

Status of Muslim Community
in Uttar Pradesh
Issues of Deprivation and Exclusion



STATUS OF MUSLIM COMMUNITY IN UTTAR PRADESH: ISSUES OF DEPRIVATION AND EXCLUSION

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List of Tables	iii
Abbreviations	iv
Foreword	v
<u>Contents</u>	
1. Introduction	1
2. Research Methodology	2
2.1. Coverage Area of the Study	2
3. Background of the Study	3
3.1. Demographic Profile of U.P.	3
3.2. Religious Demography of U.P.	4
4. Aims and objectives of the Study	6
5. Key Findings of the Study	7
6. Socio-economic Profile of Respondents	11
6.1. Educational Status of the Respondents	11
6.2. Household Profile of the Respondents	12
7. Citizenship Rights of Muslims in India	13
7.1. Status of Ration Cards and Public Distribution System (PDS) ..	13
7.2. Status of Voter Identity Cards and Voting Rights of Muslims ..	13
7.3. PDS shops and their services to Muslim Household	14
8. Livelihood and Income	15
8.1. Source of Livelihood	15
8.2. Household's Income	16
8.3. Status of Traditional Livelihood of Muslims	17
9. Migration and Causes	19
10. Access to Government Employment Schemes	19

STATUS OF MUSLIM COMMUNITY IN UTTAR PRADESH : ISSUES OF DEPRIVATION AND EXCLUSION

10.1.	Access to MNREGA	19
10.2	Access to Government Loans	21
10.3.	Access to Mahamaya Gharib Balika Ashirwad Yojana (MGBAY) and Savitri Bai Phule Balika Shiksha Madad Yojna (SBSMY)	22
10.4.	Awareness about the Minority Targeted Schemes	22
10.5.	Access to Basic Health Care Services	22
10.5.1.	Coverage of Rashtriya Swasthya Bima Yojna (RSBY)	23
10.5.2.	Access to ICDS Centers	24
10.5.3.	Visit of ANM/ASHA to the Muslim Households	24
10.5.4.	Status of Immunization for Pregnant Muslim Women	25
11.	Status of Drinking Water and Sanitation	25
12.	Access of Electricity to the Muslim Households	26
13.	Access to Education	26
13.1	Access to Mid Day Meals (MDM), Free Books, Uniform and Scholarship under SSA	27
13.2.	Status of Madrasa Students	28
14.	Identity, Discrimination and Justice	29
14.1.	Securing Justice and Prohibiting Discrimination	29
14.2.	Access to Tahsils and Courts for Legal Matters	30
14.3.	Discrimination against Muslim Women in the Public Domain ..	31
15.	People's Recommendations and Way Forward	32
	References	35

List of Tables

Table 1 :	Child Sex Ratio in selected districts of U.P., Census-2001	4
Table 2 :	Religious Distribution of Population, Census - 2001	4
Table 3 :	Proportion of Total Population in Selected Districts of U.P., Census-2001	5
Table 4 :	Literacy Rate - Uttar Pradesh, Census-2001	6
Table 5 :	Comparison of Literacy Rate of Muslims in Selected Districts of U.P., Census-2001	6
Table 6 :	Status of Education amongst Muslims	12
Table 6.1 :	Education Level of Literate Muslims	12
Table 7 :	Access to Ration Cards under PDS	13
Table 8 :	Services of Ration shop	14
Table 9 :	Source of Livelihood of Muslims	15
Table 10 :	Comparative Income Levels of Muslims	16
Table 11 :	Traditional Occupation in Muslim Families	17
Table 11.1 :	Type of traditional occupation	18
Table 12 :	Reasons of migration/not migrated	19
Table 13 :	Access to Health Care Centers	23
Table 14 :	Status of Elementary Education of Muslim Children	27
Table 15 :	School Management Committees (SMCs) in Primary Schools	29
Table 16 :	Discrimination and Injustice with Muslims	32

