAMS and BUMS are equal degrees. The central government, in its advisory issued for the AYUSH (Ayurveda, Yoga and Naturopathy, Unani and Siddha, and Homeopathy) programme also suggests similar quotas. The Unani doctors say that the Supreme Court judgement, as well as Article 309 of the Constitution, the government guidelines on recruitment and conditions of service for persons serving in Union and state governments, and the Maharashtra Medical Practitioners Act 1961 — all consider and treat the BAMS and BUMS degrees equally. Considering this, they say, any proposal for BAMS doctors automatically should be extended to Unani doctors.

At the 259 Unani dispensaries in Uttar Pradesh (see Table 5.13 for budgetary expenditure), there are no nurses nor are there any courses available for nurses in the Unani medicine stream in the state, we were told. Courses are only available for pharmacists; but no recruitment for pharmacists has been undertaken in the state since 1990-1991. This information is based on the response to the RTI application submitted by RTI activist Saleem Baig for this study.

## 5.9 Access to Healthcare Services and Non-Muslim Socio-religious Communities

In order to assess the difference in the quality and condition of healthcare infrastructure, a few questions were posed to the residents of nearby localities with non-Muslim socio-religious communities. The comparative analysis consistently showed that the condition of healthcare infrastructure in Muslim localities was comparatively worse. About 85 percent of

TABLE 5.14: Access to healthcare services and non-Muslim socio-religious communities

Healthcare Services	Muslim	Other socio-religious communities
PHC/CHC within locality	32.5	45.5
Active healthcare centre	58.8	72.9
Doctor at healthcare centre	54.8	69.1
Nursing staff at healthcare centre	53.6	69.1
Medicines at healthcare centre	46.1	57.7
Emergency services at healthcare centre	25.9	42.8
Distance of healthcare centre (within 1 km)	28.0	39.3

the respondents interviewed in Hindu localities answered the question related to the type of healthcare centre located in their area. Of all other non-Muslim socio-religious communities, 30 percent reported the presence of a PHC, 15 percent reported having a CHC and 20 percent said they had a sub-centre in their locality. In predominantly Muslim areas, the comparative figures were: 22 percent for PHCs, 10 percent for CHCs, and 20 percent for sub-centres. It is evident that comparatively fewer in the Muslim communities could access PHCs and CHCs and sub-centres. When asked if these centres are active or not, an overwhelming number of those who live in Hindu areas said 'Yes' (about 73 percent) and only about 5 percent said 'No'. The comparative numbers for the Muslim-majority localities were 59 percent for 'Yes' and those who said 'No' were three times more than their counterparts living in Hindu-majority areas.

This state of affairs was further confirmed by the analysis for the question, 'Do doctors visit these centres?' Though the numbers of respondents answering 'Yes' reduced marginally and those answering 'No' increased in both the data sets, the gap between the positive and negative responses remained almost the same, as with the question about the presence of healthcare centres. Of all Muslim respondents, 17.4 percent reported that even the nursing staff members do not visit the centres whereas 7 percent of the other socio-religious communities said the same. The analysis of the data further confirmed the reality which has been repeatedly reported by many, when the respondents were probed about the availability of medicines at these centres. Of all the respondents who were interviewed in Hindu-majority localities, about 58 percent said medicines were available and in Muslim-majority localities 46 percent said the same. Among other socio-religious communities, 18 percent and among Muslims, about 25 percent said that they do not get any medicine from these centres.

The difference was also evident from the response to the question 'Do the health centres have emergency services?' About 42 percent of respondents from non-Muslim socio-religious communities said 'Yes', whereas only 26 percent Muslim respondents gave a positive reply; of those who lived in Hindu-majority localities, 32 percent said 'No' whereas 43 percent of those from Muslim-majority areas said the same.

About 22 percent of those who live in Muslim-majority localities and 15.2 percent among other socio-religious communities said that the last childbirth had been at home. Since an equal number of residents of Muslim-majority areas (about 21 percent) reported that their last child was born in a healthcare centre, this can only be attributed to the poor access to healthcare facilities. The proportion of respondents who reported that their last child was born in a healthcare centre was relatively low among respondents from non-Muslim socio-religious communities, about 16 percent. Those who reported that their last child was born in either a PHC or in a CHC were 21 percent among Muslims and 16 percent among non-Muslim socio-religious communities.

The distance at which the healthcare centre is located shows that in residential areas of non-Muslim socio-religious communities, 39 percent healthcare centres are located within 2 kilometres of the residence of the respondents against one-third for Muslim respondents.

The condition of drainage system was pathetic in both areas. Of the Muslim respondents, 59 percent said there is no drainage system in their localities. Among other socio-religious communities, 53.4 percent said the same — a somewhat lower proportion, but certainly equally distressing. Among those who said there is a drainage system, 44.4 percent belonged to non-Muslim socio-religious communities and 37.1 percent were Muslims. A marginally higher percentage of Muslims reported having a toilet facility at home compared to their counterparts among other socio-religious communities.

## 6. ACCESS TO EDUCATION BY MUSLIMS

### 6.1 Introduction

Educational backwardness has been one of the key problems that afflict the Muslim community in India. Lack of opportunities for education and, particularly, higher education, is a marked feature for the community. It is widely known that very few Muslim students make it to universities and other institutions of higher learning. According to Census data, while only about 7 percent of the overall population aged 20 years and above are graduates or hold diplomas, this proportion is less than 4 percent amongst Muslims. Besides, those having technical education at the appropriate ages (18 years and above) are as low as 1 percent amongst Muslims. The Sachar Committee found a negligible presence of Muslims in institutions of higher learning. Muslims constituted only 1.3 percent of students studying in all courses in all the Indian institutes of management (IIMs) in India and 4 percent in the post-graduate courses and 1.7 percent in the undergraduate courses at the Indian institutes of technology (IITs). The representation of Muslims in the top medical colleges was only marginally better at about 4 percent.

Education is the key to economic and social empowerment. A persistent denial of opportunities for people to educate themselves can lead to poverty and economic decline in the long term. This is especially true for a community, which, to a large extent, derives livelihood from employment in the informal sector as well as self-owned small businesses and trades. The early 1990s have seen the beginning of a new economic paradigm in India owing to the policy of liberalization and globalization. While this has led to the arrival of global capital in the country, it has also sounded a death knell for so many small enterprises and businesses. This phenomenon has particularly affected the Muslims by cutting into their livelihoods. At the same time, they have not been able to capitalize by finding jobs in the emerging sectors such as information technology, service, retail, etc., owing to overall low educational attainments. The competitive job market demands basic English and computer skills which are both low among Muslim youth who can hardly make it to higher-secondary school certificate (HSC) levels, leave alone college graduation! This sad reality, coupled with a misperception that Muslims avoid modern education, has also contributed to alienation and stereotyping of the community (although it is now well-known that Muslims want modern education and not just that, they want English medium for their daughters as well).<sup>19</sup>

The Sachar Committee notes that Muslims are at a double disadvantage with low levels of education combined with low quality education; the deprivation increases manifold with higher levels of education. The literacy rate among Muslims as per the Census of 2001 was 59.1 percent. This is below the national average of 65.1 percent. If the scheduled caste and tribe (SC and ST) communities, with an even lower literacy level of 52.2 percent, and Muslims are excluded, the

19. Indian Social Institute, Jahangirabad Media Institute, Action Aid India (2006).



remaining category of 'All Others' show a high literacy level of 70.8 percent. In urban areas, the gap between the literacy levels of Muslims (70.1 percent) and the national average is 11 percentage points and in relation to the 'All Others' category it is 15 percentage points. Muslim women, with a literacy level of 50 percent, have been able to keep up with women of other communities. The report further notes that the mean years of schooling (MYS) of Muslims is the lowest at about three years four months. A comparison across socio-religious communities—both by gender and by place of residence — also reveals consistently lower levels of MYS for the Muslim community. As many as 25 percent of Muslim children in the 6-14 year age-group have either never attended school or have dropped out. The incidence of drop-outs is also high among Muslims and only the SC/ST communities have a marginally higher drop-out rate than the Muslim communities. While 26 percent of those 17 years and above have completed matriculation in the 'All Others' category, this percentage is only 17 percent amongst Muslims.

The overall lack of education for the Muslim community has meant greater marginalization and denial for girl children and young women. A report by the National Commission for Minority Educational Institutions (NCMEI) suggests that Muslim girls have been consistently and increasingly denied educational opportunities. It goes on to say that the problem has been consistently aggravated since India's independence.<sup>20</sup> In 1947, 8.5 percent of Muslim women attended college, compared to just 2.4 percent today, the report says. Less than 17 percent of Muslim girls finish eight years of schooling and less than 10 percent complete higher secondary education. In north India the corresponding figures are 4.5 percent and 4.75 percent respectively, compared to the national female average of 17.8 percent and 11.4 percent. According to the NCMEI report, the average number of years that Muslim girls study is a dismal 2.7 years, as compared to 3.8 years in the case of girls from other socio-religious communities.

In 1993, in a landmark judgement, the Supreme Court ruled that the right to education is a fundamental right flowing from the Right to Life in Article 21 of the Constitution. Subsequently, in 2002, education as a fundamental right was endorsed through the 86th amendment to the

TABLE 6.1: Literacy rate by socio-religious communities

Community/Caste	Male	Female	Total
India	75.3	53.7	64.8
Hindu	76.2	53.2	65.1
Muslim	67.6	50.1	59.1
Christian	84.4	76.2	80.3
Sikh	75.2	63.1	69.4
Buddhist	83.1	61.7	72.7
Others	60.8	33.2	47
Scheduled Castes	66.64	41.9	54.7
Scheduled Tribes	59.17	34.76	47.1

20. Rossi and Ali (2013).

Source: Census Report, 2001, Vol.III, p.252.

Constitution. Article 21-A states: 'The State shall provide free and compulsory education to all children of age six to fourteen years in such a way as the State may, by law, determine.' The Right of Children to Free and Compulsory Education Act, 2009 (RTE Act) was a landmark legislation passed by the Indian Parliament, following the long history of struggle of many groups to ensure free and compulsory education for children between six and 14 years and make the state accountable for it.

Although the Sachar Committee has noted the enthusiasm amongst muslim girls towards learning as also greater enrolment of girls, education remains a journey fraught with many challenges for muslim community as a whole. Our study suggests that there has not been any significant improvement in the last six years in spite of the PM's New 15 Point Programme.

## 6.2 What does the PM's New 15-Point Programme Promise?

The PM's New 15-Point Programme for minorities promises to improve access to school education: 'Under the Sarva Shiksha Abhiyan, the Kasturba Gandhi Balika Vidyalaya Scheme, and other similar Government schemes, it will be ensured that a certain percentage of such schools are located in villages/localities having a substantial population of minority communities.'

## 6.3 What is the Present Situation?

In our survey, the total number of school-going children in the age group 6-14 years is 9,852 (5,604 rural children and 4,248 urban children) in a sample of 8,082 families. That is 59 percent of the children in our sample, in the age group of 6-14 years, attend school.

### People going to schools/colleges

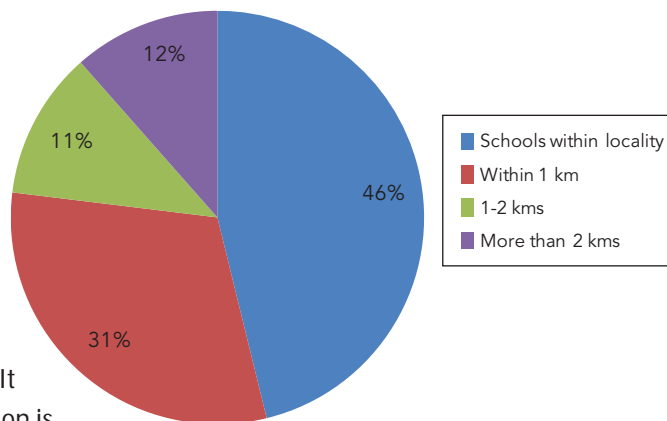
It is found that about 54 percent of the people in the age-group 5-29 years were currently attending educational institutions. The said proportion was higher for males at 58 percent

TABLE 6.2: Number of school-going children in a family

Children per family	No. of children in the family going to school	Percentages
Not applicable/no response	3256	40.3
1 child in school	1736	21.5
2 children in school	1753	21.7
3 children in school	865	10.7
4 children in school	345	4.3
5 children in school	127	1.6
<b>Total</b>	<b>8082</b>	<b>100.0</b>

than for females (50 percent). The current attendance rate is found to be the highest among urban males (59 percent) and the lowest among the rural females (49 percent). On the other hand, among persons who were currently not attending, about 25 percent never attended any educational institution. It may be noted that this proportion is found to be the lowest among the urban males (13 percent) and the highest among rural females (34 percent).<sup>21</sup>

FIGURE 6.1: Distance of school from habitation



### Distance of School from Locality

As per our sample, 36 percent of respondents have schools within the locality; 1,905 families (24 percent) have a school within one km.; 713 families (9 percent) have schools at a distance of 1-2 kms; 694 families (9 percent) have schools at a distance of more than 2 kms from their homes (11 percent rural and 6 percent urban).

TABLE 6.3: State-wise look at the distance of schools from homes

Sl	State	Within locality (%)	Within 1 km	1-2 Kms	2 kms
1.	Uttar Pradesh	35	22	03	01
2.	Haryana	59	09	13	12
3.	Rajasthan	28	26	18	16
4.	West Bengal	27	28	09	08
5.	Himachal Pradesh	02	30	14	36
6.	Madhya Pradesh	53	22	01	06
7.	Andhra Pradesh	36	13	05	05
8.	Kerala	24	32	08	09
9.	Bihar	51	28	04	09
10.	Gujarat	25	37	11	04
11.	Jharkhand	58	14	08	03
12.	Maharashtra	39	36	09	12
13.	Karnataka	56	15	02	14
14.	Tamil Nadu	12	15	10	08
15.	Delhi	02	30	66	02

21. NSSO, 66th Round.

FIGURE 6.2: State-wise schools within locality



Himachal Pradesh reports the maximum number of schools at a distance of more than 2 kms, and Haryana, Jharkhand and Karnataka report the maximum number of schools within the locality. Even Delhi reports 66 percent respondents saying that their schools are at a distance of 1-2 kms from their homes. In Bihar, 79 percent respondents said that their schools were within 1 km, as did 75 percent in Maharashtra and Madhya Pradesh, 72 percent in Jharkhand, and 71 percent in Karnataka.

Absence and distance of the high school in a lot of cases forced parents to stop their children's education, especially in the case of girls, as they were not comfortable sending their daughters to a school that was far off, as was reported in most FGDS.

Considering that the RTE Act stipulates the norm that a primary school must be located within 1 km of the house, there is a clear violation of the law for 18 percent of our sample population, which has schools beyond 1 km.

Further, school infrastructure continues to be a major drawback. In most group meetings, the women complained that it was difficult for them to send grown (adolescent) girls to school without toilet facilities. The daily, Amar Ujala, reports on 16 March 2013, in its national edition, that of the 11.43 lakh rural schools, 4.13 lakh schools do not have toilets for girls and 1.62 lakh

#### Box 6: No middle school in village!

In Acheri Village (a predominantly Muslim village) in Mandsaur District of Madhya Pradesh, the school in the village is only till 5th standard, for further studies, children have to go to Malyakhedi, 2 kms from the village. This is affecting girls' education significantly. Better off people are sending their children to Mandsaur for education

Source: Deepak Bhatt, Madhya Pradesh.

have no toilets for boys; in addition, 73,632 schools have no facility for drinking water. The situation is reported to be the worst in the northern states.

In our sample, 5,786 families are within the income bracket of ` 5,000 and less. About 72 percent families with one child of school-going age, and with an income of ` 5,000 and less, send their children to school and, interestingly, 66.9 percent of families with an income of less than ` 5,000 and five school-going children in their family, still send their children to school, in spite of their financial difficulties. In fact, irrespective of the number of children and the family income being less than ` 5,000 per month, 72 percent of the families enrol the children in schools. And families with income of more than ` 50,000 per month do not have five children of school-going age, debunking the connection of religion and number of children. Our survey suggests that it is not religion, but economic status that determines family size.

As many as 2,563 (1,780 rural and 783 urban) children in our sample size of 8,082 families were reported to have never been enrolled in school (see Table no 6.4 for state-wise details). Thus, 15 percent of the total children in the sample have never attended schools. As many as 120 parents (2.1 percent) who have five children and a monthly income of ` 5,000 and less have never enrolled their children in schools, but interestingly there are 390 children (6.7 percent) who, though they were the only children in their families (with a monthly income of less than

TABLE 6.4: Number of children who have never enrolled in school

Sl	State	Number of children who never went to school
1.	Uttar Pradesh	701
2.	Haryana	393
3.	Rajasthan	315
4.	West Bengal	307
5.	Himachal Pradesh	205
6.	Madhya Pradesh	135
7.	Andhra Pradesh	111
8.	Kerala	114
9.	Bihar	84
10.	Gujarat	65
11.	Jharkhand	48
12.	Maharashtra	31
13.	Karnataka	26
14.	Tamil Nadu	16
15.	Delhi	12
	<b>Total</b>	<b>2563</b>



₹ 5,000) to be in the school-going age, have never been enrolled in school. The largest number of children not attending schools is from families with less than ₹ 5,000 per month income, clearly indicating that poverty was the biggest factor for drop-out and non-enrolment.

TABLE 6.5: Reasons for dropping out of school

Main reason	Urban		Rural		Total	
	Male	Female	Male	Female	Male	Female
School too far away	0.6	2.1	1.4	7.0	1.1	5.8
Transport not available	0.0	0.2	0.4	1.9	0.3	1.5
Further education not considered						
Necessary	3.7	5.4	2.5	3.8	2.9	4.2
Required for household work	6.5	15.6	7.2	15.0	7.0	15.2
Required for work on farm/family						
Business	6.0	2.1	7.7	3.4	7.2	3.1
Required for outside work for payment	10.8	5.6	7.9	2.6	8.8	3.3
in cash or kind						
Costs too much	16.7	21.2	18.4	17.4	17.9	18.3
No proper school facilities for girls	0.2	0.6	0.3	2.3	0.2	1.9
Not safe to send girls	0.0	1.6	0.2	2.9	0.1	2.6
No female teacher	0.0	0.2	0.1	0.3	0.1	0.3
Required for care of siblings	0.3	0.6	0.2	0.8	0.3	0.7
Not interested in studies	37.7	22.6	35.3	20.5	36.0	21.0
Repeated failures	7.0	6.6	5.5	5.5	5.9	5.8
Got married	0.0	2.4	0.2	5.8	0.1	4.9
Did not get admission	1.8	2.9	3.2	2.8	2.8	2.8
Other	5.7	6.9	5.6	4.8	5.6	5.3
Don't know/missing	3.0	3.4	4.0	3.3	3.7	3.3
<b>Total</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>
Number of children	2110	1929	4745	5968	6855	7897

Source: NFHS Round III, Vol 1, 2005-06

The Right to Free and Compulsory Education Act, 2009, states:

Where a child above six years of age has not been admitted in any school or, though admitted, could not complete his or her elementary education, then, he or she shall be admitted in a class appropriate to his or her age; Provided that where a child is directly admitted in a class appropriate to his or her age, then he or she shall, in order to be at par with others, have a right to receive special training, in such manner, and within such time-limits, as may be prescribed.

Our survey found that as many as 1,726 girl children (793 rural and 933 urban) and 2,460 boys (1,131 rural and 1,329 urban) dropped out of school within the last six years (see Tables 6.5 and 6.7 for state-wise details). Interestingly, a larger number of urban children, both boys and girls, were found to have dropped out of school.

The most common reason (from 20 percent of the respondents) attributed their dropping out of school to poverty (19 percent in rural areas and 20 percent in urban). Though NFHS Round III records that the maximum number (38 percent) of children who dropped out were 'not interested in studies', we have not used that as a reason in this study, as the role of the state in providing education to all children includes such children who need to be induced through alternative methods to complete at least elementary education.

The MYS of Muslims is lowest in states like West Bengal, Uttar Pradesh, Assam, Uttarakhand and Delhi. On the other hand, Muslim children remain in schools for a longer period than children from SC and ST communities in states like Kerala, Bihar, Jharkhand, Karnataka, Maharashtra, Andhra Pradesh and Gujarat.<sup>22</sup>

The predominant reason for 'ever attended persons' to not continue attending any educational institution was 'to supplement household income' in the case of males and (62 percent in rural areas and 66 percent in urban areas) 'to attend household chores' in the case of females (46 percent in rural areas and 47 percent in urban areas), in both the rural and urban areas. About 13 percent in the rural areas and 9 percent in the urban areas considered 'education

TABLE 6.6: Educational levels among different religious communities

Community	Secondary Level	Sr. Secondary level	Graduation	Unclassified
All Religions	14.13	6.74	6.72	0.02
Hindus	14.25	6.92	7.01	0.01
Muslims	10.96	4.53	3.6	0.05
Christians	17.48	8.7	8.71	0.01
Sikhs	20.94	7.57	6.94	0.02
Buddhists	14.09	7.65	5.7	0.01
Others	11.24	4.55	4.35	0.01

22. Sachar Committee Report.

Source: Sachar Committee Report.

not necessary' and, therefore, they were not currently attending any educational institution. Among the specified reasons, the highest proportion of persons reported 'education not considered necessary' as the reason for not attending an educational institution — the proportion being 23 percent in both rural and urban areas. Moreover, about 8 percent in the rural areas and 5 percent in the urban areas reported that they never attended any educational institution as the schools were too far.<sup>23</sup>

### 6.3.1 Status of Kasturba Gandhi Balika Vidyalayas in Uttar Pradesh:

#### A case study

The Kasturba Gandhi Balika Vidyalayas (KGBVs) aim to enrol out-of-school girls from the Muslim minority community. However, this study found poor enrolment of Muslim girls in Uttar Pradesh. An RTI application filed by RTI activist Saleem Baig for this survey revealed that 200-plus KGBVs operational in 20 districts of U.P. have merely 14.2 percent girls from the Muslim minority community. The percentage is much lower compared to the number of girls from the SC and OBC communities enrolled in KGBVs across the state.

U.P. has 219 KGBVs operational in blocks with a sizeable Muslim minority population in districts like Badaun, Bahraich, Balrampur, Barabanki, Bareilly, Bijnore, Bulandshahr, Ghaziabad, JP Nagar, Lucknow, Meerut, Moradabad, Muzaffarnagar, Pilibhit, Rampur, Saharanpur, Santkabir Nagar, Shravasti, Siddharthnagar and Baghpat. While the enrolment of girls from SC and other backward classes (OBC) categories is 38.2 percent and 33.9 percent, respectively, Muslim girls are not benefiting much from these residential schools.

### 6.3.2 School drop-out children as child labourers:

#### A case study from Moradabad

Moradabad, also referred to as Pital Nagri [Brass Town] because of its bustling brass industry, employs thousands of children who toil for hours, in conditions so hazardous that it is difficult to even stand for a few minutes in the workshops where they work for over nine hours every day.<sup>24</sup>

In the Chakkar ki Milak locality of Moradabad town, largely populated by Muslims, the lanes and by-lanes lead to hazardous little workshops where it is a common sight to spot little children so covered in soot that it is difficult to see their features through the black powder. These children are employed in brass workshops and work day in and day out in conditions unfit even for a healthy adult. The children in these workshops are involved in the various stages of producing a brass masterpiece, some with their bare hands holding thick tongs and pouring hot melted 'masala', the brass 'lava', into moulds, some blowing air into the furnaces and others sifting and recovering, with bare hands, hot coal from ash.



23. Reasons for dropout as per NSS 66th Round, 2009-10.

24. Mariya Salim, Centre for Peace Studies.

These children, aged between 8 and 14 years, were all out of school and working to support their families. One of the boys, eight years old, had lost his father and, being the eldest in the family with three siblings to feed, worked from 8a.m. to 8p.m. to help his mother.

### 6.3.3 Poverty and drop-out rates

It is very revealing that poverty seems to be the biggest reason for low levels of education amongst Muslims. In our survey, few respondents attributed reasons other than poverty, for dropping out of school: 0.6 percent attributed this to the distance of the school from home; 0.4 percent to lack of quality education; 0.3 percent to sexual harassment; 0.2 percent to discrimination; and 0.1 percent to corporal punishment. Kerala reported the highest number of instances of school drop-outs due to sexual harassment (nine students), followed by West Bengal (at six). As many as 1,577 families of the 8,082 in our survey had been forced to withdraw their children from school due to financial compulsions. This raises serious questions about the state's commitment to provide free and compulsory education as per the RTE Act and also the much acclaimed minority scholarship scheme under the PM's New 15-Point Programme and its usefulness for such children.

TABLE 6.7: School drop-out rates (state-wise)

Sl	State	Number of girl children who dropped out of school	Number of boy children who dropped out of school
1.	Andhra Pradesh	403	388
2.	Madhya Pradesh	264	469
3.	Maharashtra	217	336
4.	West Bengal	175	307
5.	Gujarat	141	194
6.	Rajasthan	108	166
7.	Uttar Pradesh	76	165
8.	Tamil Nadu	68	91
9.	Himachal Pradesh	55	81
10.	Jharkhand	47	50
11.	Kerala	45	58
12.	Bihar	40	43
13.	Haryana	34	20
14.	Delhi	27	53
15.	Karnataka	26	39
	<b>Total</b>	<b>1726</b>	<b>2460</b>

The survey found the largest numbers of drop-outs in the state of Andhra Pradesh; most respondents ascribed poverty as a principal reason for dropping out. The difference between girls and boys dropping out is marginal in the top [non]performing state of Andhra Pradesh and there are similar trends (of an almost equal number of drop-outs) in the other three southern states also. But in several other states like Madhya Pradesh, Maharashtra, West Bengal, Uttar Pradesh and Delhi, the number of boys dropping out is double the number of girls dropping out. There is reason to ascribe it to migration in the states of Madhya Pradesh, West Bengal and Uttar Pradesh, and the pull and push of the local labour market in Maharashtra and Delhi. Haryana continues with its negative trends in women's position by higher drop-out rates for girls than boys, though the difference is marginal.

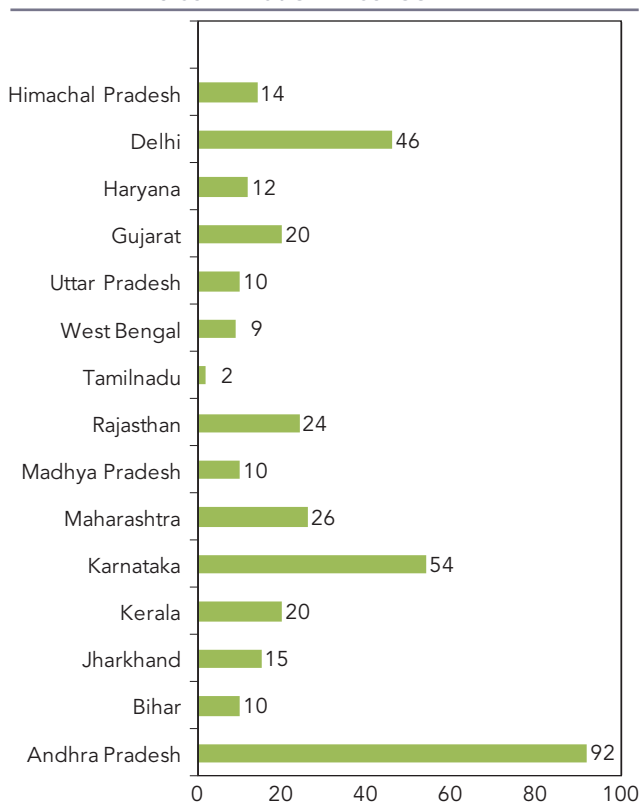
**National drop-out status:** About 42 percent of all children were attending primary school and 21 percent were enrolled in middle school. It was seen that the drop-out rate at the 'middle' level is the highest in the case of rural males (51 percent), closely followed by rural females (50 percent). In the urban areas, this rate was the same for both boys and girls (42 percent each).<sup>25</sup>

#### 6.3.4 Discrimination faced by school children

While about 65 percent of the respondents said that their children did not face discrimination on grounds of religion in school, only 5 percent reported such discrimination in school.

Of the total sample size of 8,082 families, we received no answer from 30.3 percent of the sample size on the question as to whether their children face discrimination in school, leaving it to conjecture that no response — among other reasons — may be connected to a strategic silence on a controversial issue. About 65 percent (5,267 families) stated that their children face no discrimination in school, while 364 families (5 percent) clearly said that their children faced discrimination in school as they were Muslims. Across income-groups, of the 364 families that said they face discrimination, 234 families (64.3 percent) earn ₹ 5,000 or less per month and 26.6 percent of the families around ₹ 10,000 per month; of those who chose to be

FIGURE 6.3: Number of children facing discrimination in school



25. NSS 66th Round.

silent or deny discrimination, most were from the higher income group, with family incomes of ₹ 40,000 or more per month. Whether economic status/situation have a direct correlation with or influence on the attitudes of service providers such as teachers, is a question that remains. Men far outnumbered women in reporting discrimination in schools.

Of the respondents in Delhi, 23 percent reported facing discrimination in schools; Andhra Pradesh came next with 12 percent and Karnataka followed with 9 percent. The least discrimination was reported from Tamil Nadu (0.3 percent), followed by Madhya Pradesh (1.3 percent) and Uttar Pradesh (1.6 percent).

Muslim students said that the single most source of discrimination faced by them comes from teachers; this is followed by the discrimination in the language/medium of education. The largest numbers (69 percent) of those who complained of discrimination from teachers were Muslim children whose family income is less than ₹ 5,000 per month. Only one child in the higher income category complained of discrimination; a mere 6.5 percent of children with salaried parents (in government or private jobs), complained of discrimination, showing a clear correlation of both religion and economic status with societal attitudes.

Of the 364 children whose parents agreed that their children face discrimination, 63.7 percent study in government schools. Interestingly, even 14.3 percent of the surveyed, studying in private schools being charged fees for education, complained of discrimination towards Muslim children. Also interestingly, about 2.5 percent of children going to recognized Madrasas and 1.4 percent going to non-recognized Madrasas also complained of discrimination, in terms of behaviour. This could be ascribed to differences in the economic standards of the children attending the Madrasas, where poorer children get treated worse than those better off. This study returned 83 castes among Muslims and, interestingly, 'Sheikh' (a high caste among Muslims) children reported the maximum discrimination.

Not surprisingly, only one child in the entire survey complained of discrimination in a Maktab. More urban children allege discrimination than their rural counterparts. A look at Table 6.8 shows clearly that in almost all states the teacher's attitude towards Muslim children stands out as the most common discriminatory behaviour faced by the children. Delhi tops the list with 12 percent. In the two states of Karnataka and Andhra Pradesh the teacher's attitude is translated to discrimination in dispensing the mid-day meal. Ridicule of Muslim children for their language is also seen in Delhi, Andhra Pradesh, Kerala and Karnataka.

About 43 percent reported getting mid-day meals at schools while about 10 percent reported not getting mid-day meals. The largest number of complaints of not getting the mid-day meal came from 569 (71.4 percent) families with an income of less than ₹ 5,000 per month. Of those who said that they did not receive mid-day meals in schools, 50 percent were from urban areas and 38 percent from rural.

Himachal Pradesh shows the best performance in children getting the mid-day meal, books and uniforms in schools, followed by Delhi, Kerala and Karnataka. With the exception of Himachal



TABLE 6.8: State-wise complaints of discrimination in schools

State/Reasons cited for discrimination	Language	Teacher attitude	Curriculum	MDM	Religious Imposition
Andhra Pradesh	17 (2%)	39 (5%)	28 (4%)	58 (8%)	18 (2%)
Delhi	09 (2%)	25 (12%)			14 (7%)
Karnataka	12 (5%)	18 (3%)		21 (4%)	
Kerala	22 (4.1)	32 (6%)			
Maharashtra		23 (4%)			
Gujarat		20 (4%)	7 (1%)		
Jharkhand		19 (3%)			
West Bengal		18 (3%)			
Uttar Pradesh		18 (3%)			
Madhya Pradesh		13 (2%)			

Pradesh and Delhi, all other states perform very poorly in the distribution of uniforms in schools, with Jharkhand showing the worst performance (at 2 percent), followed by Bihar (4 percent). Overall, Rajasthan, Uttar Pradesh and Andhra Pradesh show extremely poor services in all the three areas of distribution of mid-day meals, books and school uniforms.

### 6.3.5 MDM, Books, Uniforms and SMCS

The mid-day meal for school-going children is one of the flagship programmes of the government. It aims to improve attendance, reduce drop-out rates and child labour and provide minimum food and nutrition support to children. Field observations have revealed that children of poor families often come to school without having any food in the morning; thus, for them, the mid-day meal is a basic requirement and an incentive to attend school.<sup>26</sup> But if the poorest children in a minority community report such low coverage of the mid-day meal, it questions the effectiveness of the strategy.

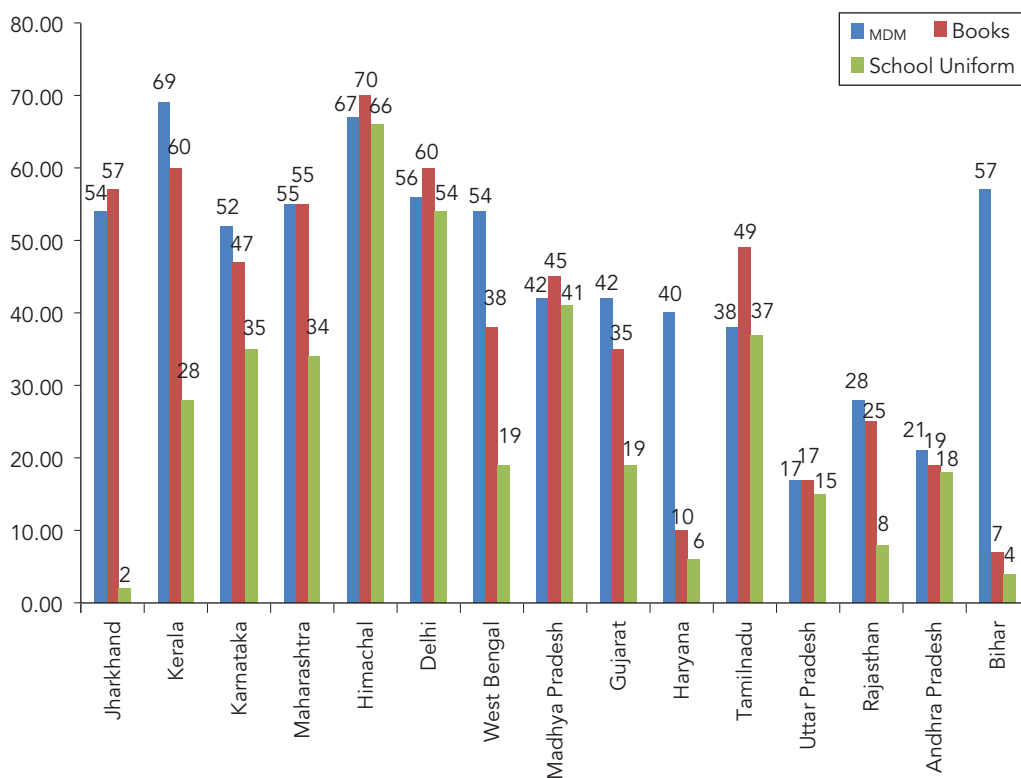
About 38 percent of the respondents reported receiving books at government schools, while 9 percent reported not receiving such books. The largest number of complaints (75.2 percent) of never having received books is from the lowest income-group category in the survey (those earning less than ₹ 5,000 per month). Similarly, 89 percent of the poorest said that they had received books only once or twice. The pattern continues to be the same in the case of school uniforms. The complaints of non-receipt are substantially higher in the lower income categories and reduce in the higher income groups. It is possible that those in the higher income groups do not seek the support of free books and uniform from government schools and access them privately; the alternate explanation is that there is clear partisan behaviour from the school authorities. A slightly higher figure of non-receipt of books and uniforms is reported from urban areas than in the rural.

26. ActionAid, 2013, Stock Taking of RTE.

TABLE 6.9: Availability of school materials (state-wise)

State	Yes they get MDM	Yes they get books	Yes they get uniforms
Bihar	57%	07%	04%
Jharkhand	54%	57%	02%
Kerala	69%	60%	28%
Karnataka	52%	47%	35%
Maharashtra	55%	55%	34%
Himachal Pradesh	67%	70%	66%
Delhi	56%	60%	54%
West Bengal	54%	38%	19%
Madhya Pradesh	42%	45%	41%
Gujarat	42%	35%	19%
Haryana	40%	10%	06%
Tamil Nadu	38%	49%	37%
Uttar Pradesh	17%	17%	15%
Rajasthan	28%	25%	08%
Andhra Pradesh	21%	19%	18%

FIGURE 6.4: State-wise access to school material



## 6.4 Does the School have a SMC?

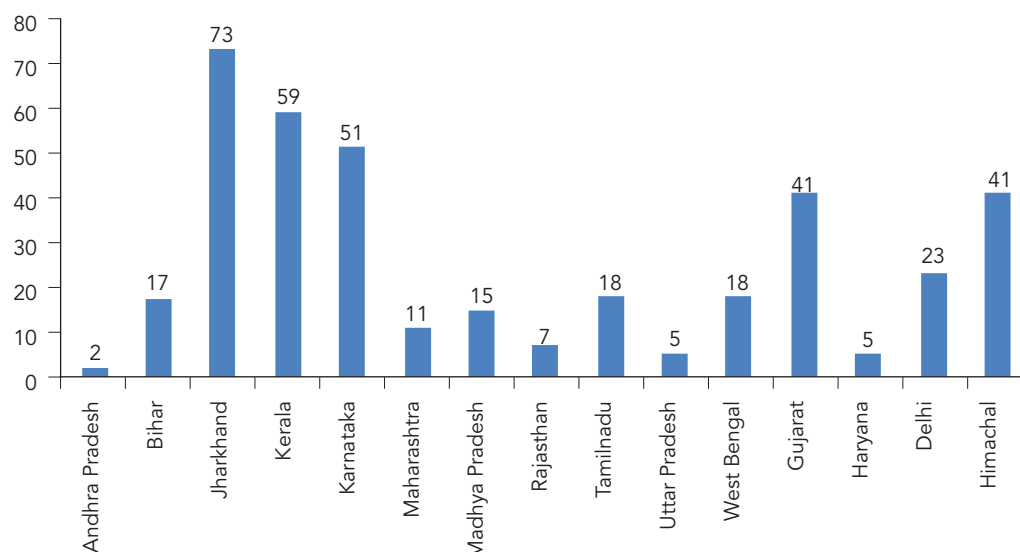
Only about 25 percent reported that the village/locality school had a school management committee (SMC). While about 10 percent reported non-existence of such committees, about 48 percent did not know whether such committees existed. Of those who said such committees exist, 29 percent were from rural areas, as against 21 percent in urban areas. People of the higher income categories were more aware of the existence of the school management committees.

About 73 percent of the respondents from Jharkhand reported knowing of SMCs, followed by 59 percent in Kerala and 51 percent in Karnataka and 41 percent in both Gujarat and Himachal Pradesh. In Andhra Pradesh a mere 1.6 percent reported knowing of the SMCs, in Haryana and Uttar Pradesh 5 percent and 7 percent in Rajasthan.

TABLE 6.10: Responses to the question 'Does the school have a school management committee?'

Response	Is there a SMC	Percentage
No response	1388	17.2
Yes	2036	25.2
No	779	9.6
Don't know	3879	48.0
<b>Total</b>	<b>8082</b>	<b>100.0</b>

FIGURE 6.5: SMCs in schools



The enactment of the Right of Children to Free and Compulsory Education Act, 2009 (RTE Act) had raised a lot of hopes that the SMCs would become more effective as vehicles for achieving community participation in the functioning of schools. As per section 21(1) of the RTE Act, the SMC was to be constituted with elected members from the local authority, in this case the PRIs (Panchayat Raj Institutions) and the ULBs (Urban Local Bodies) as well as parents or guardians and teachers. Three-fourths of the members were to be parents or guardians, with proportionate representation from the disadvantaged and weaker sections, ensuring that 50 percent of the members are women.<sup>27</sup>

As per this report, SMCs have been constituted only in 79 percent of the schools. The disaggregated break-up of the SMCs constituted in all states of India presented by DISE state that only 70 percent schools in rural areas and 55 percent in urban areas had constituted SMCs. But data collected in minority prevalent localities and villages for this study shows a far lower SMC coverage. The possibility of fewer SMCs formed in schools in minority areas is a distinct possibility and needs further examination.

In our survey, about 13 percent reported more than two Muslim members in the school management committee. About 2 percent reported one member and 2 percent two members. About 2 percent reported no Muslim members in the committee and about 41 percent reported that they did not know who the members were. Haryana, Delhi, Rajasthan and Uttar Pradesh reported the least number of Muslim members in school management committees and Jharkhand reported the maximum.

## 6.5 Scholarships for Meritorious Students from Minority Communities as per the PM's New 15-Point Programme

The PM's New 15-Point Programme says that schemes for pre-matric and post-matric scholarships for students from minority communities will be formulated and implemented.

The project for pre-matric, post-matric and merit-cum-means scholarships is one of the important projects launched under the Prime Minister's New 15-Point Programme for the Development of Minorities to promote higher education among Muslims. Although the Pre-Matric Scholarship Scheme came into effect from 01 April 2008, and the Post-Matric Scholarship Scheme on 29 November 2007, yet, very few students have been able to avail of the schemes, in spite of the government repeatedly claiming that these schemes were working most effectively.

### 6.5.1 What is the present situation?

The situation with the pre-matric, post-matric and other scholarships is very worrying. There are widespread allegations that despite submitting the needed application forms, very few actually get the scholarships.

27. ActionAid, 2013, Stock Taking of RTE.

TABLE 6.11: Responses to the question 'Did your child benefit under the scholarship scheme?'

	No. of students	Percent
No response	1614	20.0
Yes	1428	17.7
No	5040	62.4
<b>Total</b>	<b>8082</b>	<b>100.0</b>

Only 17.7 percent said that their children benefited from the much publicized scholarship schemes. Of those who have benefitted from the schemes, 66 percent are families with a monthly income of `5,000 or less and 22 percent with a monthly income of `10,000 or less. Interestingly, the number and percentage of students who benefited from the scholarship schemes were marginally higher in rural areas than in the urban. This was particularly so for the pre-matric scholarships. In the case of the Maulana Azad scholarships, which are meant for higher education, the number of rural and urban beneficiaries was exactly equal.

Haryana reported the maximum number of children who had benefited from scholarships (53 percent), followed by Kerala (46 percent), Himachal Pradesh (38 percent) and Tamil Nadu (36 percent). The least number of beneficiaries from the scholarship schemes were reported from Rajasthan (2 percent), followed by Gujarat (3 percent) and Maharashtra (4 percent).

As Table 6.12 shows, the much acclaimed scheme for free coaching for poor students has only 10 students (1 percent), allocations for which (See Annex 10) have been sizeable. As many as 627 families said they were not even aware of the scholarships schemes for minority communities.

TABLE 6.12: Beneficiaries of the minority scholarships, scheme-wise

Type of scholarship	No. of students	Percentage
No response/Not applicable	5481	67.8
Pre-matric	934	11.6
Post-matric	226	2.8
Merit cum means	74	0.9
Free coaching	10	0.1
Maulana Azad Scholarship	28	0.3
Don't know	627	7.8
Other	702	8.7
<b>Total</b>	<b>8082</b>	<b>100.0</b>

A state-wise break-up shows Kerala (with 38 percent) tops the list in giving pre-matric scholarships, followed by Madhya Pradesh (25 percent), Haryana (24 percent) and Himachal Pradesh (17 percent). The maximum number of post-matric scholarships have also been received in Kerala (12 percent), followed by Himachal Pradesh (5 percent), Karnataka and Andhra Pradesh (4 percent each). Andhra Pradesh (4 percent) is the only state where any sizeable number has received any merit-cum-means scholarships. Tamil Nadu has the maximum number of students from minority communities receiving free coaching (0.9 percent) and Karnataka heads the list of the number of students receiving the Maulana Azad Scholarship (2 percent).

As one goes up the scholarship levels the percentage of favourable responses reduces, with just an aggregate of around 3 percent saying they got the post-matric scholarship. So the gap between those who got pre- and post-matric scholarships itself is about 8.5 percent. And at the highest level of the Maulana Azad National Scholarship Scheme, there is just an aggregate of 0.3 percent who say that they have received the scholarship, with the highest responses coming from Class X respondents, and that too is just close to just 1 percent (0.9 percent to be exact).

The highest percentage of respondents (11.6 percent) with scholarships, reported having gained from pre-matric scholarships; of these beneficiaries, 643 (69 percent) belong to families with monthly incomes of `5,000 or less and 221 (24 percent) to families with monthly incomes between `5,000 and `10,000.

Interestingly, the numbers of those who have 'not received' scholarships goes down as one goes up the educational ladder from the pre-primary (72 percent) to primary classes (67 percent);

#### BOX 7: Unable to access formal education due to poverty!

'I was not able to afford education in a private school and government schools are in a bad condition,' says Syed Fasiuddin of Fathima Nagar, Vattapally, Hyderabad. Twenty years of age and a glass fitter, Fasi, as he is popularly called, tells us his story. Fasi had to drop out from school in Class VI, after the death of his father. A student of Shah Model School, Ranjan Colony, Hyderabad, he had to take care of his family, which consisted of six siblings and a mother. Faced with financial difficulties, he moved out from this school and enrolled in a Madrasa, Jamia Islami Ishad-ul-Uloom. He studied 'Hifz-e-Quraan' for three years in the Madrasa. Then he dropped out from the Madrasa also, to support his family. He searched for a job but lacking English and professional skills, he failed to do so. Next, he tried to setup a business but again failed. Finally, he found his present job, which earns him `8,000 a month, at Ameerpet, as a glass fitter.

Fasi feels if he had an English education and some skills he would have definitely been better off today. He feels that the government should not just provide Urdu education, but also English education in Muslim schools, so that Muslim youth stand a better chance with professional courses and jobs.

Source: S.Q. Masood, Sauhard Manch, Andhra Pradesh.



65 percent of Class VIII students had scholarships, 61 percent of Class X students, 55 percent of Class XII students; and among graduate college students (at the bachelor's level) and post-graduate (masters) students, the proportions were 51 percent and 50 percent, respectively. Those who say 'Yes' to someone in the family getting a scholarship goes up (as against down for those who say 'No') with rising educational levels; from 18 percent for the primary school level to 20 percent for Class VIII; 21 percent for Class X; 28 percent for Class XII and 29 percent for graduates.

### 6.5.2 Scholarships and access to education

Scholarships are not given to students studying in non-recognized private schools, and most of the children from poor families go to such schools as they charge lower fees, compared to recognized schools. Information received from Hyderabad city shows that while recognized schools charge fees of about ₹ 200 per month, in non-recognized schools fees are much lower at an average ₹ 120 per month. Studying in a Madrasa is not a choice but a compulsion for some, because of financial difficulties in attending a formal school. For many, a Madrasa is the most viable option to get an education, with their limited resources. But even with schemes like the merit-cum-means scholarships and the free coaching scheme, showing such poor coverage, it is not surprising that poor Muslim children are still not able to access education in formal institutions (see case study of Syed Fasiuddin).

While discussing with girl students and the teachers of government schools in Kotgachh in Uttar Dinajpur in West Bengal, it was found that from 2007 till date, 47 children had dropped out from the primary school. In the 2013 session, eight children are reported to have already dropped out. Mostly girls are school drop-outs and remain at home and on enquiry revealed that they could not continue with their schooling due to poverty.

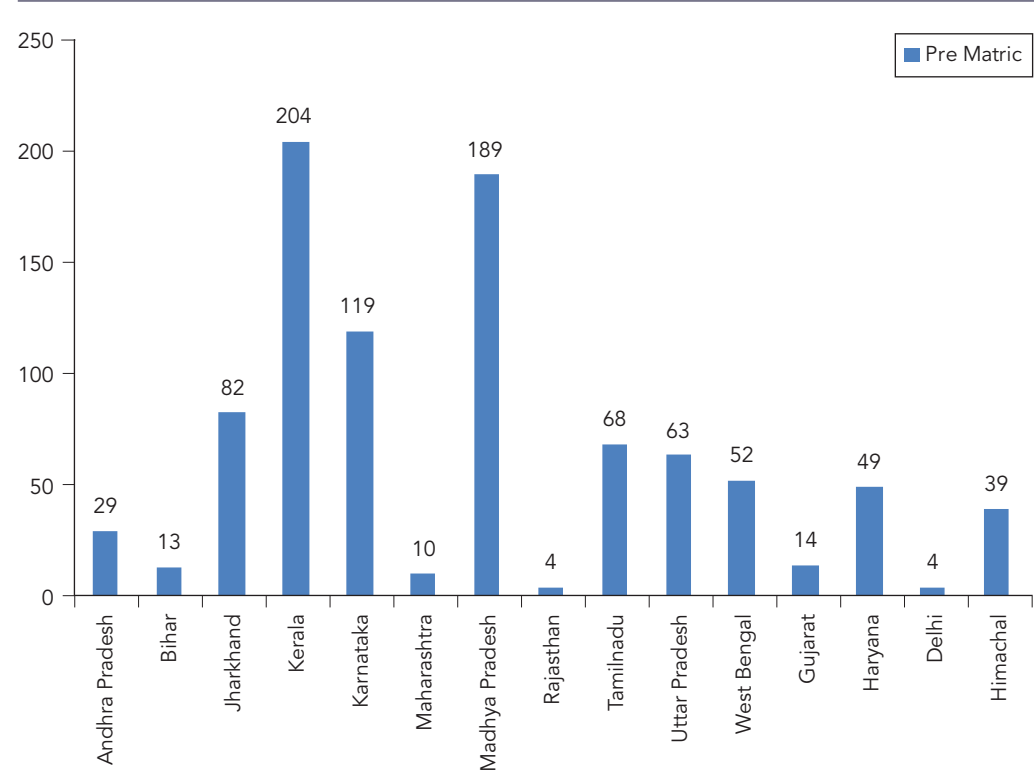
Contrary to the general perception that scholarships are more easily accessed in urban areas, the findings of our survey reveal a higher rate of access in rural areas for pre-matric scholarships and the free coaching scheme. This definitely reveals a huge information gap as far as awareness of the scheme is concerned.