Abbreviations

ANM	Ancillary Nurse Midwife
APL	Above Poverty Line
ASHA	Accredited Social Health Activist
BPL	Below Poverty Line
CHC	Community Health Centre
CSR	Child Sex Ratio
ICDS	Integrated Child Development Scheme
ICT	Information and Communication Technologies
IHHL	Individual household Latrines
IMR	Infant Mortality Rate
JSY	Janani Suraksha Yojana
KGBV	Kasturba Gandhi Balika Vidyalay
MDM	Mid-Day-Meal
MGBAY	Mahamaya Gharib Balika Ashirwad Yojana
MNREGA	Mahatma Gandhi National Rural Employment Guaranty Act
NFEC	Non Formal Education Centre
NMDFC	National Minorities Development & Finance Corporation
PDS	Public Distribution System
PHC	Primary Health Centre
RSBY	Rashtriya Swasthya Bima Yojna
SBSMY	Savitri Bai Phule Balika Shiksha Madad Yojana
SGSY	Swarnjayanti Gram Swarojgar Yojna
SSA	Sarwa Siksha Abhiyan
TCS	Total Sanitation Campaign
UEE	Universalisation of Elementary Education

Foreword

Muslims constitute 18.4 per cent of the total population of Uttar Pradesh (Census 2001). At a time when the entire world is passing through tremendous socio-political changes and in India where various communities are getting new opportunities for their socio-economic development, majority of the Muslim community in the country has been left out of this development. Since independence, the socio-economic status of Muslims has been witnessing negative growth. Gradual deterioration in the social, educational and economic status of Muslims has been well explained and documented in the Sachar committee report which was published in 2006. In spite of the various constitutional provisions which call for equality and enjoyment of equal rights, the Muslim community faces discrimination and difficulties, especially where the dual question of citizenship and identity is concerned. The reasons attributed to this can be many, including poverty and high rates of illiteracy. One of the biggest challenges before Muslims today is the wave of continuous communal violence against with fundamentalist forces trying to impose their brand of cultural nationalism in India.

There are many schemes of the central as well as of the various state governments, for minorities, but ensuring government entitlements to the marginalized Muslims is a big challenge. The community at large does not have an easy access to these. The Prime Minister's 15 point programme for the welfare of minorities has also not achieved its goal and only a very small number of Muslims have been benefitted under its schemes.

ActionAid India believes that if the government can ensure the promised entitlements to the minority community, the status of Muslims can be gradually improved and the process of mainstreaming them would be expedited. We hope that this study will explore newer ways for planning and fostering effective implementation of schemes for minorities.

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1. Introduction

Muslims in India constitute 13.4 per cent of the total population of the country. Uttar Pradesh, which is the most populous state in India, also inhabits the highest number of Muslims compared to all other states in the country. According to the 2001 census, as noted earlier, Muslim Population in U.P. is 18.4 per cent of the total Muslim population of UP. It is noted in the study held by the Prime Minister's high level committee headed by Justice Rajendra Sachar that, Muslims have a negligible presence in various walks of life. They have fewer opportunities to access mainstream education, services and have a insignificant political participation. According to the Sachar Committee report, 25 % of the total school going Muslim children either do not reach /have access to school or are left out. The percentage of Muslim graduates and post graduate level students out of the total graduate and post graduate students in India is merely 4 and 2 percent respectively. It is wrongly perceived by many that most Muslims prefer education at Madrasas and these Madrasas are posed as centers of terrorist activities. In reality however, according to the Sachar report, Madrasa going Muslim children constitute only 3 percent of the total school going Muslim population, thus clarifying this misconception.

Myths as the one above, about the Muslim community, have resulted in the community being isolated, struggling to get recognition of its national identity and preservation of its cultural milieu. This study tries to present a brief and comparative reflection of the status of Muslims in Uttar Pradesh and their access to government entitlements. The study has been carried out with the notion to help increase community based intervention in ensuring entitlements and participation of the Muslim community in different socio-economic and political activities.

It is interesting to note that the issues related to the largest minority have been at the centre stage of debate and discussion in Indian polity. There are a number of minority targeted schemes being run by the government. The PM's New 15 Point Programme is one of most important programmes for the welfare of minorities. But it's a matter of deep concern that the deteriorating condition of the largest minority in India is not known to many. There are quantitative details and descriptive notes regarding the problems of Muslims but it is disappointing to witness the media and society mostly debating only on issues of 'Hijab', 'Talaq' and Madrasas as terrorist factories.

In the above backdrop this study was planned in 2011. The planning process also bore in mind the appalling condition of the women in the community who have a negligible presence and role in the main stream socio-political and economic development. Like other communities, amongst Muslims too, women and girls are the most disadvantaged section. This study tries to address this concern in detail.

This study will provide ample scope to widen our perspective about socio-economic deprivation of Muslims in Uttar Pradesh in particular and reasons behind this deprivation. It also reiterates the fact that policies and programmes have been unsuccessful in uplifting the marginalized sections, especially Muslims, owing to various reasons.

2. Research Methodology

This is a micro level study. In the course of compiling this study Muslims residing in rural and urban areas in UP were interviewed through a survey form. Over fifty questions were asked through this form. The questionnaire comprised of five specific areas, each addressing a particular concern. These were structured in a way to study the three main indicators of human development i.e. health, education and economy. The interview schedules were used as the source of primary data collection. Qualitative data was collected through social group meetings and focused group discussions. Quantitative and qualitative data was collected from Fatehpur, Chitrakoot, Varanasi, Lucknow and Saharanpur districts of Uttar Pradesh. In these five districts, rural areas were covered in Saharanpur and Chitrakoot and in Fatehpur, Varanasi and Lucknow, urban areas were covered. The type of sampling chosen was purposive sampling, thus majority of households interviewed were Muslim. Secondary data, especially on government schemes, was collected from government records.

The collection of data was conducted through structured interview schedules and focused group discussions and the study was conducted between July to December, 2011.

2.1. Coverage Area of the Study

This study was conducted in five districts of Uttar Pradesh. Out of the five districts selected, rural areas were covered in two districts Saharanpur and Chitrakoot. In this study urban areas are covered in Varanasi, Lucknow and Fatehpur districts. 511 respondents from rural and 374 respondents from urban areas were interviewed. Proportion of rural and urban respondents here is 57.7 and 42.3 per cent respectively. Composition of male and female respondents in the coverage area is 56 and 44 per cent respectively.

3. Background of the Study

The Muslim community is the largest minority community in India. According to the 2001 census, Muslims constitute 13.4 % of the total population of our country. Uttar Pradesh is the most populous state of India where the composition of the Muslim Population according to the 2001 census is 18.4 % of the total population of the state. In the backdrop of their socio-educational and economic backwardness and marginal participation in mainstream socio-political activities, this study will be providing insight for community initiatives to help the Muslim community to enjoy citizenship rights. This study focuses on how to ensure fair distribution of government entitlements to the Muslim community and at the same time also discusses important issues related to them. Information collected through direct interface with the community members has been very helpful in understanding the untold and unseen stories of Muslims, especially those of Muslim women and children.

Muslims are the largest minority in India as well as in the state where the study has been conducted. They deserve just and equal citizenship rights and life. The role of the state in this regard is important but at the same time non-governmental organizations also have to play a significant role in providing a more inclusive atmosphere for meaningful Muslim participation in the mainstream socio-political activities and in ensuring a dignified life for them.

3.1. Demographic Profile of U.P.

According to the 2011¹ census, the population of Uttar Pradesh is the highest in India with 199.6 million people who account for 16.49 per cent of the total population of the country. It was 16.6 per cent i.e. 166.2 million during the 2001 census. The rural and urban population break up of Uttar Pradesh is 77.72 per cent and 22.28 per cent respectively. Uttar Pradesh comprises of 18.6 and 11.8 percent of the country's total rural and urban population respectively. Proportion of its rural and urban population at the national level is 68.84 and 31.16 percent.² The 2011 census shows that the population in the state is made up of 52.40 percent male and 47.59 percent of females. The provisional report of the latest census shows an increasing trend in adult sex ratio. It was registered 927 in 1991, 933 in 2001 and 940 in 2011 respectively. The corresponding figure for Uttar Pradesh was 876 in 1991, 898 in 2001 and 908 in 2011. It has however been noted that in the age group of 0-6 years the child sex ratio (CSR) has shown a declining trend during the decade 2001-2011. The child sex ratio in Uttar Pradesh is recorded during this period to have been 899 female per 1000 male child which is less than the ratio of 914 at the national level. As