Of the girls from the sample who were benefited under the Maulana Azad National Scholarship Scheme in the last six years, most are from the lower income category (with household

TABLE 6.13: Access to scholarships in rural and urban areas

Area	Pre-matric (%)	Post-matric (%)	Merit-cum means (%)	Free Coaching (%)	Maulana Azad Scholarship (%)
Rural	14.8	2.6	0.6	0.2	0.3
Urban	7.7	3	1.2	0.1	0.4
<b>Total</b>	<b>11.5</b>	<b>2.8</b>	<b>0.9</b>	<b>0.1</b>	<b>0.3</b>

FIGURE 6.6: Pre-matric scholarship received state-wise



income of ` 10,000 per month or less). A slightly larger number of girls from rural areas availed the scheme than from the urban areas. The awareness level is certainly low about this scheme, as a large number of girls from the same families have availed the scheme, and it has not percolated widely among the community. The Maulana Azad National Scholarship has been largely received by students from the three southern states of Karnataka, Kerala and Tamil Nadu.

6.5.3 Procedural difficulties in applying for scholarship

We made an attempt to document the difficulties in applying for the different scholarship schemes, to understand one of the many reasons for the low coverage of this important scheme. Some of the difficulties which have been reported are:

Opening a bank account

The pre-matric scholarship scheme stipulates that payment would be via cheques, for which students need to have bank accounts. The students and their family members face harassment from the banks in opening zero-balance accounts. Nationalized banks are not willing to open zero-balance accounts, in spite of the RBI's guidelines for the same. As a result, the students are not able to encash the cheques.<sup>28</sup>

### Accounts closed

Scholarship reimbursements normally take 8-9 months, and in some cases, even more than a year. Most of the students who found their names in the list of students selected for scholarships, when they approached the bank, were informed that their accounts were closed as there was no activity in them. For account closure, the banks cited RBI rules that said if an account is non-functional for more than six months, it should be closed.

### Problems with cheques

There are some serious problems with the cheques by which the students receive the 'Maintenance Allowance' under the pre-matric scholarship scheme. Most of the time, the cheques of a particular school are sent to another school and, as a result, the students do not receive the same. Even if the headmaster takes the initiative of returning the cheques to the actual school, by the time the students receive the cheques, the validity has expired. Apart from that, the cheques received by the students have their names wrongly spelt, which prevents them from encashing the same.

#### BOX 8: Name game

Privately collected data showed that errors in names of students — which might have occurred due to software problems or negligence — could be one of the reasons students did not get scholarships despite having their names in the list. For example, the name of Rushda Sameen Laeeque Ahmed (User ID OPD0314107M2006) appeared in the list as Sameen Laeeque Rushda Ahmed. Similarly, the name of Uzma Shaheen Sultan Ahmed (User ID OPD0408617M2009) appeared in the list as Shaheen Sultan Uzma Ahmed and the name of Awais Ah Seraj Ah (User ID OPD0349077M2008) as Ah Seraj Awais Ah. It can be noted that in all these names, the student's name has been replaced by his or her father's name.

We also found a number of students had received cheques issued in their names but without any date mentioned.

### Lack of awareness

One of the major hindrances, noticed during the survey, that prevents the students from accessing the scheme, is that most of the schools have no idea about what minority scholarship is and how the students can apply for the same. In most of the schools, in the six districts surveyed in West Bengal by Bharatiya Muslim Mahila Andolan, the head teachers and the teachers said that they know nothing about minority scholarships and therefore are unable to help the students apply for the same. In one of the schools in South 24 Parganas, under Maheshtala Municipality, the forms from the requisite office were received; however, the teachers said that since they had no idea how to go forward with the same, they did not

28. Bharatiya Muslim Mahila Andolan (2012).

#### BOX 9: Uncertain future

This year, (2012-13) in the middle of the academic career, students who are studying B. Sc. (Computer Science), B. Pharm and some other courses have been informed by the Maharashtra government, that they will no longer be eligible for OBC/minority scholarships as the government has listed B.Sc. (Computer Science) under Z group courses and students opting for Z group courses are not eligible. It was found after discussion with many such students that they had taken the admission thinking they would pay the course fees once they got the scholarships. Now they are facing an uncertain future. They are left with just two options – either to discontinue education midway or take a loan and pay the fees.

Source: Aleem Faizee, Sauhard Manch, Maharashtra.

distribute the forms among the students or their parents or guardians. The parents/guardians too are unaware of the scholarship programmes and also about the other schemes under the PM's New15-Point Programme. As a result, a large number of students who are eligible for the scholarships, both in terms of marks and financial condition, were unable to avail the same.

The percentage of women who reported not knowing about the scholarships (about 9 percent) was higher than the percentage of men (about 7 percent). No knowledge of the scholarship scheme was reported by 12 percent in Andhra Pradesh, 13 percent in Madhya Pradesh and a whopping 83 percent in Delhi.

There are many problems even for parents who are aware of the scholarship scheme. Most parents said that it is very difficult to comply with all the procedures and requirements. Among the main procedural difficulties are: obtaining income certificates, and lack of knowledge of time deadlines for the applications to be submitted. Many parents are not applying due to these hurdles, realizing that it is almost impossible to get their child a scholarship.

#### Online applications: technology a barrier!

The students applying for the post-matric scholarship face problems due to the fact that the mode of application has been made online.

Discussions with the Community Coordination Initiative (CCI, an NGO providing support to minority students for scholarship related issues) revealed that since the government decided to invite online applications in the year 2011, a severe setback was faced in the number of students who were able to apply. The main reasons for this were that the online application procedure was very slow, and it had various technical errors. Even after complaining to the concerned authorities, the errors and technical hitches in the online procedure were left unresolved. The result was that the number of applications decreased considerably. In fact, according to the CCI members, the problems in 2012 were multiplied. The time taken to fill-up a single form increased as the same details were asked repeatedly. Completed forms were not submitted successfully forcing the students to fill up forms repeatedly. Worse, the print-outs were never taken out in a single attempt.

#### 6.5.4 Scholarships denied

Muslim Inter College, Moradabad, Uttar Pradesh, reported that ever since the introduction of the scheme, every year there are a large number of students whose names appear in the list of selected students, but they never receive the scholarship amount in time.

CCI approached the concerned department with the records of such students in several states. But, they said, they were neither given satisfactory replies nor did the students receive the scholarship amount. The CCI filed applications under the RTI Act. But even these applications failed to get satisfactory responses.

Ironically, as the number of applications fall due to technical reasons, the scholarship quota in states is reduced. The rationale cited for the reduction is the reduced number of applications received in past years. As is clear, the number of post-matric applications reduced drastically in comparison to the pre-matric as the application procedure from post-matric onwards has been made exclusively online. In terms of statistics, the CCI said, as against 510,475 students who got scholarships in 2009-10 at the national level, only 291,700 students received scholarships in 2010-11. Likewise in Maharashtra, as against 37,940 students who received scholarships in 2009-10, only 21,680 students could get scholarships in 2010-11.

But it was found that the online system developed for scholarships by the APMFC (Andhra Pradesh Minorities Finance Corporation) was quite useful in ensuring accountability of the officers and it is a very easy method to apply for a scholarship if the parents are aware and access the internet. As large numbers of parents are not computer literate, they approach the net cafés and the owners charge around ₹ 100 for a single application. Thanks to some Muslim organizations like Siasat Urdu Daily, Hyderabad Zakat Trust and others, who are providing services to the youth by setting up centres to apply online free of cost in different parts of the Old City of Hyderabad has seen an improvement in the number of students availing scholarships.

According to the people and the NGOs who are co-ordinating with the community in helping them get the scholarships, there are lot of problems while applying for and actually getting the scholarships. The government claimed that in 2011-2012 the target for pre-matric scholarships for minority children across the country was 24,79,461 and the achievement was 43,34,980 (according to the website of the Department of Minority Affairs). For post-matric scholarships in the same year, the website claims that the target was 382,856 and the achievement was 560,747. Similarly, the target for the merit-cum-means-based scholarship scheme, claims the website, was 14,585 and the achievement shown is 32,723.

FIGURE 6.7: Number of students getting scholarship

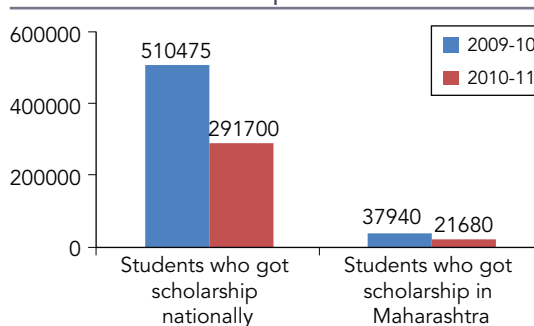
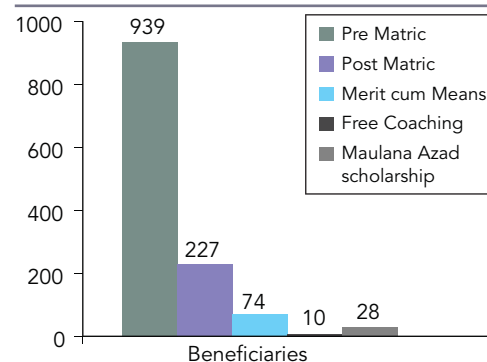


TABLE 6.14: Access to scholarships (state-wise)

State	Pre-Matric	Post-Matric	Merit-cum-means	Free Coaching	Maulana Azad National Scholarship Scheme	Total
Andhra Pradesh	29 (3.9)	32 (4.3)	29 (3.9)	0	0	90
Bihar	13 (2)	12 (1.9)	5 (0.8)	1 (0.2)	0	31
Jharkhand	82 (13.4)	9 (1.5)	0	0	0	91
Kerala	204 (37.6)	65 (12)	3 (0.6)	3 (0.6)	6 (1.1)	281
Karnataka	119 (20)	26 (4.4)	9 (1.5)	1 (0.2)	11 (1.8)	166
Maharashtra	10 (1.7)	4 (0.7)	0	0	1 (0.2)	15
Madhya Pradesh	189 (24.6)	27 (3.5)	5 (0.7)	0	1 (0.1)	222
Rajasthan	4 (0.7)	2 (0.3)	3 (0.5)	0	0	9
Tamil Nadu	68 (11.4)	8 (1.3)	1 (0.2)	5 (0.8)	4 (0.7)	86
Uttar Pradesh	63 (9.9)	8 (1.3)	7 (1.1)	0	0	78
West Bengal	52 (8.6)	9 (1.5)	3 (0.5)	0	1 (0.2)	65
Gujarat	14 (2.4)	5 (0.9)	3 (0.5)	0	2 (0.3)	24
Haryana	49 (24.4)	3 (1.5)	0	0	0	52
Delhi	4 (2)	6 (3)	3 (1.5)	0	0	13
Himachal Pradesh	39 (17.3)	11 (4.9)	3 (1.3)	0	2 (0.9)	55
<b>Total</b>	<b>939 (11.5)</b>	<b>227 (2.8)</b>	<b>74 (0.9)</b>	<b>10 (0.1)</b>	<b>28 (0.3)</b>	<b>1278</b>

Similarly, the claims for the states are no less. A total 550,589 students from the Muslim community were given scholarships in Maharashtra in 2012-13, Minister of State for Minority Affairs Ninong Ering informed the Lok Sabha on 14 March 2013. At least 510,809 Muslim students were granted pre-matric scholarships, while 35,778 and 4,002 students were granted post-matric and merit-cum-means scholarships, respectively, in the state in the financial year 2012-13. 'In the year 2009-10, a total of 1,18,880 students from the Muslim community in Maharashtra were granted pre-matric scholarships, while 14,417 and 2,491 students from the community were awarded post-matric and merit-cum-means scholarship, respectively,' he said in the Lok Sabha.

FIGURE 6.8: Details of beneficiaries

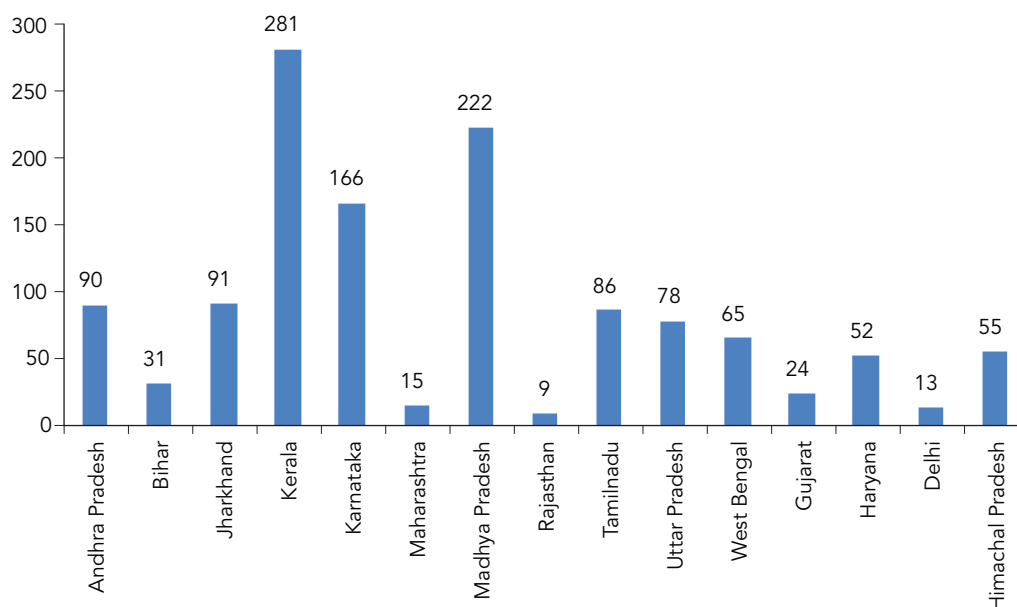


### 6.5.5 Discussion and figures from minority departments in states

In discussions (for this survey) with the chairman of the Minority Department, Government of Rajasthan and member of the PM's New 15-Point Programme, he said: 'I don't agree that



FIGURE 6.9: Scholarships availed state-wise



there is a lack of awareness. In the year 2010-11 in the state of Rajasthan, 26,000 students from the minority community got scholarships. Last year, in 2011-12, this has increased to 248,000. Without awareness and campaigning, how could this be achieved? In the current year, we are targeting to go beyond 500,000. There is a visible increase in the number of scholarship [holders] among the students of minority community. And it suggests that there is awareness for education.'

TABLE 6.15: Access to scholarships in Alwar District in Rajasthan

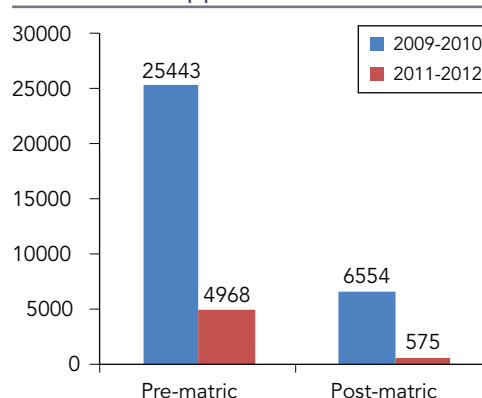
Year	Minority students benefiting under pre-matric	Minority students benefiting under post-matric	Budget allocated under pre-matric	Expenditure under pre-matric	Budget allocated under post-matric	Expenditure under post-matric
2008	22	13		79555		315434
2009	60	18		327900		460100
2010	162	44		886749		1081700
2011	270	24		1566097		410670
2012	806	85		5483717		2219252
2013	1970 Applied	246 applied		Awaiting approval from Jaipur		Awaiting approval from Jaipur
<b>Total</b>	<b>1320</b>	<b>184</b>		<b>8344018</b>		<b>4487156</b>

Source: Sabir Khan, RTI Activist, Sauhard Manch, Rajasthan.

The figures for Alwar District certainly do not match the rhetoric of the official from the state!

A report obtained following an RTI application in Haryana clearly reveals the gap between scholarship applications submitted and the final awards. The state government received 25,443 applications in 2009-10 for pre-matric scholarships and rejected 10,576 applications, and gave no reason for it. (See Table 6.16).

FIGURE 6.10: Decline in scholarship application



Interestingly, data from Haryana in 2011-12 (received following RTI applications) reveals the declining number of applications, which is a demonstration of the lack of awareness as well as the obstacles that the students have faced, leading to a decline in demand. Also, the last column of the reply received in 2013 reveals that sanction is still awaited for pre-matric scholarship, while the website of the Minority Affairs Department shows the amount sanctioned in Haryana as ₹ 2.03 crore.

But parents and students we met in Karnataka said otherwise; in the representative words of one student of Dodannanagar in Bengaluru city: 'If we apply for scholarship in the schools we do not get it. If we enquire about scholarships with the teachers, they drive us away from the school, saying that we are provided with books and dresses. Should we give you money too!'

In a discussion with women in Panchashilla Nagar in Gulbarga District in Karnataka, we were told that (in the representative words of one): 'We have applied for scholarships every year but did not get any. If asked for the reason, we are told that the scholarships are meant only for Hindus and not Muslims. Sometimes we are told to approach the bank. If we go there, bank officials also refuse us and never ascribe any reasons.'

As is clear from all sources — the discussions with minority students in different states, RTI, government websites, etc. — the claims of the government (regarding scholarships disbursed along with huge financial allocations) do not even remotely match the findings of this survey.

## 6.6 Recommendations

We received the following recommendations<sup>29</sup> for making the scholarship easily accessible to the students belonging to the minority community:

- The Minority Cell in all the districts should make the schools aware about the scheme, apart from providing training/information to the school inspectors only.

29. Bharatiya Muslim Mahila Andolan.

TABLE 6.16: Access to scholarships in Haryana (2009-10)

Name of the scheme	Target	Number of applications received	Number of applications rejected being ineligible or incomplete	Number of applications selected	Budget provision in ` lakh	Expenditure	Remarks
Pre-matric scholarship (75:25) sharing basis	28270	25443	10576	14867	120	211.23	(GOI share ` 158.42 and state 52.81)
Post-matric scholarship (100 % CSS)	8995	4968	3071	1897	120	70.06	Large numbers were found ineligible; as a result, the target could not be achieved
Merit-cum-means (100 % CSS)	257	632	340	292	125	74.40	Large numbers were found ineligible; as a result, the target could not be achieved

Source: Saleem Baig, RTI Activist, Sauhard Manch.

TABLE 6.17: Access to scholarships in Haryana (2011-12)

Sl. No.	Name of the scheme	Target	Number of applications received	Amount sanctioned by GOI	Number of applications selected/eligible	Budget provision in lakh	Total funds Expenditure
1	Merit-cum-means (100% CSS)	257	640	—	257 fresh 105 renewal	125	10305634
2	Post matric scholarship	6748	575	14839000 Dated 24-8-11	509 fresh 66 renewal	120	3656341
3	Pre-matric scholarship 75:25	34707	6564	20317000	6564	120	Sent to GOI vide letter number 8900 dated 11-5-2012. Sanction awaited from GOI due to late receipt of complete list from elementary education/secondary education department Haryana

Source: Saleem Baig, RTI Activist, Sauhard Manch.

TABLE 6.18: Access to scholarships in Karnataka

Year	Name of district	Minority students benefiting under the pre-matric scholarship scheme	Minority students benefiting under the post-matric scholarship scheme
2011-12	Gulbarga	25010	6007
2011-12	Bengaluru	1461489	4
2011-12	Bidar	26244	3427

Source: Nasreen, [RTI Activist](#), [Sauhard Manch](#).

- The Minority Development and Finance Corporation should double check and verify the names of each of the students so that they are spelt correctly on the cheques.
- The Minority Commission should announce proper advertisements of the schemes under the Prime Minister's New15-Point Programme, by using proper IEC materials through big hoardings, commercials, etc.
- The Minority Commission should instruct all the banks to open zero-balance accounts so that none of the students have to face harassment and denial.
- The applications procedures for both the pre- and post-matric scholarships should be made offline so that the students do not have to bear the brunt of travelling long distances to reach the internet cafes and spend huge amounts for applying for the scholarships.
- The schools, especially in case of online applications, should take the responsibility of filing the application for the students eligible for minority scholarships.
- The amount granted under these scholarships needs to be revised.

## 6.7 Education and Non-Muslim Socio-religious communities

In our sample, 6 percent of non-Muslim socio-religious communities reported that their children never went to school, whereas this percentage was 15 percent for Muslims. The drop-out of at least one girl-child from school, among non-Muslim socio-religious communities was 4.9 percent against 14.2 percent among Muslims. The drop-out of boys among non-Muslim socio-religious communities was 86.7 percent against 82.7 percent for Muslims. Among non-Muslim socio-religious communities, 10.3 percent respondents cited poverty as the reason for taking their child out of the educational system. This percentage among Muslims was

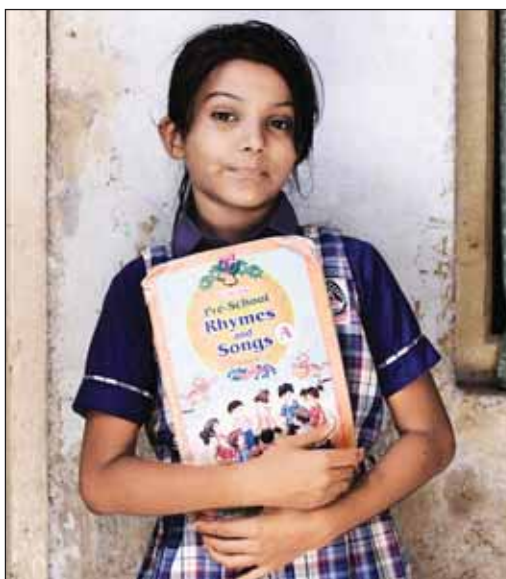


TABLE 6.19: Muslims vis-à-vis other socio-religious communities in education

	Muslim	Other socio-religious communities
Illiterate	45.1	26.8
Pre-primary	2.8	1.4
Primary	12.4	11.9
Middle	15.0	15.4
Secondary	12.7	20.6
Senior secondary	5.5	9.5
Graduate	4.6	10.0
Post-graduate	1.9	4.3
<b>Total</b>	<b>100.0</b>	<b>100.0</b>

comparatively high at 19.5 percent. An almost equal percentage of respondents from Muslim and non-Muslim socio-religious communities about, 62 percent, said 'No' in response to the question: 'Did your child get any benefits from government scholarship schemes during the last six years?'. The data also reveals that only 23 percent Muslim respondents reported that their children get uniforms from school whereas 31.7 percent from non-Muslim minority socio-religious communities said they received it. Of all those who were interviewed, about 47 percent among non-Muslim socio-religious communities said that their children go to a government school. This percentage was relatively high among Muslims. The percentage of those who sent their children to private schools among non-Muslim socio-religious communities was 28.2 percent and among Muslim respondents it was 20.7 percent.



## 7. URDU AND THE PM'S NEW 15-POINT PROGRAMME

### 7.1 What does the PM's 15-Point Programme Promise?

Central assistance will be provided for recruitment and posting of Urdu language teachers in primary and upper primary schools that serve a population in which at least one-fourth belong to that language group.

### 7.2 Urdu and the Indian Story

According to Census 2001 data, Urdu occupies the sixth position amongst the 22 scheduled languages listed, reported as the mother tongue of 5 percent of the total Indian population, preceded by Hindi, Bengali, Telugu, Marathi and Tamil.

#### Committees set up to protect Urdu language

A committee was set up in 1972, headed by I.K. Gujral (who went on to become Prime Minister in 1997-98), to consider how the cause of Urdu could be advanced. The report of the committee was presented in 1975 and 187 recommendations were made. However, in due course, the Gujral Committee Report was laid before Parliament. Then, successively, two committees were set up to look once more at the situation of Urdu — another headed by Ale Ahmad Suroor ('a sub-committee to examine the recommendations of the Gujral Committee,' set up in 1979; report submitted in 1983) and one headed by Ali Sardar Jafari (set up in February 1990; report submitted, with unusual promptness, in September 1990). The Jafari Committee discovered that 95 percent of the recommendations made in the Gujral report had not been adopted. The state Government of Bihar and, shortly afterwards, that of U.P., recognized — on paper — Urdu as an official language of their respective states.<sup>30</sup>

Despite all of these efforts, the census data clearly indicates a fall in the decadal percentage increase as far as Urdu as a language is concerned, the decadal percentage increase being 22.08

#### BOX 10: The fate of Urdu

Urdu's Fate: Urdu's fate was sealed with its ouster from the secular curriculum. After 1947, Urdu was hit by a communalist mindset thinking it was only the language of Muslims. This is entirely wrong - languages have no religion. But slowly, Urdu was erased from our social and cultural spheres. The last nail in its coffin was the Official Languages Act, 1951, or the Education Order of 1953, ensuring that Urdu education was terminated in its traditional heartland of Uttar Pradesh. Today, Urdu-medium schools are tottering everywhere.

Source: Khwaja Mohammed Ekramuddin, Director, National Council for Promotion of Urdu Language (NCPUL), Interview in Times of India, dated 15 June 2012.

30. Russell (1999).

in 1971-81, 24.23 in 1981-91 and 18.73 in 1991-2001. The data collected by us on the presence of Urdu medium schools and their condition only proves this neglect further.

The Sachar Committee report says that while Urdu language is not a language of the Muslims alone, contemporary circumstances make it appear to be so. The language has been neglected. A study done by Action Aid India in 2006 found that overwhelming numbers of Muslim parents had a preference for vernacular medium and even English medium for their children. Nevertheless, they were mindful of the need for their children to learn Urdu as a cultural preference. They were aware of the dividends of education in regional languages and in English. However, our study provides evidence of a willful neglect of Urdu by different political interests. Poor state of infrastructure in Urdu medium schools, reducing numbers of students, non-appointment of teachers, neglect of Urdu libraries — all appear to be a norm rather than exception. The fallout of this has been inadequate access to education in the mother tongue for many Urdu speaking children. The neglect has also resulted in poor performance of Urdu medium school students because of poor infrastructure facilities and absence of adequate number of qualified teachers.

### 7.3 The Condition of Urdu Medium Schools and Urdu Teachers: A Sad State of Affairs

#### 7.3.1 Urdu medium schools in India

Table 7.1 shows the high number of people who said that there was a government Urdu-medium school in their locality. Only 33 percent (20 percent rural and 49 percent urban) reported having an Urdu-medium government school in their localities while a large chunk of 55 percent reported no such school, negating the claims and promises made by various state and Central government sources on reviving and advancing Urdu in the country. The shortage of Urdu schools in rural centres is very marked.

Tables 7.1 and 7.2 show that, with the exception of Jharkhand, Karnataka,



TABLE 7.1: Presence of Urdu-medium schools

Type of response	No. of respondents	Percentage
No response	971	12.0
Yes	2677	33.1
No	4434	54.9
<b>Total</b>	<b>8082</b>	<b>100.0</b>

TABLE 7.2: Situation of Urdu schools and teachers in select states

State	Is there an Urdu medium school in your locality? (% who said yes)	Are there Urdu teachers in the Urdu medium school? (% who said yes)
Himachal Pradesh	0	0
Haryana	0.5	0
Tamilnadu	1.5	1.5
Uttar Pradesh	2.7	2.5
Delhi	85	85
Maharashtra	82	82
Karnataka	69	69
Jharkhand	55	48
Gujarat	47	34
Andhra Pradesh	45	37

Maharashtra and Delhi, which reported good numbers (of over 50 percent affirmative responses), regarding the presence of government Urdu-medium schools, and Gujarat and Andhra Pradesh, which had close to 50 percent responding affirmatively, other states showed very poor trends. Uttar Pradesh, with one of the highest ratios of Muslims in the population, and one of the bastions of the Urdu language (18.2 percent speak Urdu, according to Census 2001), reported only 2 percent of the people saying that their localities had a government Urdu-medium school.

Interestingly, only 31 percent (17 percent rural and 47 percent urban) reported the presence of Urdu-speaking teachers in government-run Urdu-medium schools, while 24 percent said the schools did not have Urdu-speaking teachers. Can a school meant to impart education in Urdu be run without Urdu speaking teachers!

Although the number of Urdu schools shown by the survey for Andhra Pradesh is comparatively high, a physical check of the same reveals another picture. Andhra Pradesh, which, in our

#### Box 11: Infrastructural woes

The Government Urdu Primary School (GUPS) at Tegal Kunta consists of just two classrooms to accommodate 80 students. There is a principal and a teacher to manage classes one to five. Principal Abdul Munaf informs that this two-room ground floor school is rented, with no drinking water facility or toilet. According to him, due to these problems, the drop-out rate from this school is at an all-time high; 20 percent students have left the school this year. Trying to manage a congested room with three classes, he complained that the government is not supplying textbooks regularly. Last year, the school got books four months after the start of the school session. According to him, this is the main reason why children are losing interest in their studies.

Source: S.Q. Masood, Sauhard Manch, Andhra Pradesh.

survey, has 45 percent saying there are Urdu-medium schools in their localities, reveals a clear flipside on visits to the Urdu schools.

Data from the Andhra Pradesh Urdu Academy throws light on the depressing condition in which the Muslim primary school student population is trying to learn. According to this data, of total 21,899 students, 8,366 are boys and 13,533 are girls. Of 131 government-run Urdu-medium primary schools, 85 do not have proper electricity, 100 lack drinking water facility, and 73 are in rented rooms. There are only 3,339 benches to facilitate more than 21,000 students, and only 293 blackboards in 131 schools. The data also showed that there is an urgent requirement of at least 194 primary school teachers, and construction of 310 toilets in these Urdu-medium primary schools.



The percentage of students from the Muslim community who study in Urdu medium may not be overwhelmingly high but these numbers become special due to the fact that they represent the lowest economic class, who are most backward in education. But the sorry state of affairs of government Urdu schools make quality education a distant dream for thousands of Muslim students. This is especially critical in the primary schools, which are the foundation for education.

Government Upper Primary School, Mustafa Nagar, Hyderabad city is illustrative of governmental lack of concern towards Urdu primary schools. Located between residential houses with clothes hanging all around to dry, it is difficult to believe that it is actually a primary school. Inside a residential house, 85 children are studying in two small rooms. A middle-aged principal is trying his best to keep vigil on both the classrooms, because the lone teacher for 85 students was absent. GUPS Mustafa Nagar runs from a two-room rented space and, according to the principal, the government had not paid rent for the last four years and he regularly gets threats from the owner of the house that he will one day throw out the primary school from his house.

TABLE 7.3: English-medium schools in the Old City of Hyderabad

Sl	Locality	Total English medium schools	Primary schools	High schools
1.	Bahadurpura Mandal	25	8	17
2.	Bandlaguda Mandal	20	10	10
3.	Charminar Mandal	9	1	8
4.	Saidabad Mandal	17	9	8
5.	Asif Nagar Mandal	35	17	18

Interestingly, parents in the Old City of Hyderabad also say that they are unable to educate their children in private schools and government schools are Urdu-medium schools. They ask why the government is not providing English-medium schools to them. In the representative words of one: 'The government doesn't want to mainstream us, and wants our children to languish doing small clerical jobs in the private sector. We are facing many problems to avail jobs in better places due to lack of English skills.'

To make Urdu-medium students capable of competing, the AP government has made English language compulsory for the primary Urdu-medium school students from the year 2012. For Mohammed Nayeem, principal of GUPS, located in one of the largest slum areas of Hyderabad, Biryani Shah Thekri, this is a progressive move by the government. At the same time, he was doubtful whether the government would provide the required books for English, as they had even failed in providing Urdu books.<sup>31</sup>

The number of primary schools providing English-medium education in proportion to the high schools doing the same is much skewed; in Charminar Mandal there is only a single primary English-medium school as against eight such high schools. Similarly, in Bahadurpura, there are eight primary schools as against 17 high English-medium schools. Ordinarily, the number of primary schools would be double the high schools and not the other way round. The question that arises is: where do the students for the high schools come from, when there are so few English-medium primary schools in Charminar and Bahadurpura!

### Poor infrastructure

In case of primary schools, of 36 primary schools (following English, Hindi and Urdu mediums of instruction) in Bahadurpura Mandal-II of Hyderabad, 14 run in permanent buildings while 22 have to rent private properties. One such school, Government Primary School, Iranigalli, pays a rent of ₹ 25,000 per month.



31. Two circles.net 4 July 2012 and S.Q. Masood, Sauhard Manch, Andhra Pradesh.

There are 27 government high schools in the Bahadurpura Mandal and, of them, 11 function from rented premises. While the Government High School (GHS) at Galbalguda pays rent of around ₹80,000 per month, GHS, Qazipura pays ₹73,000 and GHS, Umda Bazaar around ₹40,000 (Interestingly, construction of a permanent building for this school has been ongoing for the last five years!) and GHS, Petlaburj has to pay monthly rental of about ₹1 lakh. Kokakitatti is a nondescript place in the Old City. But it has its share of glory — a rather dubious distinction — in that this place boasts of the largest number of government schools in the space of a few square feet. More than 1,000 children and seven schools function under one roof.<sup>32</sup>

But all is not dismal. government-run Urdu-medium high schools have, in recent years, seen many changes in infrastructure when compared to their primary school counterparts; and, most crucially, the high schools rarely see a staff crunch, according to Mohammed Ahmed, President of Urdu Teachers' Federation of Andhra Pradesh (UTFAP). He also said that there are more than 2,000 vacant posts for Urdu teachers, but the government has not been filling those vacancies since 2007, thus creating a huge staff crunch in the Urdu-medium primary schools. Recently, the government deputed non-Urdu secondary grade teachers (SGTs) in several Urdu-medium schools. How can a teacher who does not speak Urdu, teach Urdu to the students? In Bahadurpura Mandal of Hyderabad, in eight of the 27 high schools (English, Hindi, Urdu medium schools combined), SGTs are currently teaching high school students. Though officials from the District Education Office maintain that only the most qualified of the SGTs are being deployed, they admit that vacancies need to be filled soon.<sup>33</sup>

### 7.3.2 Situation in Maharashtra

Barring just few, most of the municipal Urdu-medium schools, both for boys and girls, are without toilets and drinking water facilities. A study by Tata Institute of Social Science (TISS) shows that of the total 80 municipal Urdu schools it surveyed in Maharashtra, only nine Urdu-medium municipal schools for boys and eight for girls had toilets. It also showed that only 24 schools had drinking water facilities. Most did not have benches. Few had playgrounds. All of the municipal schools are provided with computers under the Sarva Shiksha Abhiyan (SSA) scheme, but most of the schools do not have electricity connections. The TISS survey found that of the 80 schools it covered, only 23 had electricity connections.

### 7.3.3 A case of Bihar

Pothymari is a Muslim-majority village with 180 families on the bank of river Mahuadhar, in Kishanganj District of Bihar. There is not a single girl who has passed her matriculation examination in this village. Only 12 girls of this village have passed the Fokania level examination (equivalent to Class X or matriculation), a degree given by the Bihar Madrasa Board. And six girls have cleared the Maulavi level examination (from the Madrasa board.). Likewise, 15 boys have passed the Fokania level examination and three the Maulavi level examination. There is a primary school in the village. High schools are located at a distance of 10 kms. The Madrasa is not a government-run madarsa.

32. The Hindu, Hyderabad, 13 July 2012.

33. Times of India, Hyderabad, 29 November 2012.



We found the situation no different in the district of Darbangha in the village of Pathantoli in the Panchayat of Bharabara. There is a primary school in the village, but no facility for higher education. For girls there are no separate schools in a Muslim dominated area, where the cultural practices demand that it should be so. There is a government-run Madrasa in the village, but the staff salaries are not paid regularly. There is no building for the Madrasa. The village has an Urdu-medium school. But the students do not get textbooks from the government. At the high school level, Persian is no longer taught as a subject. Science and social science subjects are taught in Hindi, as a result of which students from Madrasas face difficulties. According to the people, Urdu and Persian certainly do not have state patronage and are not just being neglected, but systematically eliminated!

According to the Bihar Education Board, the state has over 4,000 Madrasas. Of these, 1,127 are state-run, with the government paying the staff and providing students with free books and mid-day meals. Two years ago, the state government decided to provide financial support to 2,700 unaided Madrasas.

The Bihar State Madrasa Board teaches the Dars-e-Alia — a completely new course that includes intensive subject training in the natural sciences and also covers practical examinations. The Bihar State Madrasa Board may leave a lot to be desired but its attempt to study, classify, aid and better the Madrasas in Bihar is commendable.

#### 7.3.4 Urdu as a mother tongue

Table 7.4 clearly shows that Urdu was reported to be the mother tongue of 38.5 percent of the respondents followed by Hindi, Bengali, Tamil and Malayalam.

TABLE 7.4: Mother tongue of respondents in the sample for this study

Languages	No of respondents speaking the language	Percentage
Urdu	3131	38.7
Hindi	2410	29.8
Marathi	9	0.1
Tamil	521	6.4
Telugu	144	1.8
Gujarati	257	3.2
Malayalam	524	6.5
Bangla	813	10.1
English	2	0.0
Other	271	3.4
<b>Total</b>	<b>8082</b>	<b>100.0</b>

TABLE 7.5: People speaking Urdu in different states

Sl	State	Urdu speaking %
1.	Andhra Pradesh	77
2.	Bihar	98
3.	Jharkhand	39
4.	Kerala	Nil
5.	Karnataka	96
6.	Maharashtra	46
7.	Madhya Pradesh	27
8.	Rajasthan	16
9.	Tamil Nadu	10
10.	Uttar Pradesh	40
11.	West Bengal	02
12.	Gujarat	24
13.	Haryana	05
14.	Delhi	40
15.	Himachal Pradesh	0.4

As the Sachar Committee Report says, in contradiction to the widely held belief, the Urdu-speaking population is not merely confined to the Indo-Gangetic plains; our study confirms this. Our survey found that 77 percent of the respondents from Andhra Pradesh reported Urdu to be their mother tongue; similarly 96 percent in Karnataka and 46 percent in Maharashtra reported the same. Despite these significant figures, very little seems to have been done towards the advancement of the language, which is dying a slow death in the country.

The replies received to some of the RTI applications filed by the NGO Sauhard Manch reveal the lackadaisical attitude of the state towards its promise of advancement of the language. The reply to an RTI application filed on 14 December 2012, asking for information on the use of Urdu to promote the use of RTI, was: 'There has been no promotion in the Urdu Language' — this, in spite of the 2001 Census showing that it is the sixth most popular language spoken in the country.

## 7.4 Urdu Teachers Missing!

### 7.4.1 No Urdu Teachers in Delhi

According to the Prime Minister's New 15-Point Programme, Central assistance would be provided for recruitment and posting of Urdu language



**Box 12: Seventy-three percent of Urdu teachers' posts vacant in Delhi**

Over 73 percent of Urdu teacher posts are vacant in Delhi. Of the total 262 Urdu teacher posts sanctioned by the Education Directorate, only 70 posts are filled, leaving 192 vacant posts. This was revealed in response to a Right to Information (RTI) application filed by Qasim Rasool Ilyas, a social activist.

teachers in primary and upper primary schools that serve a population in which at least one-fourth report that language as 'mother tongue'. Central assistance is being provided to state governments for the appointment of Urdu language teachers in blocks or districts where there is a concentration of educationally backward minorities.

The reply to an RTI application, received on 6 February 2013, from the Government of the National Capital Region of Delhi, Directorate of Education, read: 'This Directorate has already written to the DSSSB regarding direct recruitment of 102 TGT Urdu positions from 1.1.2007 to 1.11.2013. There is a possibility that these positions will be filled in the near future...'

Similarly, a reply received on 13 February 2013, from the office of the PIO-cum-Deputy Director for Elementary Education, Una (in Himachal Pradesh), on the recruitment of Urdu teachers in the district read: 'No Urdu teacher has been appointed in this district.'

**7.4.2 No Urdu teachers in Malegaon**

A large number of teacher vacancies in Urdu-medium schools have not been filled for many years but the School Board and the MMC (Malegaon Municipal Corporation) are not filling these vacancies. The MMC School Board also confirms that there has been no appointment made since 2009. As of August 2012, a total of 172 posts of teachers are vacant. Of these 172 vacant posts, 154 posts are in Urdu-medium schools.

The most striking case is of the teachers working in schools under the Malegaon Municipal Corporation (MMC). As per the MMC records, the 102 municipal schools recruit a total of 547 teachers; additionally, 866 retired municipal school teachers are entitled to get pensions.

However, for more than ten years now they have not been getting their salaries and pensions on time. And the delays are for months. The teachers disclose that they get part of their salaries after three to four months and the due amount is increasing with every passing day. The result is that a considerable number of teachers are working in textile industries while some are working as rickshaw-drivers after duty hours and during nights.<sup>34</sup>

**Poor state of Urdu education in Gujarat**

Ahmedabad presents a very curious case of state of affairs concerning Urdu-medium education in the schools run by the Ahmedabad Municipal



34. Aleem Faizee, Fellow, Sauhard Manch and Ummid.com

Corporation (AMC). These Urdu-medium primary schools do not have sufficient teachers and this affects the fundamental right of students. The Gujarat High Court issued a notice to the state education department and the AMC in response to a public interest litigation (PIL) filed by a citizen. There are 44 lower-primary schools in Ahmedabad imparting education in the Urdu language. It has 12,972 students and, as per the Right to Education Act, these schools should have 396 teachers; but in reality there are only 354 teachers. This leaves a shortage of 42 teachers as per the complaint made in the PIL. Similarly, upper-primary Urdu-medium schools have 7,507 students with only 129 teachers. Here there is a shortage of 108 teachers. There is also a shortage of teachers in Urdu-medium girls' schools. Ahmedabad Municipal Corporation runs six Urdu-medium schools for girls with around 4,000 students. As per a report published in the Indian Express, Ahmedabad edition, 24 September 2013), there was a case of harassment against a male teacher. This was made a pretext by the municipal corporation school board to do away altogether with male Urdu teachers and they were all transferred out. They are supposed to be replaced with female teachers. While the male teachers got transferred, the female teachers were not appointed simultaneously.

## 7.5 Sachar Committee Report and the Urdu Language

The situation described in the comments made by the Sachar Committee Report, listed below, seems to have remained unchanged in the seven years since:

- Often Urdu schools have teachers who have no knowledge of Urdu. This problem is partly compounded by the fact that posts of Urdu teachers are reserved for the SCs/STs and such candidates are not available. This anomaly needs to be corrected urgently.
- High quality Urdu medium schools can be opened in those parts of the country wherever there is demand for them. However, it needs to be ensured that good quality text books are available in Urdu language and the products of these schools are employable.
- Urdu should be introduced as an optional subject in all government and government-aided schools in states having a substantial Urdu speaking population.

## 8. ECONOMIC CONDITION OF MUSLIMS

### 8.1 Introduction

Economic condition is a key parameter to assess the well-being of any community particularly the minorities. The poverty and economic marginalization faced by Muslims does not portray a very happy picture of the largest minority in the country. One of the important findings of the Sachar Committee has been about economic deprivation of Muslims both in terms of viability of self-owned small businesses in an increasingly globalized and liberalized market as well as the denial of jobs in government and private sectors. Muslims, by and large, are engaged in the unorganized sector of the economy which rarely enjoys protection of any kind; therefore, the adverse impact of liberalization has been most acute for them. The traditional occupations of Muslims in industries such as silk and sericulture, handloom and powerloom weaving, the leather industry, automobile-repairing and garment making have borne the brunt of liberalization. About 33 percent of the Muslim workforce is employed in traditional sectors, which is highest proportion among all communities.<sup>35</sup>

### 8.2 Economic Liberalization and Livelihoods

Large sections of Muslims are employed in the unorganized sector which has taken the brunt of the new economic paradigm set in motion in the early 1990s in India. The policies of economic liberalization, globalization and privatization have led to the entry of big global capital in various sectors such as textiles and garments, automobiles, retail, etc. It has become extremely difficult for small players without resources for upgradation of technology and machinery to withstand the competition. The small enterprises and businesses owned by Muslims find it difficult to get loans or financial assistance from government sources. Besides, they do not qualify for any protection or any schemes that would help sustain them in the face of growing competition from modern and big companies, which have an adverse impact on small businesses.

Large sections of the Muslim population comprise of artisans and craftspersons who have relied on traditional skills for generations. These informally skilled persons have been employed in work related to textiles and garments, such as bandhni or tie and dye, mirror-work, patchwork, zari, zardozi, etc., as well as leather-work, brassware, glass products,. There have been crafts-based traditional occupations based on paper such as kite-making, rakhi-making, bag-making, etc., operating from small rooms, often within homes, that have been employing large numbers of workers. All of these occupations are facing tough competition from modern enterprises. This has resulted in fewer income opportunities for those engaged in informal and traditional skill based work.

Our findings point to increased ghettoization and segregated living across the urban as well as the rural areas we surveyed. This too has had an adverse impact on livelihoods, making it that much

35. Sharief et al. (2012).

more difficult for those living inside a ghetto to find income opportunities outside. Our findings in Gujarat show a curious situation for Muslims who were uprooted in the communal violence in 2002: the rehabilitation colonies built by religious and civil society groups are located far from cities or towns. Those survivors who live there find it arduous and costly to commute daily to the city to find work. These survivors have been forced to give up their traditional occupations on account of the violence and insecurity; there is continued denial of opportunity to access work on account of living in ghettos in far-flung areas. Muslim women pay the greatest price through low wages in home-based work and lack of opportunities for suitable employment in ghettos.<sup>36</sup>

The picture of a community living under poverty brought out by the Sachar Committee gets intensified owing to continued pauperization through declining income and earning opportunities.

Handloom weavers who make traditional items such as saris, dhotis, sheets and shawls, have been hit the hardest. Of the 38 million people employed in the textiles sector, 12.4 million are concentrated in handloom weaving. The majority of them are Muslims or dalits and extremely poor, working in small family units. More than 60 percent are women. Lack of education coupled with unemployment and low wages is a problem faced by large number of Muslims. It is a common sight in urban and rural areas to see Muslim women toiling for a pittance. Exploitative wages and hazardous work conditions are a familiar milieu for poor Muslim women. In the course of this study we came across women making bidis for as little as ₹ 25 per thousand bidis in Murshidabad in West Bengal and Sagar in Madhya Pradesh. Even so, we found the women assiduously carrying out bidi making work daily for they had no options whatsoever to support themselves. All the provisions of any schemes meant for women workers did not seem to have reached them.<sup>37</sup>

### 8.3 Right to Employment and the PM's New 15-Point Programme

The PM's New 15-Point Programme promises that —

- A certain percentage of the physical and financial targets under the SGSY will be earmarked for beneficiaries belonging to the minority communities living below the poverty line in rural areas.
- A certain percentage of the allocation will be earmarked for the creation of infrastructure in such villages, which have a substantial population of minorities.

### 8.4 The Present Economic Condition of Indian Muslims

Table 8.1 clearly shows that there has been a rise in the nominal income which does not necessarily reflect the real income of the people which depends on the comparative price changes during the periods, covered in the survey (For details, please read section on income).

More than 500,000 weavers live in and around Varanasi, weaving silk saris mainly for the domestic market. But since the 1990s, these silk handloom weavers have seen their markets

36. Soman (2013).

37. ActionAid International (n.d.).



TABLE 8.1: Decline in real incomes as per our survey (in percentage)

State	Within ` 5000		` 5000- ` 10000		` 10000- ` 20000		` 20000- ` 50000		` 50000 and above	
	Now	5 years back	Now	5 years back	Now	5 years back	Now	5 years back	Now	5 years back
Andhra Pradesh	53	74	36	11	4	4	3	1.5	–	0.1
Bihar	87	91	7	4	3	2	2	1.3	–	–
Jharkhand	80	97	18	1.6	0.8	0.3	0.2	0.5	–	0.2
Kerala	70	76	14	11	7	4	3.6	1.3	0.4	–
Karnataka	31	73	58	24	10	2	1	0.2	–	–
Maharashtra	69	87	24	8	5	1	0.9	0.2	–	0.2
Madhya Pradesh	66	89	25	7	6	1	1	0.4	–	–
Rajasthan	58	74	29	18	8	4	3	1.3	–	–
Tamil Nadu	64	87	31	9	4	1	0.3	0.2	0.2	–
Uttar Pradesh	91	94	5	2	1	0.9	1	0.5	–	–
West Bengal	89	86	6	2	1	0.2	0.2	–	–	–
Gujarat	88	90	8	6	1	0.3	0.3	0.2	–	–
Haryana	99.5	99.5	0.5	–	–	–	–	–	–	–
Delhi	53	91	40	7	6	1	–	0.5	–	–
Himachal Pradesh	99.1	99.6	0.9	0.4	–	–	–	–	–	–
<b>Total</b>	<b>72</b>	<b>86</b>	<b>21</b>	<b>8</b>	<b>4</b>	<b>2</b>	<b>1.2</b>	<b>0.6</b>	<b>–</b>	<b>–</b>

vanish. There are many reasons for this decline, increasing competition from powerloom weaving, changes in government protection policies, rising prices of raw silk and shifts in market demand. In the past five years, as import tariffs have come down and restrictions have been lifted, imports of silk fabric from China into India have more than doubled, exacerbating the poverty of Varanasi's silk weavers. The impact of increasing competition in recent years on sari weavers has been dramatic. Workers' wages have halved since the 1990s and local traders estimate that half the weavers have shifted to other jobs such as rickshaw pulling or construction work. Many have also died from starvation or committed suicide.

#### 8.4.1 Malegaon powerlooms in a state of neglect

The situation in the powerloom sector was not found to be any better than that of the handloom. According to the data obtained from the Powerloom Service Centre and local NGOs working for the industry, the city has more than 200,000 powerlooms that produce around two crore metres of grey cloth fabrics every day. Besides providing huge employment opportunities to the locals as well as to the people in other states like Rajasthan and Gujarat, where the grey cloth manufactured in Malegaon is transported for further processing, the industry generates

### BOX 13: Weavers of Uttar Pradesh

Woman related to the weaving profession are facing severe hardships. For two square meals a day, women have to do all the household chores, and then do the thread and embroidery work in uncomfortable working conditions. As a part of this study we met Rokiya Begum who lives in a colony in Azamgarh and is a weaver. Most of the people are weavers in the vicinity. The problems are common to everyone's life. Rokiya has a family of eight members. The income source is daily wages of ` 30-` 40 through weaving. Between the couple they earn ` 60 to ` 80 everyday to run a family of eight. Wages under MNREGA is higher than weaving! 'Does the government want us to give up weaving and be a part of this employment scheme?' Work pressure and malnutrition has caused Rokiya's body to grow older than her age. Both legs remain folded during weaving and the intricate embroidery work makes the eyesight weak. Physical ailments like swelling in the legs, pain in the waist, are everyday affairs. Though skilled weavers, they are in reality daily labourers. There is no certainty that the contractor would pay the daily wage at the end of the day, and if they would be lucky to receive a square meal. The wrinkles of these woes are visible on Rokiya's face like a photograph.

Md. Salim of Rahimpur, Varanasi says that the 'Government should dismiss the weavers societies. Government schemes should reach the weavers directly. We should get silk and threads at subsidized rates. Government should open thread stores.'

Frustrated with the situation, the weavers of of Harpalpur, Lohata, Mehmoodpur, Dhannipur, Chhitouni, Bishunpur, Bharthara, Bhatthi, Dhamhapur, Vadauli, and Pilkhini under Kashi Vidyapith block, District Varanasi, led by Md. Salim Ansari of Harpalpur wrote to Chief Minister praying for the following:

1. Kindly direct the authorities to take necessary action on the weavers' camp to submit application forms for weaver's credit cards and loans at Bunkar Seva Kendra, Chauka Ghat, Varanasi, dated. 14/12/11 to 22/12/11 and 26/03/12 to 28/03/12 where thousands of weavers submitted their application forms. Till date no action has been taken on those application forms. We did not get credit cards, nor did we get loans from the authorised banks. It creates a sense of anger among the handloom weavers.
2. The government schemes meant for handloom weavers are always in pen and paper. The benefits of these schemes go into to the pockets of corrupt officials of the weaver's societies. Poor weaver's get only promises and consolations. We request you to kindly investigate this matter at your level and take action against the culprits. We demand to dismiss the societies and seek your intervention to give the benefits to the weavers directly.
3. Silk cards have been issued to supply subsidized silk threads to the weavers, but in reality the weavers get only ` 240 per month and other benefits have been hijacked by the officials and middlemen by using forged signatures and finger prints. We request you to investigate this matter at your own level or entrust the case to the CBI for enquiry.
4. The hand loom weaver's credit card should follow the norms of Kisan credit cards. With the credit cards the weavers should get loans amounting ` 50,000 to ` 5 lakh without securities.

millions in revenue for the government. However, the powerloom weavers complain that, in return for the taxes they pay, they do not get anything from the government.

In fact, they say that the industry is losing its charm each day due to the negligence of the Maharashtra government. They allege that the state government is discriminating against

them, because the city is dominated by Muslims and major stakeholders in this trade are Muslims. To prove their point, they say that the state government in the year 2001 granted D+ zone status to all the textile centres of the state. It, however, excluded Malegaon and Bhiwandi — both major textile clusters but with a huge population of Muslims — from this list. As per the Maharashtra State Industry Policy, the textile clusters and other industries coming under the D+ zone were granted 35 percent subsidy on the purchase of modern machineries. This, combined with the 20 percent subsidy from the central government, amounted to a whopping 55 percent total subsidy. Due to this huge amount of subsidy, the textile clusters like Ichalkiranji, Sholapur, Sangli, Satara, Veeta and other centres that have negligible presence of Muslim powerloom weavers, got benefited in terms of modernisation. But since Malegaon and Bhiwandi were not granted the D+ zone status despite popular demands, the two centres could not modernize and remained with outdated machineries.

After Malegaon Industries & Manufacturers Association (MIMA), a local NGO working for the industries raised the matter with the Planning Commission of India in 2007; it pushed the state government to correct the decision. The state government then on 30 March 2007 granted D+ zone status to Malegaon and Bhiwandi. However, to the shock of the local weavers, the state government simultaneously announced the new industrial policy to be implemented from 01 April 2007. Among other policy decisions recommended in the new industrial policy, it was also decided to discontinue the 35 percent subsidy earlier given to industries coming under the D+ zone.

The local community also says that the bankers have blacklisted the textile industry in their rule books and do not sanction loans, despite their fulfilling all the pre-requisites.<sup>38</sup>

#### 8.4.2 Artisans like leather workers affected

Agra accounted for around 65 percent of domestic shoe sales in 2005. Around 200,000 people were employed in the sector, primarily in small, home- and family-based workshops. Since the onset of liberalization, the city has seen a steady decline in the production and earnings of its small-scale shoe-making units. Many of the artisans have turned to construction work or

#### BOX 14: The Madaris still left with begging as one of their professions!

The Madari community is included in the 'OBC' classification in Maharashtra. The Madaris are nomads and belong to the Sufi tradition. There are some leaders in Maharashtra from the community who are asking for inclusion of their community in the Scheduled Caste category. This is a mixed community of dalits (Marathi speaking), adivasis, Madaris and 'Bhaiyas' (in their words, referring to the Hindi speaking north Indians).

There are around 100-150 houses of the Madari community in Indira Nagar, Titwala, Thane district, Maharashtra. They have been living here since almost 40 years. The men are either daily wage workers in the unorganized sector or roam around as fakirs collecting money or conducting street shows. The women either work as domestic workers, or are housewives or also roam around collecting money as fakirs with their children.

Source: Himani Rawat, Actionaid, Mumbai.

38. Aleem Faizee, Fellow, Sauhard Manch, Maharashtra.



selling fruit and vegetables to earn enough to support their families. Job losses and declining incomes have resulted in increasing alcoholism, depression and domestic violence against women. By focusing on export growth and ignoring the plight of the millions of small-scale leather-workers and shoe-makers involved in footwear production for the domestic market, the Indian government is condemning millions of the poorest and most vulnerable manufacturers to further hardship.<sup>39</sup>

Muslims constitute 13.5 percent of the industrial workforce and contribute only 11 percent of the GDP, suggesting that they are trapped in the low-income informal occupations.<sup>40</sup>

### No jobs for riot-affected persons in Gujarat

More than six years after the relief scheme for riot-affected persons was announced by the Centre, no jobs on compassionate grounds have been given to any of the 1,169 riot victims. The Centre had written to the Government of Gujarat on 14 May 2007, to implement this scheme, suggesting assistance for gaining employment to those who had suffered in the riots and for the heirs of those who had died. The state government disbursed ex-gratia compensation as promised by the Centre in 2007 through its relief scheme, only after directions from the Gujarat High Court. It plainly refused to give jobs to the victims, saying it is against its policies. At the time of this survey, it was found that not a single riot-affected person or relative of those killed in 2002 had been given any job assistance by the state government, leave alone jobs.

## 8.5 Income Situation

Of the 8,082 respondent families covered in this study, as many as 5,786 (71.6 percent) reported a monthly income of `5,000 or less per month (77.2 percent rural families and 65 percent from urban areas) and 1,724 (21.3 percent) reported a family income of between `5,000 and `10,000 per month.

Only 0.1 percent reported a family income of more than `50,000 per month; eight families from urban areas reported an income of `50,000 a month as against four in rural areas. Three rural families also reported an income of more than `50,000 per month; there were no such urban families in this sample.

Investigation of the income levels five years ago shows that 6,939 (85.9 percent) earned `5,000 or less per month then. This shows a difference of 14.3 percentage points (and a rise in incomes) in the last five years. The incomes of 652 families (8.1 percent) were between `5,000 and `10,000 per month; today, this number has increased since. Families with incomes between `10,000

39. ActionAid International (n.d.).

40. Sharief et al. (2012).

and ₹ 20,000 per month number 334 families (4.1 percent), 2.3 percentage points higher than five years back. Families with an income of ₹ 50,000 and more have become marginally fewer. Interestingly, in the states of Jharkhand and Delhi, the number of families with income between ₹ 20,000 and ₹ 50,000 per month saw a decline, without an increase in the income category of ₹ 50,000 and more per month, implying that these families have fallen into difficult times.

In the rural areas, 94.1 percent people reported an income of less than ₹ 10,000 per month five years ago and it is the same even today (94.1 percent from rural areas reporting the same income). So the increase has been from the monthly income group of ₹ 5,000 and less to the ₹ 5,000-10,000 range, but has stagnated at that level.

The highest percentage (71 percent) reported domestic needs as the main expenditure of the family. This was followed by the percentage reporting children's education as the main expenditure (about 10 percent). Family health was the main expenditure for about seven percent. People in rural areas showed a slightly higher expenditure on family health and domestic needs.

## 8.6 Loans and PM's New 15-Point Programme

The PM's New 15-Point Programme promises that it will be ensured that an appropriate percentage of the priority sector lending in all categories is targeted for the minority communities.

### 8.6.1 The reality about loans

While 41.5 percent reported having an account in a nationalized bank, more than half of the respondents (about 55 percent) reported they did not have an account in a nationalized bank. Urban (43 percent) and rural (40 percent) respondents showed similar patterns in having bank accounts.

The difference in the bank accounts held by Muslims and other socio-religious communities is quite sizeable. Himachal Pradesh reported 83 percent respondents with bank accounts in nationalized banks; Haryana reported the lowest (13 percent). The states of Jharkhand, Kerala, Karnataka, and Tamil Nadu reported more than 50 percent having bank accounts. Bihar,

TABLE 8.2: Responses to the question 'Do you have a bank account in a nationalized bank?'

Kind of response	No of Muslim respondents	Percent among Muslims	Percent among other SRCS
No response	312	3.9	–
Yes	3358	41.5	61.2
No	4412	54.6	36
<b>Total</b>	<b>8082</b>	<b>100.0</b>	–

Maharashtra, West Bengal and Gujarat reported that between 26 percent and 28 percent of respondents have bank accounts.

About 22 percent Muslims reported having a nationalized bank within 1 km of their homes and 38 percent of other socio-religious communities reported the same. About 42 percent Muslims reported having a nationalized bank within one to 5 kms, while 15 percent reported that a nationalized bank was more than 5 kms away.

Among rural Muslim respondents, 21 percent said that the bank was less than 5 kms from their localities, as against 8 percent of urban respondents. Considering the recent introduction of schemes to make payments like pensions, NREGS payments, cash transfer schemes for subsidised food rations and others, through banks, insufficient bank branches will greatly enhance the burden on the poor, especially the minorities. The maximum number of respondents having bank branches in their localities are in Uttar Pradesh (35 percent), followed by Karnataka (32 percent) and Andhra Pradesh (31 percent). Not a single respondent in Haryana reported having a bank branch within the locality while 43 percent said there was branch beyond 5 kms. In Himachal Pradesh, more than 54 percent of respondents said that the bank branch was more than 5 kms from their homes. Surprisingly, even in Delhi only 1 percent of the

TABLE 8.3: Distance of bank from habitation

State	Within locality	1-5 km	>5 km
Andhra Pradesh	31	21	2
Bihar	8	68	15
Jharkhand	26	51	14
Kerala	21	45	15
Karnataka	32	23	10
Maharashtra	26	42	17
Madhya Pradesh	28	34	13
Rajasthan	16	45	30
Tamil Nadu	23	32	17
Uttar Pradesh	35	37	8
West Bengal	12	52	7
Gujarat	25	47	10
Haryana	0	42	43
Delhi	1	95	4
Himachal Pradesh	4	28	54
<b>Total</b>	<b>22</b>	<b>42</b>	<b>15</b>



TABLE 8.4: Responses to the question 'What kind of loan did you apply for?'

Type of loan applied for	No of respondents	Percentage
No response	7038	87.1
Agriculture	263	3.3
Small business	260	3.2
Retail shop	107	1.3
Education	44	0.5
Housing	134	1.7
Micro-credit	110	1.4
Other	126	1.6
<b>Total</b>	<b>8082</b>	<b>100.0</b>

TABLE 8.5: Rural-urban comparisons of loan applications

	No response	Agriculture	Small business	Retail shop	Education	Housing	Micro-credit	Other	Total
Rural	3763	217	118	55	18	69	54	58	4352
	86.5%	5.0%	2.7%	1.3%	0.4%	1.6%	1.2%	1.3%	100.0%
Urban	3275	46	142	52	26	65	56	68	3730
	87.8%	1.2%	3.8%	1.4%	0.7%	1.7%	1.5%	1.8%	100.0%
<b>Total</b>	<b>7038</b>	<b>263</b>	<b>260</b>	<b>107</b>	<b>44</b>	<b>134</b>	<b>110</b>	<b>126</b>	<b>8082</b>
	<b>87.1%</b>	<b>3.3%</b>	<b>3.2%</b>	<b>1.3%</b>	<b>0.5%</b>	<b>1.7%</b>	<b>1.4%</b>	<b>1.6%</b>	<b>100.0%</b>

respondents said there was a bank branch within their localities. This raises questions about the availability of banking facilities in Muslim localities.

A total of 13 percent people said that they had applied for a loan. While the highest (about 3 percent each) reported applying for small business loans and agricultural loans, between one and 2 percent had applied for loans for retail trade, housing and micro credit, while only 0.5 percent had applied for education loans. The question about loan applications was not answered by 87 percent of the respondents, as 76 percent (of the total respondents) had never applied for a loan. This shows total exclusion of the majority of respondents from any loan assistance.

Tables 8.4 and 8.5 show the trends of loan applications. The highest number of people applied for agricultural loans of whom (8 percent) were from Kerala, followed by Rajasthan and Jharkhand (6 percent each). Gujarat saw the maximum loan applications for small business (8 percent),

followed by Himachal Pradesh (6 percent) and Uttar Pradesh (5 percent). Maharashtra saw the maximum number of applications for retail shops (4 percent), followed by Madhya Pradesh and Himachal Pradesh (2 percent each). Two percent of respondents from Kerala, Haryana and Delhi applied for educational loans; in other states, there were negligible applicants for educational loans among the respondents. About 8 percent of the respondents in Kerala applied for housing loans, followed by 2 percent in Maharashtra and Himachal Pradesh. In Karnataka, 6 percent of the respondents had applied for micro-credit.

In line with the trend in applications, Kerala saw 15 percent of the loan applications being granted, followed by 13 percent in Himachal Pradesh.

A total of 591 minority beneficiaries in the state of Delhi have benefitted from the National Minorities Financial Development Corporation (NMFDC) between 2001-02 and 2012-13. If this is the situation of the minorities in the national capital, how can one expect better access to minority institutions created by the government for their welfare?

TABLE 8.6: Details of funds under Minorities Scheme from Delhi government (in lakh)

Year	Funds received from nmfdc	Funds received from Delhi Govt.	No. of Beneficiaries	Expenditure incurred on composite loan
2001-02	0.00	10.00	–	0.00
2002-03	100.00	0.00	55	27.45
2003-04	75.00	10.00	268	133.84
2004-05	100.00	0.00	145	71.36
2005-06	0.00	5.00	15	6.17
2006-07	0.00	11.42	7	2.85
2007-08	10.00	20.14	28	10.55
2008-09	17.00	2.72	30	26.00
2009-10	34.00	0.00	20	17.00
2010-11	17.00	0.00	10	8.55
2011-12	10.00	0.00	10	9.50
2012-13	0.00	0.00	3	2.85
<b>Total</b>			<b>591</b>	<b>316.12</b>
The above figures are subject to audit				

Source: Saleem Baig, RTI activist, Sauhard Manch. Delhi SC/ST/OBC/Minorities & Handicapped Financial & Development Corporation.

One wonders if the information provided in reply to the RTI application is correct, as in our study, a mere 6 percent of respondents in Uttar Pradesh reported getting loans; this information was reinforced during discussions held with the communities in about 10 districts in Uttar Pradesh.

TABLE 8.7: Number of people benefited under SGSY in Uttar Pradesh

Sl	Year	Expenditure in lakh	No of beneficiaries
1.	2007 -2008	` 2063.85	23021
2.	2008- 2009	` 3362.49	38285
3.	2009-2010	` 3502.71	38654
4.	2010-2011	` 4077.11	47166
5.	2011-2012	` 4085.62	45826
6.	2012-2013 (September 2012)	` 1116.72	12408
<b>Total</b>		<b>` 18208.50</b>	<b>205360</b>

Source: Saleem Baig, RTI activist, Sauhard Manch.

No respondent in Haryana reported a loan being granted. In Delhi, only 0.5 percent of respondents reported getting loans.

TABLE 8.8: Loan applications submitted by purpose (state-wise, in percentage)

State	Agriculture	Small business	Retail shop	Education	Housing	Micro-credit	Others
Andhra Pradesh	1	3	1	0.7	1	2	0.8
Bihar	5	2	1	0	2	0.2	0.8
Jharkhand	6	2	1	0.3	0.5	0	0
Kerala	8	4	0.4	2	8	0.2	2
Karnataka	2	2	1	0.5	1	6	0.7
Maharashtra	0.3	2	4	0.9	2	0	4
Madhya Pradesh	3	4	2	0.4	0	2	2
Rajasthan	6	4	0.7	0.7	2	1	0.7
Tamil Nadu	0.7	2	1	1	1	0.2	1
Uttar Pradesh	3	5	0.5	0	0.8	0.2	0.3
West Bengal	2	1	1	0	1	2	0.3
Gujarat	1	7	0.2	0	1	0.5	6
Haryana	2	1	1	1	0	3	0
Delhi	0	4	0.5	1	0.5	2	3
Himachal Pradesh	5	6	2	0	2	0	4
<b>Total</b>	<b>3</b>	<b>3</b>	<b>1</b>	<b>0.5</b>	<b>2</b>	<b>1</b>	<b>2</b>

The most common reason cited for not applying for loans was reported to be lack of information (32 percent). About 61 percent of the respondents from Bihar said that they did not apply for loans as they are not aware of the loans they are eligible for while 9 percent reported procedural difficulties in applying for loans as a constraint. The maximum complaints on this were from Tamil Nadu and Uttar Pradesh. Overall, 8 percent reported non-eligibility and 7 percent high interest rates as a constraint. About 4 percent reported the reason to be unwillingness or inability to pay the bribe or commission and 3 percent reported discrimination. Gujarat had 22 percent of respondents reporting discrimination, way ahead of the others.

In our survey, 523 (7 percent) respondents reported that the loan was granted; of these, 61 percent were from the lowest income group. A larger number of urban respondents (12 percent) said that in spite of applying for a loan it was not granted while 12 percent also said that in spite of an account with the nationalized bank, they were not able to access a loan. The largest number of respondents said that they received no response from the bank when asked why the loan applications were rejected. Loans were procured by 7.4 percent of rural respondents as against 4.5 percent of urban people in the sample. Maximum loans were granted to people with monthly incomes of ₹50,000-plus (2.2 percent). The maximum loans in this category were granted from Karnataka (6 percent), followed by Bihar (4 percent). Only 1 percent of respondents in the income bracket of ₹5,000 to ₹10,000 per month were granted loans of which 6 percent were from Kerala (32 loans).

In case of emergency the highest percentage (about 35 percent) reported approaching relatives for loans. In the states of Jharkhand, Kerala, Maharashtra, Madhya Pradesh, Rajasthan, Uttar Pradesh, Haryana and Delhi, more than 50 percent, on average, reported turning to relatives in financial emergency. While about 23 percent reported approaching the moneylender. This stranglehold seems to be the most in Bihar, Andhra Pradesh and Tamil Nadu, with almost 50 percent people turning to moneylenders. About 17 percent reported approaching neighbours. Only 7 percent approached credit societies, which was a clear trend in the southern states of Tamil Nadu, Karnataka and Andhra Pradesh, followed by West Bengal. How credible these credit societies in different states are, from which the poor borrow and save, is an important consideration. How much control does the state and its banking watchdogs have on these credit societies is a question, and are the poor investing and borrowing from dubious institutions, as the banks have failed in this role, with the danger of their hard earned money being swindled! The recent chit fund scams in many Indian states leave a lot to worry!

#### 8.6.2 Sources of loan

Of the total respondents, 743 (39.4 percent) who have bank accounts are still not able to access bank loans and are forced to borrow from moneylenders, while 1,217 (43.3 percent) families with bank accounts borrow from relatives and 452 (32.8 percent) families with bank accounts have turned to neighbours in case of financial emergency.

TABLE 8.9: Source of loan

Source of Loan	No. of respondents	Percentage
No response	796	9.8
Money lender	1886	23.3
Relative	2812	34.8
Neighbour	1377	17.0
Credit society	534	6.6
Other	677	8.4
<b>Total</b>	<b>8082</b>	<b>100.0</b>

Of the respondents the income category of <`5,000 per month, 70.8 percent turned to moneylenders, 74 percent to relatives in financial emergency and 76.8 percent to neighbours. Only 17 people in this survey, with an income of >`30,000, turned to moneylenders.

TABLE 8.10: Size of loans granted state-wise and by income-group (in percentages)

State	in <`5,000 income group	`5,000- `10,000 income group	`10,000- `20,000 income group	`20,000- `50,000 income group	>`50,000 income group
Andhra Pradesh	2	1	0.5	0.5	1
Bihar	0.6	0.8	0.8	4	0.8
Jharkhand	2	0.5	0.5	3	0.3
Kerala	6	0.4	0.4	2	5
Karnataka	0.2	0.5	0.8	6	1
Maharashtra	0.9	0.2	0.2	0.3	0.9
Madhya Pradesh	1	0.9	1	3	2
Rajasthan	1	0.7	0.5	2	2
Tamil Nadu	0.5	1	0.9	1	1
Uttar Pradesh	0.6	0.3	1	2	2
West Bengal	0.8	0.8	0.7	0.8	0.2
Gujarat	0.9	0.2	0	1	3
Haryana	0	0	0	0	0
Delhi	0.5	0	0	0	0
Himachal Pradesh	0.9	0.4	2	4	5
<b>Total</b>	<b>1</b>	<b>0.6</b>	<b>0.7</b>	<b>2</b>	<b>2</b>

**BOX 15: Catch 22 – Can't repay but forced to borrow**

The mother of Sameera, 18, of the Old City of Hyderabad, a vendor, had borrowed ₹ 14,000 from Arshad, a financier, at 40 percent interest two months ago to help her brother, Mohammad Anwar to start a business. The family was paying ₹ 200 per day to Arshad as interest. However, Anwar's small business failed and the family defaulted on the daily payment to the financier, prompting Arshad to threaten the family with dire consequences. One day Sameera went to make a payment to Arshad but did not return. In the custody of Arshad for three days, she was allegedly raped by the accused before being lured to the Charminar on the promise that the loan would be waived. However, Arshad allegedly pushed her from the first floor and vanished from the scene.

Source: S.Q. Masood, Sauhard Manch, Andhra Pradesh.

Rural people's access to credit through moneylenders is 27 percent as against 20 percent of urban beneficiaries, who preferred to turn to relatives, credit societies and neighbours.

### **8.6.3 Art forms of Muslims being discriminated upon in Bidar, Karnataka**

We talked to a group of artisans in Bidar about the problems they face. They said that there are 150 Muslim families working with Bidari art. They find it difficult to make ends meet. They do not have proper marketing facilities for the products they prepare. The price of silver has increased. It is essential to invest capital in order to continue this work. The Department of Handicrafts in Bengaluru purchases their products only twice a year, in a reduced quantity now. Earlier they used to purchase in bulk but it has been reduced now. They are purchasing other items from other artisans and providing them with subsidies. The subsidy to the Bidari art-workers has been decreased by 20 percent in spite of the increase in the rate of silver. Bidari art has not been given preference. Their products are not sold outside. So it is difficult for them to settle the loan taken from KMFDC. If they enquire, they say that they have a full stock of Bidari products. They do not keep stock of Bidari products in the government sales centres. Even Kaveri Bhavan does not include Bidari artefacts in its budget. The government does not want to promote and appreciate Bidari art, they feel. But these workers are skilled to do only this. Many people have given up this handicraft and shifted to other work such as auto driving, vegetable vending, labour in building construction, etc.

### **8.6.4 The case of Syed Salahuddin**

Syed Salahuddin Hashmi of Rain Bazar, Old City, Hyderabad, applied for a small business loan under a scheme called Rajiv Yuva Shakti Yojana in 2008-2009. (Ref. Lr. No. 234/B/DYWO/RYS/Hyd/2008 Date: 07-07-2008 to district youth welfare officer, Hyderabad). He was selected and his application was forwarded to the Branch Manager, Central Bank (Rain Bazar Branch). After he submitted all the documents required, the bank refused to sanction the loan to him, in spite of several requests and following all necessary procedures. On 10 September 2008, Salahuddin filed an RTI application to obtain the status of his loan application; he asked:

1. What is the reason for not processing my application for sanction;?
2. Whether the loan will be sanctioned to me or not?



But he did not get any reply from the bank. He informed this matter to the youth welfare officer but the said officer informed him that his application had been forwarded to the bank and it was now the responsibility of the bank to sanction or refuse the loan (See Box 16).

#### BOX 16: The case of Salahuddin

As part of the RTI application Syed Salahuddin approached the Central Information Commission, (Ref. CIC/SM/A/2009/000300, Date: 18 November 2009). The Central Information Commissioner requested the bank to reconsider Salahuddin's loan application and said that 'the Appellant is an unemployed young person seeking to find a means of livelihood through self-employment, it would be in public interest if the authorities reconsider his loan application at the earliest'. But Salahuddin is still to access his loan after four years.

Source: S.Q. Masood, Sauhard Manch, Andhra Pradesh.

## 8.7 Access to Credit

Muslim community members at Fathima Nagar, in Hyderabad, Andhra Pradesh, said that when in financial need they have two ways out. They have to either sell their gold or, if there is no gold, then go to the moneylenders to mortgage their belongings and property documents as security. In the Old City of Hyderabad many moneylenders operate illegally and charge exorbitant interest rates, varying from 15 percent to 50 percent annually. Sometimes, gauging the desperation of a borrower, interest rates charged are as high as 120 percent.

Many people have lost their belongings and have sold all their property. There is no bank ready to give them even small loans, say the women of Fatima Nagar. This is the story in all of the Old City of Hyderabad. Chanchalam Ward Corporator Wajahat Ali Khan demands a total ban on illegal financing. 'My demand might sound unrealistic. But the illegal money transactions must be banned and banks should be persuaded to come forward to help the poor. We need to work out a system to save the poor from the clutches of ruthless financiers,' he said.<sup>41</sup> The minutes of the 177th meeting of state level bankers' committee of Andhra Pradesh (dated 24 March 2012, Page 13) says that lending to the minority community has been only 7 percent as against the stipulated 15 percent.

#### BOX 17: Illegal money lending

According to police and other sources, there are about 10,000 financiers or money lenders, mostly illegal, operating from the Hyderabad Old City.

The figures in Table 8.11 are provided in response to an RTI application for information about loans sanctioned to Muslim youths by the Department of Youth Services under the Rajiv Yuva Shakti scheme to establish small businesses, in the Old City of Hyderabad.

41. Times of India, 8 October 2011.

TABLE 8.11: Loans sanctioned under the Rajiv Yuva Shakthi scheme in the Old City of Hyderabad

Sl.	Mandal	Year	No of Beneficiaries	Type of loan	Remarks
1.	Bahadurpura	2007–2008 2008–2009 2010–2011	14 16 5	Petty and Individual (Below 1 lakh)	Bank loan 60% Subsidy amount 30% Beneficiaries share 10%
2	Bandlaguda	2007–2008 2008–2009 2010–2011 2011–2012	6 14 1 3	Petty and Individual (Below 1 lakh)	Bank loan 60% Subsidy amount 30% Beneficiaries share 10%
3	Charminar	2007–2008 2008–2009 2010–2011 2011–2012	30 20 7 9	Petty and Individual (Below 1 lakh)	Bank loan 60% Subsidy amount 30% Beneficiaries share 10%
4	Asif Nagar	2007–2008 2008–2009 2010–2011 2011–2012	5 13 2 16	Petty and Individual (Below 1 lakh)	Bank loan 60% Subsidy amount 30% Beneficiaries share 10%
5	Saidabad	2007–2008 2008–2009 2010–2011 2011–2012	8 5 1 6	Petty and Individual (Below 1 lakh)	Bank loan 60% Subsidy amount 30% Beneficiaries share 10%
6	Golconda	2007–2008 2008–2009 2010–2011 2011–2012	4 15 0 2	Petty and Individual (Below 1 lakh)	Bank loan 60% Subsidy amount 30% Beneficiaries share 10%

Source: S.Q Masood, RTI activist, Sauhard Manch

A total of 208 people in four financial years in the entire Old City have been given loans for any purpose.

### 8.7.1 Evaluation study of the National Minorities Finance Development Corporation

National Institute for Entrepreneurship & Small Business Development (NIESBUD) conducted an Impact Evaluation Study of NMFDC schemes, especially term loans and loans under micro-finance schemes, on the request of NMFDC. The study covered 2,800 beneficiaries from 14 states. As per the study, 91 percent of the beneficiaries have a loan size of less than ₹ 100,000, and around 50 percent a loan size of less than ₹ 50,000. The details are given in Table 8.12.

As the Figure 8.1 and 8.2 indicate, the southern states were given the lowest amount of loans by the NMFDC, but showed the highest recovery rate; it was the opposite in the western states. It is not clear what was the criterion used for disbursement of loans. The survey shows that 2.71 percent respondents with monthly income under ₹ 50,000 belonged to the 'Below

TABLE 8.12: Loans by size

Category	Loan Size: in `	% of total beneficiaries
CAT 1	<50000	48.07%
CAT 2	>=50000 -100000	43.24%
CAT 3	>100000	8.69%

FIGURE 8.1: Zone-wise and category-wise recovery rate

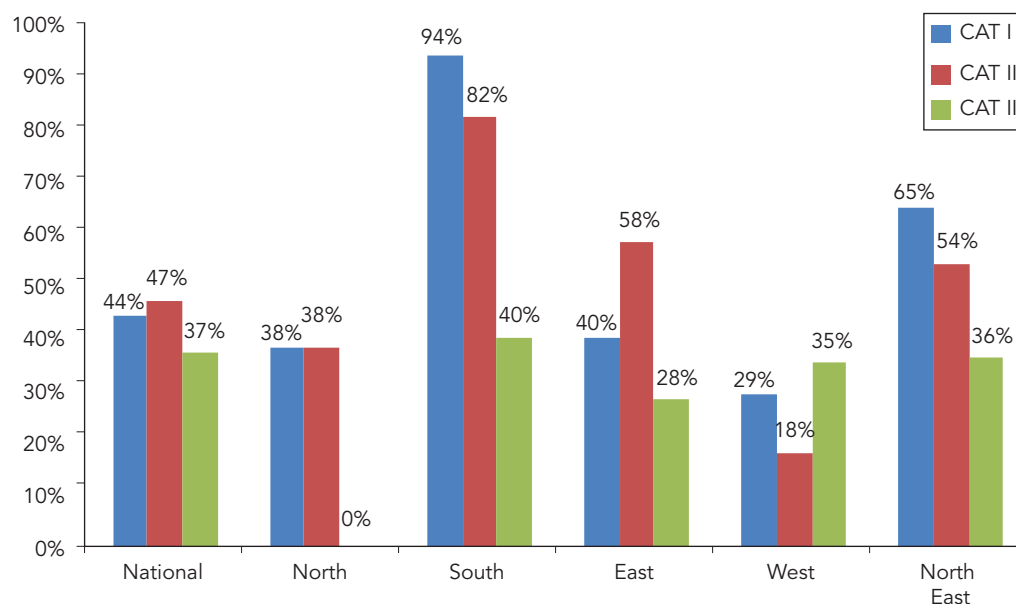


FIGURE 8.2: Category-wise distribution of loan in different zones

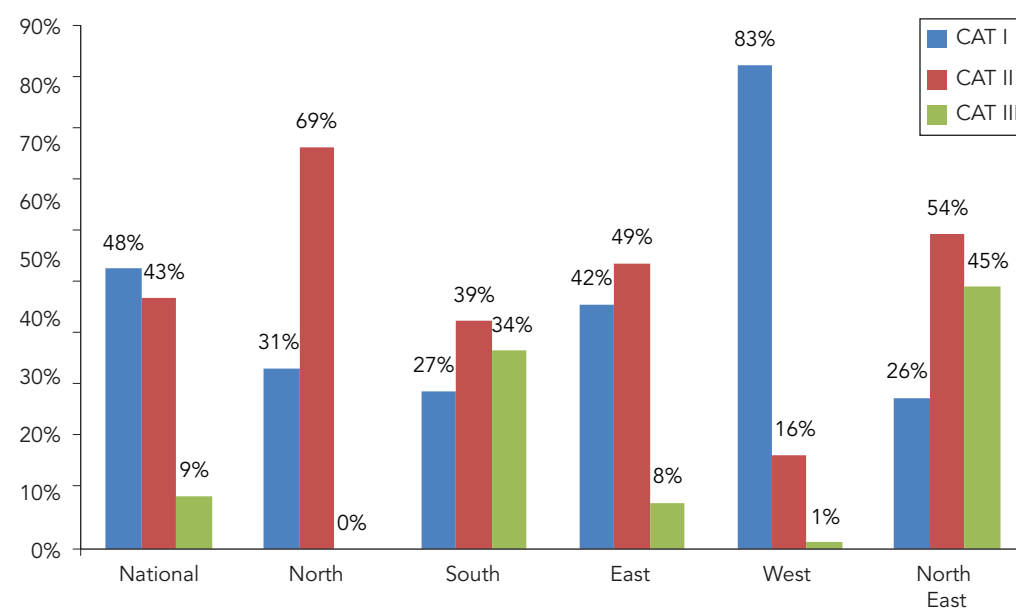
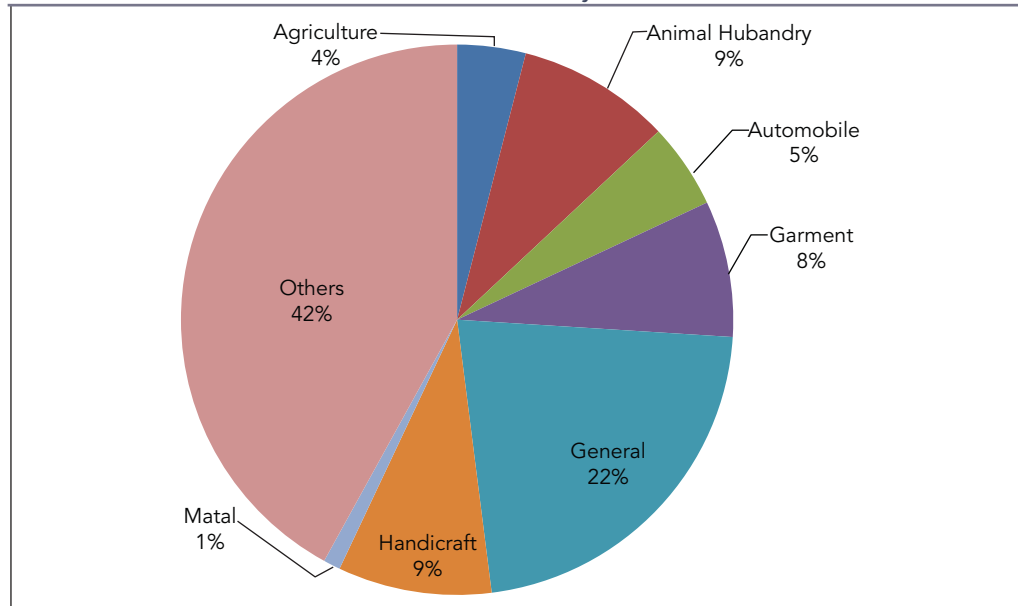


FIGURE 8.3: Distribution of beneficiaries over major sectors



Poverty Line' (BPL) category when they were provided with loans. After obtaining the loans, the beneficiaries' feedback as per their assessment indicates that 32.14 percent crossed the poverty line ('Above the Poverty Line' or APL) and 60.71 percent crossed 'Double the Poverty Line' (DPL). On the other hand, 59.38 percent respondents in the same income group belonged to the APL category when they were provided with loans. After obtaining loans, 88.11 percent of the respondents moved to 'Double the Poverty Line' (DPL). The same startling economic betterment is shown for beneficiaries of other income groups under all schemes.

The study does not point out why, in spite of such startling economic empowerment of the community, the recovery rates continue to be so poor, and the disbursement so scanty. If the

TABLE 8.13: Break-up of loans per sector

Sl	Category	% of BPL
1.	Agriculture	None
2.	Animal husbandry	None
3.	Automobile	None
4.	Garment	3.87%
5.	General	2.80%
6.	Handicraft	2%
7.	Metal	3.45%
8.	Others	1.68%

loans of the NMFDC have really yielded such benefits as per its own assessment, then why has it not widened its loan network to benefit many others from the minority communities. In this study we find access to loans as one of the biggest hurdles faced by respondents.

### 8.7.2 No skill enhancement

Muslim women of Kamar Colony, Gulbarga Taluk in Karnataka say they are in dire need of work. They do not have any skill enhancement facilities. Prices are rising but they do not have any work. Most of them live in rented houses, paying ₹1,000 for just a single room. Women need work that can be done at home. They cannot go outside to work because of social restrictions. So they had applied to the corporation for self-employment training. The corporation made the women run from pillar to post, asking for bribes. When the women protested, the officials turned the women out, saying that there was no budget. Interestingly, responses to RTI applications from Gulbarga show that 53 ITIs (Industrial Training Institutes) have been opened in the district since 2007.

If slum dwellers apply for loans, the bank officials say that loans are not meant for 'slum people'. Slums have been recognized as red zones. So the Muslims here get loans from petty financiers. They charge exorbitant interest rates. Further, people have a fear about bank loans. Muslims are afraid of their houses and properties being attached if the loan amount is not paid. They are afraid that they would be humiliated.

## 8.8 Women Workers

We found Muslim women engaged in a range of work — from stone-cutting in Jharkhand to making incense sticks and beedis, and garlic-peeling in Karnataka, to garbage plastic-collection in Maharashtra, working as domestic help in Delhi and other places, to doing zari and embroidery work in Uttar Pradesh. What was common to all these occupations was the exploitation these women faced.

Fifty-five percent of employed women are paid only in cash and an additional 12 percent receive a combination of cash and in-kind payment for their work. Thus, 67 percent of employed women earn cash. More than one in five (22 percent) are not paid at all. The likelihood of being paid in cash varies greatly by the type of occupation. Eighty-eight percent of women in non-agricultural occupations are paid only in cash and an additional 5 percent are paid cash in part. In contrast, only 31 percent of women doing agricultural work are paid only in cash and another 17 percent receive cash and in-kind payments. About 5 percent of women in



non-agricultural occupations are not paid at all, compared with 35 percent in agricultural occupations.<sup>42</sup>

Data shows that with regard to employment, women are doubly disadvantaged. Not only are women much less likely than men to be employed, but, when employed, they are only 74 percent as likely as men to earn cash. The gender differential in cash earnings is much greater for those employed in agricultural work than in non-agricultural work. Whereas in urban areas, employed women are only marginally less likely than employed men to earn cash, in rural areas, employed women are 63 percent as likely as employed men to earn cash.

Non-recognition of 'Household' work as work and in its non-inclusion in the System of National Accounts (SNA) continues in India. As noted economist Indira Hirway points out, this non-inclusion has been justified on the grounds that this work has limited repercussions on the economy and is difficult to account for. But a sizeable amount of work, both at home and on farms, by women can fall into this category, leading to their exclusion as workers and thus from benefits provided to workers in the organized sector. This is all the more tangible among Muslim women, who are generally workers operating from home due to socio-cultural factors.

## 8.9 Work Participation Rate (WPR)

According to Census of India 2001: The First Report on Religion Data, the work participation rate (WPR) 'for all religious communities was 39.1 percent in 2001. The "Other Religions and Persuasions" (largely tribal) category had the highest WPR at 48.4 percent, Buddhists had 40.6 percent WPR, Christians 39.7 percent, Jains 32.9 percent and Muslims 31.3 percent (being the lowest).'<sup>43</sup>

During the course of our study we tried to understand the phenomenon of low WPR for Muslims. We found most of the adult members in the respondents' families engaged in some or the other form of work. During discussions with women in several states we found Muslim women keen

### BOX 18: Migration for livelihood

In Chousia Basti, Islampur municipality of Uttar Dinajpur, the men said that more than 100 students had left the village due to their poor economic conditions and now earn their living in various cities like Mumbai, Jaipur, Guwahati, and various hotels in Siliguri, West Bengal. They also work in factories, pull rickshaws, do masonry and other labour work in these cities. This was the story repeated in all the Panchayats and municipalities that we covered in Uttar Dinajpur District of West Bengal, as a part of this study.

Not a single person of Kortgochi Village in West Bengal, right on the Bangladesh border, has got a home under Indira Awas Yojana. The very poor Muslim community, with poor education infrastructure and no skill training (which was promised to minorities), nor loans under SGSY(also promised), they are dependent on trafficking cows across the international border with Bangladesh.

Source: Meera Khatun, Sauhard Manch, West Bengal.

42. NSSO Round III, Volume I.

43. Census of India 2001, Vol.1: p.126.



to join the workforce, but constrained by lack of skills and no government support. In those places where women were found to be in the labour force, their conditions of work were the typically concerning extremely low wages and exploitation at the hands of several forces. We came across women who were engaging in some form of labour with very low wages and without any social protection.



### **Incense-stick manufacturers in the slums of Bengaluru, Karnataka**

Most small entrepreneurs in the slums of Bengaluru are Muslim women. According to our study, in every household in slums like Yarabnagar, Gangondanahalli, Sanjaynagar, Nehru Colony, Govindarajanagara, Jali Mohalla, Tyanary Road, D.J. Halli, M.S. Pallya and Hosabalanagara, women are engaged in preparing incense sticks. Thousands of sticks are prepared daily by each woman. But they get paid only ₹ 30 for making one thousand sticks. In order to earn the meagre amount of ₹ 100, they have to make three to four thousand sticks. Their labour is used cheap. On being asked about the conditions of their work, the women said they suffer regular pain in the head and body and suffer from ailments related to too much dust. Moreover, hard work and malnutrition add to the ailments. These workers are not registered as labourers in the government records. They have neither health insurance nor any other social security.

### **Women peeling garlic in Bengaluru**

Large numbers of Muslim women are engaged in peeling garlic. Women peel garlic so that a paste can be made of it. Later, it is packed and sold through outlets. If one is able to peel one kilo of garlic, one can earn ₹ 8. One can peel a maximum of three kilos of garlic in a day. This is seen as additional income — of about ₹ 30 per day!

### **Women beedi workers of Karnataka**

Large numbers of Muslim women in Karnataka are involved in making beedis (rolled tobacco sticks). Many women do this work in the Bengaluru slums, as in the other districts. In a day, if a woman prepares one thousand beedis, she gets ₹ 80. Most beedi workers are deprived of health insurance in Karnataka.

Apart from this, women are engaged as vegetable vendors, flower merchants, petty hoteliers, in making and selling dosas, vadas, papad, bread, in button-making, zardozi and embroidery work, toy-making and selling and as circus artistes. Muslim women from the Bengaluru slums also work in garment factories earning about ₹ 3,000 to ₹ 4,000 per month.

None of the women we met in Karnataka (approximately 400 women) had received assistance under SSRY or SGSY. None of the women doing petty trades were provided loan facilities, and



had to access loans from private sources paying exorbitant rates of interest.

According to NSS data, 41.4 percent of the population in the rural areas and 36.2 percent of the population in the urban areas belong to the labour force. In India, labour force participation rate (LFPR) is the highest among the ST communities (46 percent), followed by the SC communities (41.2 percent), 'OBC' communities (40 percent) and lowest for others (37.5 percent).<sup>44</sup>

As per the records of the National Sample Survey, 41 percent of the Indian population belongs to the labour force. The Muslims have lower work participation rates. Worker population ratios for Muslims are significantly lower than for all other socio-religious communities in rural areas but only marginally lower in urban areas. The low aggregate work participation ratios for Muslims are essentially due to much lower participation in economic activity by women in the community, while they do not differ much for males in different communities. Interestingly, work participation rates for Muslim women is much lower than even that for women belonging to upper-caste Hindu households, where there may be socio-cultural constraints to women's work. Overall, about 44 percent of women in the prime age group of 15-64 years in India participate in the workforce, while about 85 percent of men do so.<sup>45</sup>

### 8.10 Women Beedi-makers of Rahatgarh

Rahatgarh is a beedi-making centre in Sagar District of Madhya Pradesh. Rahatgarh is a village, situated on the highway, 30 kms from the district headquarters of Sagar. As per the 2001 Census, the population of Rahatgarh was 25,217. At present, apart from Muslims, people belonging to other communities have also started living in the area, and Muslims are now confined to a slum called Mandi, which has developed into a Muslim ghetto.<sup>46</sup>

The only source of income for the people here is beedi-making, which is primarily done by women and girls. The entire lives of women and girls are spent in these dwellings. Although, with the efforts of Laal Jhanda Bidi Mazdoor Union (a trade union of beedi workers), the wages of beedi workers have improved, it is still very low as compared to the government-stipulated norms of ₹ 72 per 1,000 beedis.

Beedi-making work is all about exploitation. Apart from getting lower wages, women also face several health issues linked with tobacco. With the help of the International Labour Organization (ILO), a school had been started in the area, but that closed down due to neglect of the authorities, and this has affected the education of about 450 children. The people have been demanding 'beedi cards' for beedi workers from the government and skill development for other trades, but in vain.

44. Labour Force combination as per NSSO, March 2013.

45. Sachar Committee Report.

46. Deepak Bhatt, Sauhard Manch.

Men and boys have no occupation as such. The only occupation the men have is rearing domestic animals, but due to communal tensions and police harassment, they are forced to practically give up their traditional calling. Due to the State Cow Protection Act, people involved in this business have lost this source of employment. Muslim youth are being framed under false cases, using this law, which keeps them in a constant state of fear.

### 8.11 Physical Performance of the SGSY

As per an evaluation study of the Government of India the physical performance of the SGSY with respect to providing economic assistance to the individual swarozgaris (self-employed) belonging to the minority group during the year 2007-08, available data revealed that states like Assam (24.22 percent), Bihar (15.44 percent), Goa (29.27 percent) and West Bengal (100 percent) could achieve more than the 15 percent stipulated target (see case study). Similarly, during the year 2008-09, states like Assam (25.74 percent), Goa (191.3 percent), Haryana (17.29 percent), Maharashtra (33.70 percent), and West Bengal (91.67 percent) could also succeed in achieving more than the 15 percent stipulated target for providing economic assistance to the individual swarozgaris.<sup>47</sup>

### 8.12 Vocational Training for Minorities

#### 8.12.1 What does the PM's 15-Point Programme promise?

A certain proportion of all new ITIS will be located in areas predominantly inhabited by minority communities and a proportion of existing, to be upgraded to 'Centres of Excellence' and will be selected on the same basis.



47. Gol: Evaluation Study of SGSY and IAY.

### 8.12.2 What do NSS figures say?

According to NSS data, among rural males, demand for training/skills was highest for the following areas: 'driving and motor mechanic work' (18 percent), followed by 'computer trades' (17 percent), 'electrical and electronic engineering trades' (16 percent), 'mechanical engineering trades' (12 percent); the comparative figures for the urban areas were: 'computer trades' (30 percent), followed by demand for 'electrical and electronic engineering trades' (19 percent), 'driving and motor mechanic work' (11 percent) and 'mechanical engineering trades' (10 percent). Among rural females, the highest demand for field of training was observed in 'textile related work' (26 percent). This was followed by the 'computer trades' (18 percent) and 'health and paramedical services related work' (14 percent). Among urban females, the demanded skills were in 'computer trades' (32 percent), 'textile related work' (18 percent) and 'health and paramedical related work' (9 percent). At the all-India level, 59 percent of those who received formal vocational training reported the training as helpful in getting a job (self-employment activity or wage/salaried employment); 16 percent reported the training as helpful in taking up self-employment activity and 44 percent reported the training as helpful in taking up wage/salaried employment. In the rural areas, nearly 19 percent reported the training as helpful in taking up self-employment activity compared to 14 percent in urban areas and in rural areas 32 percent reported the training as helpful in taking up wage/salaried employment compared to 51 percent in urban areas. It is noticed that nearly 36 percent in rural areas and 24 percent in urban areas reported that the training was not helpful in getting a job. Nearly 52 percent of the rural population belonged to the households that were engaged in self-employment.<sup>48</sup>

### 8.12.3 A look at ITIs in Karnataka

As a part of this study we did an assessment of the ITIs in the talukas of Gulbarga and Chittapura in Karnataka (For details, see Annex 11). As per RTI information sought, we found that 53 ITIs have been started in Gulbarga between 2007 and 2012; proposals for another six are pending. Many of the colleges were found to exist only on paper, and people of the locality were unaware of such colleges.





In all the colleges, the managements informed us that category-wise listing of trades had not been done. We were provided with information for only the last two years. Some colleges refused to provide information. In some other cases, we found a common management team for two colleges. While they have the permission to run two colleges, the building is just one. Produced below is an examination of the status of few of such institutions (see Table 8.14).

### 8.12.4 Our findings

In our study the need for vocational training was urgently felt in almost every discussion in all the states. The state of infrastructure that is available for such training is highly inadequate. Information given in response to RTI applications from several districts yielded a big list of ITIs and a longer list of institutions awaiting approvals. There is urgent need for the government to

48. Jobs after Vocational Training as per NSSO (2013).

TABLE 8.14: Status of ITIs in Gulbaraga, Karnataka

Sl.	Name of College	Status
1.	Sri Laxmi Venkateshwara ITC, Gulburga 	This college building is not physically present. The management of Bhavani ITC and this college is same, but we were informed that this college building is getting repaired.
2.	Shree Channaveer Shivacharya ITC, Tajsultanpur, Gulburga	They have 'junior' courses for the trades of 'Electrical worker' and 'Fitter'. We were informed that they do not have a list of 'senior' courses, but 'senior' courses are running. This college started in 2007.
3.	Shri Sharan Pvt ITC, Gunj Road, Gulburga	During the time of our visit this college was closed, and no one knew about this college, but a sign board is fixed on the building.
4.	Sadguru ITC, Mahalaxi layout, Gulburga	No one knew about this college, but in one of the school buildings in the address mentioned, the name of the college is seen, but not the college. On enquiry, we were informed that this college building has been shifted to Eshwar Temple near SBH colony, but at that address we saw notices for Shri Gurukrupa ITC College and not Sadguru College.
5.	Adikeshava ITC, Nandikur, Gulburga	College does not exist.
6.	Apex ITC, Near Peer Bagali Darga, Gulburga. 	At the time of our visit, the college was closed.
7.	National ITC, Wadi Junction, Gulburga 	At the time of our visit, the college was closed.
8.	Hussaini ITC, Razviabad, Gulburga 	The college did not have trade-wise information. This college was affiliated in 2008. This college is run by a Muslim management. It runs courses for the two trades of 'Electrical worker' and 'Fitter' and has a total student-strength of 42, of who 30 are Muslim students.

examine the actual infrastructure and close down fake institutions and regulate and support genuine efforts.

At the block and district levels, identification of beneficiaries should be more transparent and genuine. Women in SHGs and small groups expressed the need for vocational training in a big way. The need to link up their traditional skills with the market, by also increasing their capacities, is urgently felt. Women employed in various manufacturing activity through daily wage earn abysmally low wages; whereas the end products are sold at high prices over retail counters. The need to have co-operatives and link such efforts to markets, so that the women get fair returns for their labour, is urgently felt.

#### 8.12.5 The Sachar Committee recommendations

The Sachar Committee noted that a majority of Muslim girls and boys fail in their matriculation examinations or drop out before that. This group of children who have completed middle school but have not managed to study further needs to be incorporated in different types of technical training. The skill demands in the manufacturing and service sectors are changing continuously. And for many of these, highly educated/trained persons may not be required and youth with middle school education with adequate technical training may be appropriate for meeting these needs. However, almost all vocational training programmes run by the ITIs and polytechnics require a matriculation certificate.

The Sachar Committee recommended that<sup>49</sup>

- The pre-entry qualification for admission to ITIs should be reduced to Class VIII. The scope of ITI courses should be expanded to focus on emerging market needs including those of the retail sector.
- The eligibility for such programmes should also be extended to the Madrasa-educated children, as they are ineligible to get trained under many current formal technical education streams.

But none of these recommendations of the Sachar Committee seems to have been taken into cognizance. Low levels of literacy, compounded by poor training and low employment opportunities, both in the public and private sectors, has precipitated the migration of large amount of youth from rural areas to urban pockets, to work in the unorganized sector largely as unskilled labour with poor wages and no social securities.

### 8.13 Migration Trends

The respondents surveyed have a very low migration trend. About 62 percent (4,972) of the respondents have never migrated from their place of birth; only 6.8 percent (547) of the respondents have migrated from their original residence and have been in the present place

49. Sachar Committee Report.



TABLE 8.15: Responses to the question 'How many years have you been staying here?'

No. of years	No. of respondents	Percentage
No response	343	4.2
10	547	6.8
20	829	10.3
30	638	7.9
40	487	6.0
50	266	3.3
99	4972	61.5
<b>Total</b>	<b>8082</b>	<b>100.0</b>

of residence for less than ten years and 10.3 percent for less than 20 years. About 17 percent of the total sample of people surveyed migrated from their place of birth. The rural and urban trends of migration were almost similar, though it was slightly higher for rural areas.

Contrary to national trends, our survey found that Kerala had very high migration, with only 6.5 percent of the population having stayed there for generations and not moved out. In contrast, states like Bihar, Jharkhand, Madhya Pradesh, Rajasthan, Tamil Nadu, Uttar Pradesh, West Bengal, Himachal Pradesh and Haryana show very low migration trends. During discussions with the community in West Bengal, it was observed that while they did not record themselves as migrants, a sizeable number of people from the state were found to be migrating out seasonally to other states in search of employment. But as the families remained behind they did not record themselves as migrants. Similar trends were also found in Bihar and Uttar Pradesh.

The distribution of households by social group, obtained from the NSS 55th Round (1999-2000) and NSS 61st Round (2004-05) surveys showed that the proportion of 'OBC' households increased by nearly 5.9 percentage points during this period. This growth in the share of OBC households is observed in both the rural and urban areas but the growth was found to be more in urban areas than in rural areas. In rural areas, the proportion of OBC households increased from 36.9 percent to 42.2 percent while in urban areas, it increased from 31.1 percent to 38.8 percent between 1999-2000 and 2009-10.

This OBC population is expected to contain a sizeable proportion of the Muslim population, who can generally be classified under the 'OBC' and 'General' category in India today, pending implementation of the recommendations of the Ranganath Mishra Commission. Their movement to urban slums with the decline in demand for their traditional skills has also been observed in this study in almost all states.

Livelihood crisis was identified as the most prominent reason for migration, in a low migration group (11 percent). The states of Jharkhand, Bihar, Kerala, Madhya Pradesh, Tamil Nadu,

Uttar Pradesh, Gujarat and Delhi showed livelihood crisis as one of the important factors for migration. This corroborates with the larger findings of the survey that low skills and low levels of literacy due to lack of outreach of government skill development programmes and high drop-out levels at the school level, is the principal factor pushing the Muslim youth out of their villages. Privatization and the neo-liberal economic policy has led to reduced support to self-employed units of Muslims who are some of the most affected communities with the reduced subsidies to local manufacturing and retailing. The entrance of big corporate organizations and MNCs (multinational corporations) has destroyed the retail and small goods manufacturing and repair, a monopoly that the small Muslim entrepreneur had in some of these areas. Both in urban and rural areas, the single biggest factor identified for migration has been the crisis in livelihood and job endeavours. The worrying trend is that local livelihood crisis fuelled by low job opportunities and practically no employment of Muslims in government jobs, has led the community to an economic crisis.

Andhra Pradesh, followed by Gujarat, showed the maximum migration arising from communal riots. Similarly, Andhra Pradesh, followed by Maharashtra and Gujarat, showed insecurity as a principal reason for migration. Worryingly, of all the people who have migrated from Andhra Pradesh, 44 percent reported riots and insecurity as a reason for migration. Though in the last one year 2012-13, Uttar Pradesh, Maharashtra record frequent communal riots, but migration due to riots and insecurity was still recorded comparatively low in these states.

## 9. RECRUITMENT TO STATE AND CENTRAL SERVICES

### 9.1 Introduction

The poverty and socio-economic backwardness of Muslims is exacerbated by the onslaught on their identity and questions about their patriotism. The community, which has been living with stereotypes and prejudices generated by sections of the media and votaries of divisive politics, has suffered greater stigmatization following the events around 9/11 and the so-called global war on terror. The occurrence of communal violence continues six decades after Independence and the Muslims now bear the brunt of stereotyping and consequent biases and prejudices. The divisive politics around identity and religion has made the community further vulnerable and fearful of harm because of their religious identity. During this study, discussions at the community level clearly brought out the insecurity and humiliation that an Indian Muslim is subject to in his/her everyday interactions in public institutions and private lives. Interestingly, the data collected through interviews showed the hesitation of the Muslims to reveal their exact level of insecurities, and we often faced silence to our questions. The resulting insecurities has shown the ghettos emerging in all the major and minor cities in India, but penetration of such insecurities into rural India were also clearly seen in our interactions.

Apparently, the social, cultural and public interactive spaces in India can be very daunting for the Indian Muslims. The general sense of unease among Muslims can be seen on a number of fronts — in the relationships that exist between the Muslims and non-Muslim socio-religious communities, as well as in the variations in understanding and interpreting them. One aspect of this understanding relates to patriotism. Muslims carry a double burden of being labelled as 'anti-national' and as being 'appeased' at the same time. While Muslims need to prove on a daily basis that they are not 'anti-national' and 'terrorists', it is not recognized that the alleged 'appeasement' has not resulted in the desired level of socio-economic development of the Muslim community. In general, Muslims complained that they are constantly looked upon with a great degree of suspicion not only by certain sections of society but also by public institutions and governance structures. This has a depressing effect on their psyche; this was reported by the Sachar Committee. If we give credence to the initial conditions as

#### Box 19: Irreplaceable cards

Most of the Muslim families in Uttar Dinajpur, West Bengal, bordering Bangladesh, said that any young Muslim who wants to make a voter ID card, or old people who want to replace a card they have lost or damaged, now find it impossible to do so without being humiliated.

Source: Meera Khatun, West Bengal.

TABLE 9.1: Responses to the question 'Do you have an ID proof?'

Type of response	No. of respondents	Percentage
No response	5186	64.2
Yes	1905	23.6
No	991	12.3
<b>Total</b>	<b>8082</b>	<b>100.0</b>

recommended by the Constitution itself, it is disturbing to note that the conditions of Muslims relative to even the SC and ST communities have worsened over the years. The benefits of public policies and programmes of the national and state governments are less accessible to Muslims to such an extent that this can be labelled as discriminatory.<sup>50</sup>

The complaints of discrimination ranged from accessing services in urban areas, entitlements as citizens, access to public institutions and accessing identity cards for citizenship proof and rights, to verbal abuse by officials in hospitals and other public institutions.

## 9.2 ID Status of the Indian Muslim

About 24 percent of respondents had ID (identification) proof, while 12 percent did not have the required ID cards. However, about 64 percent did not respond to this question. This was a pattern that was seen in relation to all the questions relating to identity, discrimination and harassment.

TABLE 9.2: Responses to the question 'Which of the following cards do you possess?'

Type of card	No of respondents	Percent
No response	343	4.2
Voter ID	6949	86.0
PAN Card	160	2.0
Driving license	116	1.4
Passport	32	0.4
Aadhar card	347	4.3
Occupation based	35	0.4
Panchayat ID	79	1.0
Caste certificate	21	0.3
<b>Total</b>	<b>8082</b>	<b>100.0</b>

50. Sharief (2012).

About 86 percent of the respondents reported having a voter ID card, 4.3 percent an Aadhar (or UID, unique identity database) card and about two percent a PAN (permanent account number from the income tax department) card. Ownership of a driving licence was reported by 1.4 percent; occupation-based ID cards and caste certificates were reported by less than 1 percent for each. Of the respondents, 0.4 percent reported having a passport as the sole identity proof, while 1 percent reported having a Panchayat card. Similar trends were seen in ownership of all the types of cards in both the rural and urban areas. There are no substantial differences in the cards held by men and women. In case of passports, 24 men of the sample were seen holding one, as against eight women. Very few men (2.9 percent) hold Aadhar cards, as against 6.5 percent of women. The maximum numbers of Aadhar card-holders are in Karnataka (45 percent) as also, interestingly, the least numbers of Voter ID card-holders (37 percent). As the unique identity database (UID) comes into existence and the Aadhar (or UID) card becomes ubiquitous, the various identity databases (voter ID, passports, ration cards, licences, fishing permits, border area ID cards, etc.) that already exist in India are to be linked to it. But if the Aadhar card is going to be the basis for citizenship rights and entitlements, criticisms to the process and the card notwithstanding, then its percolation is very weak till

TABLE 9.3: Ownership of ID cards by type (in percentage, state-wise)

State	Voter ID	PAN Card	Driving licence	Passport	Aadhar card	Occupation based card	Panchayat ID card	Caste certificate
Andhra Pradesh	90.7	0.7	–	0.3	3.2	–	–	–
Bihar	86	3	0.5	–	–	–	0.6	0.3
Jharkhand	98	1	0.5	–	0.2	–	–	–
Kerala	70	10	8	3	3	0.7	0.2	0.7
Karnataka	37	1	6	1	45	4	1	1
Maharashtra	90	4	–	0.2	3	–	–	–
Madhya Pradesh	95	2	–	–	0.5	0.1	0.8	0.1
Rajasthan	80	1	4	0.2	0.5	0.2	9	1
Tamil Nadu	95	2	0.3	–	–	0.2	–	0.2
Uttar Pradesh	87	0.6	0.5	0.2	–	0.6	–	0.2
West Bengal	95	0.7	–	–	–	0.2	–	–
Gujarat	97	0.3	0.2	–	0.3	–	–	–
Haryana	98.5	1	–	–	–	–	0.5	–
Delhi	82	0.5	0.5	–	0.5	0.5	–	–
Himachal Pradesh	91.5	–	–	0.9	5.8	0.4	0.9	–
<b>Total</b>	<b>86</b>	<b>2</b>	<b>1.4</b>	<b>0.4</b>	<b>4.3</b>	<b>0.4</b>	<b>1</b>	<b>0.3</b>

now and, with the exception of Karnataka, the coverage is very poor. One of the reasons for it could be that the formal process of issuing the Aadhar card was delayed.

Of the respondents, the highest number (99 percent) having Voter ID cards were found in Haryana, while the maximum numbers of PAN card-holders were in Kerala and Maharashtra. The low use of occupation-based ID cards among the respondents was also a clear indication of the large numbers of Muslims in the unorganized sector. What was also seen was that only 0.3 percent people in the sample had caste certificates. This was all the more surprising considering that 43 percent people in the sample, across states, reported themselves as 'OBCs' and about 23.5 percent reported themselves as other backward formations like 'BC', 'BCE', etc..

While 66 percent reported no problem in accessing these ID cards, 23 percent reported having faced problems. About 10 percent did not respond to this question. A larger number of urban respondents said that they had faced difficulties in accessing these cards; of these 81 percent respondents were from Delhi, 46 percent from Andhra Pradesh, and between 20 percent and 30 percent from Jharkhand, Maharashtra and Karnataka. Clearly, Muslims migrating out of their homes for different reasons — livelihood, job opportunities, insecurities, riots, etc. — have to face similar uncertainty in their new habitat. About 20 percent of the women respondents complained of difficulty in accessing cards as against 25 percent of the men. The least difficulty was reported from Bihar.

While 75.3 percent did not report the problems they faced while accessing these cards, 11 percent reported that it had taken a long time. More than 2 percent reported procedural difficulties and wrong information, each. About 1.5 percent reported discrimination. No political backing and negligence was reported by less than 1 percent, while about 8 percent reported 'other reasons'. More urban respondents complained of procedural difficulties while rural respondents complained that they were returned documents saying that the information provided was wrong or insufficient.

The only states from which there were major complaints of discrimination were Delhi (8 percent) followed by Gujarat (7 percent) and Haryana (4 percent). About 43 percent from Delhi also said that it was a very time-taking procedure, as did 33 percent from Jharkhand. Respondents from Delhi (8 percent) also reported that officials had asked for bribes for identity proofs and 14 percent mentioned procedural difficulties. Delhi recorded the most number of complaints and difficulties faced by citizens to access citizenship cards on the whole.

More than 5 percent reported that they had an ID card (31 percent from Delhi, followed by 21 percent from Andhra Pradesh) before and their ID had been taken away for correction and other purposes by officials and not returned. Here too urban respondents complained of it more than rural.

### 9.3 Application and Selection in Government Jobs

Only about 10 percent— in both urban and rural areas — reported that members of their family had applied for government jobs over the last six years, while 78 percent said that they did



TABLE 9.4: Responses to the question 'Has any member of your family applied for a government job in the last six years?'

Responses	No. of respondents	Percentage
No response	1028	12.7
Yes	778	9.6
No	6276	77.7
<b>Total</b>	<b>8082</b>	<b>100.0</b>

not apply; 12 percent of the men reported having applied for government jobs, exactly double the percentage of women who did so. Of those who applied for government jobs, 75 percent were graduates and/or post-graduates. Interestingly, while comparing the data with the non-Muslim socio-religious communities it was found that 7 percent reported working in government jobs and 8.9 percent in private jobs as against 2.3 percent Muslims in government jobs and 3.3 percent in private jobs.

Of those who applied for jobs, only about one percent reported having been selected and 17 percent reported non-selection. The low instances of job applications are standard in all states, with maximum applications a mere 24 percent in Karnataka and the lowest in West Bengal (3 percent) and Gujarat (4 percent). The aspiration for government jobs has always been a predominant feature among the Indian middle classes, so why has the Indian Muslim

TABLE 9.5: Employment by type

Type of work	Muslims (%)	Other socio-religious communities (%)
Govt Service	2.3	7.0
Private Service	3.3	8.9
Business	4.4	4.1
Shopkeeper	4.4	5.7
Unskilled labour	27.6	20.3
Skilled labour	12.0	5.4
Household work	15.0	17.3
Farmer	5.7	6.0
Student	4.9	5.7
Unemployed	5.7	4.3
Professional	1.2	1.1
Driver	2.8	0.8
Others	9.1	13.3
<b>Total</b>	<b>100.0</b>	<b>100.0</b>

TABLE 9.6: Responses to the question 'If any member of your family applied for a government job, for what kind of job was s/he was selected?'

Sl	Kind of job	Number of respondents	Percentage
1.	State Government	163	2
2.	Central Government	42	0.5
3.	Armed Forces	66	0.8
4.	Para Military	14	0.2
5.	Police	8	0.1
6.	Intelligence	12	0.1
7.	SPO	2	–
8.	Others	90	1.1
9.	Don't know	170	2.1

stopped aspiring for government jobs? Has the Muslim accepted his/her non-selection as inevitable? Perhaps so, as the findings show that the highest numbers of selected Muslim candidates are reported from Karnataka and Kerala, a measly (3 percent each) and the lowest (zero) from Haryana, with all the other states ranging in between.

The total numbers of rural candidates selected in jobs were 53 as against 41 from urban areas, and women candidates selected were just 24 as against 70 men.

The percentage reporting selection for state government jobs (2 percent) was higher than in the case of central government jobs (0.5 percent). About 1 percent reported selection in municipality and Panchayat jobs.

The low coverage in different police, army and/or intelligence departments is clear from Table 9.6. But, interestingly, even in this dismal coverage, 29 women were reported to have found jobs with the armed forces (21), paramilitary forces (3), police (2) and SPO (2).

Twenty-seven respondents (26 percent of the people who reported jobs in the armed forces) reported about jobs with the armed forces from Kerala, followed by eight people (8 percent) from Tamil Nadu. Similarly, of the 12 people who reported having jobs with the intelligence wings, seven (7 percent) were from Kerala. Only two people were selected as SPOs, one from Maharashtra and one from Gujarat.

#### 9.4 Malegaon Municipal Corporation Elects but does Not Select Muslims!

The Malegaon Municipal Council, which was upgraded to a Corporation in 2001, is among the very few civic bodies in India with Muslims as a majority of its elected members. However, they

TABLE 9.7: Number of Muslims working at Malegaon Municipal Corporation

	Class I	Class II	Class III	Class IV
No of Muslims	0	0	45	150

have allegedly always been ignored for employment in the MMC. In fact, the MMC records show that not a single Muslim has ever been in any one of the top five key posts or posts in the Class A, B and C category of jobs. The small percentage of Muslims in the MMC staff are working in low grades, a majority of them being Muslims from the Shah and Baig biradaris (communities, which are considered as 'low caste' among Muslims), who are employed at the MMC as sweepers or peons.<sup>51</sup>

A study by Prof. Rakesh Basant of IIM-A found through extensive interaction with Muslims that they carried the 'double burden of being labelled as "anti-nationalist" and being appeased at the same time.' The report noted a declining gap between dalits, adivasis and upper caste Hindus in primary and middle schools over the last few years. However, the gap between upper caste Hindus and Muslims is still not declining. Indeed, compared to upper caste Hindus, the access disadvantage of Muslims was considerably higher than that of Hindu OBC communities.<sup>52</sup>

#### 9.4.1 Situation in the Old City of Hyderabad

The Muslims of Kala Pather at Hyderabad said that they see the lack of education and employment as the key stumbling blocks to the advancement of Muslim youth. Even the youth who are educated are not able to get jobs and thus many youth are forced to migrate to the Gulf countries for employment. The Muslims of Hyderabad are also victims of communal politics of various political parties and say that these parties are responsible for most of their problems. They said that these parties do not want to educate Muslims, nor does the government. If they want to do some business of their own, the people of the Old City cannot get loans, as they have been blacklisted by the banks. Most of the youth in the Old City end up doing odd jobs as they are not educated and, further, face discrimination for being Muslims. Some of them drive auto rickshaws at best. Even the educated boys are not given jobs by private companies due to a bad image being created by the police as 'gundas', 'rowdy sheeters' and, finally, as 'terrorists'. According to the young boys of Sultanshahi, Hyderabad, they are backward because the government is systematically neglecting Muslim areas.<sup>53</sup>

### 9.5 The Attitude of the Police

Only 7 percent reported being able to register an FIR in case of an accident in the last six years, while about 40 percent reported not being able to register an FIR. Haryana reported not a single person who was successful in doing so. Men were reported to finding it more difficult to do so. Filing of FIRs was found to be comparatively easier in urban areas, than rural.

51. Aleem Faizee, Sauhard Manch, Maharashtra.

52. Basant (2012).

53. S.Q. Masood, Sauhard Manch, Andhra Pradesh.

TABLE 9.8: Responses to the question 'In the last six years, if there was an incident, were you able to file a FIR?'

Kind of response	No. of respondents	Percentage
No responses	4314	53.4
Yes	558	6.9
No	3210	39.7
<b>Total</b>	<b>8082</b>	<b>100.0</b>

### Have you faced difficulty in hiring a lawyer to represent your case?

On whether respondents had difficulty accessing lawyers to represent them in case of legal issues, 20 percent said they did not face any difficulty while 165 people (2 percent) reported difficulties. Though small in number, the issue gathers importance with the increasing incidence of Muslims being victimized and even denied the right to be represented in courts. This certainly is part of a larger prejudice, which contributes to the insecurities of the Muslim minorities in India.

TABLE 9.9: State-wise responses to the question 'In the last six years, if there was an incident, were you able to file a FIR?'

State	Did not respond	Yes	No
Andhra Pradesh	6.9	2.8	90.3
Bihar	97.5	1	1.4
Jharkhand	98.9	0.5	0.7
Kerala	49.3	9.3	41.4
Karnataka	31.2	3.1	65.8
Maharashtra	65.9	7.7	26.4
Madhya Pradesh	25.7	8.2	66.1
Rajasthan	38.3	11.4	50.3
Tamil Nadu	75.2	2.0	22.8
Uttar Pradesh	95.8	0.8	3.5
West Bengal	37.4	4.5	58.1
Gujarat	35.8	36.6	27.6
Haryana	88.1	Nil	11.9
Delhi	0.5	7.5	92
Himachal Pradesh	54.9	6.2	38.8
<b>Total</b>	<b>53.4</b>	<b>6.9</b>	<b>39.7</b>

### Fight against terrorism: A case of Andhra Pradesh

Scores of Muslim youth are victims of police harassment in the guise of fight against 'terrorism'. Innocent youth are picked up or arrested by the police regularly. After the Mecca Masjid blast in Andhra Pradesh, such interrogations became common. Many young men were picked up and were kept for days in illegal custody in farmhouses on the outskirts of the city and some of them were released after days, while 21 were labelled as 'terrorists' and booked under sections 120 (B), 125 and 126 of the Indian Penal Code (IPC), for allegedly 'waging war against the nation' (FIR No. 198/2007, Gopalpuram Police Station). The police used electric shocks during the interrogation.

An enquiry commission was appointed by AP State Minorities Commission and Advocate. L. Ravichander was appointed as Commissioner. He visited Cherlapally Central Prison and

#### Box 20: Imprisoned, intimidated and threatened!

Dr. Ibrahim Ali Junaid was arrested in the Macca Masji Blast case U/s 120 (B), 125 and 126, IPC (FIR No. 198/2007).

Dr. Junaid played a responsible role as a citizen by exposing the story of torture by police, after acquittal from the case. The police pressurized all the youth that if they speak about their stories in front of the media and civil liberties organizations they would implicate them in other false cases. But Dr. Junaid and his parents exposed this in front of the media and the public. He encouraged the others to speak out against police atrocities also.

Source: S.Q. Masood, Sauhard Manch, Andhra Pradesh.

#### Box 21: Identity and harassment

In the Muslim localities in Azamgarh town and nearby Mau (Uttar Pradesh), large numbers of people are forced to earn a livelihood by displaying animals like monkeys, etc. These people are from the Kalandar community. The police regularly harass them. Tara Bazzo from this community finally changed her name to Tara Devi just because she wanted to get rid of the police harassment, as displaying animals is illegal and when you are a Muslim, the police harassment is certain ... and the police find new techniques to harass them every day.

Chain-seller Rafiuddin from Moradabad gets detained everyday by the police for his beard.

Salim from Benaras says that he is afraid to go to the station to receive his relative. As he has a beard and wears a topi, the police look at him with suspicion and detain him frequently. People in the same get-up as Salim made almost similar statements.

Abdullah Hazi was a vendor. Harassed and detained endlessly by the police innumerable times for no reason, except for apparently being a Muslim, he went into hiding. Ratified as a jovial and good fellow by all his neighbours, including Hindu families, Abdullah today, for no apparent reason, remains a fugitive from law.

Source: Afaqullah, Awadh Peoples' Forum, Uttar Pradesh.

scanned the documents and facts and found serious injuries on the bodies of many youth, and he met the parents who explained how and when the youth were arrested. The Commissioner submitted his interim report to the Commission but the government did not act on the report and did not punish the guilty!

In 2010, these 21 youth were acquitted by the Court and in 2012, finally, the state government gave them compensation along with character certificates! Shockingly, in 2012, the commissioner of police filed a reply on the same case and stated that no single Muslim youth was arrested, tortured or implicated in false cases. And in the aftermath of the Dilshukh Nagar bomb blast, the Hyderabad police arrested the same youth again to investigate the bomb blast!<sup>54</sup>

The Sachar Committee Report also stated that Muslim women in burqa complain of impolite treatment in the marketplaces, in hospitals, in schools, in accessing public facilities such as public transport, and so on. Apart from the reluctance of owners to rent/sell property to Muslims, several housing societies in 'non-Muslim' localities 'dissuade' Muslims from locating there. Muslims say they feel inferior as 'every bearded man is considered an "ISI agent"; 'whenever any incident occurs, Muslim boys are picked up by the police' and 'fake encounters are common' is a representative cry.<sup>55</sup> Obviously, between the Sachar Committee Report in 2006 and the present, identity related harassment has not reduced. In fact, in the national capital, just as one submits cameras and phones, etc., to the security staff at Akshardham temple, there is a notice saying 'Burqa and Lungi not allowed' at the entrance!

## 9.6 Entitlements: 'Ab ummeed toot gayi hai' (We have lost hope now)

The perceptions of discrimination in entitlements, particularly from women and more so from single and widowed women, were an all pervading feature observed in this study, without exception, across all the 15 states where the study was conducted. The Indira Gandhi National Widow Pension Scheme came into existence in February 2009 to assist widows (between 49 and 64 years of age) living below the poverty line; but very few of the women interviewed reported any help from the scheme. Some of the women who had crossed 60 years of age and were also widows reported many problems in getting the benefit of the old age pension as well as the widow pension and reported harassment at the hands of officials who have only delayed the process.

### A case from West Bengal

There are 10 widows in the village. None of them get old age pension or widow pension. One widow — Khairunnisa, 62 years old and blind — could not get old age pension after applying twice, and finally gave up. This trend of poverty-stricken old widowed women not getting either the old age pension or widow pension was repeated in every Muslim hamlet that the study covered in the Uttar Dinajpur District of West Bengal.<sup>56</sup>

54. S.Q. Masood, Sauhard Manch, Andhra Pradesh.

55. Sachar Committee Report.

56. Meera Khatun, Sauhard Manch.



### A case from Jharkhand

Another cause of worry is the lack of benefits or atleast an opportunity to avail the same by many young widows we came across. There are debates ongoing to reduce the age limit but, in the meantime, this has had an adverse effect on the lives of young widows. This was reported by three young widows in Jharkhand who were denied any pension as the officer told them 'they are very young.'<sup>57</sup>

### The case of Madari women in Thane, Maharashtra

Madari women in Thane, Maharashtra, say that widow pension is received in other areas but not in Muslim areas. They refuse to accept that there are poor people in the Muslim community. Officials refuse to visit Muslim areas to confirm the fact, say the women of Navpada, Mumbai. They said also that even if they know about the schemes, they believe that there is no hope.<sup>58</sup>

### Are Muslim women benefiting from government schemes? A case study on the 'Mukhyamantri kanyadan yojana' of Madhya Pradesh<sup>59</sup>

A writ petition was filed by Rukhsar bi and Tanzeem Aftaabe Millat Indore Committee concerning discrepancy in allotment of the 'Mukhyamantri Kanyadaan Yojana' under which an amount of ` 9,000 is to be provided to girls as 'streedhan' and ` 1,000 towards their wedding. The organization filing the writ petition requested the government officials for assistance for a mass wedding of 55 girls belonging to poor Muslim families in Indore, organized by them, and orders were given to the municipal corporation to ensure assistance for this mass wedding. After not hearing from the officials despite repeated written requests, the date of the mass wedding was fixed for 16 February 2011. Two days before the mass wedding, the Samiti was informed that no assistance would be provided for the ceremony and no substantial reason was given for the same. However, because it was too late and as all preparations were complete, a huge loan was taken from the community and the mass wedding was successfully concluded.

The organization then went to meet the Chief Minister personally with all the married girls and he ordered an inquiry into the matter. A false claim was made by the officers involved in the inquiry which said that since all the girls belonged to the Muslim community and benefit of the scheme cannot be given to the Muslim community alone and also because the ceremony was already concluded there was no provision for payment in this case.

The institution sent, a legal notice to demand the benefit of the scheme on behalf of all the girls. After no response was forthcoming from the Municipal Corporation of Indore, a writ petition (No.7805/2011 filed by Rukhsar bi, wife of Roshan Ali and others vs Municipal Corporation Indore and others) was presented. The MP High Court has admitted the petition and has orally said that it is the responsibility of the government to pay the entire amount.

Following this, the Municipal Corporation filed a reply and falsely stated that some girls and boys had not attained the age of maturity thus the government cannot support them

57. Mariya Salim, Centre for Peace Studies.

58. Himani Rawat, Actionaid, Mumbai.

59. Case study compiled by Advocate K.P. Gangore, Indore.

TABLE 9.10: Responses to the question 'Which caste group do you belong to?'

Caste group	Number of respondents among Muslims	Percentage in Muslims	Percentage in other socio-religious communities
No response	122	1.5	
General	2225	27.5	27.6
OBC	5187	64.2	32.0
SC	236	2.9	6.8
ST	19	0.2	33.1
Don't know	293	3.6	--
<b>Total</b>	<b>8082</b>	<b>100.0</b>	

through this scheme. As of today, June 2013, the case is pending and a date has been fixed for a final hearing.

The Sachar Committee report says that in order to respect and sustain diversity in the development and implementation of innovative programmes and in the provision of services, the relevant functionaries should be sensitive to the need to have diversity and the problems associated with social exclusion. It is important to sensitize state and other functionaries on these issues. A large-scale programme for sensitization of various staff members, especially for those who have a public role on a regular basis, is desirable, with a focus on healthcare personnel, teachers, police and other security personnel.

## 9.7 Caste System and Discrimination

Tenets of religion and Quran notwithstanding, the Indian Muslim society continues to be based on caste (zat, jati, biradari). There are variations across states and regions but the existence of caste cannot be denied.

The existence of caste comes out clearly in our study as different respondents report the caste they belong to. Activists and scholars have written extensively about the Muslim society being mired by this malaise. Some authors belonging to so-called 'low' castes have done extensive compilation of discriminatory practices based on caste. It paints a picture of a community which, far from being monolithic, allows further discrimination and marginalization of people based on caste.

The caste discrimination in the Muslim society and the deprived status of a particular section is so evident that it can no longer be overlooked. When the Constitution of India was being drafted, the Muslim leaders did not press for any reservation for the Dalits amongst the Muslims. While one does not suspect the integrity of the Muslim leaders, it is the painful experience of

the last 50 years that the tendency to gloss over the discrimination and inequality within leaves a deep wound.<sup>60</sup>

In most parts of India, Muslim society is based on the existence of numerous endogamous and generally occupationally-specific caste groups that have their own caste appellations. This disjunction between Qur'anic egalitarianism and Indian Muslim social practice has been theorized by Muslim scholars in different ways. While some have sought to reconcile the two by interpreting the scripturalist sources of Islam to support social hierarchy, others have pointed out that the continued existence of caste-like features in Indian Muslim society is a flagrant violation of the Qur'anic worldview.<sup>61</sup>

Most people we talked to reported great difficulties in obtaining caste certificates. They reported apathy and lack of response from officials in giving these certificates. A look at some instances from different states:

### A look at the Yogis from Rajasthan

Ibrahim alias Vijendra from Alwar District in Rajasthan says: 'My personal problem is that I am a Yogi Mussalman. Sometimes the authorities are ready to certify me as an OBC, but some other times there are hurdles. The present Tahsildar posted in Malkheda is not willing to issue OBC certificate to any Muslim. According to the criterion Yogi and Nath castes belong to the OBC list. But officials deny issuing certificates by saying that we are Muslims [and are] therefore denied the OBC certificates. To obtain OBC certificates, one has to write Hindu Yogi as his caste.'<sup>62</sup>

### Case of Khwaja community

Similarly when Shaheen from Saharanpur in Uttar Pradesh was required to submit her community/caste certificate for higher studies in 1990, she and her family realized that their community, Khwaja, was not registered by the state or Central government as an official community/caste within Muslims. It was thus decided that she would submit her mother's caste certificate, that of Ansari. Shaheen tells us that, like her, most belonging to the 'Khwaja community' make caste or community certificates according to the areas they reside in. Thus, in Sultanpur, the people belonging to the Khwaja community make 'Ansari and Teli' certificates, Khwaja residents of Kolkagar village in Dehradun have made 'Nai' certificates, and so on.

Though this community is a close-knit one and marriages also mostly take place within the community, the absence of its name in the government's official list is slowly making the community officially non-existent, with all of them making certificates of other communities. Those belonging to the 'Khwaja community' reside in Uttarakhand, Punjab, Haryana, etc., and feel that the current arrangement will lead to their community becoming invisible in the near future.

Similarly, the Madaris of Maharashtra do not have caste certificates and were not even aware about it.

60. Anwar (2005).

61. Sikand (2004).

62. Sabir Khan, Fellow, Sauhard Manch.

The Census of India, 1901, listed 133 social groups wholly or partially Muslim. The present day Muslim society in India is divided into four major groups: (i) the Ashrafs who trace their origins to foreign lands such as Arabia, Persia, Turkistan or Afghanistan, (ii) the upper caste Hindus who converted to Islam, (iii) the middle caste converts whose occupations are ritually clean, (iv) the converts from the erstwhile untouchable castes, Bhangi (scavenger), Mehtar (sweeper), Chamar (tanner), Dom and so on. These four groups are usually placed into two broad categories, namely, 'ashraf' and 'Ajlaf'. The 1901 Census also recorded the presence of a third category called Arzal: 'It consists of the very lowest castes, such as the Halalkhor, Lalbegi, Abdal, and Bediya.<sup>63</sup>

In this study we recorded a total of 83 castes (See Annex 12). The highest number of respondents (64.2 percent) belonged to the 'other backwards castes' (OBC) followed by the general category at about 28 percent; 3.6 percent said they did not know their caste, 2.9 percent reported belonging to SC communities and a negligible 0.2 percent to ST communities.

Of the 'general category' of Muslim respondents, 32.9 percent were from urban areas as against 22.9 percent from rural areas. Only 0.1 percent of those from SC communities were respondents in urban areas as against 5.3 percent in the rural.

TABLE 9.11: State-wise caste break-up

State	General	OBC	SC	ST	Don't know
Andhra Pradesh	4.2	88.8	–	–	3.5
Bihar	49	50.7	–	–	–
Jharkhand	8	91.2	–	–	0.5
Kerala	3.3	95.9	–	–	–
Karnataka	2.5	88.2	2.5	1.2	4.4
Maharashtra	65	27.8	0.2	0.2	–
Madhya Pradesh	32	66.8	–	–	–
Rajasthan	11	86.5	–	–	0.3
Tamilnadu	0.9	68.6	0.2	–	30.3
Uttar Pradesh	22	76.5	–	–	–
West Bengal	78	10.8	–	–	9.7
Gujarat	68	28.3	–	1.9	–
Haryana	1	99	–	–	–
Delhi	49	50.7	–	–	–
Himachal	2	–	97.8	–	–
<b>Total</b>	<b>27.5</b>	<b>64.2</b>	<b>2.9</b>	<b>0.2</b>	<b>3.6</b>

63. Sachar Committee Report.

TABLE 9.12: Caste-wise distribution of Muslim and other socio-religious communities

Caste	Muslim	Other SRCs
General	27.5	27.6
OBC	64.2	32.5
SC	2.9	6.8
ST	0.2	33.1
Don't know	3.6	–

Only the states of Karnataka, Maharashtra and Gujarat record STs among Muslims in very small numbers. Interestingly, Himachal Pradesh records 93 percent of the respondents as SCs, while 30 percent of the respondents from Tamil Nadu say 'Don't Know' to the caste question.

The comparative data analysis of the Muslim population and other socio-religious communities surveyed by us shows that the caste-wise percentage distribution of those respondents who live in Hindu-dominated areas is heavily skewed in favour of Scheduled Caste (SC) and Scheduled Tribe (ST). About 40 percent of those who lived in Hindu bastis (colonies) reported their caste to be either 'SC' or 'ST'. Obviously, large sections of Hindus who live in these localities belong to the lowest layers of the social, religious and economic pyramid. However, they are placed at an advantage compared to their religious counterparts who live in Muslim dominated areas, because being SC/ST qualifies them to access many government schemes, including reservations in educational institutions and government service. Only 3 percent of Muslims reported their caste as 'SC' or 'ST'. The segments among Muslims who are placed at the lowest rank of the social, caste and economic hierarchy are doubly disadvantaged. On the one hand they face communal discrimination; on the other, they cannot seek benefits of affirmative action, which are reserved for disadvantaged Hindus only.

Following the Mandal Commission recommendations, Muslim OBCs have been included among 'Backward Classes' and have consequently benefited from reservation. At the all-India level, the issue of OBCs has been attempted to be addressed by two 'backward class' commissions, each with the mandate to evolve the criteria of 'backwardness' and identify social groups on that basis and suggest measures to ameliorate their condition. The First Backward Classes Commission, which submitted its report in 1955, was headed by Kaka Kalelkar. The Report presented a list of 2,399 castes and communities considered backward, 837 of which were considered 'most backward' requiring special attention. Thus the category of 'backward classes' was further bifurcated into two categories — the 'backward' and the 'most backward'. The list included not only backward groups from amongst the Hindus, but also non-Hindus, including Muslims as well. The Commission's report was the first instance wherein the presence of 'backward communities' among Muslims (and other religious minorities) received recognition in official parlance. The caste basis did not find approval from the chairperson of the Commission and one of the reasons cited was the assumed castelessness of Muslims and Christians: 'My eyes were however open to the dangers of suggesting remedies on the caste

basis when I discovered that it is going to have a most unhealthy effect on the Muslim and Christian sections of the nation.’<sup>64</sup>

The Second All-India Backward Classes Commission, the B.P. Mandal Commission, submitted its report in 1980. The Commission evolved eleven indicators, a mix of caste and class features, for assessing social and educational backwardness. The Commission saw castes as the ‘building bricks of Hindu social structure’ that, despite the constitutional commitment to establish a casteless and egalitarian society, had continued to persist. It arrived at an exhaustive list of 3,743 castes that were declared as backward. The Commission, in principle, accepted that occurrence of caste or caste like feature was not restricted to the Hindu society, its influence was also found among non-Hindu groups, Muslims, Sikhs and Christians, as well. Based on the data provided by 1931 Census and field survey conducted at the instance of the Commission, at least 82 different social groups among Muslims were declared OBCs.<sup>65</sup>

The Commission, however, desisted from employing ‘caste’ as a criterion to identify non-Hindu OBCs as ‘these religions are (were) totally egalitarian in their outlook’. The Commission, however, refrained from invoking ‘poverty’ too as the sole criterion. The ‘rough and ready’ criteria that the Commission evolved had two conditions:

- a. All ‘untouchables’ converted to any non-Hindu religion. In the case of muslims, they are the Arzals.
- b. Such occupational communities which are known by the name of their traditional hereditary occupation and whose Hindu counterparts have been included in the list of Hindu OBCs. Among Muslims, this comprises the Ajlaf category.

By clubbing the Arzals and the Ajlafs among Muslims in an all encompassing OBC category, the Mandal Commission overlooked the disparity in the nature of deprivations that they faced. Being at the bottom of the social hierarchy, the Arzals are the worst off and need to be handled separately. It would be most appropriate if they were absorbed in the SC list, or at least in a separate category, Most Backward Classes (MBCs) carved out of the OBCs.<sup>66</sup>

### 9.7.2 Identity a threat

#### A case of Meo muslims

Meo Muslims live in Rajasthan and Haryana. The Meos are known for their valour, for their contributions in the first war of Indian Independence, 1857. Ibrahim, a Meo, shares this: ‘Today, from our past position as freedom fighters, we are treated as common criminals. Whenever any crime occurs in and around the area, Meos are picked up first. The government is interfering in our religious rights succumbing to the pressure of local political parties. They have stopped the building of the Minar on the Madrasa mosque of Dawatpur which is a legal property of the Waqf Board.’

Muslims of Rajasthan say they are harassed for no fault. Hari Saheb says: ‘In March 2002, four people from our village were coming from the Sikar cattle market after buying four milch cows.

64. Sachar Committee Report.

65. Ibid.

66. Ibid.



### Box 22: No benefits for Mahawats

In some villages of Barabanki District, in Uttar Pradesh reside Muslims who call themselves 'Mahawats'. These people are mainly engaged in making handmade decorative plastic flowers and other items and sell these in nearby areas.

All of them have a very poor economic background and have been struggling to get caste certificates, but the government does not have any caste category for Mahawat so they cannot be considered Scheduled Castes or Backward Castes. As a result they have been deprived from any benefit from the government welfare schemes or entitlements.

Source: Nahed, Uttar Pradesh.

In Alwar they were attacked and falsely charged that the cows are bought for slaughtering. Police arrested the four villagers.'

Nothing has changed in 10 years. Says Indu Madari: 'In August 2012, in the village Banjir, villagers took their cattle for grazing. Few people came there and forcefully took away 40/50 cows to their gaushala. The villagers lost their cows, prestige and money.'<sup>67</sup>

Similarly, Sultanshahi area in the Old City of Hyderabad in AP is a communally sensitive area, with a mixed population of both the communities. The area has witnessed several incidents of communal violence and in response to this the police has fixed CCTV cameras in the locality and is regularly picking up Muslim youth, even those who have no charges against them. Local residents say their lives are under severe stress on account of this.

Our survey clearly brings out the fact that different Muslims identify themselves as belonging to different castes. They are aware of the implications of belonging to a certain caste or biradari or jaat. Quite a few of our respondents have undergone tremendous efforts to obtain certificate of caste, sometimes successfully but unsuccessfully most times. Although we have not very thoroughly probed the linkages between caste and socio-economic status there are enough indicators in our study to suggest the need for further work in this area.

67. Sabir Khan, Sauhard Manch.



## 10. HOUSING/IMPROVEMENT OF SLUMS/SANITATION AND BASIC INFRASTRUCTURE

### 10.1 What Does the PM's New 15-Point Programme Promise?

**T**he PM's New 15-Point Programme promises improvements in the conditions of living of minorities, an equitable share in the rural housing scheme, the Indira Awaas Yojana (IAY), which provides financial assistance for shelter to the rural poor living below the poverty line. A certain percentage of the physical and financial targets under IAY will be earmarked for poor beneficiaries from minority communities living in rural areas.

It promises improvement in the condition of slums inhabited by minority communities under the schemes of Integrated Housing & Slum Development Programme (IHSDP) and the Jawaharlal Nehru National Urban Renewal Mission (JNNURM), through which the Central government provides assistance to states/UTs for development of urban slums through provision of physical amenities and basic services. It would be ensured that the benefits of these programmes flow equitably to members of the minority communities and to cities/slums, predominantly inhabited by minority communities.

### 10.2 What Does JNNURM Say?

Cities and towns have a vital role in India's socio-economic transformation and change. Host to about 30 percent of the country's population, they contribute 50 percent to 55 percent of the gross domestic product (GDP). At the same time, most cities and towns are severely stressed in terms of infrastructure and service availability, and their growth and development is constrained by indifferent implementation of the Constitution (Seventy-Fourth) Amendment Act, 1992, and continuation of statutes, systems and procedures that impede the operation of land and housing markets. As this is incompatible with the country's socio-economic objectives, the Government of India has launched the Jawaharlal Nehru National Urban Renewal Mission (JNNURM). The JNNURM aims to encourage cities to initiate steps to bring about improvement in the existing service levels in a financially sustainable manner. The JNNURM consists of two sub-missions: one for Urban Infrastructure and Governance and the other for Basic Services to the Urban Poor. It believes that in order to make cities work efficiently and equitably, it is essential to create incentives and support urban reforms at state and city levels; develop appropriate enabling and regulatory frameworks; enhance the credit worthiness of municipalities; and integrate the poor with the service delivery system.<sup>68</sup>

The JNNURM is designed to support:

1. Water supply including setting up of desalination plants; Sewerage and sanitation;
2. Solid waste management including hospital waste management;

68. jnnurmmis.nic.in

3. Construction and improvement of drains and storm-water drainage system;
4. Road network;
5. Urban transport;
6. Construction and development of bus and truck terminals;
7. Renewal and re-development of inner city areas; Development of heritage areas;
8. Preservation of water bodies;
9. Integrated development of slums, i.e. housing and development of infrastructure in slum settlements;
10. Provision of basic services to the urban poor; and
11. Street lighting.

The Sachar Committee Report says:

It was suggested that Muslims living together in concentrated pockets (both because of historical reasons and a deepening sense of insecurity) has made 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.<sup>69</sup>

### 10.3 Atal Aif Ayyaub Nagar Basti in Bhopal: Case Study

Atal Aif Ayyaub Nagar Basti, a slum in Bhopal, is located adjacent to the plant of the erstwhile Union Carbide factory wall and railway track. The District Corporation has made a road in this slum, but it is so narrow that even a fire engine will not reach in case of an emergency. There is no drainage system. There is no water supply system either. Since, the underground water of the area has been badly affected by polluted waste from the factory, the Supreme Court had ordered for the provision of a separate pipe line, so as to ensure availability of safe drinking water, but no such provision has been made. The living conditions are precarious here.

Most of the residents here are Muslims, and the rest are from backward castes. Apart from being affected by poisonous waste from the factory (now owned by Dow Chemicals), people of the area also face problems of mosquito, flies and related diseases, due to effluents from the factory accumulating as stagnant water waste. There are practically no toilets in the colony. Most families use the railway tracks to defecate. Just a glance would show the attitude of the Municipal Corporation for the development of the area.

No official documents are available showing their land possession. Nevertheless, there is electricity. People of the area have been charged between ` 20,000 and ` 1.5 lakh for electricity, which bills they have been unable to pay. The carelessly scattered electricity wires could lead to any mishap during rains or high winds. The youth suspect that the government intends to dismantle this slum after the elections.<sup>70</sup>

69. Sachar Committee Report, p.14.

70. Deepak Bhatt for Sauhard Manch.

TABLE 10.1: Sources of drinking water of respondents

State	Personal tap (%)	Common Tap (%)	Personal hand pump (%)	Common hand pump (%)	Well (%)	Other sources (%)
Andhra Pradesh	44	42	2	2	0.4	1.6
Bihar	0.6	0.2	76	19	0.2	0.9
Jharkhand	5	2	41	18	15	17
Kerala	26	17	2	3	47	0.2
Karnataka	35	39	5	7	4	2
Maharashtra	44	35	4	3	0.2	8
Madhya Pradesh	27	24	9	19	10	10
Rajasthan	39	22	5	5	10	5
Tamil Nadu	29	61	6	1	0.3	0.5
Uttar Pradesh	1	0.8	63	15	3	13
West Bengal	4	21	23	40	2	5
Gujarat	64	4	0.3	2	2	16
Haryana	0	3	0.5	14	5	76
Delhi	0.5	0.5	0	0	0	97
Himachal Pradesh	26	53	1	0.9	2	9
<b>Total</b>	<b>25</b>	<b>22</b>	<b>18</b>	<b>11</b>	<b>7</b>	<b>11</b>

TABLE 10.2: Break-up of respondents

Location of respondents	No. of respondents	Percentage
Rural	4352	53.8
Urban	3730	46.2
<b>Total</b>	<b>8082</b>	<b>100.0</b>

#### 10.4 Access to Safe Water and Drainage in Minority Population Areas in India

In the present study, as the sample was finalized, it was agreed that Muslim predominance in a geographical area would be a factor in selecting the sample, along with other criteria. We ended up with a sample which was almost half urban. The location of the Muslim community in urban areas is a well established fact; predominantly not land-owning, in this study sample only 5.7 percent returned their occupation as farmers as against 28 percent unskilled labourers, 12 percent skilled artisans, and about 9 percent in the retail business. Almost the entire



TABLE 10.3: Responses to the question 'What is the arrangement for drinking water in your house?'

Source of water	No of respondents among Muslims	Percent of Muslims	Percent of other socio-religious communities
No response	457	5.7	
Personal tap	2029	25.1	26.8
Common tap	1802	22.3	24.1
Personal Hand pump	1490	18.4	19.0
Common Hand pump	870	10.8	11.4
Well	568	7.0	2.7
Other	866	10.7	14.4
<b>Total</b>	<b>8082</b>	<b>100.0</b>	

46 percent of them are situated in urban slums with infrastructure and services in a dismal state. NFHS Round III states: 'Access to basic amenities, such as proper housing, safe drinking water and sanitation, and clean cooking fuel, is not only an important measure of the socio-economic status of the household but is also fundamental to the health of its members.'

#### 10.4.1 Clean drinking water: A luxury in many Muslim households

Of the total sample covered in the survey, 25 percent (2029 families) are found to have a personal tap, (19 percent in rural areas and 32 percent in urban) and as high as 10.7 percent (10 percent in rural areas and 12 percent in urban) of the total sample seems to be dependent on other drinking water sources, like buying water and depending on tankers. Delhi reports 97 percent of the respondents who are dependent on these other sources. 78.6 percent of people with an income of ` 5,000 and less, i.e. 681 people (11.8 percent of the total sample) are forced to buy water, greatly adding to the family's economic burden. The other states which report high dependence on 'other sources' are Haryana (76 percent). Even Jharkhand (17 percent) and Gujarat (16 percent) show a reasonably high dependence on other sources. This is particularly concerning about Jharkhand which has an extensive forest cover (29 percent forest cover) and thus better water sources could be expected.

Of the sample in the survey, 1,802 families said they are dependent on common water taps (22.3 percent) and 568 families (7 percent) of the families are dependent on wells. Maximum number of respondents from Gujarat, Andhra Pradesh, Rajasthan and Maharashtra said they had personal taps, as against 0.5 percent in Delhi, 0.6 percent in Bihar and 1.3 percent in Uttar Pradesh.

Not much difference is seen in the water access sources between Muslims and other socio-religious communities. In fact what is more disturbing is that the 'other source', which basically consists of water through tankers or purchased water, continues to grow even higher among other SRCs.



FIGURE 10.1: Urban water sources as per study

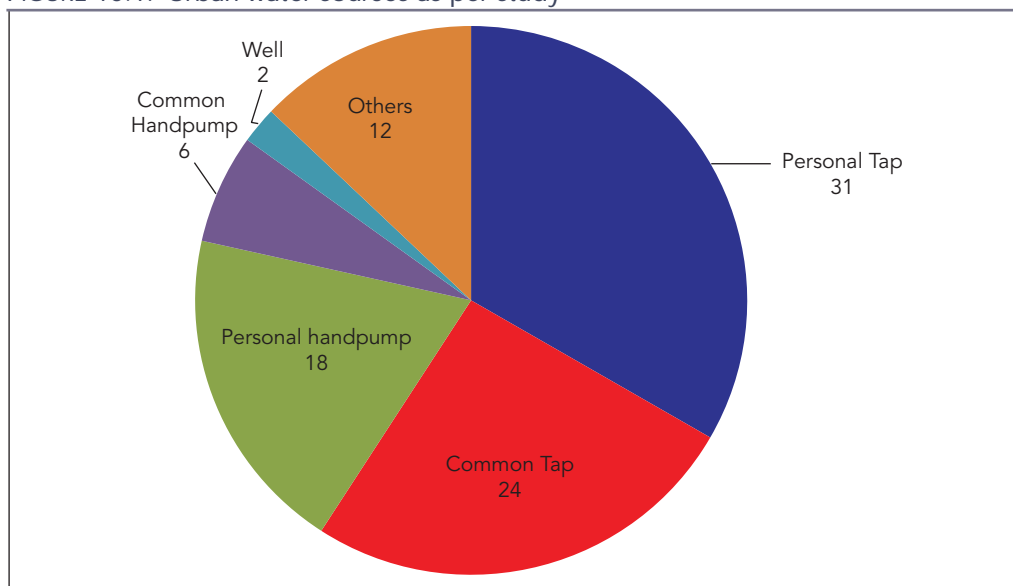
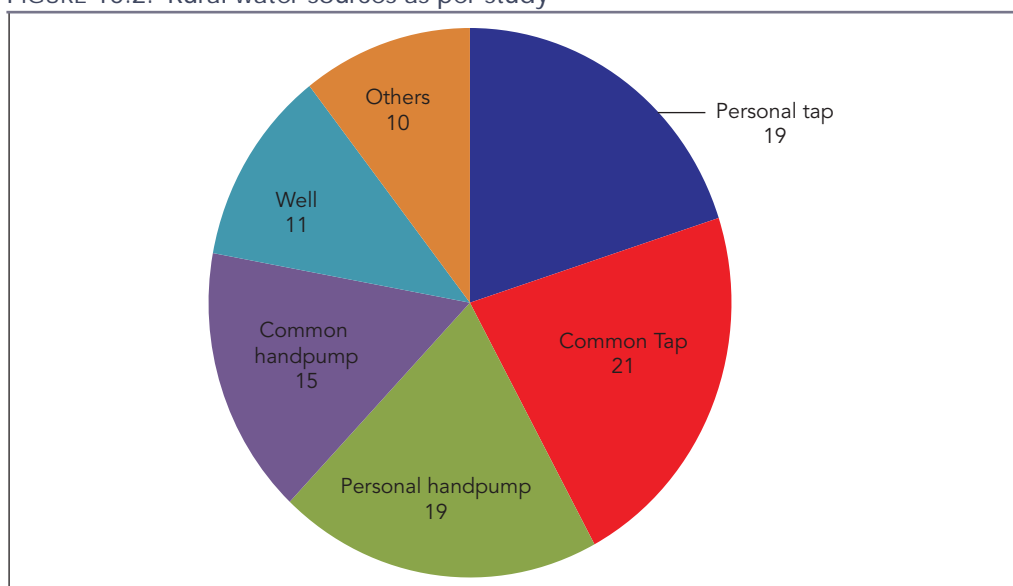


FIGURE 10.2: Rural water sources as per study



Most households in India (88 percent) have access to an improved source of drinking water as per Table 10.4 with access in urban areas being higher than in rural areas (95 percent and 85 percent, respectively). An improved source of drinking water includes, in addition to water piped in to the dwelling, yard or plot, water available from a public tap or stand pipe, a tube well or bore hole, a protected dug well, a protected spring, and rainwater. Additionally, households that drink bottled water are defined as having an improved source of water only if the source of water they use for cooking and/or hand washing is from an improved source. The most common improved source of drinking water for urban dwellers is piped water: 51 percent of households

TABLE 10.4: Access to drinking water

Drinking water characteristics	Urban	Rural	Total
Source of drinking water			
Improved source	95.0	84.5	87.9
Piped water into dwelling/yard/plot	50.7	11.8	24.5
Public tap/standpipe	20.3	16.1	17.5
Tube well or borehole	21.3	53.2	42.8
Protected dug well	1.8	2.8	2.5
Protected spring	0.1	0.3	0.2
Rainwater	0.0	0.2	0.1
Bottled water, improved source for cooking, hand washing	0.8	0.1	0.3
Non-improved source	4.8	15.4	11.9
Unprotected dug well	2.9	12.4	9.3
Unprotected spring	0.1	0.8	0.6
Tanker truck/cart with small tank	0.9	0.3	0.5
Surface water	0.8	1.8	1.5
Bottled water, non-improved source for cooking, hand washing	0.1	0.0	0.0
Other source	0.2	0.1	0.2
<b>Total</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>
Time to obtain drinking water (round trip)			
Water on premises	70.5	42.1	51.3
Less than 30 minutes	22.4	43.3	36.5
Thirty minutes or longer	6.9	14.4	11.9
Don't know/missing	0.2	0.2	0.2
<b>Total</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>
Person who usually collects drinking water			
Adult female 15+	74.2	82.7	81.0
Adult male 15+	20.3	10.7	12.6
Female child under age 15	3.3	4.7	4.4
Male child under age 15	1.2	1.1	1.1
Other	0.6	0.4	0.4

Source: NFHS Round III; 2005-06, Table 2.11, p. 36.

use water that is piped into their living area and 20 percent use a public tap. On the other hand, only 28 percent of households in rural areas have access to piped water. Most people in rural areas obtain their drinking water from a tube well or borehole (53 percent); however, one in eight rural households gets their drinking water from unprotected wells or springs. In NFHS-III, households that did not have access to water on their residential premises, were asked for the typical time it takes to go to the water source, get water, and return with the water, and for the person who usually goes to collect the water. Half the households in India reported having drinking water on their premises, 37 percent of households do not have water on their premises and it takes less than 30 minutes for a round trip to fetch drinking water and for the remaining 12 percent who also do not have water on their premises, one round-trip to fetch water takes more than half an hour. Urban households are more likely to have a source of drinking water on their premises (71 percent) than are rural households (42 percent). In rural areas, for one in seven households, each round trip to collect water takes at least half an hour. In 81 percent of households that do not have a source of drinking water on the premises, it is an adult female who usually collects the water. Female children under age 15 are more than four times as likely as male children of the same age to go to fetch drinking water.<sup>71</sup>

**No water, no roads, no anganwadi.** A settlement as old as independence with 86 families and a population of 850 people in Renwal, Village Sultania, Pachala Panchayat, Tehsil – Phagi, Dist – Jaipur, Rajasthan

After 65 years of independence there is still no road, no anganwadi centres, no photo ID cards for the people. There are 40 government water connection points in this area but none is functional. Says Jamal Mohammad sahib, 'how do we pay bills for non functional water points?' Governments officials say pay the bill first, and then only we will supply water. The water resources department dug a bore well and constructed a water storage tank six months back, but the connection from boring to storage tank is yet to be done. And to top it, the water has high fluoride content and leads to illness.

Poor drinking water quality was a story repeated in the course of our discussions in each and every state that we held community consultations in.

The Sachar Committee Report says that Muslim concentration localities are said not to have anganwadis, ration shops and government schools. While officials denied any discrimination in the provision of these services in Muslim areas, the residents of these areas were convinced of it. Some attributed it to historical reasons and referred to it as the usual 'developmental lag'; others felt that the low participation of Muslims in local self-government bodies resulted in developmental benefits failing to reach areas of Muslim concentration.

### **Yellow water in Karnataka!**

The government has installed water pipelines, say the people of Yarab Nagar and Doddana Nagar in Bengaluru, Karnataka, but there is no water. The problem is grievous where Muslims and Tamils reside; the women say that this is the condition of all the slums here.

71. NFHS Round III.

For the Muslims of Siddarooda Colony of Gulbarga District in Karnataka, the grave problem is also that of water. The colour of the water is yellow. Drinking of this water causes oral problems and diarrhoea. As one representative said:

We face several kinds of illness here. There are many factories in the surroundings'. Earlier, more than 20 years ago the water was normal. But for the last five years the water has been contaminated. When tested the percentage of chloride content is found to be more and hence it has become unfit to drink. A complaint was given to the government and they constructed a bore well. Even the water from the bore well is not drinkable. We get yellow coloured water from it. So the government told us not to drink water from it and a notice board was put in every bore well. But no other alternative was provided for the supply of water. In a neighbouring place, 1 km away, there is good water. Alternative facility was provided in other villages. Baniyas, Jangamas live there. They are supplied with pure water. If we bring one tumbler of water, the next day it turns into the colour of petrol.<sup>72</sup>

During an FGD in the Batla House area of urban Delhi, almost all women complained of the difficulty of non-accessibility of clean drinking water and the need to buy drinking water on a daily basis. One representative said: 'Water supply is a major problem. Sometimes filthy water comes through the water pipes.'<sup>73</sup> (In fact 97 percent respondents in Delhi reported to buying drinking water).

#### 10.4.2 Do you face any discrimination in accessing water?

##### Discrimination in accessing water

About 29 percent (30 percent in rural areas and 27 percent in urban) reported discrimination in accessing water in the locality, while about 48 percent said that they did not face any discrimination. About 7 percent (6 percent in rural areas and 7 percent in urban) reported to discrimination sometimes. The discrimination was faced most by people with common water sources like taps, wells and hand pumps. Almost 40 percent of the respondents were found to be using common water sources. Of the 3,240 families estimated in this survey to be using common water sources 2,312 reported discrimination (71 percent). A larger number of male respondents reported discrimination, as against women.

TABLE 10.5: Responses to the question 'Do you face any discrimination in accessing water?'

Response	No. of respondents among Muslims	Percentage among Muslims	Percent among non-Muslim socio-religious communities
No response	1398	17.3	5.7
Yes	2312	28.6	62.1
No	3844	47.6	31.2
Sometimes	528	6.5	1.1
<b>Total</b>	<b>8082</b>	<b>100.0</b>	

72. Nasreen, Fellow, Sauhard Manch.

73. Mariya Salim, Centre for Peace Studies.

TABLE 10.6: Responses to the question 'Does your village/locality have proper drainage?'

Kind of Response	No. of respondents among Muslims	Percent
No response	319	3.9
Yes	2998	37.1
No	4765	59.0
<b>Total</b>	<b>8082</b>	<b>100.0</b>

Interestingly more than double the Muslim sample, the sample of the other socio-religious communities reported discrimination. This is only in expected lines, as the sample records SCs (6.8 percent) and STs (33 percent), and BCEs and BCs as 0.6 percent, totalling upto almost 40 percent of the total sample of the other socio-religious communities. Discrimination thus is not just on religious lines, but rampantly established along caste lines also in modern India.

Himachal Pradesh reported the highest discrimination among the Muslims in water access (71 percent), Madhya Pradesh (52 percent), Rajasthan and Kerala (47 percent), West Bengal (43 percent). Lowest discrimination was reported from Bihar and Haryana. This is being ascribed to the fact that both in Bihar and Haryana, the pockets covered were largely Muslim dominated.

## 10.5 Drainage and Toilet Facilities

More than half (about 59 percent) reported that they did not have proper water and drainage facilities. Only about 37 percent (26 percent in rural areas and 50 percent in urban) reported having proper water and drainage facilities in the village/locality. Clearly, in spite of all government efforts, rural drainage and sanitation continues to evade most of the minority settlements.

The southern states of Kerala, Karnataka, Tamil Nadu saw the maximum amount of respondents agreeing to their locality having water and drainage system, followed by Gujarat, Maharashtra and Delhi. Haryana reported nil to 'does your locality have water and drainage systems' followed by West Bengal (10 percent) and Jharkhand (12 percent).



Dismal situation of drainage was reported from almost every locality in which discussions were organized as a part of this study. What was of particular concern was the clear emergence of ghettos of Muslims, and the visible neglect in urban infrastructure and services seen in these parts. To elucidate a few:

- Rahimapur is a part of Banaras town in Uttar Pradesh. The area is Muslim dominated. The drains are gutted. During rains, water gets into the houses contaminated with mud and filth. Even the looms and other weaving tools get submerged in water. When the local people approach the corporation or the administration for the solutions they are not addressed, being a Muslim locality. Locals like Tahra Biwi and Gulam Mustafa, Imtiyaz Uddin say that our Muslim clothes are the main problem. If there is any antisocial activity or bomb blasts anywhere, Muslims are the worst sufferers and so are our colonies.
- Knee deep water remains accumulated on the main road four months in a year in Digalgown village in N. Dinajpur district of West Bengal. Three years ago a child drowned in front of his own house. He was saved by a neighbour and the child is now 6 years of age. One understands that this happens frequently. Due to the non-existence of any drains, water accumulates on the main roads and in front of people's homes. And due to this the villagers face difficulties throughout the year.

In the context of increasing ghettoization, the absence of these services impacts Muslim women the most because they are reluctant to venture beyond the confines of 'safe' neighbourhoods to access these facilities from elsewhere. Increasing ghettoization of the community implies a shrinking space for it in the public sphere; an unhealthy trend that is gaining ground. Social boycott of Muslims in certain parts of the country has forced Muslims to migrate from places where they lived for centuries.<sup>74</sup>

Of the total sample in the study, 57 percent (43 percent in rural and 72 percent in urban areas) reported having toilet facilities at home, while about 40 percent (25 percent rural) reported having no toilet facilities. Kerala (89 percent) had the highest number of respondents reporting sanitation (toilets) coverage and Haryana had the lowest with only 2 percent coverage.

Women in Sahibganj district in Jharkhand and those in Andhra Pradesh, West Bengal and Haryana almost equally voiced their concerns over the lack of proper toilets at home and the problems they face especially during the time of their menstrual cycle and in the monsoon season.

TABLE 10.7: Responses to the question 'Do you have a toilet facility at home?'

Kind of response	No. of respondents	Percent
No response	306	3.8
Yes	4576	56.6
No	3200	39.6
<b>Total</b>	<b>8082</b>	<b>100.0</b>

74. Sachar Committee Report.



An important requirement for sanitation is the presence of toilet facilities. Almost half the Muslim households in India lack access to toilets; this proportion is higher in rural areas. Even in urban areas about one in every seven Muslim households lacks toilet facilities. However, the position of Muslims is better than that of SCs/STs and OBCs. About one in every five Muslim households has flush toilets of its own. This proportion is marginally better than that of the general population. In urban areas, however, the proportion of Muslim households who have flush toilets is much lower than the proportion for the whole urban population. A larger proportion of Muslim households also have access to public/shared flush toilets or own pit toilets. Overall, the access of Muslims to toilet facilities is low, but better than that of both SCs/STs and OBCs. This may be because of greater Muslim concern for privacy, especially amongst women.

Table 10.8 gives the percent ratio of distribution of households and the de jure population by type of toilet facilities. A majority of households (55 percent) and a similar majority of the population (56 percent) in India have no toilet facility. The proportion of households without any toilet facility is much greater in rural areas (74 percent) than in urban areas (17 percent). Overall, 29 percent of households have toilet facilities that are improved and not shared with any other household. Urban households are three times as likely as rural households to have access to improved toilet facilities (53 percent and 18 percent, respectively).

TABLE 10.8: Household sanitation facilities

Type of toilet/latrine facility	Urban	Rural	Total	de jure population
Improved, not shared	52.8	17.6	29.1	29.4
Flush/pour flush to piped sewer system	18.8	0.6	6.6	6.5
Flush/pour flush to septic tank	27.6	10.6	16.1	16.3
Flush/pour flush to pit latrine	4.7	4.1	4.3	4.4
Ventilated improved pit (VIP) latrine/biogas latrine	0.2	0.1	0.2	0.2
Pit latrine with slab	1.4	2.2	1.9	2.0
Twin pit, composting toilet	0.0	0.0	0.0	0.0
Not improved	46.7	82.2	70.6	70.3
Any facility shared with other households	24.2	5.3	11.5	10.2
Flush/pour flush not to sewer/septic tank/pit latrine	4.4	0.2	1.6	1.4
Pit latrine without slab/open pit	0.7	2.2	1.7	1.8
Dry toilet	0.5	0.6	0.5	0.7
No facility/open space/field	16.8	74.0	55.3	56.2
Other	0.4	0.1	0.2	0.2

Source: NFHS Round III, 2005-06.

## 10.6 Malegaon, a Sad State of Affairs!

Malegaon in the Nasik district of Maharashtra with a population of 471,006 as per 2011 census is a story of neglect.

Mausam river divides the city into two parts. 80 percent of the population — mostly Muslims, live on the eastern side of the river whereas the remaining — about 20 percent of the total population, reside on the western side. There is total communal polarization of the city which happened after the 2001 communal riots. The city on the eastern side of the Mausam river — where almost the entire Muslim population of the city resides, is a ghetto of Muslims. The Municipal Corporation record shows a population density in this part of the city as 62,000 people/sq km. Basic infrastructure, roads, sanitation, drainage system and especially the public toilets in the Muslim dominated areas are in a very bad condition. A quick drive can reveal the infrastructural difference and what kind of facilities the city has on two sides of the Mausam river. In fact, for people living in the outskirts, the overall living conditions are testing. Every day they have to walk to a long distance and plead for a few barrels of drinking water. There are no roads in the outskirts, and particularly in the rainy season all the roads are clogged with water from the drains.

Open defecation is common in the city because the existing public toilets are insufficient in terms of numbers and are in a very bad condition, and due to total absence of public/private toilets in most of the areas especially in the outskirts. The MMC supplies drinking water every alternate day.

According to a government sponsored report recently done by Tata Institute of Social Science (TISS), about 76% families in the town are living either in dilapidated wood/tin houses or in huts with iron/wooden pillar and tin/plastic roofs with most of the lanes and roads remaining water logged and full of potholes/ditches, the report observes. In comparison to other towns

### BOX 23: Poor civic infrastructure.... Ghettos and stigmas

Out of 150 Muslim families in Siddarooda colony of Gulbarga district, only four families were provided with government housing support. Those four families were provided with houses when they were under Gram Panchayat. 'Now we are all living in sheet covered houses.' Thus the women expressed their feelings.'

Our colony is 6 to 7 kms away from Gulbarga town. We don't have a government hospital nearby. We go to private hospitals. There are no auto facilities and if something serious happened to any of us, we are in serious difficulty. The facilities in the government hospital are good but it is far away from our place.

Our colony neither belongs to any Gram Panchayat nor to a Nagar Panchayat. If we approach the municipality they say that our colony is not under their jurisdiction. The same is the case with the Gram Panchayat. We are not even declared as people belonging to slums. So we face severe problems in accessing civic facilities.

Source: Nasreen, Karnataka.

of similar size, Malegaon is very underdeveloped, both economically as well as infrastructure-wise forcing majority of its population to live in slums and dilapidated small houses.

## 10.7 Housing and Civic Infrastructure

All the groups that we met in Karnataka in the three districts of Gulbarga, Bidar and in the slums of Bengaluru lamented the lack of government support, particularly in housing and civic amenities. They also emphasized the difficulties in receiving houses on rent as they were Muslims and thus living in ghettos with no civic amenities was their fate, they felt. Drinking water was also unanimously shared as the biggest problem.

Let us take the example of Bidar district in Karnataka, which has a total population of 295,762 Muslims (20 percent) of the total population and the IAY proportionally allotted to Muslims and the percent of expenditure. As per our study only 0.9 percent of the population has been benefitted under any of the state run housing schemes.

Similarly if we take the figures of Gulbarga in Karnataka with an 18 percent Muslim population (551,171) the allocation for 2010 has been 4 percent and 2011, 13 percent and the total houses allocated are 13 percent. For Bengaluru inspite of RTI applications we received figures for only one year, i.e. 2011 and the percentage is a poor 7 percent with Bengaluru having a population of 13 percent Muslims. Further considering the economic backwardness of the

TABLE 10.9: IAY in Bidar District in Karnataka (information received from ten GPs following an RTI application)

Year	Total no. of Beneficiaries under IAY	No. of Muslims who are beneficiaries	% of Muslim beneficiaries	Budget under IAY	Expenditure under IAY	% of expenditure
2007	293 (3 GP)	26 (2 GP)	8%	957048 (5 GP)	164414 (1 GP)	18%
2008	776 (5 GP)	84 (5 GP)	11%	2786266 (7 GP)	230886 (1 GP)	8%
2009	998 (9 GP)	149 (9 GP)	15%	6704880 (7 GP)	1080505 (1 GP)	16%
2010	121 (5 GP)	18 (4 GP)	15%	4835670 (8 GP)	631303 (1 GP)	13%
2011	1041 (9 GP)	112 (9 GP)	11%	4780755 (9 GP)	625070 (1 GP)	13%
2012	277 (6 GP)	53 (6 GP)	19%	4160706 (GP)	408506 (1 GP)	10%
<b>Total</b>	<b>3506</b>	<b>442</b>	<b>13%</b>	<b>24225325</b>	<b>3140684</b>	<b>13%</b>

Source: Nasreen, Sauhard Manch, Karnataka.

#### BOX 24: No Indira Awas without adequate bribes

Marjina Khatun in Alinagar village in North Dinajpur district of West Bengal told us that a few days ago Abdul Sattar's and her house was totally destroyed in fire. On approaching the Municipal authority, they got only one polythene sheet and were told to divide it equally between the two. They approached the local councillor for ex-gratia several times but it did not yield any results. Similarly the Panchayat demanded ` 16,000 from Sabin Khatun and Idni Khatun, for allotting IAY houses, which they paid as bribes, but then the Panchayat again demanded another ` 4,000 from them. They were unable to pay the additional amount and thus were not allotted houses under Indira Awas Yojana. Even in the village of Digalgown of West Bengal, we found no one who had got a house under Indira Awaas Yojna.

Source: Meera Khatun, Sauhard Manch, WB.

Muslim community in India, the percentage of slum dwellers and BPL families among Muslims is expected to be much higher than the other communities.

While an evaluation study done by the government on SGSY and IAY says....

Most of the States succeeded in earmarking 15% of funds from the IAY allocation towards minorities during the year 2007-08 and 2008-09. When we analysed the percentage utilisation of the earmarked funds for the minorities under the IAY during the year 2007-08, data revealed that the extent of utilisation was 54.96% at all India level. In the seven States where the evaluation study was carried out, the available data revealed that maximum utilisation of funds in favour of the minorities was done in Kerala (106.99%) followed by Uttar Pradesh (66.13%), Bihar (61.74 percent), Jharkhand (57.03 percent), West Bengal (54.21 percent), Karnataka (38.93 percent), and Uttarakhand (36.85 percent). Similarly, when we examine the utilisation of the earmarked funds under the IAY at all India level during the year 2008-09, it increased to 85.29 percent in comparison to the total utilisation of 54.96 percent during the year 2007-09. This clearly shows that the percentage utilisation of the earmarked funds under the IAY for the minorities has increased.<sup>75</sup>

#### 10.7.1 Comparative study of two slums in Bengaluru

This study was conducted with the help of the staff of Bridge Network, a local NGO. For this purpose Gangondanahalli, a Muslim majority slum area and MCT Quarters, a Hindu majority slum area, were selected. The report of the study is given in Table 10.10.<sup>76</sup>

#### 10.7.2 Legal electricity connections

Twenty-three percent reported that they did not have legal electricity connections at home while about 70 percent reported that they had a legal electricity connection. 76 percent of urban people reported to electric connections as against 64 percent rural respondents.

The regional divide was very clear here, with all the four southern states led by Tamil Nadu reporting more than 85 percent houses with electricity. Gujarat follows with 83 percent coverage. The lowest (33 percent) coverage in electricity was reported from Bihar, followed by West Bengal (43 percent) and Delhi (45 percent). A clear picture of two Delhi's emerge,

75. <http://rural.nic.in/sites/downloads/monitoring/Study%20of%20SGSY%20and%20IAY%20minorities.pdf>.






76. Nasreen, Fellow, Sauhard Manch.

TABLE 10.10: Comparison of two Hindu-majority and Muslim-majority slums in Bengaluru

S.No	Fundamental facilities	MCT slum – A slum in a Hindu locality	Gangondanahalli slum – Slum in a Muslim area
01	Recognition from slum board	Declared as a slum in the year – 2000.	Declared as a slum in the year 1982.
02	Population	According to the residents the population is about 2,500. But in the document of slum board the population is 750	According to the information given by the people and voluntary organizations the population is 15,902. But in the register of the slum board the population is mentioned as 4,343. Different areas in Gangondanahalli are 1. Ahamadnagar. 2. Samarnagar. 3. Mudraya bande. 4. Arundathinagar. Out of these Hindus dwell in Arundathinagar area.
03	Castes	80% belong to SC/ST, Backward classes. 20 families of Christians, 10 Gowda families, 10 Lingayat families, and 5 Muslim families.	80% Muslim and 20% Hindu families found here.
04	Employment	Men work as painters and construction labourers. Women work in garment factories.	Men work as auto drivers, mechanics' and women are beedi workers, preparing incense sticks, household work, small hotels and petty shopkeepers.
05	Anganwadi Facility	Anganwadi is in community block and the facilities are good. It has its own building. Good environment is provided for the learning of the children. Nutritious food is given to the children of the anganwadi. Many have availed the Bhagyalakshmi scheme of the Karnataka Government.	Anganwadis are not situated in the community block. Anganwadi which was sanctioned to Ahamadnagar area is situated far away from that area. The same is in the case of Mudraya Bande area. So the children are deprived of the facilities of Anganawadi. They stay with their parents playing at home or working with their mothers. Children do not get nutritious food and people do not know about the ICDS scheme
06	Health Facility	Primary Health Centre is situated near the community, at a distance of 1 km. It is maintained in a good condition and clean. Patients are fairly treated. Monthly visits are made regularly and they conduct awareness camps. Meetings are held regularly. 30,000 health cards have been distributed.	Primary Health Centre of Gangondanahalli is at Nayandanahalli which is 2 kms away from the former. No health camps are conducted here. Nobody has been given health card. There is a sub-centre at Ahamadnagar. Doctors are available there between only 9 a.m. and 12 noon. Nobody is available after that. Sometimes money is demanded for medicines.

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TABLE 10.10: Contd...

S.No	Fundamental facilities	MCT slum – A slum in a Hindu locality	Gangondanahalli slum – Slum in a Muslim area
07	Education Facility	<p>Primary, High School and College education is available within the reach of 1 to 2 kms. Schools are provided all the facilities like playing ground, library, etc. Sarva Shikshana Abhiyan rules and procedures are written on the walls of the school building. Every child of MCT Slum goes to the schools and colleges. There are nine drop outs. Muslim children from other areas are forced to come and pursue their education here.</p>  <p>Picture of the school and College in the MCT area</p>  <p>Building of Govt Urdu Primary School in Gangondanahalli</p>	<p>There are two schools, one is Kannada medium and another is Urdu medium. Urdu school has six rooms. Two are newly built and remaining four old rooms are not fit to be used. It is a big hall with four doors. The adjacent class disturbs the other. The vicinity of the school is unclean. It is used as a dumping yard. 'Earlier the strength was good. But now it is decreased', says the Head mistress. 1st to 7th standard classes are held inside the compound of the mosque. There was a tug of war between the mosque and school. But now they have left some place for school building. But the construction work is very slow due to untimely sanction of funds for the purpose. When the Headmistress was asked about the 15 points programme and the priority of Urdu schools, she was ignorant. After 7th standard most of the students are drop outs due to the unavailability of High schools and colleges nearby. They have to go to Atriguppe which is far away from their place. So the parents are not ready to send their children to a distant college.</p>  <p>Houses in Gangondanahalli Slum- Muslim area</p>
08	Accommodation facility	<p>In this slum 72 houses were constructed and distributed to the people. In the second phase 120 houses were distributed. Now there are total 192 houses in the area. In the 3rd phase 130 houses are being constructed. And it is at the final stage. Thus 372 houses have been provided to the people.</p>  <p>Houses in MCT Slum — Hindu area</p>	<p>Total 180 houses so far (15 years back), have been provided to the people.</p>  <p>Houses in Gangondanahalli Slum- Muslim area</p>

Contd. on next page



TABLE 10.10: Contd...

S.No	Fundamental facilities	MCT slum – A slum in a Hindu locality	Gangondanahalli slum – Slum in a Muslim area
09	Water facility	Every two houses here have a water connection. (Kaveri supply). Once in two days water is supplied especially in the evening after the people return from their work. Bore wells are fixed. But meters are not fixed yet.	Each house has a pipe connection (Kaveri supply). Earlier meters were not attached. But after seven years meters were fixed and authorities demanded payment. And fixed ₹ 14,000 per house as payment. Those who did not pay the bill, the supply was disconnected and the meters were taken out. Water is supplied during midnight.
10	Toilet facility	Each house has a toilet here.	There are no toilet facilities here. People use private toilets. Since the houses are built in rocky land, govt denied building toilets here. But the women have dug their own toilets.
11	PDS facility	BPL and Antodaya cards have been given to the people here. Only few have APL cards. Ration shops are situated outside the community block. People have to walk for a kilometre. Only kerosene oil is supplied in the slum area.	Many BPL and APL cards distributed. Ration shop is out of the community.
12	Corporator	The corporator attends to the needs of the people and resides in the same area.	People do not know who their corporator is. They name different party workers. They have never seen the corporator.
13	Miscellaneous	1. Concrete roads are constructed. 2. Bus stand is near the area.	1. Concrete roads are constructed. 2. No bus stop in this area. People have to walk 2 kms to the bus stand.

TABLE 10.11: Responses to the question 'Do you have a legal electricity connection at home?'

Responses	Total respondents among Muslims	Percent of Muslims	Percent of other socio-religious communities
No response	565	7.0	
Yes	5640	69.8	81.6
No	1877	23.2	15.2
<b>Total</b>	<b>8082</b>	<b>100.0</b>	

**BOX 25: Let there be light only for party workers**

A woman named Rahima Khatun of Digalgown village in N. Dinajpur district in WB told us that she is a BPL card holder and has applied twice for an electricity connection. The Panchayat pradhan and the Panchayat member informed her that her name had been approved for the electricity connection. After a lapse of many days when she did not receive any electric connection she enquired and came to know that the Panchayat pradhan had given the connection meant for her to a person who was a party worker!!

Source: Meera Khatun, WB.

with the minorities inhabited slums showing some of the lowest civic infrastructure in the country. The other socio-religious communities also definitely perform much better as far as legal electricity connections are concerned.

The Census data also suggests that the use of electricity for lighting is less among Muslims than the all-India average. The disadvantage is quite large in Muslim concentrated villages; the share of villages with no electricity increases substantially as the size of the village falls and the share of Muslim population rises as per Sachar Committee report.

Two-thirds of households (68 percent) in India have electricity, up from 60 percent in NFHS-2. However, the proportion of households with electricity varies widely by place of residence. Ninety-three percent of households in urban areas have access to electricity, compared with 56 percent of rural households. Overall, 14 percent of households live in kachha houses, 40 percent live in semi-pucca houses, and the remaining 46 percent live in pucca houses. A large majority of urban households live in pucca houses (81 percent), whereas the majority of rural households live in semi-pucca houses (52 percent).<sup>77</sup>

### 10.7.3 Urban amenities – and infrastructures in Muslim dominated areas in Mumbai<sup>78</sup>

A comparative study of amenities between slums dominated by Hindu and Muslim population was carried out to gauge the differences of living conditions in these places.

As per the U.N. Special Rapporteur on Adequate Housing, as a component of the Right to Adequate Standard of living, adequate housing has been defined as 'the human right to adequate housing is the right of every woman, man, youth and child to gain and sustain a safe and secure home and community in which to live in peace and dignity.' As per this definition most of the slums of Mumbai have inadequate housing. But when it comes to Muslims a layer gets added especially with the question of safety and security for the community.

At the very outset it must be mentioned that Mumbai has a special significance when it comes to slum housing. First, the 2011 census projected that close to 90 lakh people, i.e. 62 percent of the population live in slums. When compared with other big cities

77. NFHS Round III: p.38.

78. Paroj Banerjee, ActionAid, Mumbai Regional Office, Study done for Sauhard Manch.

this number undoubtedly is the highest. Second, unlike most other metropolitan cities slums in Mumbai have proved to be of a special economic significance. This means that slums are not only residential spaces but also spaces for people to earn their livelihood. Third, almost all slums are built in a manner that there are tenements above the ground floor, which sometimes become the house that is usually rented out to families or for commercial purposes. Fourth, unlike most cities (especially Delhi) slums occupy important geographical areas in the city and therefore remain under constant threats of eviction and other forms of harassment from the state, builder lobby and the mafia. Slums in Mumbai therefore have great economic and political significance.

It is a fact that it is often the minority population that lives in the degraded forms of housing like slums. It is the Scheduled Castes, Scheduled Tribes, OBCs and of course Muslims that live in slums. Mumbai is no different. Although most of the slums have mixed population over the years the scene has been drastically changing. Few observations are as such:

- There is an increasing formation of Muslim ghettos in the suburban districts of Mumbai. Places like Mumbra, Shivaji Nagar in Mankhurd and Behrampada are ghettos that were formed following the riots of 1992. These places are highly neglected and are under constant scanner of the police. Whenever there is a bomb blast anywhere in the country invariably young men from these areas are framed by the police. The most obvious example is the case of Ishrat Jahan, a young girl who was killed in an encounter by the Gujarat police on the suspicion that she was involved in the terror attack. All the charges against her were proved to be false and fabricated subsequently.
- The increase in land values of the central spots in the city are leading to families to sell their plots and shift to suburban areas like Virar. And this formation of settlement is clearly taking place on religious grounds.
- Even within slums that have mixed population, Muslims often face gross discrimination which even the SCs/STs sometimes do not face. This will be explained later with examples.
- Places which have a domination of Muslims have been highly neglected from state services.
- The political representation of Muslims in local administration is very poor if not totally non-existent. The 2012 municipal elections show that there are only 14 Muslim corporators in Mumbai out of the 227 corporators.

The study looked at four different slum pockets in the city to find out the level of discrimination in infrastructure between Muslims and others. Broadly the study was based in two most significant slums of Mumbai-Dharavi (Rajiv Gandhi Nagar and Kumbharwada) and H East ward (Behrampada and Dhywaneshwar Nagar in Bandra.) The reason for selecting Dharavi was that this slum is the oldest slum settlement in Mumbai which dates back to pre-independence. The slums of H East ward occupy a very important position in the city. While the study was conducted to enquire about the status of infrastructure in slums it was also essential to gain an understanding of all

the factors that may affect their lives. The methodology adopted for the study was focused group discussions with residents of the slums.

Kumbarwada, Dharavi – This is where the initial settlers to Dharavi began building their homes. During the colonial regime it was the British who had got potters from Ahmedabad and since then migrants from various parts of the country started coming here. Today, there are people from Karnataka, Maharashtra, Andhra Pradesh and Tamil Nadu living here. One of the major problems of the slum is lack of toilets in their houses. While people have made little spaces in their houses for washing and bathing for other purposes they have to go to toilets located at five minutes distance from their homes. This causes great inconvenience to women especially if they have to use the toilet at wee hours of the morning. As far as roads are concerned, it will be fair to say that leaving the main road, the concept of a road or street is literally non-existent in the area. The lanes are extremely narrow and open drains are running through each lane. The conditions invariably worsen during monsoons. There are some private schools in the area. It is interesting to note that while this area has schools in the respective regional languages of the residents in the area (Tamil, Telugu, Marathi and English) there are no Urdu medium schools. As a result many Muslim girls either drop out after a certain grade while others never go to school.

When enquired if the people sense any communal tensions the participants responded that it was a harmonious neighbourhood. While talking of the 1992 riots they said that Hindu families protected their Muslim neighbours from the rioters. However, they did say that owing to the fear of their lives many Muslims left the area and fled to different parts of the city. They also gave example of a very prosperous general store that used to be there in the neighbourhood which was looted during the riots and was never allowed to be set up again. Another interesting feature across Dharavi which was also noticeable in these two areas was that it usually is the Muslims who are the tenants in Dharavi. During the 1992 riots thousands of Muslim families fled Dharavi leaving everything behind, including the homes that their previous generations built in Mumbai. When the families came back not only they did not get their houses back, but were forced to live as tenants. In recent debates of Dharavi redevelopment there is no place for tenants. Clearly this a very blatant way by which Muslims are being denied place in the city's development processes!

Dhyaneshwar Nagar – is a slum community close to Bandra Kurla Complex. It is a post-1995 slum pocket located on the Collector's Land. It is a linear slum with a population of 15,000 of which there are 12,000 voters. Majority of the people are occupied in the unorganized sector – vending, hawking, construction industry and garment units, auto rickshaw drivers and a few other occupations. Like any other slum in Mumbai, Dhyaneshwar Nagar also faces the problems of lack of amenities, no tenural rights, flooding due to a tributary of Mithi river that flows along the community and an added burden of destroyed amenities because of partial rehabilitation of the community.

The state provides very few services to the area in terms of occasional solid waste management, gas connection and few water connections. The discussants said that once in a while when

the BMC representative comes to clear the garbage they collect ₹ 20 from Muslim families and ₹ 10 from Hindu families. This is in excess of the salary they get from the BMC contract. Being located in an area of highest land value in Mumbai the community pays much more for services that others living in slums in Mumbai pay. For instance the rent here is as high as ₹ 5,000 per tenement. Families here barely earn ₹ 8,000 a month. A very blatant form of discrimination that was observed here is that although there was a community centre in the area it was only used for celebration of Hindu festivals like Ganpati and Maha Shivaratri. While it is mandatory for each resident to pay before any big Hindu festival for Eid it is never so proactive. Moreover there are temples within the slum pocket but no mosque. The closest mosque is at a distance of 2 kms.

This area has many resident welfare societies which are meant to work for the well being of the people living in slums. Discussions with the participants led us to realize that in that particular chawl the president of the committee is an extremely communal man. Relating to a recent incident Zubeida Sayeed of CRH, a resident of the area and a member of the Ekta Welfare Society, said that during Eid when she had approached the President of the Society to borrow a CFL lamp to decorate her lane she was refused. She also admitted that Muslim tenants in the slum paid more than others. On top of that whenever a Muslim tenant moves in the person has to report to the local police station. Often the police harass the family and extracts lot of money.

Behrampada – This is perhaps the only predominantly Muslim dominated slum that formed a part of the Mumbai slums study. It was an area that was significantly affected by the riots in 1992-93, following Babri Masjid demolition. In fact there are reports of in-migration of Muslim families from other parts of Mumbai, after the riots. Today Behrampada is a bustling settlement of approximately one lakh population on seven acres of reclaimed land. The land belongs to the Municipal Corporation and is serviced by them. Behrampada is strategically located, close to Bandra Station on the right and Bandra Kurla Complex to the left. A striking feature of Behrampada is the tightly packed vertical structures over 4-5 floors, along extremely narrow lanes. The structures are so closely packed that most of the houses do not receive adequate sunlight and ventilation. One of the reasons Behrampada grew vertically is the fact that the area is enclosed on three sides by an open drain, leaving very little scope for horizontal expansion. Majority of the residents work in the informal sectors or in the various garment units present in the community. High density and overcrowding has led to tremendous pressure on the facilities available to the slum population. The open drain encloses the area from three sides which results in flooding and contamination of water that runs parallel to the drain is a major cause of health problem that are rampant in the area. Behrampada has complex tenural arrangements which led to exclusion of a number of residents from availing the benefits of any rehabilitation or redevelopment package of the government.

### Analysis

In Mumbai life in slums is miserable for all, but for some it means multiple forms of deprivation. In slums having a mixed population there are clear evidences of Muslims

being discriminated. For instance in Kumbarwada or Dhyaneshwar Nagar there is not a single beef shop. Behrampada of course, being a Muslim slum has many beef shops in the market. Some tenants in the FGD also said that they were not allowed to cook meat in their houses. Second, public space within slums is only used for Hindu festivals, as we witnessed in Dhyaneshwar Nagar and are seldom or never given for Muslim festivals. Third, discrimination is in the celebration of festivals itself. During any major Hindu festival money in the form of donation is extracted from Muslim families. If they ever refuse to give then they face various forms of harassment ranging from physical assault to verbal abuse. While temples spring up at the drop of a hat when it comes to building a mosque it creates huge tension within the neighbourhood. Fourth, is the question of ownership of houses within slums? My interaction with residents of slums and reports show that over the years the percentage of Muslims as tenants has gone up significantly. In mixed neighbourhood Muslim tenants often have to pay more rent than a Hindu household on rent. The rights of tenants within slums are very limited, in fact non-existent in many cases. Tenants often do not get services like legal gas connections, water connections and electricity. Therefore they are often left at the mercy of the house owners who charge them exorbitant rates for these services. Tenants are almost invisible in the eyes of the state within slums. When it comes to addressing their housing issues they get no support from the government. Fifth, in mixed population slums one will also not find Urdu medium schools and Madrasas operate within the houses of individuals.

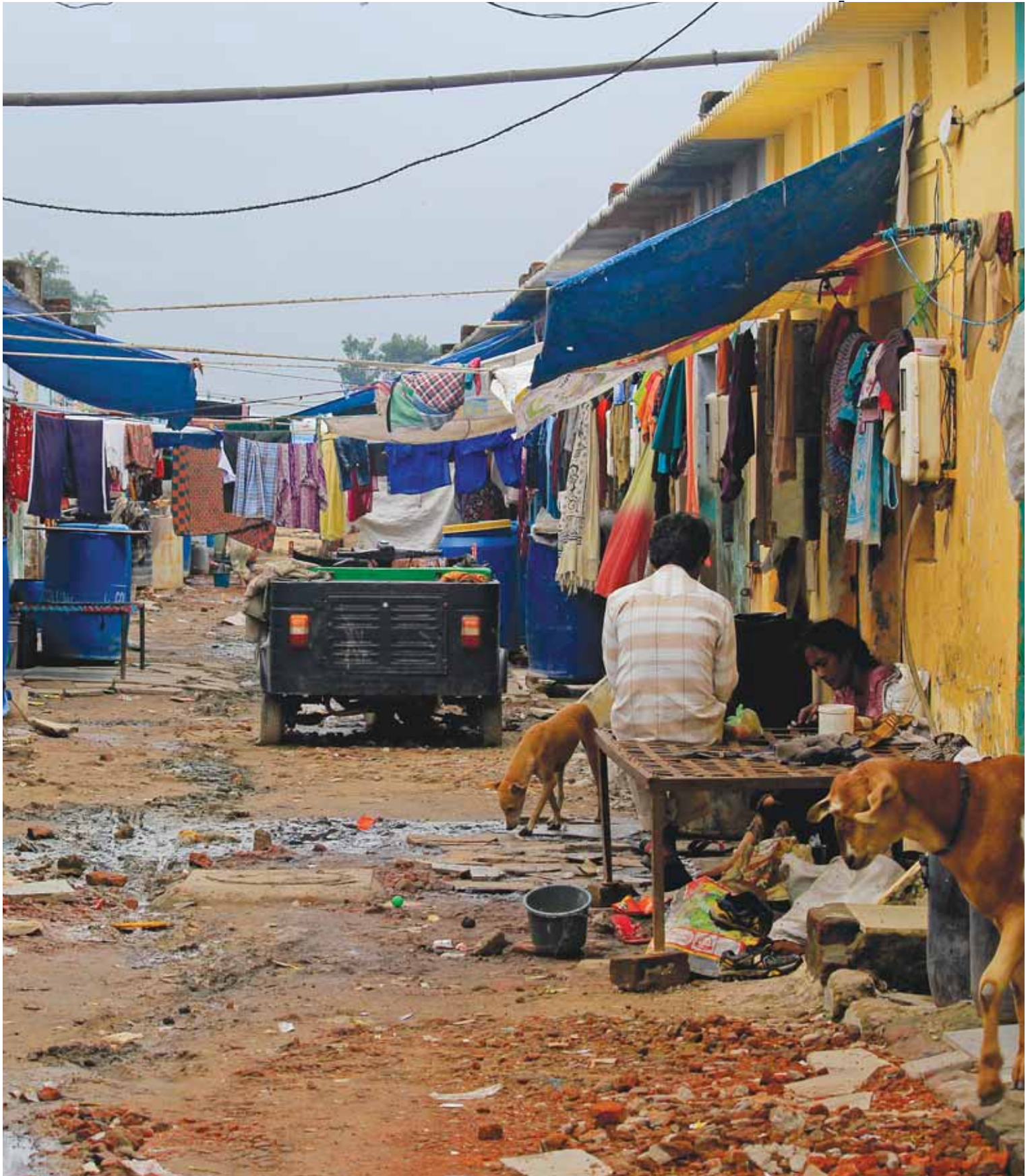
There is a stark contrast in slums like Behrampada as almost 90 percent people are Muslims here. Today Behrampada almost looks like a ghetto completely neglected by the state. The biggest problem here is an untreated sewer line that runs through the settlement. Despite several requests and appeals to the government nothing has been done about it. Every year people here are affected by life threatening diseases. During monsoons, it causes unprecedented harm to the people. The houses are built in extremely hazardous ways. In fact Behrampada witnessed a gruesome fire in 2007 which had gutted down close to 2,000 hutments. But despite all of the problems people prefer to live here as it gives them a sense of security. The perpetuation of saffron terror is increasing in other places every day. The simple example of the names of housing welfare (which are named after Hindu gods) societies in Dhyaneshwar Nagar establishes this fact very well. The complete lack of participation from Muslim families in the welfare decisions of their neighbourhood is also seen.

## 10.8 Other Infrastructure

A recent report namely, Promises to Keep: Investigating Government's Response to Sachar Committee Recommendations, brought out by the Centre for Equity Studies, New Delhi, analyses budgetary allocations and expenditures at the level of all India and a few selected states and finds that the government programmes favouring the Muslim community are ill conceived and suffer from gross mis-targeting. The funds and services aimed to be delivered to the Muslim households and living areas are in fact being diverted to other areas







where Muslim presence is low or non-existent. Another study by the Social Equity Watch namely the National Infrastructure Equity Audit undertook survey of 12 village level social and developmental infrastructure such as the presence of school, anganwadi, health centre, PDS shop, road, drinking water facility and so on and found that the presence of such assets and infrastructure was much less in the villages and living areas with concentration of the SCs, the STs and the Minorities.

The Public Distribution System (PDS) in India is more than half-a-century old as rationing was first introduced in 1939 in Bombay by the British government as a measure to ensure equitable distribution of food grains to the urban consumers in the face of rising prices. Thus, rationing in times of crisis like famine was the historical precursor to the national policy of stabilization and management of food grains. In 1984, Government of India created the Ministry of Food and Civil Supplies with two departments namely Department of Food and Department of Civil Supplies; the latter being in charge of PDS.

Many Muslim women experience ill-treatment at the hands of authorities when they apply for new ration cards. So deep is their alienation from state services that a large number of poor Muslims do not even have BPL cards. They are unable to avail free uniforms in schools, or college scholarships for want of appropriate caste and income certificates. 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 to them.<sup>79</sup>

About 82 percent reported having a ration card while 16 percent reported having none. Similar trends were seen in both rural and urban populations. Of them 42 percent reported having BPL cards while 37 percent reported having APL cards. A substantially larger rural population reported having BPL cards. The lowest coverage of BPL cards is seen in Delhi (1 percent), followed by 6 percent in Uttar Pradesh, 15 percent in Gujarat and 17 percent in Rajasthan. Interestingly 91 percent of people in Uttar Pradesh are within the income group of `5,000 and less, but only 6 percent of them have BPL cards! Similarly 88 percent people in Gujarat are in the income group of `5,000 and less, but only 15 percent of them have BPL cards.

TABLE 10.12: Responses to the question 'Do you have a ration card?'

Responses	Frequency	Percentage
No response	226	2.8
Yes	6595	81.6
No	1261	15.6
<b>Total</b>	<b>8082</b>	<b>100.0</b>

79. Sachar Committee Report.

**Box 26: Ration card missing in Alingar, N. Dinajpur. West Bengal!!**

There has been a case where a BPL family lost their ration card in 2000. They applied for the reissuance of the lost card in 24/11/2000 and have been repeatedly applying for the same card. In 2012 again they applied for the same through a middleman who charged ₹ 900. Till date there has been no response from the administration. The family has a doubt that their card has been already issued and their allotted ration is being siphoned off by the ration dealer.

Source: Meera Khatun, WB.

As many as 80 percent of the respondents reported having a ration shop in their localities. The highest presence of a ration shop within the locality was reported from the states of Maharashtra, Haryana and Rajasthan (more than 90 percent in each).

Ration cards among all the other entitlements is seen as having the largest penetration and coverage among the respondents. The lowest coverage is 50 percent in Jharkhand and the highest 99 percent in Haryana. But though Haryana has large number of ration shops, not a single respondent agreed to receive regular rations through the ration shop.

One agrees with some of the criticism of the PDS that the GoI spends ₹ 3.65 to transfer ₹ 1 to the poor, and about 57 percent of the subsidized grain does not reach the target group, with about 36 percent being siphoned off the supply chain and the system is plagued by errors of exclusion and inclusion, nevertheless its huge penetration and reach still makes it one of the most viable systems to ensure food distribution and security to the poor.

What is of concern is the withdrawal of ration shops and introduction of cash transfer schemes which is expected to certainly affect these groups of people. Coverage of banks as the study shows is dismally poor in rural areas. Besides high inflationary trends will make schemes like cash transfer highly unviable, and will put their food security at question.

About 27 percent reported that they did not get regular services from the ration shop. Forty-eight percent reported that they have full ration prescribed in the card while about 37 percent

TABLE 10.13: Total leakage in public distribution/rationing system

Abnormal leakage (More than 75%)	Very High leakage (50%-75%)	High leakage (25%-50%)	Low leakage (Less than 25%)
1	2	3	4
Bihar & Punjab	Haryana, Madhya Pradesh & Uttar Pradesh	Assam, Gujarat, Himachal Pradesh, Karnataka, Maharashtra & Rajasthan	Andhra Pradesh, Kerala, Odisha, Tamil Nadu & West Bengal

Source: Performance evaluation of TDPS: Planning Commission, 2005.



TABLE 10.14: Responses to the question 'Is your card BPL/APL?'

Responses	No. of respondents	Percent
No response	1256	15.5
BPL	3377	41.8
APL	2955	36.6
Other	251	3.1
Don't know	243	3.0
<b>Total</b>	<b>8082</b>	<b>100.0</b>

reported that they did not get the full ration in Muslim localities. Himachal Pradesh showed a very efficient coverage, with 88 percent respondents reporting regular services and full ration, though majority of them complained of poor quality.

The average monthly off-take, per BPL card was high in Himachal Pradesh (20 kg), Tamil Nadu (19 kg) and West Bengal (19 kg), while it was low in Punjab (5 kg), Bihar (5 kg), Haryana (9 kg), Meghalaya (9 kg), Uttar Pradesh (10 kg) and Gujarat (10 kg). There was very little off-take in

TABLE 10.15: State-wise availability of ration shops in locality (as per sample)

Sl	State	Is there a ration shop in your locality? Yes (%)	Do you receive rations? Yes (%)
1.	Andhra Pradesh	79	44
2.	Bihar	64	77
3.	Jharkhand	90	41
4.	Kerala	88	77
5.	Karnataka	79	64
6.	Maharashtra	94	55
7.	Madhya Pradesh	75	70
8.	Rajasthan	93	67
9.	Tamilnadu	83	71
10.	Uttar Pradesh	77	16
11.	West Bengal	44	57
12.	Gujarat	91	50
13.	Haryana	93	0
14.	Delhi	84	27
15.	Himachal	72	88
	<b>Total</b>	<b>80</b>	<b>56</b>

rural areas of Bihar, Haryana, Punjab, Rajasthan and Uttar Pradesh. The implementation of TPDS is plagued by large Errors of Exclusion (of BPL families) and Inclusion (of APL), and by the prevalence of ghost BPL cards. Some states have issued more cards than the number of households, while some others have the problem of unidentified households. High exclusion errors imply low coverage of the target group (BPL households). Of the estimated 45.41 million BPL households (March 2000), TPDS has extended coverage to only 57 percent BPL families.<sup>80</sup>

Interestingly, the availability of ration shops in the locality does not in most mean that the family is able to access ration. In the state of Haryana while 93 percent of the respondents said that there was a ration shop in the locality, not a single person agreed to access the ration. Similarly in Delhi, 84 percent said that there was a ration shop in the locality, but only 27 percent accessed the facility, as also in Jharkhand.

TABLE 10.16: Access to poverty alleviation schemes

State	MGNREGS	Widow pension	Disability pension	Old age pension	Housing schemes
Andhra Pradesh	0.5	0.3	0.8	2	0.4
Bihar	11	0.5	0	5	4
Jharkhand	6	0.5	0.5	0.5	0.2
Kerala	4	2	0.6	1	1
Karnataka	11	5	1	3	3
Maharashtra	0	1	0.3	1	0.3
Madhya Pradesh	1	0.8	0.4	4	0
Rajasthan	15	2	0.2	0.2	0.3
Tamilnadu	0.3	0.3	0.2	0.2	1
Uttar Pradesh	0.9	0.2	0	0.2	0.2
West Bengal	1	0.3	0.3	3	0.5
Gujarat	0.5	1	0	0.5	0.3
Haryana	2	2	0.5	0	0
Delhi	0	0	0	0	0
Himachal	56	2	0.4	0.9	0
<b>Total</b>	<b>6</b>	<b>1</b>	<b>0.4</b>	<b>2</b>	<b>0.9</b>

80. Planning Commission (2005).

TABLE 10.17: Rural-urban break-up in access to poverty alleviation schemes

	0	PDS	MNREGA	Widow pension	Disability	Old age pension	Housing scheme	Not applicable	Other	Total
Rural	1380 31.7%	1473 33.8%	433 9.9%	35 0.8%	17 0.4%	84 1.9%	39 0.9%	348 8.0%	543 12.5%	4352 100.0%
Urban	1087 29.1%	1401 37.6%		54 1.4%	12 0.3%	50 1.3%	31 0.8%	690 18.5%	405 10.8%	3730 100.0%
<b>Total</b>	<b>2467 30.5%</b>	<b>2874 35.6%</b>	<b>433 5.5%</b>	<b>89 1.1%</b>	<b>29 0.4%</b>	<b>134 1.7%</b>	<b>70 0.9%</b>	<b>1038 12.8%</b>	<b>938 11.6%</b>	<b>8082 100.0%</b>



## 11. CONCLUSION AND RECOMMENDATIONS

Our Study makes it eminently clear that as far the socio-economic condition of Indian Muslims is concerned the status quo continues seven years after the Sachar Committee Report. The path-breaking report by the Sachar Committee not only highlighted the continued incidence of poverty and socio-economic backwardness for the largest minority, it also suggested some elaborate and far-reaching steps to be taken by the government to alleviate their plight. But sadly, till the time our Study was conducted, these recommendations seem to have remained on paper. We found the Muslims lagging behind across geographical locations and on all socio-economic indicators. It is a sad reality of economic and educational backwardness coupled with a sense of alienation and discrimination that continues to plague the community. The sense of lack of being cared for by the government and neglect of their concerns by political parties and leaders came out clearly in our various discussions. It is shocking how a community which is not culturally and linguistically monolithic, has a uniform collective experience of neglect, lack of concern, alienation and discrimination. The Muslim citizens live across almost the entire country, speak all the different languages, are divided in different castes and biradaris and yet somewhere they seem to have got singled out making them unequal citizens. They seem to have been singled out for non-inclusion and non-participation in all the entitlements and development programmes. Our Study makes it evident that neither the Sachar Committee Report nor the PM's New 15-Point Programme that followed seem to have made a difference in this direction. Time alone will tell what will be the outcome of these efforts including our own!

The Sachar Committee Report made very comprehensive recommendations which do not seem to have been implemented. However, based on our findings and our experience of conducting the exercise following are some suggestions which can help the inclusion of Muslims in our democracy:

- There is need to focus on Muslim citizens' plight while laying down policies and this should be backed by financial allocations. The mind-sets of the elected representatives need to undergo a change to recognize the continued exclusion faced by Muslims and the need to change this.
- Ensuring that in all development schemes, the states allocate resources to Muslims in different localities on a scale proportionate to their population. There should be proper mechanism in place to ensure that the allocation is suitably made and implemented and there is proper representation and participation of the community.
- There should be specific budgetary allocations announced and systems and procedures should be set in motion to ensure that these reach the community.
- The administration and its officials in states should be made accountable for effective and successful implementation of the inclusion of minorities in different schemes.

- Any development schemes must be culturally sensitive to enable participation by Muslims. The district administration should be sensitized towards their conditions.
- A comprehensive programme to build perspective of the people forming the administration centrally and in states is called for towards greater understanding of citizenship rights of minorities and the need for their inclusion. A greater emphasis on constitutional guarantees and obligations of the state should be brought about.
- Local community members including Muslim women must be involved in all planning of development schemes followed by empowered committees for effective implementation, monitoring and evaluation of the functioning.
- The government should consider instituting reforms in the existing laws and rules regarding Waqf Boards and Dargahs to ensure Muslim community participation in their functioning and use of resources that they generate.
- All recommendations by the Sachar Committee should be implemented seriously in a time-bound manner.
- Strengthen the MOMA by adequate human resources, infrastructure and financial allocations.
- Minorities welfare department should be set up in every state with clear mandate and guidelines. This department should have a full-time welfare officer who besides others should be mandated with inclusion of women and girls in all schemes.
- Recommendations concerning MSDP
  - ♦ The MSDP needs to work in co-ordination and synergy with PM's New 15-Point Programme. There is need to specifically direct the various line ministries along with financial allocation to include backward castes and women amongst minorities specially Muslims.
  - ♦ There is need to go beyond 90 districts and to universalize the programme to cover districts, cities, towns with any minority population including Muslims.
  - ♦ Local support and monitoring committees should be formed with half the specified members of minority community and women as members.
  - ♦ There should be regular social audits of schemes involving officials, community representatives, women and civil society members.
  - ♦ District Planning Committees should be working mandatorily and not left to the goodwill of administration. They should involve community activists mandatorily.
  - ♦ Training to women and men who are elected representatives and community women and men leaders in social audit, effective monitoring and implementation locally.
  - ♦ Every minority neighbourhood should mandatorily have basic amenities such as drinking water, ICDS, health centre, primary school, and sanitation and drainage facility.
- The best of schemes fail to reach out because the design itself is faulty. The mindsets of the bureaucracy need to change to make such rules and regulations that it becomes possible for ordinary minority citizens to access any scheme. Our discussions brought out the perception that the intention is how not to implement the schemes. Cumbersome

rules and regulations are deliberately made so that beneficiaries themselves give up their claim. The rules should be simplified and made transparent.

- There should be strict implementation of the 12th five year plan recommendations. There should be formation of a civil society monitoring committee, the government should stop dealing with the religious middlemen of the community, bring schemes for NGOs to work among Muslim youth and women.
- Better implementation of schemes for educational and credit support to men and women is necessary. All other stakeholders like the schools, colleges, banks, etc. must be given guidelines for mandatory implementation of schemes.
- Scholarships for minorities should be brought at par with that meant for dalits: no fixed quota on how many will get scholarships and how much; full fees should be reimbursed for all economically deprived students.
- Accessing scholarships should be made easy and without any costs. The schools and administration should be sensitized to enable maximum number of students avail scholarships.
- There is need for a systematic effort towards sensitization of civil society and administration towards the plight and needs of the Muslims. This should deal with the prevalence of myths and biases against the minorities overall.
- There should be a stress on overall promotion of secular values and values of Indian Constitution in all awareness and education programmes of the government.
- An elaborate and comprehensive programme to sensitize the police, from constabulary to senior ranks is necessary to sensitize them to the plight and needs of the community for fair and equal treatment in all cases of crime and violence.
- Relief, rehabilitation and legal justice must be carried out effectively in incidents of communal violence. Apart from providing compensation to the affected, measures must be initiated by the bureaucracy and the police to punish those guilty of spreading hatred and violence.

For inclusion of women and girls

- Populist considerations have prevented the government from looking at Muslim women and girls as citizens in dire need of support. While designing programmes for the alleviation of poverty and backwardness of minorities, special attention must to be paid to the women to design programmes that would help them socially, educationally and economically.
- Public schools must give quality education. It must introduce English from class I. Public schools must have good infrastructure especially toilets. Steps must be taken for better security for girls, especially outside the school to prevent harassment by anti-social elements. There should be higher secondary schools in all villages/taluka so that girls do not have to travel far for getting education.
- Government must ensure that working women's hostels give admission to Muslim women without discrimination. Government must also set up hostels for Muslim women in minority dominated districts.

- There should be availability of modern secular education in private schools for girls in Muslim neighbourhoods. There should be monitoring against enforced dress code for girls in these schools.
- Special provisions for secular education for Muslim girls in ghettos where they are forced to live should be made. These schools should be of good quality. These schools need to encourage the Muslim community as a whole and girls in particular, to avail of the facilities in the areas close to their residence. These schools should promote trainings on the modern employments enabling skills such as English, computers, IT and software, tourism, etc. These schools should also have specially designed counselling centres for guidance in further education and employment bureaus, which ensure that those needing early employment are also helped.
- The various commissions like the National Minorities Commission, Women's Commission, and National Human Rights Commission must be sensitive towards the issues of Muslims. Amendments should be made in the Minorities Commission Act to mandate them for taking up issues of Muslim women. The ambiguity between the NCM and NCW causes lot of hardship to Muslim women activists as they are made to shunt between the two on account of lack of clarity as to under which commission's purview does Muslim woman fall!
- The training for leadership development of women's programme of the Union Minority Affairs Ministry must be redesigned to make it more effective, democratic and accessible. This scheme must be reworked so that women's organizations are able to take it forward. In addition to training, the trained women should be given at least a two-year stipend to facilitate their functioning as catalysts. This would create a large cadre of empowered Muslim women across the country which can devote its energies in addressing a variety of concerns of women.
- There is need for promoting social measures to prevent gendered violence against Muslim women particularly during incidences of communal violence. Broad measures to prevent communal violence, efficient local committees to defuse the situation of violence can go a long way in providing security to women.

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## List of Individuals and Organizations that Contributed to this Study

This study was made possible by the active participation, support and help from the following organizations and individuals. We are grateful to them for their time and contribution.

### Andhra Pradesh

1. The Siasat Urdu Daily
2. GRAIN (Grass Root Action and Information Network)
3. Forum for a Better Hyderabad
4. Hyderabad Zakat and Charitable Trust
5. DBF (Dalit Bahujan Front)
6. ActionAid, AP Region Office
7. Hyderabad Aman Manch
8. HRLN (Human Rights Law Network), AP
9. Centre for Social Justice
10. APMWS (AP Mahila Welfare Society)
11. Iqbal Academy
12. MY Collective
13. ~~S.Q. Masood, Sauhard Manch~~
14. Feroz Khan
15. Mr. Mohd. Azam Khan, Social Activist
16. Mr. Yousuf Quarashi, Former Chairman, AP Minorities Commission
17. Mr. Mohd Afzal, Social Activist

### Bihar

1. Ansar Anwer
2. Enumerators: Tarique Anwer and Huma Naz
3. Abrar Hussain, DPC (District Programme Co-ordinator), enumerator; helped with RTI filing
4. Saksher Bharat Mission, Kishanganj; helped with FGD
5. Samser Alam Darbhanga, Singhwara Block, Shankerpur Panchayat
6. Upender Kumar, social worker, West Champaran
7. Samer Shaikh, Jale Block, Darbhanga
8. Sarfaraz Ahmad, Mukhiya, Doghara Panchayat, Darbhanga

#### Delhi NCR/Himachal Pradesh/Haryana

1. Md. Saleem Baig, RTI activist
2. Enumerators: Md. Aadil, Akram Akhtar and Hassan Deen
3. Yuva Koshish
4. Adigram Samiti
5. Jafrabad Welfare Association
6. Muslim Gujjar Samiti

#### Gujarat

1. Jamila Banu Khan
2. Akhtarunissa
3. Shakil Shaikh
4. Sushila Prajapati
5. Jahan-e-Niswan
6. Janpath
7. Noorjehan Dewan
8. Faiyaz Hawa
9. Ramesh Rathod
10. Chintan Gohil
11. Women activists of Bharatiya Muslim Mahila Andolan (BMMA)

#### Jharkhand

1. Mobin Ahmed, advocate
2. Imran Ali

#### Karnataka

1. Nasreen M.
2. Anjali and Moizuddin
3. Jana Sahayog, Bengaluru
4. Bridge Network, Bengaluru
5. Jana Sahayog, Gulburga
6. Sahayog, Bidar
7. Sakhi, Hospet, Bellary

#### Kerala

1. Subair, C.K.
2. Young Men's Kkanthapuram, Kozhikode
3. Seeds Vanimal, Kozhikode

## Maharashtra

1. Aleem Faizee: CEO & Editor, <http://ummid.com>, Convener, Citizens for Development & Peace (CDP)
2. Enumerators: Saleem Shaikh and Shahzaad
3. Malegaon Municipal Corporation (MMC)
4. MMC School Board
5. Qamruddin, MMC
6. Syed Hashim, MMC School Board
7. Noble Education & Welfare Society, Malegaon (NEWS)
8. Malegaon Industrialists' & Manufacturers' Association (MIMA)
9. Community Co-ordination Initiative (CCI)
10. Sharique Naqshabandi, Asia Express, Aurangabad
11. Ahmed Tauseef, Aurangabad Municipal Corporation
12. Shaikh Saleem, Aurangabad Urdu Schools Association
13. Arshad Mukhtar, Jamia Mohammadia Education Society, Mumbai
14. Unani Doctors Association, Mumbai
15. Karim Salar, Jalgaon
16. Salim Alware, Mumbai
17. G.S. Ansari, Aurangabad
18. Paroj Banerjee
19. Khatun Shaikh, Bharatiya Muslim Mahila Andolan (BMMA)
20. Noorjehan Safia Niaz, Bharatiya Muslim Mahila Andolan (BMMA)
21. Women activists of Bharatiya Muslim Mahila Andolan (BMMA)

## Madhya Pradesh

1. Deepak Bhatt, People's Research Society
2. Enumerators: Kisanlal Sahu and Sanjay Kumar Rarariya
3. Adil Raza, Rahi Welfare Research Society and Center for Social Justice
4. L.S. Hardenia, Convenor, All-India Secular Forum
5. Yogesh Diwan, Janpahal
6. Owais Arab Association of Indian Muslims
7. Harun Qureshi, Lal Jhanda Bidi Mazdoor Union, Rahatgarh
8. Ashif Sheikh, Jansahas, Dewas
9. Safia Akhatar, Bharatiya Muslim Mahila Andolan (BMMA)
10. Asad Ansari, Comrade Harnam Singh Progressive Writers Association (PWA)
11. Lal Jhanda Beedi Mazdoor Union
12. Progressive Writers Association

### Rajasthan

1. Sabir Khan, Sauhard Manch: Art, Culture and Literature Resource Centre for Peace and Justice
2. Chandradeep Hada
3. PUCL, Rajasthan
4. Chaju Ram, Aman Gramin Vikas Shiksha Sansthan, Phagi-Renwal
5. Shabbir Husain, school teacher, Jodhpur
6. Saheb Khan, social activist, Alwar
7. Vijay Goyal, social activist, Jaipur
8. Kaiser Shikoh, social activist, Jaipur
9. Zafar Khan, Jaipur
10. Iqbal Qureshi, Jaipur
11. Noor Mohd. Amied, Alwar
12. Azeez Mohd., theatre artist, Jaipur
13. Roshan Ara, theatre artist, Jaipur

### Tamil Nadu

1. Ramanie Mathew
2. A. Kamila, Wind Trust, Trichy
3. Enumerators: Reyaz Babu and Gayathri
4. Association for Integrated Rural Development, Ramanathapuram
5. Manitham Trust, Dindigul
6. Women activists of Bharatiya Muslim Mahila Andolan (BMMA)

### Uttar Pradesh

1. Rubeena Parveen
2. Enumerators: Khesal Ahmed and Nadeem Arshad
3. Sharique Nizami, social worker, Azamgarh
4. Masood Alam Falahi
5. Gulam Qadir, social worker
6. Dr. Vaseem Akhtar, Lucknow
7. Nabi Hassan
8. Hashim Ppasmanda, All India Pasmanda Muslim Mahaz
9. Riyasat Hussain and Ghanshyam, Mizwan Welfare Society
10. Subhash Chandra and Gulzar Fatma, Government Primary School, Azamgarh
11. Muzaffar Alam and Rehana Rahman, Moradabad
12. Mahtab Alam, teacher, Varanasi
13. Md. Zakir



14. Md. Khursheed Ahmed Khan and Noor Fatima, A.O. Muslim Inter College
15. Nesar Ahmed Ansari, social worker, Varanasi
16. Mahmood Hasan and Hayat Mohd., Varanasi
17. Dr. Mohammad Arif, Chairman, Centre for Harmony and Peace
18. Dr. Qudsia Anjum

#### West Bengal

1. Mira Khatoon, Sauhard Manch/BMMA
2. Women activists of Bharatiya Muslim Mahila Andolan (BMMA)
3. Enumerators: Samim Parvez, Maroofa Mandal and Rizwan Mullick
4. Haleema
5. Hafijur Gaji
6. Mofijuddin Laskar
7. Robiul Islam Purkaite
8. Araf Gaji
9. Sahanara Sarder
10. Sajamal
11. Julfikkar Laskar
12. Abul Kalam Sarder
13. Tapash Halder
14. Bablu
15. Nanne Bhai
16. Minoty Bug
17. Jayanta Sarder
18. Ratan
19. Mojaffar Sarder
20. Md. Masud Ahmed
21. Aubdur Rahaman
22. Azmira Khatun
23. Firdaush Hossen
24. Samol Kumar Sarkar
25. Mostafijur Rahaman
26. Bappa
27. Jahangir Alam
28. Alambari



## Terms of Reference of the High-Level Committee appointed by the PM, the Justice Sachar Committee

The terms of Reference of the High Level Committee (HLC), the Justice Sachar headed committee on Social Economic and Educational Status of the Muslim community of India are as follows:

1. The HLC will prepare a report on the social, economic and educational status of the Muslim community of India. The HLC will finalize and present its report within 15 months from the date of this notification.
2. More specifically, the HLC will:
  - a. obtain relevant information from department/agencies of the Central and State Governments and also conduct an intensive literature survey to identify published data, articles and research on relative social, economic and educational status of Muslims in India at the state, regional and district levels, to address, inter alia, the following questions:-
    - (i) In which States, Regions, Districts and Blocks do Muslims of India mostly live?
    - (ii) What is the geographical pattern of their economic activity, i.e., what do they mostly do for a living in various States, Regions and Districts?
    - (iii) What is their asset base and income levels relative to other groups across various States and Regions?
    - (iv) What is the level of their socio-economic development in terms of relevant indicators such as literacy rate, dropout rate, MMR, IMR etc.? How does this compare with other communities in various States?
    - (v) What is their relative share in public and private sector employment? Does it vary across States and what is the pattern of such variation? Is the share in employment in proportion to their population in various States? If not, what are the hurdles?
    - (vi) What is the proportion of Other Backward Classes (OBCs) from the Muslim community in the total OBC population in various states? Are the Muslim OBCs listed in the comprehensive list of OBCs prepared by the National and State Backward Classes Commissions and adopted by the Central and State Governments for reservation for various purposes? What is the share of Muslim OBCs in the total public sector employment for OBCs in the Centre and in various States in various years?
    - (vii) Does the Muslim community have adequate access to education and health services, municipal infrastructure, bank credit & other services provided



by Government/public sector entities? How does this compare to access enjoyed by other communities in various States? What is the level of social infrastructure (schools, health centres, ICDS centres etc.) located in areas of Muslim concentration in comparison to the general level of such infrastructure in various States?

- (b) Consolidate, collate and analyze the above information/literature to identify areas of intervention by Government to address relevant issues relating to the social, economic and educational status of the Muslim community.
3. The above High Level Committee will be provided all possible assistance by all Ministries/ Departments and other bodies under the Government to ensure timely collection of data and information to facilitate their task.
4. The High Level committee may co-opt or invite such person(s) as it deems appropriate, to participate in any of its meeting as special invitee(s).
5. The High Level Committee will be located under the Cabinet Secretariat and will be covered within the definition and explanation of High Level Committees as given in Cabinet Secretariat O.M. No. 105/1/1/75- CF, dated 20.11.1975.
6. The Chairperson of the Committee shall work in an honorary capacity. However, he shall be provided conveyance facility and travelling facilities/allowances as admissible to a Chief Justice of a High Court.
7. The Committee will be provided required office space, equipment and secretarial/other staff. An officer not below the rank of Director to Government of India will be attached to the Committee during its tenure. On the recommendation of the Committee, the Cabinet Secretariat may appoint Consultants for specific periods, in accordance with the prescribed guidelines, to carry out specific technical tasks such as data collection, collation and analysis. Expenditure relating to the conveyance and travelling facilities/allowances made available to the Chairperson of the Committee, the meetings of the Committee, the functioning of its Secretariat, fees payable to consultants, TA/DA of the Members of the Committee(as admissible to Grade 1 officers of the Highest Category in Government of India) and the TA/DA of the consultants to cover the travel related to the work of the Committee, etc., will be borne by the Cabinet Secretariat.

## Main Observations made by Justice Ranganath Mishra Commission

1. The Commission is of the view that a uniform approach towards socially and economically backward needs to be evolved which should not be based on caste, class or religion so that social justice and equity can be guaranteed to all. The criterion, therefore, should be uniform based on social, educational and economic indices equally applicable to all. Those educationally and economically backward are, by and large, also socially backward.
2. Ideally there should be no distinction on the basis of caste, religion or class. There should be single List of socially and economically backward including religious and linguistic minorities based on common criteria. The existing lists prepared on the basis of backwardness of caste or class should cease to exist after the list of socially and economically backward is ready. The new list of socially and economically backward has necessarily to be family/household based. It should be all inclusive and based on socio-economic backwardness.
3. As education is crucial for development and enhancement of social and economic status, the focus has to be not only on extending the facilities for education to all equally, but also ensuring the quality of education. Education through acquisition of knowledge improves ability and capacity and instils confidence and competitive spirit. It nurtures and strengthens self-reliance and enables individual to seek better employment opportunities. Educational programmes, therefore, have to equip the individuals for their social and economic development. Facilities through various measures must, therefore, be provided by both the public and private sectors, which should reflect the needs of the various sections of the society and its economy.
4. Education is the key to development. It is the most important requirement for improving the socio-economic status of the backward sections among religious minorities. The literacy and educational levels among religious minorities vary considerably from one community to the other and from one area to the other. While educational level of Jains, Christians and Parsis is higher, that of Muslims and Buddhists is low and is next to SC/ST. Census statistics on the status of religious minorities reveals that the educational status of Muslims is relatively low. However, disaggregated data presents a picture of unevenness in the educational status of Muslims and Buddhists cutting across the States. The States of Bihar, Madhya Pradesh, Rajasthan and U.P., which account for almost 65 percent of the total population of Muslims in the country, present a dismal picture in terms of social indicators of development for the general population also. In terms of educational, social and economic status, in the underdeveloped or backward States, the poor and socially and economically backward of each community, including the Muslims, are equal victims and suffer equally from disabilities or deprivation. There is, therefore, an urgent need for taking a comprehensive view of socially and economically backward of all communities in an integrated manner and not deal with the issue of educational backwardness in a segregated manner. The need

for expanding coverage and providing quality education, focusing on girl's education and strengthening vocational education is vital for educational development of weaker sections among all backward classes, SCs and STs and Minorities.

5. National programmes like 'Sarva Siksha Abhiyan' are available to all sections of society throughout the country, there is a need to ensure participation in the programme by all children belonging to religious minorities, SCs/STs and other backward classes so that the facilities are equally shared and dropout rates can be contained. Area based approach needs to be adopted and socially and economically backwards targeted locally.
6. The enrolment of children of religious Minorities at the primary level is better than that of SC/ST. However, the dropout rate of Muslims is higher at the middle and secondary level. Social and economic prosperity is closely linked to the level of education and training of an individual. Acquisition of knowledge and competitive spirit is essential for accessing facilities and opportunities that the society and its economy offer. The socially and economically backward Minorities need to be enlightened about the importance of acquiring knowledge and creating competitive spirit with a view to ensuring that merit is properly rewarded and reservation is not used to kill initiative and competitive spirit. The intelligentsia among the religious Minorities should convince the community for active participation in educational programmes/schemes and nurture initiative and spirit of competition amongst them.
7. The economic status of religious Minorities varies from group to group and area to area. While level of education and status has direct linkage with the employability and economic well-being of an individual, economic empowerment is also dependent on several other factors. The work participation both in the case of females and males, traditional and cultural influences especially with regard to female participation, the type and nature of work etc. also influence the economic status of individuals, households and often of communities. In the case of religious Minorities, the Work Participation Rate (WPR) of Buddhists, Hindus and Christians is approximately the same as for all religious populations which is 39.1 percent. The WPR of Sikhs is slightly less than the national average. However, in the case of both Jains and Muslims it is low though, perhaps, for different reasons. Muslims are the lowest at 31.3 percent. In terms of categories of workers more Hindus, Sikhs and Christians are cultivators than Muslims. Christians and Sikhs are lowest in terms of agriculture workers while Muslims have the highest percentage of workers in the household industry sector. In terms of 'other occupations' the number of Christians is proportionately the largest in this category at 52.8 percent. The number of Muslims in this category stands at 49.1 percent, Hindus at the lowest at 35.5 percent. The level of poverty determines the economic status of individuals. In terms of poverty figures while percentage of people living below the poverty line, Muslims approximate to that of Hindus in the rural areas, the percentage of Muslims living below poverty line in the urban areas is high. The largest number of people in the rural areas who live below poverty line belong to the category of other religions.
8. The religious Minorities are more urban-based than rural-based. While more Christians are engaged in wage employment, more Muslims are employed in household industries and are by and large self-employed. Despite these variations, it is apparent that the

population of religious minorities is as dispersed as that of majority community. It is, therefore, necessary that to economically empower the poor in a holistic manner adequate infrastructure has to be created and access through State and community interventions ensured keeping in mind their varied needs and requirements both in the rural and urban areas. Jain and Parsi communities are economically better off and very few of them would, if at all, come into the category of people below poverty line or backward classes.

9. The status of women in the society largely determines the social and economic well-being of a society and country. Their participation in economic activities at home and outside on equal footing and the response of the community in providing support system to facilitate their continuous involvement at all levels indicates socio-economic health of the society. It is, therefore, important that equal rights are not only guaranteed to them but are ensured in all spheres and a protective, secure environment conducive to women's involvement is provided.
10. In every organization—governmental or non-governmental, planning and implementation are both equally important aspects of administration. Planning, formulating policies and programmes for the development of the country and its peoples for fulfilling the objectives that are laid down, is vital for sustainable development. Good governance not only depends on appropriate policies which are need-based, identify target areas and groups or households but is equally dependent on a suitable administrative framework and mechanism that ensures delivery of services and facilities in an equitable and just manner. For effective implementation of programmes, it is important that infrastructure—institutional and administrative—is in place. Systems need to be in place to regularly review policies, programmes and mechanisms to assess their appropriateness and feasibility as also to constantly monitor to ensure that the target groups and beneficiaries are availing the services and facilities being provided for them. Concurrent evaluation is necessary to identify the gaps and/or causes for tardy implementation and corrective measures taken midstream for realization of aims and objectives.
11. Shortfalls and lacunae in the existing policies and programmes, and the anomalies that exist and have come to light in implementation. It has also been highlighted that these have resulted in marginalising the socially and economically backward of all categories since the benefits have gone to the upper crust within the groups of backwards. Changes in the existing criterion for identifying the eligible out of the backwards is necessary. In a democracy, decentralisation of administrative and financial powers and authority is important. This is specially vital in a vast country like ours which has variations in terrain, population distribution, culture, tradition, state of development and needs—area and people-wise. In order to ensure that the socially and economically backward amongst all categories including the Minorities are able to take benefits from the schemes and programmes, powers must be vested at a level from where the access to and for each individual/household of socially and economically backward is possible. In order to establish the efficacy of administration, it has to be ensured that the constitutional provision of equal treatment to socially and economically backwards irrespective of caste, creed is followed in word and spirit for ensuring the flow of benefits to the Socially and Economically Backward families.



12. Ideally the criteria for reservation should be socio-economic backwardness and not religion or caste. Further, Article 16(4) should be the basis for providing reservation benefits to Minority groups who are socially and economically backward. Reservation should be provided only as a short-term, time-bound measure for enabling greater participation, both in education and employment. The lists of SC/ST and OBC have not been scientifically prepared either on the basis of a proper survey or reliable data on socio-economic status of a particular caste or class. Therefore, the entire system of reservation, including that for SCs/STs and OBCs needs to be overhauled. Reservation as available to SCs and STs is open-ended as it is available to all belonging to the category irrespective of income, educational and economic status. OBCs enjoy 27 percent reservation in employment, though creamy layer is excluded. The norms and methodology adopted, is full of anomalies and hence amenable to large-scale abuse. For this reason, the better off among the groups take advantage of reservation at the cost of the socially and economically backward and deprived. It is, therefore, necessary to limit benefits of reservation to the socially and economically backward only. Since BPL (Below Poverty Line) lists are prepared on the basis of social/educational and economic criteria, they are more scientific. They are also revised periodically. BPL lists should, therefore, be made eligible for grant of reservation without distinction on caste, class, group or religion basis.
13. Provision of educational facilities to all sections of population at all levels is most important. The quality of education at primary and secondary level is paramount to equip the weaker sections for competing on merit for admission in higher/professional educational institutions. The four main dimensions of group disadvantages are caste/community, gender, region and sector of resident (rural or urban). It is also essential to ensure that creamy layer among the backward classes is kept out failing which concessions granted by the Reservation Policy will be grabbed by the creamy layer and not reach the poorest of the poor.

#### Recommendations relating to religious minorities

1. The ultimate goal should be the evolution of a uniform pattern of criteria for identifying the backward, which should be based only on the educational and economic status of people and not on their caste or religion, and its application equally to all sections of the citizens irrespective of their caste or religion.  
And, the Commission suggests that overall efforts should be directed towards gradually leading the nation to that goal.
2. The achievement of that ultimate goal will take a long time as it would obviously require building public opinion and procuring national consensus in its favour, as also a strong political will for translating it into concrete action. The Commission is, therefore, recommending some other measures to be adopted now, pending the possible achievement of what the Commission has called the ultimate goal.
3. The measures recommended above will pave the way for achieving the afore-stated ultimate goal in future on one hand, while ensuring on the other hand a faithful compliance at present with the constitutional directives of social, economic and political justice and

equality of status and opportunity as proclaimed by the Preamble to the Constitution and detailed in its provisions on Fundamental Rights.

4. The recommendations are not only for the communities notified as “Minorities” by executive action under the National Commission for Minorities Act 1992 but for all religious Minorities — large or small — including the Hindus in the Union Territory of Lakshadweep and the States of Jammu & Kashmir, Meghalaya, Mizoram, Nagaland and Punjab.
5. The matter of criteria for identifying backward classes there should be absolutely no discrimination whatsoever between the majority community and the Minorities; and, therefore, the criteria now applied for this purpose to the majority community — whatever that criteria may be — must be unreservedly applied also to all the Minorities.
6. As a natural corollary to the aforesaid recommendation, all those classes, sections and groups among the Minorities should be treated as backward whose counterparts in the majority community are regarded as backward under the present scheme of things.
7. All those classes, sections and groups among the various Minorities as are generally regarded as ‘inferior’ within the social strata and societal system of those communities — whether called ‘zaf’ or known by any other synonymous expression — should be treated as backward.
8. To be more specific, all those social and vocational groups among the Minorities who but for their religious identity would have been covered by the present net of Scheduled Castes should be unquestionably treated as socially backward, irrespective of whether the religion of those other communities recognises the caste system or not.
9. Those groups among the Minorities whose counterparts in the majority community are at present covered by the net of Scheduled Tribes should also be included in that net; and also, more specifically, members of the Minority communities living in any Tribal Area from pre-independence days should be so included irrespective of their ethnic characteristics.
10. As democracy is a game of numbers, the numerically weaker sections of the citizenry in any society may and often do get marginalised by the majority. This is eminently true of the religious Minorities in India where the society remains intensively religious and religion conscious and the religious Minorities live with a predominant religious community accounting for over 80 percent of the national population. In such a situation legal protection from the hegemony and preponderance of the majority community becomes a pressing need of the religious Minorities as a whole, and not just that of the ‘backward’ sections among them. To provide such necessary protection by law we do have in the Constitution a Directive Principle of State Policy, Article 46, which speaks of “weaker sections of the people” — notably without subjecting them to the condition of backwardness — and mandates the State to “promote with special care” the educational and economic interests of such sections. It is keeping this in mind that the Commission is making certain recommendations for the religious communities as such — though the Commission is, of course, also recommending some special measures for the socially and educationally backward sections among the Minorities.

11. Backwardness — both social and economic — actually emanates from educational backwardness. The Commission is, therefore, making certain measures for the educational advancement of the religious minorities. -especially the Muslims and the Neo — Buddhists — who were identified under the National Education Policy of 1986 as educationally most backward among all the religious communities of the country. At the same time the Commission is also recommending some measures for the economic betterment of the backward sections among the religious Minorities.
12. By the word 'education' and its derivatives as used below, the Commission mean not only general education at the primary, secondary, graduate and postgraduate levels, but also instruction and training in engineering, technology, managerial and vocational courses and professional studies like medicine, law and accountancy. All these subjects and disciplines — as also the paraphernalia required for these like libraries, reading rooms, laboratories, hostels, dormitories etc. — are included in our recommendations for the advancement of education among the Minorities.
13. As the meaning and scope of Article 30 of the Constitution has become quite uncertain, complicated and diluted due to their varied and sometimes conflicting judicial interpretations, a comprehensive law should be enacted without delay to detail all aspects of Minorities' educational rights under that provision with a view to reinforcing its original dictates in letter and spirit.
14. The statute of the National Minority Educational Institutions Commission should be amended to make it wide-based in its composition, powers, functions and responsibilities and to enable it to work as the watch-dog for a meticulous enforcement of all aspects of Minorities' educational rights under the Constitution.
15. As by the force of judicial decisions the Minority intake in Minority educational institutions has, in the interest of national integration, been restricted to about 50 percent, thus virtually earmarking the remaining 50 percent or so for the majority community — by the same analogy and for the same purpose, at least 15 percent seats in all non-minority educational institutions should be earmarked by law for the Minorities as follows:-
  - a. The break-up within the recommended 15 percent earmarked seats in institutions shall be 10 percent for the Muslims (commensurate with their 73 percent share of the former in the total Minority population at the national level) and the remaining 5 percent for the other minorities.
  - b. Minor adjustments inter se can be made in the 15 percent earmarked seats. In the case of non-availability of Muslim candidates to fill 10 percent earmarked seats, the remaining vacancies may be given to the other Minorities if their members are available over and above their share of 5 percent; but in no case shall any seat within the recommended 15 percent go to the majority community.
  - c. As is the case with the Scheduled Castes and Scheduled Tribes at present, those minority community candidates who can compete with others and secure admission on their own merit shall not be included in these 15 percent earmarked seats.
16. As regards the backward sections among all the minorities, the concessions now available in terms of lower eligibility criteria for admission and lower rate of fee, now available

to the Scheduled Castes and Scheduled Tribes, should be extended also to such sections among the minorities. Since women among some Minorities — especially the Muslims and Buddhists — are generally educationally backward, the same measure for them as well and suggest that other possible measures be also initiated for their educational advancement.

17. In respect of the Muslims — who are the largest Minority at the national level with a country-wide presence and yet educationally the most backward of the religious communities — certain exclusive measures are recommended as follows:
  - a. Select institutions in the country like the Aligarh Muslim University and the Jamia Millia Islamia should be legally given a special responsibility to promote education at all levels to Muslim students by taking all possible steps for this purpose. At least one such institution should be selected for this purpose in each of those states and Union Territories which has a substantial Muslim population.
  - b. All schools and colleges run by the Muslims should be provided enhanced aid and other logistic facilities adequate enough to raise their standards by all possible means and maintain the same.
  - c. The Madarsa Modernisation Scheme of the government should be suitably revised, strengthened and provided with more funds so that it can provide finances and necessary paraphernalia either (a) for the provision of modern education up to Standard x within those madarasas themselves which are at present imparting only religious education or, alternatively, (b) to enable the students of such madarasas to receive such education simultaneously in the general schools in their neighbourhood. The Madarsa Modernisation Scheme may, for all these purposes, be operated through a central agency like the Central Wakf Council or the proposed Central Madarsa Education Board.
  - d. The rules and processes of the Central Wakf Council should be revised in such a way that its main responsibility should be educational development of the Muslims. For this purpose the Council may be legally authorised (i) to collect a special 5 percent educational levy from all Wakfs, and (ii) to sanction utilisation of wakf-lands for establishing educational institutions, polytechnics, libraries and hostels.
  - e. In the funds to be distributed by the Maulana Azad Educational Foundation a suitable portion should be earmarked for the Muslims proportionate to their share in the total minority population. Out of this portion funds should be provided not only to the existing Muslim institutions but also for setting up new institutions from nursery to the highest level and for technical and vocational education anywhere in India but especially in the Muslim concentration areas.
  - f. Anganwadis, Navodaya Vidyalayas and other similar institutions should be opened under their respective schemes especially in each of the Muslim-concentration areas and Muslim families be given suitable incentives to send their children to such institutions.
18. As many Minority groups specialise in certain household and small-scale industries, an effective mechanism should be adopted to work for the development and modernisation

of all such industries and for a proper training of artisans and workmen among the Minorities — especially among the Muslims among whom such industries, artisans and workmen are in urgent need of developmental assistance.

19. As the largest Minority of the country, the Muslims, as also some other Minorities have a scant or weak presence in the agrarian sector, special schemes should be formulated for the promotion and development of agriculture, agronomy and agricultural trade among them.
20. Effective ways should be adopted to popularise and promote all the self-employment and income-generating schemes among the Minorities and to encourage them to benefit from such schemes.
21. The rules, regulations and processes of the National Minorities Development and Finance Corporation be overhauled on a priority basis — in the light of the recent report recently submitted by the NMDFC Review Committee and in consultation with the National Commission for Minorities — with a view to making it more efficient, effective and far-reaching among the Minorities.
22. A 15 percent share be earmarked for the Minorities — with a break-up of 10 percent for the Muslims (commensurate with their 73 percent share of the former in the total minority population at the national level) — and 5 percent for the other minorities in all government schemes like Rural Employment Generation Programme, Prime Minister's Rozgar Yojna, Grameen Rozgar Yojna, etc.
23. Since the Minorities — especially the Muslims — are very much under-represented, and sometimes wholly unrepresented, in government employment, they should be regarded as backward in this respect within the meaning of that term as used in Article 16(4) of the Constitution — notably without qualifying the word 'backward' with the words "socially and educationally" — and that 15 percent of posts in all cadres and grades under the Central and State Governments should be earmarked for them as follows:
  - a. The break-up within the recommended 15 percent shall be 10 percent for the Muslims (commensurate with their 73 percent share of the former in the total minority population at the national level) and the remaining 5 percent for the other minorities.
  - b. Minor adjustment inter se can be made within the 15 percent earmarked seats. In the case of non-availability of Muslims to fill 10 percent earmarked seats, the remaining vacancies may be given to other Minorities if their members are available over and above their share of 5 percent; but in no case shall any seat within the recommended 15 percent go to the majority community.
24. The action recommended as above will have full sanction of Article 16(4) of the Constitution. Yet, should there be some insurmountable difficulty in implementing this recommendation, as an alternative since according to the Mandal Commission Report, the Minorities constitute 8.4 percent of the total OBC population, in the 27 percent OBC quota, an 8.4 percent sub-quota should be earmarked for the Minorities with an internal break-up of 6 percent for the Muslims (commensurate with their 73 percent share in the total minority population at the national level) and 2.4 percent for the other minorities —

with minor adjustments inter se in accordance with population of various Minorities in various states and UTS.

25. The reservation now extended to the Scheduled Tribes, which is a religion-neutral class, should be carefully examined to assess the extent of Minority presence in it and remedial measures should be initiated to correct the imbalance, if any. The situation in Meghalaya, Mizoram, Nagaland and Lakshadweep which are Minority dominated and predominantly tribal, as also such tribal areas/districts in Assam and all other states, is to be especially taken into account in this respect.
26. The judicial reservation recently expressed in several cases about the continued inclusion of the creamy layer in various classes enjoying reservation, inclusive of the Scheduled Castes and Scheduled Tribes, should be seriously considered for acceptance as a State policy.
27. On a careful examination of prevalence of the caste system among various sections of the Indian citizenry, it is concluded that caste is in fact a social phenomenon shared by almost all Indian communities irrespective of their religious persuasions. Many of the particular castes are found simultaneously in various religious communities, equally facing problems of social degradation and mistreatment both by their co-religionists and the others.
28. The Constitution of India prohibits any discrimination between the citizens on the basis of caste, and yet it sanctions special affirmative measures for Scheduled Castes. At the same time it prohibits any discrimination on the ground of religion. Reading all these constitutional provisions together, it is convinced that any religion-based discrimination in selecting particular castes for affirmative action will conflict with the letter and spirit of the constitutional provisions. The Commission is making following recommendations:-
29. The caste system should be recognized as a general social characteristic of the Indian society as a whole, without questioning whether the philosophy and teachings of any particular religion recognize it or not — since the Indian brands of certain faith traditions like Christianity and Islam have never assimilated many puritan principles of those religions, posing this question in respect of the caste system only and singling out for a differential treatment is unreasonable and unrealistic.
30. This fact is duly recognized that among the Muslims of India the concepts of zat (caste) and arzal (lower castes) are very much in practice; and even the Muslim law of marriage recognises the doctrine of kufw -parity in marriage between the parties in all vital respects including social status and descent -which in this country means nothing but caste.
31. In view of what has been said above, it is recommended that Para 3 of the Constitution (Scheduled Castes) Order 1950 — which originally restricted the Scheduled Caste net to the Hindus and later opened it to Sikhs and Buddhists, thus still excluding from its purview the Muslims, Christians, Jains and Parsis, etc. — should be wholly deleted by appropriate action so as to completely delink the Scheduled Caste status from religion and make the Scheduled Castes net fully religion-neutral like that of the Scheduled Tribes.
32. All those groups and classes among the Muslims and Christians, etc. whose counterparts among the Hindus, Sikhs or Buddhists, are included in the Central or State Scheduled Castes lists should also be covered by the Scheduled Caste net. If any such group or class



among the Muslims and Christians, etc. is now included in an OBC list, it should be deleted from there while transferring it to the Scheduled Castes — placing the same persons in the Scheduled Caste list if they are Hindu, Sikh or Buddhist but in the OBC list if they follow any other religion — which is the case in many states — in our opinion clearly amounts to religion-based discrimination.

33. As the Constitution of India guarantees freedom of conscience and religious freedom as a Fundamental Right, once a person has been included in a Scheduled Caste list a willful change of religion on his part should not affect adversely his or her Scheduled Caste status — as that would in Commission's opinion conflict with the basic constitutional provisions relating to equality, justice and non-discrimination on religious grounds; as also with the spirit of the old and time-tested Caste Disabilities Removal Act of 1850.

## Prime Minister's New 15-Point Programme for Welfare of Minorities

### (A) Enhancing opportunities for Education.

#### (1) Equitable availability of ICDS Services

The integrated Child Development Services (ICDS) Scheme is aimed at holistic development of children and pregnant/lactating mothers from disadvantaged section, by providing services through Anganwadi Centres such as supplementary nutrition, immunisation, health check-up, referral services, pre-school and non-formal education. A certain percentage of the ICDS projects and Anganwadi Centres will be located in blocks/villages with a substantial population of minority communities to ensure that the benefits of the scheme are equitable available to such communities also.

#### (2) Improving access to School Education

Under the Sarva Shiksha Abhiyan, the Kasturba Gandhi Balika Vidyalaya Scheme, and other similar Government schemes, it will be ensured that a certain percentage of such school are located in villages/localities having a substantial population of minority communities.

#### (3) Greater resources for teaching Urdu

Central assistance will be provided for recruitment and posting of Urdu language teachers in primary and upper primary schools that serve a population in which at least one-fourth belong to that language group.

#### (4) Modernising Madarsa Education

The Central Plan Scheme of Area Intensive and Madarsa Modernisation Programme provides basis educational infrastructure in areas of concentration of educationally backward minorities and resources for the modernisation of Madarsa education. Keeping in view of importance of addressing this need, this programme will be substantially strengthened and implemented effectively.

#### (5) Scholarships for meritorious students from minority communities

Schemes for pre-matric and post-matric scholarships for students from minority communities will be formulated and implemented.

#### (6) Improving educational infrastructure through the Maulana Azad Education Foundation

The Government shall provide all possible assistance to Maulana Azad Education, Foundation (MAEF) to strengthen and enable it to expand its activities more effectively.

### (B) Equitable Share in Economic Activities and Employment

#### (7) Self-Employment and Wage Employment for the poor.

The Swarnjayanti Gram Swarojgar Yojna (SGSY), the primary self-employment programme for rural areas, has the objective for bringing assisted poor rural families above the poverty line by providing them income generating assets through a mix of bank credit and Governmental subsidy. A certain percentage of the physical and financial targets under the SGSY will be earmarked for beneficiaries belonging to the minority communities living below the poverty line in rural areas.

The Swarnjayanti Shahary Rozgar Yojna (SSRY) consists of two major components namely, the Urban Self-Employment Programme (USEP) and the Urban Wage Employment Programme (UWEP). A certain percentage of the physical and financial targets under USEP and UWEP will be earmarked to benefit people below the poverty line from the minority communities.

The Sampurna Grameen Rozgar Yojna (SGRY) is aimed at providing additional wage employment in rural areas alongside the creation of durable community, social and economic infrastructure. Since the National Rural Employment Guarantee Programme (NREGP) has been launched in 200 districts, and SGRY has been merged with NREGP in these districts, in the remaining districts, a certain percentage of the allocation under SGRY will be earmarked for beneficiaries belonging to the minority communities living below the poverty line till these districts are taken up under NREGP. Simultaneously, a certain percentage of the allocation will be earmarked for the creation of infrastructure in such villages, which have a substantial population of minorities.

(8) Upgradation of skill through technical training

A very large proportion of the population of minority communities is engaged in low-level technical work or earns its living as handicraftsmen. Provision of technical training to such people would upgrade their skills and earning capability. Therefore, a certain proportion of all new ITIs will be located in areas predominantly inhabited by minority communities and a proportion of existing ITIs to be upgraded to 'Centres of Excellence' will be selected on the same basis.

(9) Enhanced credit support for economic activities

The National Minorities Development & Finance Corporation (NMDFC) was set up in 1994 with the objective of promoting economic development activities among the minority communities. The Government is committed to strengthen the NMDFC by providing it greater equity support to enable it to fully achieve its objective.

Bank credit is essential for creation and sustenance of self-employment initiative. A target of 40% of net bank credit for priority sector lending has been fixed for domestic banks. The priority sector includes, inter alia, agricultural loans, loan to small-scale industries & small business, loans to retail trade, professional and self-employed persons, education loans, housing loans and micro-credit. It will be ensured that an appropriate percentage of the priority sector lending in all categories is targeted for the minority communities.

(10) Recruitment to State and Central Services

In the recruitment of police personnel, State Governments will be advised to give special consideration to minorities. For this purpose, the composition of selection committees should be representative.

The Central Government will take similar action in the recruitment of personnel to the Central police forces.

Large scale employment opportunities are provided by the Railways, nationalized banks and public sector enterprises. In these cases also, the concerned departments will ensure that special consideration is given to recruitment from minority communities.

An exclusive scheme will be launched for candidates belonging to minority communities to provide coaching in Government institutions as well as private coaching institutes with credibility.

The programme does not envisage any change or relaxation of any criteria, norms or eligibility conditions in any scheme for minorities. These would continue to be as provided for in the original schemes included in the programme.

An important aim of the new programme is to ensure that the benefits of various government schemes for the underprivileged reach the disadvantaged sections of the minority communities. The underprivileged among the minorities are, of course, included in the target groups of various government schemes. But in order to ensure that the benefits of these schemes flow equitably to minorities, the new programme envisages location of a certain proportion of development projects in minority concentration areas. It also provides that, wherever possible, 15% of targets and outlays under various schemes should be earmarked for minorities.

(C) Improving the conditions of living of minorities.

(11) Equitable share in rural housing scheme

The Indira Awaas Yojna (IAY) provides financial assistance for shelter to the rural poor living below the poverty line. A certain percentage of the physical and financial targets under IAY will be earmarked for poor beneficiaries from minority communities living in rural areas.

(12) Improvement in condition of slums inhabited by minority communities.

Under the schemes of Integrated Housing & Slum Development Programme (IHSDP) and Jawaharlal Nehru National Urban Renewal Mission (JNNURM), the Central Government provides assistance to States/UTs for development of urban slums through provision of physical amenities and basic services. It would be ensured that the benefits of these programmes flow equitably to members of the minority communities and to cities/slums, predominantly inhabited by minority communities.

(D) Prevention & Control of Communal Riots

(13) Prevention of communal incidents

In the areas, which have been identified as communally sensitive and riot prone districts and police officials of the highest known efficiency, impartiality and secular record must be posted. In such areas and even elsewhere, the prevention of communal tension should be one of the primary duties of the district magistrate and superintendent of police. Their performance in this regard should be an important factor in determining their promotion prospects.

(14) Prosecution for communal offences

Severe action should be taken against all those who incite communal tension or take part in violence. Special court or courts specifically earmarked to try communal offences should be set up so that offenders are brought to book speedily.

(15) Rehabilitation of victims of communal riots

Victims of communal riots should be given immediate relief and provided prompt and adequate financial assistance for their rehabilitation.

## Details of Funds Allocated under the Prime Minister's New 15-Point Programme for the Welfare of Minorities

State/UT-wise funds earmarked for minorities under Schemes included in the Prime Minister's New 15-Point Programme for the Welfare of Minorities which are considered amenable to earmarking and achievements made during 2006-07, 2007-08 and 2008-09.

Indira Awaas Yojana (IAY)

(` in Lakhs)

Sl. No.	Name of the States/UTs	2006-07		2007-08		2008-09	
		Funds allocated	Achievement	Funds allocated	Achievement	Funds allocated	Achievement
1	Andaman & Nicobar	5.81	–	68.54	–	95.95	0.00
2	Andhra Pradesh	476.74	–	7205.55	1722.94	10080.95	12901.17
3	Arunachal Pradesh	219.08	–	279.06	–	390.96	0.00
4	Assam	8915.12	3617.12	6170.73	7243.74	8645.13	10413.00
5	Bihar	10539.47	–	21268.9	13131.40	29774.06	30449.06
6	Chandigarh	–	–	0	–	–	–
7	Chhattisgarh	685.83	–	1114.28	261.59	1559.86	443.76
8	Dadar & Nagar Haveli	5.81	–	11.42	–	15.99	0.00
9	Daman & Diu	5.81	–	5.11	–	7.15	0.00
10	Delhi	–	–	0	–	–	–
11	Goa	17.8	–	44.38	10.55	62.13	25.65
12	Gujarat	147.36	–	3533.76	508.11	4946.87	1911.23
13	Haryana	544.45	–	496.14	398.48	694.54	614.65
14	Himachal Pradesh	6.44	11.65	174.99	26.31	244.97	75.54
15	Jammu & Kashmir	5.81	–	543.54	3.35	760.89	38.02
16	Jharkhand	3564.12	–	1897.09	1081.87	2655.72	1907.82
17	Karnataka	727.54	–	2776.1	1080.75	3886.23	1660.37
18	Kerala	1763.65	–	1543.77	1651.64	2161.10	2522.66

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Sl. No.	Name of the States/UTs	2006-07		2007-08		2008-09	
		Funds allocated	Achievement	Funds allocated	Achievement	Funds allocated	Achievement
19	Madhya Pradesh	685.83	–	2216.1	259.06	3102.28	3991.44
20	Maharashtra	1258.21	–	4345.45	3379.54	6083.14	6555.77
21	Manipur	325.48	–	242.24	–	339.37	15.07
22	Meghalaya	17.44	–	421.89	–	591.07	13.33
23	Mizoram	5.81	–	89.91	–	125.96	146.78
24	Nagaland	5.81	–	279.18	–	391.13	0.00
25	Odisha	1179.85	–	4178.65	900.52	5849.64	739.55
26	Punjab	23.25	–	613.58	85.75	858.95	122.78
27	Rajasthan	988.06	–	1775.77	842.39	2485.88	2012.17
28	Sikkim	17.44	–	53.39	–	74.80	43.46
29	Tamil Nadu	709.08	–	2884.94	1919.34	4038.59	4963.76
30	Tripura	211.24	–	543.59	178.04	761.57	647.45
31	Uttar Pradesh	11938.04	–	9553.12	6317.28	13373.28	13778.86
32	Uttarakhand	371.97	144.97	478.94	176.51	670.46	455.22
33	West Bengal	12740.11	–	5764.1	3124.52	8069.09	7540.80
34	Lakshadweep	5.81	–	4.43	–	6.20	36.77
35	Puducherry	5.81	–	34.14	2.50	47.79	1.66

State/UT-wise funds earmarked for minorities under schemes included in the Prime Minister's New 15-Point Programme for the Welfare of Minorities which are considered amenable to earmarking and achievements during 2006-07, 2007-08 and 2008-09.

Priority Sector Lending (PSL)

(` in crore)

Sl. No.	Name of the States/UTs	2006-07 (Target was not fixed for this year)		2007-08		2008-09	
		Funds allocated	Achievement	Funds allocated	Achievement	Funds allocated	Achievement
1	Andaman & Nicobar	–	–	29.73	23.67	35.01	47.62
2	Andhra Pradesh	–	–	4461.68	4105.26	6072.51	6470.41
3	Arunachal Pradesh	–	–	139.85	39.12	57.87	66.30
4	Assam	–	–	1859.91	718.68	1063.08	751.46
5	Bihar	–	–	1812.96	1019.31	1507.77	1056.19
6	Chandigarh	–	–	555.17	702.60	1039.29	713.51
7	Chhattisgarh	–	–	231.18	514.24	760.67	658.39
8	Dadar & Nagar Haveli	–	–	4.02	7.08	10.47	7.11
9	Daman & Diu	–	–	12.24	2.30	3.40	2.63
10	Delhi	–	–	1988.94	2195.13	3247.04	2601.77
11	Goa	–	–	554.71	451.74	668.22	676.84
12	Gujarat	–	–	1811.17	1502.13	2221.96	1274.31
13	Haryana	–	–	1958.60	1836.01	2715.83	2309.00
14	Himachal Pradesh	–	–	361.44	298.44	441.45	400.41
15	Jammu & Kashmir	–	–	360.19	593.39	877.74	899.39
16	Jharkhand	–	–	606.62	816.66	1208.00	940.13
17	Karnataka	–	–	4493.84	3873.43	5729.59	5738.76
18	Kerala	–	–	10487.60	7954.47	11766.28	11905.84
19	Madhya Pradesh	–	–	1604.62	1971.85	2916.77	2623.40
20	Maharashtra	–	–	4685.07	4086.75	6045.13	5572.50
21	Manipur	–	–	344.37	57.83	85.54	54.29
22	Meghalaya	–	–	149.22	117.75	174.18	195.31
23	Mizoram	–	–	65.44	87.56	129.62	140.18
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Sl. No.	Name of the States/UTs	2006-07 (Target was not fixed for this year)		2007-08		2008-09	
		Funds allocated	Achievement	Funds allocated	Achievement	Funds allocated	Achievement
24	Nagaland	–	–	76.45	86.32	127.68	151.20
25	Odisha	–	–	402.21	1043.86	1544.09	1270.67
26	Punjab	–	–	7678.27	8280.57	12248.64	13280.83
27	Rajasthan	–	–	2596.22	1661.24	2457.31	2117.78
28	Sikkim	–	–	127.84	91.56	135.44	241.71
29	Tamil Nadu	–	–	4409.10	5283.96	7816.05	7657.68
30	Tripura	–	–	50.95	47.30	69.97	69.27
31	Uttar Pradesh	–	–	6657.17	5124.09	7579.57	7477.53
32	Uttarakhand	–	–	674.68	889.90	1316.34	853.71
33	West Bengal	–	–	4209.37	3076.28	4550.44	4487.34
34	Lakshadweep	–	–	21.13	20.65	30.55	22.41
35	Puducherry	–	–	76.30	81.54	120.61	128.77

State/UT wise funds earmarked for minorities under schemes included in the Prime Minister's New 15-Point Programme for the Welfare of Minorities which are considered amenable to earmarking and achievements during 2006-07, 2007-08 and 2008-09.

Swarn Jayanti Shahari Rojgar Yojana (SJSRY)

(` in lakhs)

Sl. No.	Name of the states/UTs	2006-07		2007-08		2008-09	
		Funds allocated	Achievement	Funds allocated	Achievement	Funds allocated	Achievement
1	Andaman & Nicobar	0.10	–	0.14	0.02	0.10	0.00
2	Andhra Pradesh	317.27	–	452.18	331.37	306.89	16.00
3	Arunachal Pradesh	0.18	–	0.25	–	0.17	0.00
4	Assam	10.74	–	15.31	2.01	10.39	0.00
5	Bihar	146.75	–	209.15	231.68	141.95	0.00
6	Chandigarh	0.69	–	0.98	–	0.00	0.00
7	Chhattisgarh	31.98	22.25	45.58	22.65	30.94	7.67
8	Dadar & Nagar Haveli	0.00	–	0.00	–	0.00	–
9	Daman & Diu	0.00	–	0.06	–	0.04	–
10	Delhi	55.77	–	79.49	6.67	53.95	–
11	Goa	4.22	–	6.02	0.14	4.09	–
12	Gujarat	120.32	–	171.49	90.47	116.38	32.37
13	Haryana	4.08	30.39	5.81	78.92	3.94	32.99
14	Himachal Pradesh	0.57	–	0.81	0.41	0.55	0.12
15	Jammu & Kashmir	15.61	–	0.22	–	0.15	–
16	Jharkhand	91.49	–	130.39	–	88.49	–
17	Karnataka	295.54	–	421.2	263.67	285.86	338.70
18	Kerala	140.52	–	200.26	72.51	135.91	83.03
19	Madhya Pradesh	222.98	–	317.8	30.80	215.68	92.69
20	Maharashtra	630.41	–	898.47	107.01	609.77	968.86
21	Manipur	0.00	–	0.00	17.47	0.00	9.77
22	Meghalaya	0.00	–	0.00	1.13	0.00	0.32
23	Mizoram	0.00	–	0.00	14.00	0.00	0.00
24	Nagaland	0.00	50.41	0.00	20.00	0.00	0.00
contd...							

Sl. No.	Name of the states/UTs	2006-07		2007-08		2008-09	
		Funds allocated	Achievement	Funds allocated	Achievement	Funds allocated	Achievement
25	Odisha	52.28	–	74.51	2.83	50.57	0.00
26	Punjab	121.40	–	4.95		3.36	1.42
27	Puducherry	3.92	–	5.58	0.37	3.79	0.05
28	Rajasthan	121.40	–	173.03	18.80	117.43	0.00
29	Sikkim	0.00	–	0.00	0.80	0.00	0.00
30	Tamil Nadu	218.74	–	311.75	95.88	211.58	0.00
31	Tripura	0.07	–	0.11	3.90	0.07	0.00
32	Uttar Pradesh	890.91	–	1269.73	120.11	861.74	0.00
33	Uttarakhand	32.49	–	46.3	5.35	31.43	
34	West Bengal	144.48	12.67	205.92	88.48	139.75	98.62
35	Lakshadweep	–	–				

State/UT wise funds earmarked under Schemes included in the Prime Minister's New 15-Point Programme for the Welfare of Minorities which are considered amenable to earmarking and achievements during 2006-07, 2007-08 and 2008-09.

Scheme

(` in lakh)

Sl. No.	Name of the States/UTs	Establishment of new Industrial Training Institutes in North East States and J&K		Upgradation of existing Industrial Training Institutes into Centres of Excellence			
		2006-07		2007-08		2008-09	
		Funds allocated	Achievement	Funds allocated	Achievement	Funds allocated	Achievement
1.	Andaman & Nicobar	–	–	–	–	75.00	73.30
2	Andhra Pradesh	–	–	–	–	23.50	0
3	Arunachal Pradesh	683.64	599.25	55.00	55.61	0	0
4	Assam	1722.25	1339.12	170.00	518.90	207.00	0
5	Bihar	–	–	–	–	583.43	287.57
6	Chandigarh	–	–	–	–	0	0
7	Chhattisgarh	–	–	–	–	0	0
8	Dadar & Nagar Haveli	–	–	–	–	0	0
9	Daman & Diu	–	–	–	–	0	0
10	Delhi	–	–	–	–	72.00	33.00
11	Goa	–	–	–	–	301.00	233.00
12	Gujarat	–	–	–	–	0	0
13	Haryana	–	–	–	–	84.00	0
14	Himachal Pradesh	–	–	–	–	149.20	28.00
15	Jammu & Kashmir	–	–	23.00	19.90	0	0
16	Jharkhand	–	–	–	–	275.10	220.08
17	Karnataka	–	–	–	–	769.20	341.00
18	Kerala	–	–	–	–	649.70	316.00
19	Madhya Pradesh	–	–	–	–	231.00	173.00
20	Maharashtra	–	–	–	–	1008.23	813.91
21	Manipur	575.57	350.66	75.00	128.41	0	0
contd...							

Sl. No.	Name of the States/UTs	Establishment of new Industrial Training Institutes in North East States and J&K		Upgradation of existing Industrial Training Institutes into Centres of Excellence			
		2006-07		2007-08		2008-09	
		Funds allocated	Achievement	Funds allocated	Achievement	Funds allocated	Achievement
22	Meghalaya	–	–	–	–	54.00	0
23	Mizoram	–	–	–	–	0	0
24	Nagaland	–	–	–	–	0	0
25	Odisha	–	–	–	–	0	0
26	Puducherry	–	–	–	–	0	0
27	Punjab	–	–	–	–	0	0
28	Rajasthan	–	–	–	–	49.00	0
29	Sikkim	122.26	115.27	107.00	313.93	1200.00	0
30	Tamil Nadu	–	–	–	–	0	0
31	Tripura	–	–	–	–	0	0
32	Uttar Pradesh	–	–	–	–	642.85	412.00
33	Uttarakhand	–	–	–	–	86.80	0
34	West Bengal	–	–	–	–	336.48	55.50
35	Lakshadweep	–	–	–	–	0	0



Post-matric scholarships for students belonging to minority communities sanctioned and released to states/UTs for 2007-08 & 2008-09.

Sl. No.	State/UT	2007-08		2008-09	
		No. of scholarships sanctioned	Amount released (₹ in lakh)	No. of scholarships sanctioned	Amount released (₹ in lakh)
1	Andhra Pradesh	2070	116.86	7178	506.09
2	Assam	562	32.28	7917	454.22
3	Bihar	5442	215.09	12750	871.28
4	Chhattisgarh	148	7.25	415	16.97
5	Goa	110	4.41	159	8.32
6	Gujarat	1878	66.16	3885	130.79
7	Haryana	256	13.58	1934	92.68
8	Himachal Pradesh	63	4.58	158	8.14
9	Jammu & Kashmir	129	6.68	1738	91.46
10	Jharkhand	973	39.62	3500	246.26
11	Karnataka	5721	291.46	7232	46.08
12	Kerala	4321	84.18	13018	242.04
13	Madhya Pradesh	1615	61.66	4319	185.19
14	Maharashtra	5170	222.71	11551	403.01
15	Manipur	147	10.12	908	65.08
16	Meghalaya	9	1.92	56	3.34
17	Mizoram	682	41.81	1226	87.01
18	Nagaland	0	0	27	1.74
19	Odisha	125	6.42	837	34.69
20	Punjab	1585	56.63	2647	125.81
21	Rajasthan	1905	64.06	4341	214.03
22	Tamil Nadu	2858	96.97	8004	241.23
23	Tripura	71	1.55	203	4.54
24	Uttar Pradesh	12503	433.33	31995	1212.72
25	Uttarakhand	193	6.39	71	3.6
26	West Bengal	8054	282.58	23235	489.44
contd...					

Sl. No.	State/UT	2007-08		2008-09	
		No. of scholarships sanctioned	Amount released (` in lakh)	No. of scholarships sanctioned	Amount released (` in lakh)
27	Andaman & Nicobar	25	2.1	24	0.8
28	Chandigarh	10	0.43	110	4.26
29	Dadra & Nagar Haveli	0	0	17	0.71
30	Daman & Diu	0	0	4	1.97
31	Delhi	456	17.55	951	39.34
32	Puducherry	31	0.85	122	3.73
	Total	57112	2189.23	150532	5836.55

Note Post-matric scholarship scheme for students belonging to minority communities was implemented from the year 2007-08. State-wise financial targets are not allocated under this scheme.

State-wise expenditure under Free Coaching and Allied Scheme for candidates/students belonging to the minority communities.

(` in lakh)

Sl. No.	State	2006-07	2007-08	2008-09
1.	Andaman & Nicobar	–	–	–
2.	Andhra Pradesh	–	32.00	49.00
3.	Arunachal Pradesh	–	–	–
4.	Assam	–	13.00	–
5.	Bihar	–	–	–
6.	Chandigarh	–	–	6.00
7.	Chhattisgarh	–	13.00	10.00
8.	Dadar & Nagar Haveli	–	–	–
9.	Daman and Diu	–	–	–
10.	Delhi	–	41.00	82.00
11.	Goa	–	–	–
12.	Gujarat	–	–	12.00
13.	Haryana	–	10.00	15.00
14.	Himachal Pradesh	–	–	–
15.	Jammu and Kashmir	–	9.00	–
16.	Jharkhand	–	–	7.00
17.	Karnataka	–	75.00	81.00
18.	Kerala	–	–	18.00
19.	Madhya Pradesh	–	12.00	22.00
20.	Maharashtra	–	–	116.00
21.	Manipur	–	15.00	14.00
22.	Meghalaya	–	–	–
23.	Mizoram	–	53.00	29.00
24.	Nagaland	–	–	70.00
25.	Odisha	–	30.00	70.00
26.	Punjab	–	20.00	50.00
27.	Rajasthan	41.00	152.00	75.00
28.	Sikkim	–	–	–
29.	Tamil Nadu	–	–	–
contd...				

Sl. No.	State	2006-07	2007-08	2008-09
30.	Tripura	–	–	80.00
31.	Uttar Pradesh	–	102.00	82.00
32.	Uttarakhand	–	–	–
33.	West Bengal	–	–	76.00
34.	Lakshadweep	–	–	–
35.	Puducherry	–	–	–

This is a demand driven scheme. No State-wise allocation is made.

State-wise details of Merit-cum-means based scholarships for students from the minority communities sanctioned and released to state/UTs for 2007-08 and 2008-09.

Sl. No.	State/UT	2007-08		2008-09	
		Scholarships sanctioned	Amount released (In `)	Scholarships sanctioned	Amount released (In `)
1	Andaman & Nicobar	0	0	5	384765
2	Andhra Pradesh	889	22291573	1411	36125172
3	Assam	504	13316841	1372	36828288
4	Bihar	1595	37281737	2500	47090568
5	Chhattisgarh	11	764550	78	2120846
6	Chandigarh	6	156757	25	503414
7	Delhi	178	4611319	322	6543940
8	Goa	29	756715	52	1300000
9	Gujarat	195	3723078	526	10672201
10	Haryana	132	2997222	344	8708560
11	Himachal Pradesh	11	257951	19	475229
12	Jammu & Kashmir	1012	14645520	1392	32428066
13	Jharkhand	399	10225345	620	15178713
14	Karnataka	879	24644578	1383	36413708
15	Kerala	1786	39685717	2239	54031879
16	Madhya Pradesh	393	10386896	490	12078747
17	Maharashtra	1126	28838525	2006	48134299
18	Manipur	83	3112352	158	5415524
19	Meghalaya	3	678835	51	808276
20	Mizoram	88	4019500	179	6672340
21	Odisha	84	2319970	188	4980026
22	Puducherry	4	90915	10	265000
23	Punjab	528	15239000	592	16349695
24	Rajasthan	550	13468007	882	21507308
25	Tamil Nadu	1311	35127534	1659	43968208
26	Tripura	2	60000	23	685000
27	Uttar Pradesh	3539	69406958	4268	108226252
28	Uttarakhand	24	590705	65	2183800
29	West Bengal	1897	50365129	3336	87260663
	Total	17258	409063229	26195	647340487

Note: The scheme of merit-cum-means scholarship was implemented from the year 2007-08.

Pre-matric scholarships for students belonging to the minority communities sanctioned and released to states/UTs for 2008-09.

Sl. No.	State/UT	No. of scholarships sanctioned	Amount released (₹ in lakh)
1	Andhra Pradesh	25923	536.68
2	Bihar	43582	1071.39
3	Chhattisgarh	1600	24.31
4	Goa	151	2.21
5	Haryana	3727	50.81
6	Himachal Pradesh	540	18.11
7	Jammu & Kashmir	4842	101.92
8	Jharkhand	12003	270.63
9	Karnataka	21018	188.53
10	Kerala	46347	349.85
11	Madhya Pradesh	13719	244.05
12	Maharashtra	58052	451.19
13	Manipur	1960	46.04
14	Meghalaya	5479	70.56
15	Mizoram	2661	44.35
16	Odisha	3542	28.02
17	Punjab	49996	378.84
18	Rajasthan	18775	182.74
19	Tamil Nadu	24135	233.47
20	Tripura	821	6.89
21	Uttar Pradesh	97785	1297.64
22	West Bengal	68235	536.17
23	Andaman & Nicobar	220	3.93
24	Chandigarh	398	4.12
25	Dadra & Nagar Haveli	21	0.99
26	Daman & Diu	30	0.9
27	Delhi	6918	71.48
28	Puducherry	177	5.01
	Total	512657	6220.81

National Minorities Development & Finance Corporation funds disbursed and beneficiaries covered during the last three years and current FY (upto 30.06.2009).

(Amount in ` Lakh)

Sl. No.	State	2006-07		2007-08		2008-09		2009-10	
		No. of beneficiaries	Amount dis-bursed	No. of beneficiaries	Amount dis-bursed	No. of beneficiaries	Amount dis-bursed	No. of beneficiaries	Amount dis-bursed
1	Andhra Pradesh	5117	756.7	2601	888.7	637	47.25	349	22.5
2	Arunachal Pradesh	0	0	0	0	0	0	0	0
3	Assam	2180	100	654	134	0	0	80	5.67
4	Bihar	700	304.5	893	204.51	3357	904.5	0	0
5	Chandigarh	4	3	13	5	4	2	7	3
6	Chhattisgarh	137	100	0	0	0	0	0	0
7	Delhi	25	4.5	107	21.25	34	17	38	17
8	Gujarat	925	295	474	200	1009	300	0	0
9	Himachal Pradesh	127	115	375	150	202	75	111	50
10	Haryana	960	415	1073	450	777	359	0	0
11	Jammu & Kashmir	740	370	1350	387.72	1641	420	0	0
12	Jharkhand	126	6.75	218	54.44	447	110	0	0
13	Kerala	8669	3275	10250	3150	14729	4229.5	2222	1000
14	Karnataka	0	0	1234	525	1426	450	0	0
15	Maharashtra	150	75	1933	300	1000	500	1111	500
16	Manipur	0	0	80	1.8	20	1.8	0	0
17	Madhya Pradesh	0	0	0	0	0	0	0	0
18	Meghalaya	0	0	62	3.6	0	0	0	0
19	Mizoram	400	200	1000	400	910	300	0	0
20	Nagaland	1136	500	1681	713	1836	500	0	0
21	Odisha	140	4.5	0	0	382	27	0	0
22	Puducherry	m	10	57	23	303	100	0	0
23	Punjab	1050	525	1875	750	1628	400	0	0
24	Rajasthan	335	154.72	626	252.25	205	100	25	2.25
25	Tamilnadu	14582	952.45	8042	1516	8039	965.25	446	36.9
26	Tripura	41	25	75	30	206	50	0	0

contd...



Sl. No.	State	2006-07		2007-08		2008-09		2009-10	
		No. of beneficiaries	Amount disbursed	No. of beneficiaries	Amount disbursed	No. of beneficiaries	Amount disbursed	No. of beneficiaries	Amount disbursed
27	Uttar Pradesh	0	0	615	45	0	0	0	0
23	Uttaranchal	292	265	0	0	0	0	0	0
29	West Bangal	9322	2818	12415	3707.74	12406	3214.49	3373	1502.25
	Total	47733	11275.12	47703	14413.01	51198	13072.8	7762	3139.57

## Maulana Azad Education Foundation

State-wise summary of scholarship sanctioned during the last three years

Sl. No.	Name of state/ UT	2006-07		2007-08		2008-09 (Prov.)		Total	
		No. of girls	Amount (₹ in Lakh)	No. of girls	Amount (₹ in Lakh)	No. of girls	Amount (₹ in Lakh)	No. of girls	Amount (₹ in Lakh)
1	Andaman & Nicobar	0	0.00	0	0.00	0	0.00	0	0.00
2	Andhra Pradesh	111	11.10	223	26.76	328	99.16	1162	137.22
3	Arunachal Pradesh	0	0.00	0	0.00	0	0.00	0	0.00
4	Assam	115	11.50	128	15.36	419	50.28	662	77.14
5	Bihar	342	34.20	342	41.04	630	81.60	1364	156.84
6	Chandigarh	0	0.00	1	0.12	2	0.24	3	0.36
7	Chhattisgarh	2	0.20	2	0.24	0	0.00	4	0.44
8	Dadra & Nagar Haveli	0	0.00	0	0.00	0	0.00	0	0.00
9	Daman & Diu	0	0.00	0	0.00	3	0.36	3	0.36
10	Goa	0	0.00	0	0.00	0	0.00	0	0.00
11	Gujarat	391	39.10	147	17.64	623	74.76	1161	131.50
12	Haryana	4	0.40	2	0.24	7	0.84	13	1.48
13	Himachal Pradesh	4	0.40	0	0.00	0	0.00	4	0.40
14	Jammu & Kashmir	21	2.10	55	6.60	21	2.52	97	11.22
15	Jharkhand	65	6.50	119	14.28	670	80.40	854	101.18
16	Karnataka	122	12.20	127	15.24	355	42.60	604	70.04
17	Kerala	229	22.90	462	55.44	2884	346.08	3575	424.42
18	Lakshadweep	0	0.00	0	0.00	0	0.00	0	0.00
19	Madhya Pradesh	134	13.40	123	14.76	371	44.52	628	72.68
20	Maharashtra	165	16.50	336	40.32	1390	166.80	1891	223.62
21	Manipur	1	0.10	2	0.24	19	2.28	22	2.62
22	Meghalaya	2	0.20	1	0.12	3	0.36	6	0.68
23	Mizoram	0	0.00	0	0.00	0	0.00	0	0.00
24	Nagaland	11	1.11	0	0.00	0	0.00	11	1.10
25	NCT of Delhi	26	2.60	51	6.12	72	8.64	149	17.36
contd...									

Sl. No.	Name of state/ UT	2006-07		2007-08		2008-09 (Prov.)		Total	
		No. of girls	Amount (₹ in Lakh)	No. of girls	Amount (₹ in Lakh)	No. of girls	Amount (₹ in Lakh)	No. of girls	Amount (₹ in Lakh)
26	Odisha	12	1.20	24	2.88	49	5.88	85	9.96
27	Pondichery	0	0.00	0	0.00	1	0.12	1	0.12
28	Punjab	0	0.00	13	1.56	8	0.96	21	2.52
29	Rajasthan	135	13.50	162	19.44	408	48.96	705	81.90
3C	Sikkim	0	0.00	0	0.00	0	0.00	0	0.00
31	Tamil Nadu	21	2.10	122	14.64	990	118.80	1133	135.54
32	Tripura	3	0.30	2	0.24	1	0.12	6	0.66
33	Uttar Pradesh	1598	159.80	1016	121.92	839	100.68	3453	382.40
34	Uttarakhand	7	0.70	6	0.72	35	4.20	48	5.62
35	West Bengal	325	32.50	545	65.40	1386	166.32	2256	264.22
	Total	3846	384.60	4011	481.32	12064	1447.68	19921	2313.60

Maulana Azad Education Foundation  
Stat-wise summary of grant-in-Aid sanctioned during the last five years

Sl. No.	State/UTs	2004-2005		2005-2006		2006-2007		2007-2008		2008-2009 (Prov. upto Jan, 2009)		Total	
		Amount (₹ in Lakh)	No. of NGOs	Amount (₹ in Lakh)	No. of NGOs	Amount (₹ in Lakh)	No. of NGOs	Amount (₹ in Lakh)	No. of NGOs	Amount (₹ in Lakh)	No. of NGOs	Amount (₹ in Lakh)	No. of NGOs
1	Andaman	0.00	0	0.00	0	0.00	0	0.00	0	25.00	2	25.00	2
2	Andhra Pradesh	80.55	6	0.00	0	75.00	4	45.00	2	205.50	12	406.05	24
3	Assam	0.00	0	0.00	0	0.00	0	0.00	0	40.00	4	40.00	4
4	Bihar	13.50	1	30.00	3	30.00	2	0.00	0	30.00	1	103.50	7
5	Delhi	3.00	1	0.00	0	3.50	1	2.50	1	0.00	0	9.00	3
6	Goa	28.00	2	0.00	0	0.00	0	0.00	0	0.00	0	23.00	2
7	Gujarat	74.00	7	30.00	3	70.00	7	45.00	2	100.00	6	319.00	25
8	Haryana	13.60	2	7.00	1	17.00	3	25.00	2	40.00	3	102.60	11
9	Jammu & Kashmir	60.00	4	0.00	0	30.00	1	10.00	1	15.00	1	115.00	7
10	Jharkhand	0.00	0	0.00	0	0.00	0	20.00	1	15.00	1	35.00	2
11	Karnataka	62.00	3	20.00	2	85.00	6	15.00	1	195.00	10	377.00	22
12	Kerala	59.70	4	120.00	6	47.00	3	55.00	2	90.50	5	372.20	20
contd...													

Sl. No.	State/UTs	2004-2005		2005-2006		2006-2007		2007-2008		2008-2009 (Prov. upto Jan, 2009)		Total	
		Amount (₹ in Lakh)	No. of NGOS	Amount (₹ in Lakh)	No. of NGOS	Amount (₹ in Lakh)	No. of NGOS	Amount (₹ in Lakh)	No. of NGOS	Amount (₹ in Lakh)	No. of NGOS	Amount (₹ in Lakh)	No. of NGOS
13	Madhya Pradesh	42.80	3	10.00	1	42.25	3	30.00	2	27.50	3	152.55	12
14	Maharashtra	319.97	27	111.00	8	193.50	7	75.00	6	390.20	30	1089.67	78
15	Manipur	0.00	0	0.00	0	0.00	0	25.00	2	15.00	2	40.00	4
16	Meghalaya	0.00	0	0.00	0	0.00	0	0.00	0	15.00	1	15.00	1
17	Nagaland	0.00	0	0.00	0	0.00	0	0.00	0	13.50	1	13.50	1
18	Odisha	27.30	3	0.00	0	0.00	0	0.00	0	0.00	0	27.30	3
19	Punjab	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0
20	Rajasthan	67.50	5	0.00	0	60.00	3	0.00	0	10.00	1	137.50	9
21	Tamil Nadu	32.90	4	0.00	0	25.00	2	63.00	3	87.00	4	207.90	13
22	Uttarakhand	0.00	0	0.00	0	0.00	0	0.00	0	5.00	1	5.00	1
23	Uttar Pradesh	274.58	27	206.27	20	77.27	10	249.00	26	409.50	36	1216.62	119
24	West Bengal	44.00	3	0.00	0	0.00	0	0.00	0	0.00	0	44.00	3
	Total	1203.40	102	534.27	44	755.52	52	659.50	51	1728.70	124	4881.39	373

## List of Minority Concentration Districts in India

Sl. No.	District	State
1.	Nicobars	Andaman & Nicobar
2.	Tawang	Arunachal Pradesh
3.	West Kameng	Arunachal Pradesh
4.	East Kameng	Arunachal Pradesh
5.	Papum Pare	Arunachal Pradesh
6.	Lower Subansiri	Arunachal Pradesh
7.	Changlang	Arunachal Pradesh
8.	Tirap	Arunachal Pradesh
9.	Kokrajhar	Assam
10.	Bongaigaon	Assam
11.	Dhubri	Assam
12.	Barpeta	Assam
13.	Goalpara	Assam
14.	Kamrup	Assam
15.	Darrang	Assam
16.	Marigaon	Assam
17.	Nagaon	Assam
18.	Cachar	Assam
19.	Karimganj	Assam
20.	Hailakandi	Assam
21.	North Cachar Hills	Assam
22.	Paschim Champaran	Bihar
23.	Sitamarhi	Bihar
24.	Darbhanga	Bihar
25.	Araria	Bihar
26.	Purnea	Bihar
27.	Kishanganj	Bihar
28.	Katihar	Bihar
		Contd...

Sl. No.	District	State
29.	N. East. Delhi	Delhi
30.	Sirsa	Haryana
31.	Gurgaon	Haryana
32.	Leh(Ladakh)	Jammu & Kashmir
33.	Sahibganj	Jharkhand
34.	Pakaur	Jharkhand
35.	Ranchi	Jharkhand
36.	Gumla	Jharkhand
37.	Bidar	Karnataka
38.	Gulbarga	Karnataka
39.	Wayanad	Kerala
40.	Bhopal	Madhya Pradesh
41.	Buldana	Maharashtra
42.	Washim	Maharashtra
43.	Hingoli	Maharashtra
44.	Parbhani	Maharashtra
45.	Senapati	Manipur
46.	Ukhrul	Manipur
47.	Thoubal	Manipur
48.	Chandel	Manipur
49.	Tamenglong	Manipur
50.	Churachandpur	Manipur
51.	West Garo Hills	Meghalaya
52.	Mamit	Mizoram
53.	Lawngtlai	Mizoram
54.	Gajapati	Odisha
55.	North Sikkim	Sikkim
56.	Saharanpur	Uttar Pradesh
57.	Muzzafarnagar	Uttar Pradesh
58.	Bijnor	Uttar Pradesh
59.	Baghpat	Uttar Pradesh
60.	Meerut	Uttar Pradesh
Contd...		



Sl. No.	District	State
61.	Ghaziabad	Uttar Pradesh
62.	JyotibaPhule Nagar	Uttar Pradesh
63.	Morabad	Uttar Pradesh
64.	Rampur	Uttar Pradesh
65.	Bulandshahar	Uttar Pradesh
66.	Bareilly	Uttar Pradesh
67.	Pilbhit	Uttar Pradesh
68.	Shahjahanpur	Uttar Pradesh
69.	Budaun	Uttar Pradesh
70.	Kheri	Uttar Pradesh
71.	Bahraich	Uttar Pradesh
72.	Sharwasti	Uttar Pradesh
73.	Balrampur	Uttar Pradesh
74.	Siddharthnagar	Uttar Pradesh
75.	Barabanki	Uttar Pradesh
76.	Lucknow	Uttar Pradesh
77.	Hardwar	Uttarakhand
78.	Udham Singh Nagar	Uttarakhand
79.	Cooch Bihar	West Bengal
80.	Uttar Dinajpur	West Bengal
81.	DakshinDinajpur	West Bengal
82.	Malda	West Bengal
83.	Murshidabad	West Bengal
84.	Birbhum	West Bengal
85.	Bardhaman	West Bengal
86.	Nadia	West Bengal
87.	North 24 Parganas	West Bengal
88.	Kolkata	West Bengal
89.	Howrah	West Bengal
90.	South 24 Parganas	West Bengal



## Socio-Economic Indicators of Top 100 Districts (by size of Muslim Population), 2001 Census

Sl. No.	District	Total Muslim population	Cumulative percentage	Index of Social Progress	% Muslim Urban Population	Cultivators as % of Rural workers (Muslim)	Agricultural labourers as % of Rural workers (Muslim)	% Muslim Literate (Total)	% Muslim Literate (Female)	Muslim Sex ratio (0-6)
1	Murshidabad (WB)	3735380	2.7	0.46	8.3	21.6	33.1	48.6	42.8	976
2	Malappuram (KL)	2484576	4.5	0.64	9.7	8.8	17.0	89.6	86.3	962
3	South 24 Parganas (WB)	2295967	6.2	0.51	13.2	14.3	30.6	59.8	50.3	971
4	North 24 Parganas (WB)	2164058	7.7	0.59	20.9	23.6	30.6	65.0	58.1	968
5	Moradabad (U.P.)	1735381	9.0	0.43	36.5	40.0	23.7	36.4	26.9	928
6	Maldah (WB)	1636171	10.2	0.39	1.6	19.7	27.9	45.3	38.7	965
7	Hyderabad (AP)	1576583	11.3	0.60	100.0	–	–	77.1	73.2	944
8	Mumbai (Suburban) (MH)	1488987	12.4	0.64	100.0	–	–	80.5	75.2	948
9	Bardhaman (WB)	1364133	13.4	0.54	25.3	29.2	33.0	68.8	61.4	961
10	Muzaffarnagar (U.P.)	1349629	14.4	0.37	31.1	31.1	31.0	46.4	34.7	907
11	Bijnor (U.P.)	1306329	15.3	0.45	38.9	19.4	32.7	49.9	41.1	926
12	Bareilly (U.P.)	1226386	16.2	0.44	45.3	31.5	33.7	37.0	26.9	935
13	Dhubri (AS)	1216455	17.1	0.43	5.9	42.6	27.9	39.7	31.9	970
14	Nagaon(AS)	1180267	17.9	0.43	5.2	42.3	30.7	47.5	41.1	982
15	Nadia (WB)	1170282	18.8	0.54	3.9	30.2	37.7	49.4	44.0	979
16	Uttar Dinajpur (WB)	1156503	19.6	0.42	2.1	36.9	43.1	36.0	25.5	972
17	Saharanpur (U.P.)	1132919	20.4	0.46	33.1	30.1	32.9	47.6	38.4	918
18	Medinipur (WB)	1088618	21.2	0.52	11.4	17.8	26.3	65.0	54.4	965
19	Kozhikode (KL)	1078750	22.0	0.69	39.2	7.0	10.8	91.3	87.5	957
20	Birbhum (WB)	1057861	22.8	0.45	4.3	27.1	30.7	59.9	51.0	968
21	Haora (WB)	1044383	23.5	0.60	47.4	4.5	11.5	67.8	60.8	958
22	Katihar (BR)	1017495	24.2	0.41	4.3	27.2	62.6	26.8	17.6	968
23	Barpeta(AS)	977943	25.0	0.43	1.7	45.9	19.2	42.4	33.3	965
24	Meerut (U.P.)	975715	25.7	0.45	55.4	28.6	21.7	45.6	35.0	899

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Sl. No.	District	Total Muslim population	Cumulative percentage	Index of Social Progress	% Muslim Urban Population	Cultivators as % of Rural workers (Muslim)	Agricultural labourers as % of Rural workers (Muslim)	% Muslim Literate (Total)	% Muslim Literate (Female)	Muslim Sex ratio (0-6)
25	Rampur (U.P.)	945277	26.3	0.42	34.6	42.7	33.8	32.8	24.8	944
26	Purnia (BR)	935239	27.0	0.37	5.3	23.3	68.0	25.9	15.6	975
27	Kolkata (WB)	926769	27.7	0.63	100.0	–	–	68.1	63.6	918
28	Araria (BR)	887972	28.3	0.38	5.5	21.8	69.9	27.6	17.8	972
29	Thane (MH)	880827	29.0	0.62	93.3	9.5	6.8	80.2	76.0	944
30	Kishanganj (BR)	876105	29.6	0.35	6.5	30.8	60.4	27.0	15.7	946
31	Bengaluru (KA)	874600	30.2	0.62	94.7	5.4	7.8	78.9	76.6	952
32	Bahraich (U.P.)	829361	30.8	0.39	17.1	47.6	37.9	32.7	23.1	983
33	Ghaziabad (U.P.)	782915	31.4	0.51	48.6	24.2	16.9	49.1	36.1	899
34	Hugli (WB)	763471	32.0	0.58	23.7	23.9	18.6	73.5	67.3	955
35	Purba Champaran (BR)	755005	32.5	0.35	8.7	20.8	59.8	38.1	26.8	958
36	Darbhanga (BR)	748971	33.0	0.36	9.7	18.3	57.7	46.0	36.1	916
37	Lucknow (U.P.)	748687	33.6	0.53	80.9	30.5	21.0	61.5	56.3	943
38	Mumbai (MH)	734484	34.1	0.64	100.0	–	–	80.5	77.5	932
39	Palakkad (KL)	703596	34.6	0.65	11.3	9.7	23.0	87.9	84.1	966
40	Sitapur (U.P.)	696126	35.1	0.41	27.2	43.0	25.5	44.3	34.5	953
41	Kannur (KL)	665648	35.6	0.66	57.1	5.8	11.6	90.8	86.8	964
42	Ahmadabad (GJ)	662799	36.1	0.54	91.5	21.4	35.9	77.8	70.7	912
43	Budaun (U.P.)	654797	36.6	0.37	39.2	46.6	31.0	35.3	25.8	908
44	Kanpur Nagar (U.P.)	653881	37.0	0.52	88.6	24.6	37.4	64.8	60.1	900
45	Pashchim Champaran (BR)	646597	37.5	0.34	11.7	19.0	65.3	43.4	32.1	969
46	Madhubani (BR)	641579	38.0	0.37	4.4	17.1	62.0	35.1	23.0	952
47	Allahabad (U.P.)	627735	38.4	0.45	43.4	20.3	15.4	63.3	52.1	943
48	Kamrup(As)	625002	38.9	0.53	18.2	42.7	19.5	54.2	45.5	964
49	Gurgaon (HR)	617918	39.3	0.49	4.1	47.3	13.0	36.3	15.2	902
50	Balrampur (U.P.)	617675	39.8	0.40	10.3	54.0	36.3	34.9	25.0	976
51	Bulandshahar (U.P.)	613660	40.2	0.43	41.8	22.7	20.0	45.0	30.9	906
52	Kheri (U.P.)	612638	40.7	0.44	18.6	45.0	30.5	42.3	32.3	962
53	Koch Bihar (WB)	600911	41.1	0.47	3.4	38.7	38.5	56.1	47.1	969

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54	Siddharthnagar (U.P.)	600336	41.5	0.40	4.4	55.4	33.3	47.4	35.9	964
55	Azamgarh (U.P.)	593907	42.0	0.47	22.3	41.6	16.8	67.1	60.4	964
56	Jyotiba Phule Nagar (U.P.)	590308	42.4	0.42	40.5	43.2	20.3	43.4	31.1	936
57	Barabanki (U.P.)	589197	42.8	0.36	22.5	31.2	30.5	41.4	31.9	953
58	Muzaffarpur (BR)	573951	43.2	0.36	11.7	17.9	51.8	47.0	37.3	945
59	Kurnool (AP)	572404	43.6	0.51	40.4	14.9	49.8	54.8	42.8	971
60	Aurangabad (MH)	569516	44.1	0.49	56.8	34.4	41.3	72.6	62.0	945
61	Sitamarhi (BR)	568992	44.5	0.30	5.0	14.6	62.5	32.9	23.4	942
62	Gulbarga (KA)	551171	44.9	0.39	51.9	26.8	46.8	56.8	46.6	930
63	Darrang (AS)	534658	45.3	0.49	1.8	49.2	22.9	37.6	29.9	987
64	Gonda (U.P.)	532585	45.6	0.41	13.9	55.0	29.5	37.2	25.7	974
65	Aligarh (U.P.)	531956	46.0	0.43	61.7	23.1	32.1	45.3	35.0	922
66	Karimganj (AS)	527214	46.4	0.47	1.3	30.3	19.3	57.0	45.5	969
67	Nashik (MH)	525983	46.8	0.52	88.1	21.1	29.4	79.8	74.1	959
68	Sultanpur (U.P.)	524642	47.2	0.46	8.6	36.7	28.4	52.9	38.8	946
69	Cachar (AS)	522051	47.5	0.46	7.5	33.7	16.9	66.6	56.4	968
70	Jaipur (RJ)	515124	47.9	0.50	87.4	29.5	8.9	58.6	46.6	914
71	Varanasi (U.P.)	497516	48.3	0.45	77.6	6.6	5.8	54.4	44.9	924
72	Siwan (BR)	494176	48.6	0.42	8.5	32.7	34.7	55.1	43.0	948
73	Thrissur (KL)	488697	49.0	0.76	20.0	5.0	8.9	90.1	86.8	963
74	Guntur (AP)	487839	49.3	0.56	45.9	10.9	56.3	59.6	48.8	967
75	Kushinagar (U.P.)	487674	49.7	0.42	6.6	32.9	47.9	45.2	29.7	959
76	North East Delhi (DL)	481607	50.0	0.69	96.3	2.1	2.0	63.0	54.2	920
77	Hardwar (UTT)	478274	50.4	0.48	23.4	24.6	25.2	45.5	34.0	897
78	Kollam (KL)	474071	50.7	0.79	21.2	6.7	15.9	88.1	83.8	956
79	Jalgaon (MH)	455288	51.1	0.53	47.1	10.0	61.3	71.2	60.5	942
80	Shahjahanpur (U.P.)	455049	51.4	0.41	47.1	36.5	34.2	39.7	30.7	873
81	Pune (MH)	452397	51.7	0.57	82.5	18.8	29.4	82.0	75.8	932
82	Ernakulam (KL)	451764	52.0	0.78	60.1	6.8	10.7	89.9	85.6	942
83	Surat (GJ)	447951	52.4	0.54	78.1	18.0	11.8	77.5	71.5	922

Contd...



Sl. No.	District	Total Muslim population	Cumulative percentage	Index of Social Progress	% Muslim Urban Population	Cultivators as % of Rural workers (Muslim)	Agricultural labourers as % of Rural workers (Muslim)	% Muslim Literate (Total)	% Muslim Literate (Female)	Muslim Sex ratio (0-6)
84	Hardoi (U.P.)	445419	52.7	0.42	34.3	47.0	23.4	44.5	33.3	933
85	Goalpara (AS)	441516	53.0	0.44	7.5	38.4	22.6	43.1	36.2	975
86	Belgaum (KA)	440836	53.3	0.51	46.4	25.9	38.4	70.1	60.1	946
87	Thiruvananthapuram (KL)	431512	53.6	0.76	32.0	7.4	12.8	87.5	83.5	945
88	Bhagalpur (BR)	423246	53.9	0.42	30.4	13.9	47.2	44.7	35.9	993
89	Bhopal (MP)	421365	54.3	0.54	92.0	34.1	47.5	70.4	66.1	969
90	Dakshina Kannada (KA)	418904	54.6	0.64	38.9	2.0	2.6	82.3	73.3	941
91	Kasaragod (KL)	413063	54.9	0.67	20.8	5.7	6.3	84.2	78.4	957
92	Rangareddi (AP)	408281	55.2	0.58	67.1	28.7	29.1	63.9	56.4	971
93	Gaya (BR)	403439	55.4	0.42	24.8	29.6	33.5	63.7	54.7	958
94	Jaunpur (U.P.)	399186	55.7	0.44	26.8	34.5	14.2	61.2	49.5	926
95	Pilibhit (U.P.)	390773	56.0	0.43	32.4	25.7	39.3	39.3	28.4	969
96	Anantapur (AP)	389201	56.3	0.53	59.5	15.4	36.3	62.3	50.4	959
97	Cuddapah (AP)	386900	56.6	0.52	45.8	13.0	41.1	64.1	52.7	981
98	Nanded (MH)	385081	56.9	0.50	54.8	16.1	56.3	70.2	60.0	951
99	Giridih (JH)	383253	57.1	0.30	10.3	41.9	33.9	46.5	30.0	976
100	Alwar (RJ)	383204	57.4	0.44	3.5	72.9	7.9	40.5	17.0	921
	Average all India (all religions)	-	-	0.50	27.8	40.2	33.0	64.8	53.7	927

## Instructions:

## निर्देश

- ♦ **Introduce yourself and talk about the importance of the survey to the respondents before asking question.**  
सवाल पूछने के पहले आप अपना परिचय दें और बताएँ की यह सर्वे क्यों जरूरी है।
- ♦ **Interview and filling up of Questionnaire should be done in one sitting.**  
साक्षात्कार और प्रश्नावली का भरा जाना दोनों एक ही बैठक में पूरा करें।
- ♦ **One questionnaire to be filled in for one respondent only.**  
एक प्रश्नावली केवल एक उत्तरदाता के लिए है।
- ♦ **Do not hand over the questionnaire to respondent.**  
प्रश्नावली उत्तरदाता को भरने के लिए ना दें।
- ♦ **Do not force the respondent to tell you his/her name.**  
उत्तरदाता पे अनावश्यक जोर न डालें अपना नाम बताने के लिए, अगर उन्हें परेशानी नहीं होगी तो वह खुद अपना नाम बता देंगे।
- ♦ **After each question responses given for these options are not to be read to respondents. These are meant for enumerators' convenience and should be encircled if the respondent conforms any one of them.**  
हर सवाल के बाद सारे विकल्प को पढ़ कर न सुनाएँ, यह सिर्फ आपकी सुविधा के लिए है, जवाब के बाद सही जवाब को चिन्हित कर दें।
- ♦ **Only for multiple choice questions encircle all the options given below questions with which a respondent agrees.**  
जहाँ-जहाँ पर वस्तुनिष्ठ प्रश्न हैं, वहाँ उन सभी जवाबों को चिन्हित करें जिससे उत्तरदाता सहमत हैं।
- ♦ **Convert educational qualification into number of years of schooling for example illiterate = 0, primary = 5, middle = 8, High school/Scndary = 10, Sr. Secondary = 12, B.A. = 15 and M.A. = 17.**  
शैक्षिक योग्यता को सालों में लिखें, जैसे अशिक्षित = 0, प्राइमरी = 5, मिडल = 8, हाई स्कूल/सेकंडरी = 10, सिनियर सेकंडरी = 12, बी.ए. = 15, एवं एम.ए. = 17।
- ♦ **Put only one digit in one box.**  
एक खाने में सिर्फ एक अंक लिखें।
- ♦ **Encircle the option properly e.g., 1 2 3 4 (if the response is 2)**  
विकल्प पर अच्छी तरह से घेरा बनाएँ।
- ♦ **Do not insist on answers to the questions if the respondent feels uneasy.**  
किसी भी जवाब के लिए उत्तरदाता पे जोर न डालें, अगर उत्तरदाता का जवाब देने का मन नहीं हो तो।
- ♦ **If you remain serious during the interview respondent is likely to answer even sensitive questions.**  
अगर आप गंभीरता से सवाल पूछेंगे तो, उत्तरदाता आप के गंभीर से गंभीर प्रश्नों का भी जवाब दे देंगे।
- ♦ **Name of the Indian State where u are filling T2 – for Eg – Uttar Pradesh**  
उस राज्य का नाम जहाँ आप सवाल नंबर टी-2 पूछ रहे हैं, उदाहरण के लिए — उत्तर प्रदेश
- ♦ **T3 — Muslim dominated — more than 50%, equal — approximately same and Muslim minority (Less than 50%).**  
टी-3 — मुस्लिम बहुसंख्यक 50% से ज्यादा, बराबर — लगभग बराबर और मुस्लिम अल्पमत में 50% से कम।
- ♦ **GL5 — if 1 year write.. 01.. if 20 write 20, if they say for generations write 99.**  
जीएल-5 — अगर एक साल लिखें.. 01.. अगर 20 तो लिखें 20, अगर पुरखों से तो लिखें 99।
- ♦ **While answering GL6.4. Because of insecurity.. (insecurity due to possibility of riot or violence).**  
जब जीएल-6.4 का जवाब लिख रहे हो तो — (असुरक्षा की वजह से असुरक्षा दंगे की वजह से या हिंसा की वजह से)।
- ♦ **GL7 – If the person is an original inhabitant of some other city and has migrated to say Delhi... did he have ID proof in his hometown, which is not available now for some reason.**  
जीएल-7—अगर उत्तरदाता किसी दूसरे शहर का रहने वाला था और पलायन करके उदाहरण के लिए दिल्ली आया था, तो पता करें क्या उनके पास अपने पुराने शहर में पहचान पत्र था, जो अब किसी वजह से उनके पास नहीं है।



## Socio-economic Conditions of Muslims in India: Post Sachar Committee Study

### सचर कमेटी के बाद भारत में मुसलमानों की सामाजिक और आर्थिक स्थिति का अध्ययन

T1A: Serial No. .... क्रम संख्या .....	T1B: 1. Rural ग्रामीण	2. Urban शहरी
T2: State ..... राज्य .....		
T3: Type of Village/town/city गाँव का प्रकार/शहर	1. Muslim dominated मुस्लिम बहुल	2. Equal बराबर
		3. Muslim minority मुस्लिम अल्पसंख्यक
T4: Type of Respondent उत्तरदाता	1. Muslim मुस्लिम	2. Other Minorities दूसरे अल्पसंख्यक

## Geographical Location (GL)

### भौगोलिक स्थिति

GL1: Name of the Village/Town/City: .....  
गाँव/शहर का नाम : .....

GL2: Panchayat/Municipal Ward/Slum: .....  
पंचायत/वार्ड/झुग्गी : .....

GL3: Block: .....  
प्रखंड : .....

GL4: District: .....  
जिला : .....

GL5: For how many years you have been residing here?  
आप कितने सालों से यहाँ रह रहे हैं?

GL6: (If migrated) Reason for your migration  
(अगर पलायन किया) पलायन का कारण

1. Livelihood Crisis जीवन यापन की समस्या के चलते	2. Job opportunities नौकरी की संभावना	3. Because of riots दंगे के कारण
4. Because of insecurity असुरक्षा के कारण	5. Other (Specify) ..... अन्य (विवरण दें) .....	

GL7: Did you have an ID proof in your native place?  
क्या आपके पास जहाँ आप पहले रहते थे, पहचान पत्र था?

1. Yes हाँ	2. No नहीं
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## Personal data of the respondent (PD)

## उत्तरदाता के लिए व्यक्तिगत प्रश्न

PD1 Respondent's name (Optional) .....  
 उत्तरदाता का नाम (ऐच्छिक) .....

PD2 Gender 1. Male 2. Female  
 लिंग पुरुष महिला

PD3 Age Year  
 उम्र वर्ष

PD4a Education   Years  
 शिक्षा   वर्ष

PD4b What course have you studied in School/College?  
 आपने स्कूल/कॉलेज में किस प्रकार की शिक्षा ग्रहण की है?

PD5 Occupation  
 व्यवसाय

1. Govt. Service सरकारी नौकरी	2. Private Service प्राइवेट नौकरी	3. Business व्यवसाय	4. Shopkeeper दुकानदार	5. Labour (Unskilled) मजदूर (अकुशल)
6. Labour (Skilled) मजदूर (कुशल)	7. Household work घर का काम	8. Farmer किसान	9. Student छात्र	10. Unemployed बेरोजगार
11. Professional पेशेवर	12. Driver ड्राइवर	13. Other (specify) अन्य (स्पष्ट करें)		

PD6 Marital status:  
 वैवाहिक स्थिति

1. Unmarried अविवाहित	2. Married शादीशुदा	3. Divorced तलाकशुदा
4. Separated अलग	5. Widow/Widower विधवा/विधुर	6. Not Defined परिभाषित नहीं

PD7 Religion .....

PD8 Sect .....

PD9 Caste .....

PD10 Mother tongue .....

PD11 Do you belong to:  
 इनमें से किस वर्ग में आप आते हैं :-

1. General सामान्य	2. OBC अन्य पिछड़ा वर्ग	3. BC पिछड़ा वर्ग
4. MBC अत्यधिक पिछड़ा वर्ग	5. ST अनूसूचित जनजाति	6. SC अनूसूचित जाति
7. BCE बीसीई	8. Other (Specify) अन्य कोई (विवरण दें)	7. Don't know नहीं पता

## Equitable Availability of ICDS Services (EA)

### आईसीडीएस संसाधनों तक उचित पहुँच (ईए)

EA1 Do you have Anganwadi Centre in you village/locality?

क्या आपके गाँव/मोहल्ले में आँगनवाड़ी केंद्र है?

1. Yes

हाँ

2. No

नहीं

EA2 If yes, does the Anganwadi centre have a building?

अगर हाँ तो, क्या आँगनवाड़ी केंद्र का अपना भवन है?

1. Yes

हाँ

2. No

नहीं

EA3 Is the Anganwadi in your village/locality run from the Anganwadi worker's house?

क्या आपके गाँव/मोहल्ले का आँगनवाड़ी केंद्र कार्यकर्ता के घर से संचालित होता है?

1. Yes

हाँ

2. No

नहीं

EA4a Do your children (0-6 years) go to Anganwadi Centres?

क्या आपके बच्चे (0-6 वर्ष) आँगनवाड़ी केंद्र जाते हैं?

1. Yes

हाँ

2. No

नहीं

3. Not applicable

लागू नहीं

EA4b Does s/he receive hot cooked food?

क्या उन्हें पका हुआ खाना मिलता है?

1. Yes

हाँ

2. No

नहीं

3. Do not know about the scheme

योजना की जानकारी नहीं

EA5 If no, do your children receive "take home rations"

अगर नहीं तो, "क्या उन्हें घर ले जाने के लिए राशन" मिलता है?

1. Yes

हाँ

2. No

नहीं

EA6 If yes, does s/he undergo health check up once a month?

अगर हाँ तो, क्या उनके स्वास्थ्य की जाँच हर महीने होती है?

1. Yes

हाँ

2. No

नहीं

EA7 Are your children receiving pre-school Education at ICDS centres?

क्या आपके बच्चों को आँगनवाड़ी केंद्र प्रारंभिक स्कूली शिक्षा मिलती है?

1. Yes

हाँ

2. No

नहीं

EA8 For how many hours do the children go to the centre? ..... hours

आपके बच्चे कितनी देर के लिए केंद्रों पर जाते हैं? ..... घंटे

EA9a To which community does the Anganwadi worker belong to?

आंगनवाड़ी की कार्यकर्ता किस समुदाय की है?

- |                       |                                  |                            |                             |                           |
|-----------------------|----------------------------------|----------------------------|-----------------------------|---------------------------|
| 1. General<br>सामान्य | 2. SC/ST<br>अनुसूचित जाति/जनजाति | 3. OBC<br>अन्य पिछड़ा वर्ग | 4. Minorities<br>अल्पसंख्यक | 5. Don't know<br>नहीं पता |
|-----------------------|----------------------------------|----------------------------|-----------------------------|---------------------------|

EA9b If minority, which community?

अगर अल्पसंख्यक है तो किस समुदाय की है?

- |                      |                           |
|----------------------|---------------------------|
| 1. Muslim<br>मुस्लिम | 2. Any other<br>दूसरा कोई |
|----------------------|---------------------------|

EA10 How frequently does the Anganwadi worker visit?

आंगनवाड़ी की कार्यकर्ता कितने अंतराल पर आती है?

- |                    |                          |                                |                         |                         |                               |
|--------------------|--------------------------|--------------------------------|-------------------------|-------------------------|-------------------------------|
| 1. Daily<br>रोजाना | 2. Weekly<br>साप्ताह में | 3. Fortnightly<br>15 दिनों में | 4. Monthly<br>महीने में | 5. Sometimes<br>कभी-कभी | 6. Not at all<br>बिल्कुल नहीं |
|--------------------|--------------------------|--------------------------------|-------------------------|-------------------------|-------------------------------|

EA11 Does ANM (Auxiliary Nurse Midwife) worker visit your locality regularly?

क्या एएनएम कार्यकर्ता नियमित रूप से आपके इलाके में आती है?

- |               |               |
|---------------|---------------|
| 1. Yes<br>हाँ | 2. No<br>नहीं |
|---------------|---------------|

EA12 If yes, how frequently does the ANM visit?

अगर हाँ तो, कितने अंतराल पर?

- |                    |                          |                                |                         |                         |                               |
|--------------------|--------------------------|--------------------------------|-------------------------|-------------------------|-------------------------------|
| 1. Daily<br>रोजाना | 2. Weekly<br>साप्ताह में | 3. Fortnightly<br>15 दिनों में | 4. Monthly<br>महीने में | 5. Sometimes<br>कभी-कभी | 6. Not at all<br>बिल्कुल नहीं |
|--------------------|--------------------------|--------------------------------|-------------------------|-------------------------|-------------------------------|

EA13a To which community does the ANM worker belong to?

एएनएम कार्यकर्ता किस समुदाय की है?

- |                       |                                  |                            |                             |                           |
|-----------------------|----------------------------------|----------------------------|-----------------------------|---------------------------|
| 1. General<br>सामान्य | 2. SC/ST<br>अनुसूचित जाति/जनजाति | 3. OBC<br>अन्य पिछड़ा वर्ग | 4. Minorities<br>अल्पसंख्यक | 5. Don't know<br>नहीं पता |
|-----------------------|----------------------------------|----------------------------|-----------------------------|---------------------------|

EA13b If minority, which community?

अगर अल्पसंख्यक है तो किस समुदाय की है?

- |                      |                           |
|----------------------|---------------------------|
| 1. Muslim<br>मुस्लिम | 2. Any other<br>दूसरा कोई |
|----------------------|---------------------------|

EA14 How often does the ASHA visit your house?

आशा कितने अंतराल पर आपके घर आती है?

- |                    |                         |                                |                         |                         |                               |
|--------------------|-------------------------|--------------------------------|-------------------------|-------------------------|-------------------------------|
| 1. Daily<br>रोजाना | 2. Weekly<br>सप्ताह में | 3. Fortnightly<br>15 दिनों में | 4. Monthly<br>महीने में | 5. Sometimes<br>कभी-कभी | 6. Not at all<br>बिल्कुल नहीं |
|--------------------|-------------------------|--------------------------------|-------------------------|-------------------------|-------------------------------|

EA15a To which community does the ASHA worker belong to?

आशा कार्यकर्ता किस समुदाय की है?

- |                       |                                  |                            |                             |                           |                                |
|-----------------------|----------------------------------|----------------------------|-----------------------------|---------------------------|--------------------------------|
| 1. General<br>सामान्य | 2. SC/ST<br>अनुसूचित जाति/जनजाति | 3. OBC<br>अन्य पिछड़ा वर्ग | 4. Minorities<br>अल्पसंख्यक | 5. Don't know<br>नहीं पता | 6. Not Applicable<br>लागू नहीं |
|-----------------------|----------------------------------|----------------------------|-----------------------------|---------------------------|--------------------------------|

**EA15b If minority, which community?**

अगर अल्पसंख्यक है तो किस समुदाय की?

1. Muslim

मुस्लिम

2. Any other

दूसरा कोई

**EA16 Is any woman of your family benefited by NHE (Nutrition and health Education) under ICDS?**

क्या आपके परिवार के किसी महिला सदस्य को एनएचई (राष्ट्रीय स्वास्थ्य और पोषण) के तहत आँगनवाड़ी के द्वारा फायदा हुआ है?

1. Yes

हाँ

2. No

नहीं

3. Do not know about the scheme

योजना की जानकारी नहीं

**EA17 If yes, then on which issue?**

अगर हाँ तो किस संबंध में?

1. Infant feeding

बच्चों के पोषण के लिए

2. Family planning

परिवार नियोजन के लिए

3. Sanitation

साफ-सफाई

4. Utilization of health services

स्वास्थ्य योजना से लाभ

**EA17a Did the woman of your family get vaccinated during pregnancy?**

क्या आपके परिवार की महिला का गर्भधारण की अवस्था में टीकाकरण हुआ था?

1. Yes

हाँ

2. No

नहीं

3. Not applicable

लागू नहीं

**EA17b (If yes) was it done at the government or private health centre?**

(अगर हाँ) तो वह सरकारी स्वास्थ्य केंद्र पर किया गया था या प्राइवेट स्वास्थ्य केंद्र पर?

1. Government

सरकारी

2. Private

प्राइवेट

3. Don't know

मालूम नहीं

**EA18 If no, why?**

(अगर नहीं) तो क्यों?

1. Inaccessibility

जानकारी नहीं थी

2. Unaware

पहुँच नहीं थी

3. Superstition

अंधविश्वास

4. Any other .....

अन्य कोई .....

**EA19 Do you know about ICDS scheme/s?**

आपको इनमें से कौन-कौन सी आईसीडीए योजनाओं के बारे में पता है?

1. Balika Mandal

बालिका मंडल

2. Kishori Shakti Yojna

किशोरी शक्ति योजना

3. Ladli Scheme

लाडली योजना

3. Kanya Jagriti Yojana

कन्या जागृति योजना

5. Balika Samriddhi Yojana

बालिका समृद्धि योजना

6. None

उपर्युक्त कोई नहीं

**EA20 (If yes) How many adolescent girls got the benefit of ICDS services in your family?**

(अगर हाँ) आपके परिवार की कितनी किशोर बच्चियों को इस योजना द्वारा लाभ पहुँचा है?

## Health Hygiene and Sanitation (HS)

### स्वास्थ्य/साफ-सफाई (एचएस)

HS1 What health centre facility is available at your village/locality/ward?

आपके गाँव/मोहल्ले/वार्ड में किस प्रकार की स्वास्थ्य सेवाएँ उपलब्ध हैं?

- |                     |                  |                            |   |
|---------------------|------------------|----------------------------|---|
| 1. PHCS<br>पीएचसीएस | 2. CHC<br>सीएचसी | 3. Sub centre<br>उप-केंद्र | 4. Others (specify) .....<br>अन्य विवरण दें ..... |
|---------------------|------------------|----------------------------|---|

HS2a Is that health centre active?

क्या वह स्वास्थ्य केंद्र कार्यरत है?

- |               |               |
|---------------|---------------|
| 1. Yes<br>हाँ | 2. No<br>नहीं |
|---------------|---------------|

HS2b If yes, does it have a doctor?

अगर हाँ तो, क्या उसमें डॉक्टर उपलब्ध है?

- |               |               |
|---------------|---------------|
| 1. Yes<br>हाँ | 2. No<br>नहीं |
|---------------|---------------|

HS2c Does it have nursing staff?

क्या उसमें नर्सिंग कर्मचारी हैं?

- |               |               |
|---------------|---------------|
| 1. Yes<br>हाँ | 2. No<br>नहीं |
|---------------|---------------|

HS3 Are medicines available at the health centre?

क्या आपको स्वास्थ्य केंद्र से दवाएँ मिलती हैं?

- |               |               |
|---------------|---------------|
| 1. Yes<br>हाँ | 2. No<br>नहीं |
|---------------|---------------|

HS4 Is there any emergency service available in the health centre?

क्या आपके स्वास्थ्य केंद्र पर आपातकालीन सुविधाएँ उपलब्ध हैं?

- |               |               |
|---------------|---------------|
| 1. Yes<br>हाँ | 2. No<br>नहीं |
|---------------|---------------|

HS5 Where was your last child born? (Applicable for born after 2006)

आपका आखरी बच्चा कहाँ पैदा हुआ था (सिर्फ 2006 के बाद पैदा हुए बच्चों के लिए लागू)

- |                  |  |                          |
|------------------|--|--------------------------|
| 1. Home<br>घर पर | 2. PHC/CHC/Subcentre<br>पीएचसी/सीएचसी/उप केन्द्र | 3. Any other<br>अन्य कोई |
|------------------|--|--------------------------|

HS6 If there is no health facility in your locality/village, how far is the health centre from your village/locality/ward?

अगर आपके गाँव/मोहल्ले में किसी भी प्रकार की स्वास्थ्य सुविधा उपलब्ध नहीं है, आप के गाँव/मोहल्ले/वार्ड से स्वास्थ्य केंद्र कितनी दूरी पर स्थित है?

- |                         |                                    |                                       |                              |
|-------------------------|------------------------------------|---------------------------------------|------------------------------|
| 1. 1-2 km<br>1-2 कि.मी. | 2. Within 5 km<br>5 कि.मी. के अंदर | 3. More than 5 km<br>5 कि.मी. से अधिक | 4. Do not know<br>मालूम नहीं |
|-------------------------|------------------------------------|---------------------------------------|------------------------------|

HS7 What is the arrangement for drinking water in your house?

आपके घर में पीने के पानी की क्या सुविधा उपलब्ध है?

1. Personal water tap

खुद का निजी नल

2. Common water taps

साझा नल

3. Personal Hand Pump

हैंडपंप

4. Common Hand Pump

साझा हैंडपंप

5. Well water

कुँवे का पानी

6. Any other (Please specify) .....

अन्य कोई (विवरण दें) .....

HS8 Do you face any discrimination in accessing the common water tap/well/hand pump in your locality?

क्या आपको अपने मोहल्ले/गाँव में स्थित सार्वजनिक पेय जय व्यवस्था से पानी लाने में किसी प्रकार के भेद-भाव का सामना करना पड़ता है?

1. Yes

हाँ

2. No

नहीं

3. Sometimes

कभी-कभी

HS9 Does your village/locality have proper water and drainage system?

क्या आपके गाँव/मोहल्ले में समुचित पानी और नाले की व्यवस्था है?

1. Yes

हाँ

2. No

नहीं

HS10 Do you have a proper toilet facility at home?

क्या आपके घर में शौच की समुचित व्यवस्था है?

1. Yes

हाँ

2. No

नहीं

## Education (ED)

### शिक्षा

ED1 Number of school going children (6-14 years). In your family?

आपके परिवार में (6-14 वर्ष की आयु के) कितने बच्चे स्कूल जाते हैं?

ED2 Number of children in your family who have never been enrolled in schools?

आपके परिवार में ऐसे बच्चों की संख्या जिनका कभी किसी स्कूल ने नामांकन नहीं कराया गया हो?

Number of children who dropped out of school?

बच्चों की संख्या जिसने बीच में पढ़ाई छोड़ दी हो?

ED3a Girls:

बालिका :

ED3b Boys:

बालक :



ED4 If yes, reasons for dropping out: (Multiple Choice)

स्कूल छोड़ने के कारण (बहु-उत्तरीय)

- |                              |  |  |
|------------------------------|--|--|
| 1. Poverty<br>गरीबी          | 2. Sexual Harassment<br>यौन शोषण           | 3. Lack of Infrastructure/quality education<br>स्कूल में व्यवस्था/उत्कृष्ट शिक्षा की कमी |
| 5. Discrimination<br>भेद-भाव | 5. Corporal Punishment<br>शारीरिक अत्याचार | 6. Distance<br>दूरी  |
| 7. Any other .....           |  |  |
| अन्य कोई                     |  |  |

ED5 Where did/do your children receive education?

आपके परिवार के बच्चों की शिक्षा कहाँ हुई?

- |   |   |
|---|---|
| 1. Government<br>सरकारी स्कूल                       | 2. Private (if yes, a. Recognized b. Unrecognized)<br>प्राइवेट (अगर हाँ, ए. मान्यता प्राप्त बी. गैरमान्यता प्राप्त) |
| 3. Recognized Madarsa<br>मान्यता प्राप्त मदरसा/     | 4. Un-recognized Madarsa<br>गैर-मान्यता प्राप्त मदरसा   |
| 5. Maktab/Talimi Markaz<br>मकतब/तालीमी मरकजा        |   |
| 6. Did/do not go to the school<br>कभी स्कूल नहीं गए |   |

ED6 Is there a Government Urdu Medium School in you village/locality?

क्या आपके गाँव/मोहल्ले में सरकारी उर्दू स्कूल है?

- |               |               |
|---------------|---------------|
| 1. Yes<br>हाँ | 2. No<br>नहीं |
|---------------|---------------|

ED7 If yes, are there Urdu speaking Teacher/s in the school?

अगर हाँ तो, क्या स्कूल में उर्दू बोलने वाले शिक्षक हैं?

- |               |               |
|---------------|---------------|
| 1. Yes<br>हाँ | 2. No<br>नहीं |
|---------------|---------------|

ED8 What is the distance of the school from your locality/village?

आपके गाँव/मोहल्ले से स्कूल कितनी दूरी पर स्थित है?

- |   |                                     |                                       |
|---|-------------------------------------|---------------------------------------|
| 1. Within the locality<br>मोहल्ले में ही    | 2. 1 Km away<br>1 कि.मी. की दूरी पर | 3. 1.2 Kms away<br>1.2 कि.मी. दूरी पर |
| 3. More than 2 Kms away<br>2 कि.मी. से अधिक |                                     |                                       |

EK9 Does your child face any discrimination in school?

- |               |               |
|---------------|---------------|
| 1. Yes<br>हाँ | 2. No<br>नहीं |
|---------------|---------------|

ED9a If yes, what kind of discrimination:

अगर हाँ तो, किस प्रकार का भेदभाव :

- |   |  |                            |   |
|---|--|----------------------------|---|
| 1. Language<br>भाषा   | 2. Teachers attitude<br>शिक्षकों का आचरण | 3. Curriculum<br>पाठ्यक्रम | 4. During MDM<br>मध्याह्न भोजन के दौरान |
| 5. Imposition of other religious and cultural practices<br>दूसरे धर्मों के धार्मिक और सांस्कृतिक नियमों का जबरदस्ती थोपा जाना | 6. Other .....                           | अन्य (उल्लेख करें) .....   |   |

ED10 Did any child of your family get benefit under any scholarship scheme in last six year?

क्या पिछले 6 वर्षों में आपके परिवार से किसी बच्चे को वजीफा मिला है?

- |        |       |
|--------|-------|
| 1. Yes | 2. No |
| हाँ    | नहीं  |

EL11 If yes, which of the following:

अगर हाँ तो, निम्न में से कौन सा

- |  |  |  |
|--|--|--|
| 1. Pre-Matric Scholarship Scheme<br>प्री-मैट्रिक छात्रवृत्ति                   | 2. Post-Matric Scholarship<br>पोस्ट-मैट्रिक छात्रवृत्ति                                | 3. Merit cum-means Scholarship<br>मेरिट कम मीन्स |
| 4. Free Coaching Scheme<br>मुफ्त कोचिंग योजना                                  | 5. Maulana Azad National Scholarship Scheme<br>मौलाना आजाद राष्ट्रीय छात्रवृत्ति योजना |  |
| 6. Don't know about any of the above<br>इनमें से किसी के बारे में जानकारी नहीं | 7. Not applicable<br>मान्य नहीं  |  |

ED12 Do they get mid-day meal in school (if Government school)?

क्या उन्हें स्कूल में माध्याह्न भोजन उपलब्ध होता है? (अगर सरकारी स्कूल है तो)

- |        |       |
|--------|-------|
| 1. Yes | 2. No |
| हाँ    | नहीं  |

Does the school provide for the following: (if Government school)?

क्या उन्हें स्कूल से निम्नलिखित मिलता है : (अगर सरकारी स्कूल है तो)?

- |              |        |       |                  |          |                   |
|--------------|--------|-------|------------------|----------|-------------------|
| ED13a Books: | 1. Yes | 2. No | 3. Once or twice | 4. Never | 5. Not applicable |
| पुस्तक       | हाँ    | नहीं  | एक दो बार        | कभी-कभी  | मान्य नहीं        |

- |                |        |       |                  |          |                   |
|----------------|--------|-------|------------------|----------|-------------------|
| ED13b Uniform: | 1. Yes | 2. No | 3. Once or twice | 4. Never | 5. Not applicable |
| वर्दी          | हाँ    | नहीं  | एक दो बार        | कभी-कभी  | मान्य नहीं        |

ED14 How many girls in your family have benefited from Maulana Azad National Scholarship Scheme?

--	--

आपके परिवार में से कितनी लड़कियाँ को मौलाना आजाद राष्ट्रीय छात्रवृत्ति योजना का लाभ मिला है?

--	--

ED 15 Does the school in your village/locality have the school management committee?

क्या आपके गाँव/मोहल्ले के स्कूल में स्कूल प्रबंधन कमेटी है?

- |        |       |               |
|--------|-------|---------------|
| 1. Yes | 2. No | 3. Don't know |
| हाँ    | नहीं  | मालूम नहीं    |

ED 16 If yes, number of Muslim members in the committee?

अगर हाँ स्कूल प्रबंधन कमेटी में मुस्लिम सदस्यों की संख्या?

- |        |        |                  |            |               |
|--------|--------|------------------|------------|---------------|
| 1. One | 2. Two | 3. More than two | 4. None    | 5. Don't know |
| एक     | दो     | दो से अधिक       | एक भी नहीं | पता नहीं      |

## Enhance Credit Support to Economic Activities (EC)

### आर्थिक गतिविधियों के लिए ऋण आधार का विस्तार

EC1 What is the monthly income of your family?

आपके परिवार की मासिक आय क्या है?

EC2 What was the monthly income of your family 5 year back?

आपके परिवार की पांच वर्ष पहले मासिक आय क्या थी?

EC3 The main expenditure of the family is on:

परिवार की आय का सर्वाधिक खर्च किस पर होता है?

1. Domestic needs

घरेलू

2. Children's Education

बच्चों की शिक्षा

3. Health

स्वास्थ्य

4. Others .....

अन्य (उल्लेख करें).....

EC4 Do you have a bank account in a nationalized bank?

क्या आप के पास राष्ट्रीयकृत बैंक में खाता है?

1. Yes

हाँ

2. No

नहीं

EC5 What is the distance of the nationalized bank from your locality?

आपके मोहल्ले से राष्ट्रीयकृत बैंक की क्या दूरी है?

1. Within the locality, upto 1 kms

मोहल्ले में ही, 1 कि.मी. की दूरी पर

2. 1-5 km away

1-5 कि.मी. की दूरी पर

3. More than 5 kms away

5 कि.मी. से अधिक

EC6 Have you applied for a loan in the last 5 years?

क्या आपने पिछले पाँच वर्षों में किसी प्रकार के ऋण के लिए आवेदन दिया है?

1. Yes

हाँ

2. No

नहीं

EC7 If yes, which type of loan?

अगर हाँ, तो किस प्रकार का ऋण?

1. Agricultural loan

कृषि के लिए

2. Loan for small scale industries and small business

छोटे घरेलू उद्योग के लिए?

3. Loan for retail trade

खुदरा विक्रेता के काम लिए

4. Education loans

शिक्षा संबंधी ऋण

5. Housing loans

हाउस ऋण

6. Micro credit

छोटी राशि

7. Any other .....

अन्य कोई .....

EC8 If no, why?

अगर नहीं, तो क्यों?

1. No information

जानकारी नहीं है

2. Unwillingness to pay bribe

घूस न देने की नियत

3. Non eligibility

अयोग्यता

4. procedural difficulties

प्रक्रियात्मक कठिनाइयाँ

5. High interest rates

उच्च ब्याज दर

6. Discrimination

भेद-भाव

7. Any other .....

अन्य कोई .....

**EC9 Was it granted?**

क्या वो ऋण बैंक से मिला था?

1. Yes  
हाँ

2. No  
नहीं

**EC10 If yes, amount .....**

अगर हाँ, तो राशि .....

**EC11 If no, what reason was given?**

अगर नहीं, तो क्या वजह बताई गई थी?

1. No response

कोई जानकारी नहीं दी

2. Discrimination

भेद-भाव

3. Not Eligible

अयोग्य

4. Unwillingness to pay bribe

घूस न देने की इच्छा

5. Non eligibility

अयोग्यता

6. Any other .....

अन्य कोई (उल्लेख करें) .....

**EC12 In case of a financial emergency where do you approach for credit, other than a bank?**

अगर आर्थिक परेशानी होती है तो आप ऋण के लिए बैंक के अलावा किसके पास जाते हैं?

1. Money-lender

साहूकार

2. Relatives

संबंधी

3. Neighbours

पड़ोसी

4. Credit society

ऋण समूह

5. Others .....

अन्य .....

**Identity (ID)**

**पहचान**

**ID1 Which of the following cards do you possess? (Multiple Choice)**

क्या आपके पास किसी प्रकार का पहचान पत्र है?

1. Voter Card

वोटर कार्ड

2. Pan Card

पैन कार्ड

3. Driving License

ड्राइविंग लाइसेंस

4. Passport

पासपोर्ट

5. Adhar card

आधार कार्ड

6. Occupation based identity card

व्यवसाय संबंधित पहचान पत्र

7. Panchayat ID card

पंचायत द्वारा निर्गत पहचान पत्र

8. Caste certificate

जाति प्रमाण पत्र

**ID2 Did you face any difficulty to access the above mentioned cards?**

क्या आपको उपर्युक्त कार्ड प्राप्त करने में कोई परेशानी हुई?

1. Yes  
हाँ

2. No  
नहीं

**ID3 If yes, what?**

अगर हाँ तो, क्या?

1. Time taking

समय का अधिक लगना

2. Wrong information

गलत जानकारी

3. Officers ask bribe

अफसर घूस माँगते हैं

4. Discrimination

भेद-भाव

5. Procedural difficulty

कार्यविधिक कठिनाई

6. No political backing

राजनेता का सहयोग नहीं था

7. Negligence

लापरवाही

8. Any other (Specify) .....

अन्य कोई (उल्लेख करें) .....

ID4 Did you have a ID before, and has your ID been taken away for correction or any other purpose by the officials?

क्या आपके पास पहले पहचान पत्र था, क्या वो आप से ले लिया गया?

1. Yes

हाँ

2. No

नहीं

## Recruitment to State and Central Services (RC)

### राज्य और केंद्र सरकार की नौकरियों में नियुक्ति

RC1 Has any member/s of your family applied for a government job in the past 6 yrs?

आपके परिवार में से किसी सदस्य ने पिछले 6 वर्षों में सरकारी नौकरियों के लिए आवेदन दिया था?

1. Yes

हाँ

2. No

नहीं

RC2 If yes, was s/he selected?

अगर हाँ तो, क्या उनका चयन हुआ?

1. Yes

हाँ

2. No

नहीं

RC3 If yes, for which post? .....

अगर हाँ, तो क्या उनका चयन हुआ? .....

RC4 Was it a state government or Central government job?

वो नौकरी केंद्र सरकार या राज्य सरकार में प्राप्त हुई?

1. State

राज्य

2. Central

केंद्र

3. Don't know

पता नहीं

4. Any other (Municipality/Panchayat)

अन्य कोई (म्युनिसिपालिटी/पंचायत)

RC5 How many members of your family are in state and central government job after 2006?

आपके परिवार के किसी सदस्य का चयन 2006 के बाद राज्य या केंद्र सरकार की नौकरी में हुआ है?

1. One

एक

2. Two

दो

3. More than 2

दो से अधिक

4. None

एक भी नहीं

RC6 Has any member of your family found a job with the following?

आपके परिवार में से कितने सदस्यों का चयन निम्न विभागों में हुआ?

1. Armed forces

सैन्य बल

2. Para military forces

अर्ध सैनिक बल

3. Police

पुलिस

4. Intelligence

गुप्त शाखा

5. SPOS

विशिष्ट सुरक्षा अधिकारी

6. Forest Department

जंगलात विभाग

## Reach of Services/Entitlements to the Family (EF)

### सेवाओं की पहुँच

EF1 Do you have a ration card?

क्या आपके पास राशन कार्ड है?

1. Yes

हाँ

2. No

नहीं

EF2 Is it a BPL or APL card?

क्या वो एपीएल या बीपीएल कार्ड है?

1. BPL

बीपीएल

2. APL

एपीएल

3. Any other

अन्य कोई

4. Don't know

पता नहीं

EF3 Does your village/locality have ration/control shops (PDF)?

क्या आपके गाँव/मोहल्ले में राशन या जन वितरण प्रणाली की दुकान है?

1. Yes

हाँ

2. No

नहीं

EF4 Which community does the owner of the ration shop belong to?

राशन दुकान वाला किस जाति विशेष का है?

1. Muslim

मुस्लिम

2. Hindu

हिंदू

3. SC/ST

अनुसूचित जाति/जनजाति

4. OBC

अन्य पिछड़ा वर्ग

5. Other

अन्य (उल्लेख करें)

EF5 (If Ration shop is there) Do you get services regularly?

(अगर राशन की दुकान है तो) क्या आपको नियमित रूप से सेवा उपलब्ध है?

1. Yes

हाँ

2. No

नहीं

3. Not at all

बिल्कुल नहीं

EF6 Do you get the full ration as prescribed in your card?

क्या आपको राशन कार्ड के हिसाब से राशन मिलता है?

1. Yes

हाँ

2. No

नहीं

EF7 Do you get good quality ration from the ration shop?

क्या आपको राशन दुकान से उचित गुणवत्ता का सामान मिलता है?

1. Yes

हाँ

2. No

नहीं

EF8 Do you have a legal electricity connection at home?

क्या आपके घर में वैध बिजली है?

1. Yes

हाँ

2. No

नहीं

EF9 Which of the following schemes has your family has benefited from?

निम्नलिखित में से योजना का लाभ आपके परिवार को मिला है?

1. PDF

पीडीएस

2. MGNREGA

ग्रामीण रोज़गार योजना

3. Widow Pension

विधवा पेंशन

4. Disability Pension

विकलांगता पेंशन

5. Old age pension

वृद्धा पेंशन

6. Housing schemes

घर का आबंटन

7. Not applicable

लागू नहीं

8. Other benefits .....

अन्य कोई .....

EF10 Have you got housing support under the following schemes

क्या आपको घर के लिए निम्न किसी योजना का लाभ हुआ है?

1. Indira Aawas Yojana

इंदिरा आवास योजना

2. Rajiv Aawas Yojana

राजीव आवास योजना

3. Any Other .....

अन्य कोई .....

## Access to Justice (AJ)

### न्याय तक पहुँच (एजे)

AJ1 In case of need how have you found the attitude of the police

जरूरत पड़ने पर आपके प्रति पुलिस का रवैया कैसा था

1. Helpful

सहयोग पूर्ण

2. Hostile

असहयोग/आक्रामक

3. Indifferent

तटस्थ

4. Biased .....

भेद-भावपूर्ण

- AJ2** In the last 6 years when there was an incident, were you able to register a FIR?  
पिछले 6 वर्षों में जब कोई घटना हुई तो क्या आप आसानी से शिकायत/एफआईआर दर्ज करवा पाए?  
1. Yes 2. No  
हाँ नहीं
- AJ3** Have you or your family members ever faced harassment in the hands of the police?  
क्या आपने या आपके परिवार के किसी सदस्य ने पुलिस प्रताड़ना सहन की है?  
1. Yes 2. No  
हाँ नहीं
- AJ4** Was the person a  
क्या वह व्यक्ति  
1. Male Youth 2. Woman (above 18) 3. Old person (above 60) 4. Child  
पुरुष नौजवान महिला (18 वर्ष से अधिक) बुजुर्ग (60 वर्ष से अधिक) बच्चा
- AJ5** If yes, were you informed of the same by the police?  
अगर हाँ तो, क्या पुलिस ने आपको इसकी जानकारी दी थी?  
1. Yes 2. No  
हाँ नहीं
- AJ6** If yes, which of the following was experienced?  
अगर हाँ, आपको क्या सहन करना पड़ा?  
1. Wrongly confined 2. threatened 3. Beaten 4. Framed  
गलत आरोप में बंद कर दिया धमकी दी गई मार पीटा हुआ गलत फँसाया गया  
5. Picked up and detained 6. Searched without warrant 7. combed  
पकड़ कर बंद कर दिया बिना वारंट के घर में घुस आए घर की पूर्ण तरीके से तलाशी ली गई  
8. Verbally abused 9. Any other .....  
गाली गलोच किया अन्य कोई (उल्लेख करें) .....
- AJ7** Has any woman of your family been subject to harassment in the hands of the police?  
क्या आपके परिवार में से किसी महिला को पुलिस की प्रताड़ना का शिकार होना पड़ा?  
1. Yes 2. No  
हाँ नहीं
- AJ8** If yes, which of the following did they face?  
अगर हाँ तो, उन्हें क्या सहन करना पड़ा?  
1. Sexual assault 2. Verbal abuse 3. Harassment  
यौन शोषण गाली गलोच प्रताड़ना
- AJ9** Have you ever faced difficulty in accessing a lawyer to take up your cases?  
क्या आपको कभी परेशानी हुई है किसी वकील से, या किसी वकील ने आपका केस लड़ने से मना किया है?  
1. Yes 2. No 3. Not Applicable  
हाँ नहीं लागू नहीं
- AJ10** If yes, why?  
अगर हाँ तो, क्यों?  
1. Financial constraints 2. Hostility because you are a Muslim 3. Any other  
आर्थिक तंगी दुर्भावना क्योंकि आप मुस्लिम हैं अन्य कोई



### Family Data (FD) पारिवारिक आँकड़ा (एफडी)

Name of the head of family (HOF) ..... (optional)  
परिवार के मुखिया का नाम (एचओएफ)

Family Members: (optional) .....  
परिवार के सदस्य

Name नाम	Relation with the HOF परिवार के मुखिया से संबंध	Gender M/F लिंग (पुरुष/ महिला)	Age उम्र	Educ शिक्षा	Occupation व्यवसाय	Income आमदनी	Immunisation done for किसके लिए टीकाकरण किया गया				
							BCG बीसीजी	Polio पोलिओ	DPT डीटीपी	Measles खसरा	Hepatitis हेपेटाइटिस

#### Enumerator's Remarks

गणक अधिकारी की टिप्पणी

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Name of the Enumerator

गणक अधिकारी का नाम


Date : .....

दिनांक : .....

## List of Instructions given to Researchers for this Study

Important instructions to surveyors before filling in the interview schedule

Surveyors were given the following instructions to follow before filling in the interview schedule:

1. Introduce yourself to the respondents and talk about the importance of the survey before asking questions.
2. Conduct the interview and complete the interview schedule in one sitting.
3. One interview schedule to be filled in for one respondent only.
4. Do not hand over the interview schedule to the respondent.
5. Do not force the respondent to reveal his/her name. Let him/her reveal only when he/she is comfortable with.
6. Read out questions to the respondent and wait for the reply.
7. After each question, options are given. These are meant for enumerators' convenience and should be encircled if the response confirms any one of them.
8. Only for multiple choice questions, encircle all the options given as answers to the questions with which a respondent agrees.
9. Convert educational qualification into number of years of schooling, for example, 'illiterate' = 0, primary schooling = 5, middle school = 8, high school/secondary school = 10, senior secondary schooling = 12, B.A. = 15 and M.A. = 17.
10. Put only one digit in one box.
11. Encircle the option properly — e.g., 
12. Do not insist on answers to any question to which the respondent seems to feel uneasy in answering.
13. If you remain serious during the interview, the respondent is likely to answer even sensitive questions.
14. Insert the name of the Indian state where the interview is being conducted to fill in T2 — for example, 'Uttar Pradesh'.
15. T3 — Muslim dominated — more than 50 percent, equal — approximately same and Muslim minority (Less than 50 percent)
16. GL5: If 1, year write 01; if 20, write 20; if they say 'for generations', write 99.
17. While answering GL6.4: Because of insecurity ... (insecurity due to possibility of riot or violence).
18. GL7 — If the person is an original inhabitant of some other city and has migrated to say Delhi... did he have ID proof in his hometown, which is not available now for some reason.

19. PD 3 — if 20 write 20, whatever they say, not what you feel.
20. PD 8 Sect .....Maybe Shia/Sunni....
21. PD9 Caste ..... (Record if ST, OBC, MBC, or if they say SC etc).
22. PD10 Mother tongue .....(whatever language they speak at home).
23. EA2 b (Children receive hot cooked food as per Anganwadi rules).
24. EA3 Where hot cooked food is not supplied, they are given specific quantities of ration...  
rice, wheat).
25. EA9 ANM is supposed to attend to all the pregnant women.
26. EA5 ICDS centres are supposed to provide early education to young children for 3-5 years  
the children are supposed to stay in the anganwadi.
27. EA16 A If the women are vaccinated all the 3 vaccines, then only write yes.

## Maulana Azad National Fellowship for Minority Students Scheme

Name of states	No. of Muslim students benefitted 2009-10	No. of Muslim students benefitted (fresh) 2010-11	No. of Muslim students benefitted (fresh) 2011-12
Andhra Pradesh	26	31	28
Arunachal Pradesh	–	2	1
Assam	31	30	32
Bihar	56	52	55
Chhatisgarh	3	1	3
Goa	–		1
Gujarat	6	17	9
Haryana	–	–	–
Himachal Pradesh	1	–	2
Jammu & Kashmir	32	27	38
Jharkhand	15	15	15
Karnataka	25	25	28
Kerala	30	30	31
Madhya Pradesh	15	15	14
Maharashtra	39	38	39
Manipur	3	3	2
Meghalaya	–	–	–
Mizoram	–	–	–
Nagaland	–	–	–
Odisha	3	3	3
Punjab	2	3	3
Rajasthan	19	18	18
Sikkim	–	–	–
Tamil Nadu	15	14	16
Tripura	–	3	–
Uttar Pradesh	129	114	123
Uttrakhand	4	4	5
contd...			

Name of states	No. of Muslim students benefitted 2009-10	No. of Muslim students benefitted (fresh) 2010-11	No. of Muslim students benefitted (fresh) 2011-12
West Bengal	75	75	56
Andaman & Nicobar	–	1	–
Chandigarh	1	1	2
Dadra & Nagar Haveli	–	–	–
Daman & Diu	–	–	–
Delhi	7	6	7
Lakshadweep	2	4	1
Puducherry	2	–	1
Total	541	532	533

Source: <http://www.minorityaffairs.gov.in/maulana-azad-fellow>.

## ITI College Information in Gulburga District

ITI College provided information for the 2011-13 only. The Detailed information is Given below:





Sl. No	Name of the college	Trade	Total no. of students				Affiliation and other details
			SC/ST	OBC	Minarity	Total	
01	Sharana-basaveshvara ITC, Chittapur taluk	Electrical	13	24	0	37	College Affiliation in 2007 Staff no - 3  
		Fitter	10	21	3	34	
02	Sri Sidda Totendra ITC, Nalvar, Chittapur Tq	Electrical	8	24	8	40	This college is aided, it is running from 2010, under the management of a matt  
		Fitter	4	26	1	31	

contd...

Sl. No	Name of the college	Trade	Total no. of students				Affiliation and other details
			SC/ST	OBC	Minority	Total	
03	Hussaini ITC, Razviabad, Gulburga	Electrical	–	–	30	42	They do not have category wise information. This college is affiliated in 2008, This college is run by a Muslim management.
		Fitter	–	–	–	42	
							 
04	Nimi ITC, Gulburga	Electrical	–	–	–	42	They do not have category-wise information.
		Fitter	–	–	–	42	
							 

contd...



Sl. No	Name of the college	Trade	Total no. of students				Affiliation and other details
			SC/ST	OBC	Minarity	Total	
05	Bhavani ITC, Ram Thirtha Nagar, Gulburga	Electrical	–	–	–	42	They do not have category wise information. Total staff – 13  
		Fitter	–	–	–	42	
		Civil	–	–	–	42	
06	Sri Laxmi Venkateshwara ITC, Gulburga	Electrical	–	–	–	42	This college building is not physically present. The management of Bhavani ITC and this college is same, but they told this college building is getting repaired.
		Fitter	–	–	–	42	
07	Shree Channaveer Shivacharya ITC, Tajsultanpur, Gulburga	Electrical	07	12	–	19	This is the total number of Junior courses, They say that they do not have a list of senior courses, but senior courses are running. This college started from 2007: Staff-06  
		Fitter	03	18	–	21	

contd...

Sl. No	Name of the college	Trade	Total no. of students				Affiliation and and other details
			SC/ST	OBC	Minarity	Total	
08	Shri Sharan Pvt ITC, Gunj Road, Gulburga	–	–	–	–	–	During the time of our visit this college was closed, but no one knew about this college, but board is fixed in the building. 
09	Shri Balaji Pvt ITI, Asif Gunj, Gulburga	Electrical	02	17	02	21	This college started from 2012, Staff – 03  
		Fitter	07	13	01	21	
10	Sadguru ITC, Mahalaxmi Layout, Gulburga	–	–	–	–	–	During the time our search of this college address no one knew about this college, but in one of the school buildings the name of the college is seen, but not the college. On an enquiry, they said that this college building was shifted to Eshwar temple near SBH colony, when we had a search of this address in that place we noticed Shri Gurukrupa ITC college and not Sadguru college. 
		–	–	–	–	–	



contd...

Sl. No	Name of the college	Trade	Total no. of students				Affiliation and and other details
			SC/ST	OBC	Minarity	Total	
11	Shri Gurukrupa ITC, SBH Colony, Gulburga	Electrical	–	–	–	–	This college provided only superficial information. They were unwilling to give the total strenght of the students. This college started from 2012.
		Fitter	–	–	–	–	
		Disel Mechanic	–	–	–	–	
12	Citizen ITC, Adarsh nagar, Gulburga	Electrician	02	06	34	42	This college was started from 2010 and run by a muslim management. For the admission they distribute pamphlets and they announce about it in masjid.
		Fitter	02	12	18	32	
		Draftmen Civil	–	–	42	42	
13	M.M.Garampalli ITC, Tilaknagar, Gulburga	Electrician	–	–	–	–	Management did not give the information about the strenght of students. This college was started from 2007.
		Fitter	–	–	–	–	

contd...

Sl. No	Name of the college	Trade	Total no. of students				Affiliation and and other details
			SC/ST	OBC	Minarity	Total	
14	Aryan ITC, Idgah Mydan, Ring road, Gulburga	Electrician	–	–	–	–	This college was started from 2006, They did not give the category-wise data of the students. 
		Fitter	–	–	–	–	
		Diesel mechanic	–	–	–	–	
15	Adikeshava ITC, Nandikur, Gulburga	–	–	–	–	–	We searched for this address and asked people. nobody knew about this college. College does not exist.
16	Rose ITC, Rahamat nagar, Gulburga	Electrician/ Fitter	26	39	19	84	This college was started from – 2008, Staff – 6 
17	Sri Adikeshava ITC, Ramanagar, Gulburga	–	–	–	–	–	During the time our visit this college was closed. 
18	Apex ITC, Near Peer Bagali Darga, Gulburga	–	–	–	–	–	During the time our visit this college was closed. 

contd...

Sl. No	Name of the college	Trade	Total no. of students				Affiliation and and other details
			SC/ST	OBC	Minarity	Total	
19	National ITC, Wadi Jn, Gulbarga	–	–	–	–	–	During the time our visit this college was closed.  

Thus, a field work about ITI Colleges in the Taluks of Gulbarga and Chittapura was conducted. In all the colleges, management say that the category-wise list has not been done. They have provided the information of only the last two years. Some colleges have refused to provide information. In some other cases the management is same for two colleges. They got the permission for two colleges. But the building is same. On being asked for the reason they made up stories it seemed. Some colleges are in existence only in name and physically they were non-existent. Some have put their college's name board in schools which are already in presence. But people are unaware of those colleges.







## List of Castes of People Met with for this Study

- |                       |                     |
|-----------------------|---------------------|
| 1. Rangrez/Neelgar    | 32. Tamoli          |
| 2. Banjara/Nat        | 33. Mirashi         |
| 3. Pathan             | 34. Dewan/Chaudhari |
| 4. Ansari             | 35. Pinjari         |
| 5. Saifi/Lohar        | 36. Iraqui          |
| 6. Salmani/Nai        | 37. Nadaf           |
| 7. Siddiqui/Kalal     | 38. Nagar           |
| 8. Syed               | 39. Mughal/Mirza    |
| 9. Qureshi/Chhote     | 40. Murariyar       |
| 10. Meo/Mewati        | 41. Qazi            |
| 11. Manihar/Churiwale | 42. Lebbe/Leppai    |
| 12. Dhobi             | 43. Silwari         |
| 13. Ghosi/Gujjar      | 44. Chaubdar        |
| 14. Jat               | 45. Chippa          |
| 15. Faquir/Shah       | 46. Kunjra          |
| 16. Teli/Mali         | 47. Memon           |
| 17. Abbasi/Bhisti     | 48. Dodikula        |
| 18. Carpenter/Barhai  | 49. Rayutar         |
| 19. Sheikh            | 50. Kayamkhani      |
| 20. Rajput            | 51. Kharadi         |
| 21. Mahagir/Machuara  | 52. Gatani          |
| 22. Turk/Pasha        | 53. Ganchi          |
| 23. Mansoori/Dhunia   | 54. Lakhani         |
| 24. Mahar             | 55. Arbi            |
| 25. Darji/Idrisi      | 56. Patel           |
| 26. Alvi              | 57. Chiya           |
| 27. Tyagi             | 58. Rowther         |
| 28. Pinarey           | 59. Pathani         |
| 29. Rain              | 60. Parmar          |
| 30. Pirsikar          | 61. Ribarchan       |
| 31. Sindhi            | 62. Meer            |



- |                    |                          |
|--------------------|--------------------------|
| 63. Multani        | 74. Kola                 |
| 64. Beleem         | 75. Venniar/Vaivakariyar |
| 65. Mochi/Chamar   | 76. Inamdar              |
| 66. Shershahbadi   | 77. Wakle                |
| 67. Makandar       | 78. Marrakayar           |
| 68. Jamadar        | 79. Thawhith             |
| 69. Paraiyar       | 80. Nayan                |
| 70. Mushtiyar      | 81. Mohobiya             |
| 71. Bohra          | 82. Tandiya              |
| 72. Vellal/Kamalar | 83. Niyarghah            |
| 73. Pakir          |                          |

# BROKEN PROMISES

*A study on the socio-economic status of Indian Muslims:  
Seven years post Sachar*

This report is based on findings from a detailed interview schedule administered to 8,082 respondents from the Muslim community and 420 respondents from other socio-religious communities across 15 states in India. The aim of this study was to assess what difference, if any, has taken place in the socio-economic conditions of Muslims following the PM's New 15-Point Programme and the recommendations of the Sachar Committee report. We also filed RTI applications and interviewed eminent persons engaged with the rights of the minorities across these states. Our findings suggest that Muslims continue to be left out from most government schemes concerning food and nutrition, education, health, housing, jobs and livelihoods, civic amenities and infrastructure, among others aimed at socio-economic development. The study also documents instances of individuals, across states, who have been left out of such programmes in spite of being most marginalized and deserving. In sum, the report concludes that there has been complete failure in the implementation of the recommendations of the Sachar Committee report for the socio-economic inclusion of India's largest minority, which continues to be haunted by the myth of appeasement.

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ISBN 978-93-81144-41-9



design: soumya parker