far as the Muslim Community is concerned, according to the 2001, the census child sex ratio amongst Muslims in Uttar Pradesh was registered at 935 females per one thousands male children. [See Table: 1]

Table 1 : Child Sex Ratio in selected districts of U.P., Census-2001

Child Sex Ratio in selected districts of U.P., Census-2001		
Name of Dist	All Religion	Muslims
Saharanpur	872	918
Lucknow	915	943
Fatehpur	927	942
Chitrakoot	928	903
Varanasi	919	924
Uttar Pradesh	916	935
India	927	950

3.2. Religious demography of U.P.

During the 2001 census it was noted that the proportion of Muslims in the total population of Uttar Pradesh was 18.4 per cent. Rural and urban distribution of this total Muslim population in the state was 64 and 36 per cent respectively. Composition of male and female population amongst Muslim community was 52 and 48 per cent respectively.

Table 2 : Religious distribution of Population, Census - 2001

Religious distribution of Population - Census-2001	India	Uttar Pradesh
Hindus	80.46	80.61
Muslims	13.43	18.50
Christians	2.34	0.13
Sikhs	1.87	0.41
Buddhists	0.77	0.18
Jains	0.41	0.12
Others	0.65	0.01
Religion not stated	0.07	0.04

Literacy amongst Muslims of U.P. was 59 per cent in 2001 in which 59 per cent male and 41 per cent female literacy was reported. In rural areas 53 per cent Muslims were literate and in urban areas the percentage of literate Muslims was 70 per cent. It is quite clear from this that the overall male-female literacy was lower than the national average of the literacy rate (64.84 %). It should be noted that the 70 per cent literacy rate amongst Muslims is lower than the national urban literacy rate which was recorded at 79.92 per cent during the 2001 census. Female literacy amongst Muslims was more than the overall literacy rate at the national level and in rural areas. At the national level female literacy in 2001 was 39.98 (40 %) and for rural areas it was 38.22 (38 %). On the other hand female literacy amongst Muslims at national level was 40.89 (41 %) and 39.45 per cent in rural areas. As far as Uttar Pradesh is concerned, the literacy amongst Muslims, whether it was male-female or rural-urban, was lower than the literacy rate recorded not only at national level but at state level as well. During the 2001 census 47.79 per cent Muslims were registered as literate persons in Uttar Pradesh, within which 57.29 per cent were males and 37.38 per cent were females. In the rural area literacy rate in the Muslim community was 43.72 and in urban areas it was 54.64 per cent (See Table: 5).

Table 3 : Proportion of Total Population in Selected Districts of U.P., Census-2001

Name of Dist	Proportion of Total Population in Selected Districts (All Religions)	% of Muslim Population in selected districts of U.P.				
		Total	Male	Female	Rural	Urban
Saharanpur	1.74	39.11	53.41	46.59	66.89	33.11
Lucknow	2.19	20.52	52.28	47.72	19.10	80.90
Fatehpur	1.39	13.30	51.42	48.58	75.35	24.65
Chitrakoot	0.46	3.55	52.93	47.07	73.39	26.61
Varanasi	1.89	15.85	52.88	47.12	22.39	77.61
Total Population of Uttar Pradesh	166197921	18.50	52.14	47.86	79.22	20.78

Table 4 : Literacy Rate - Uttar Pradesh, Census-2001

All Religion	Person	Male	Female
Hindus	57.98	71.24	43.08
Muslims	47.79	57.29	37.38
Christians	72.85	78.14	67.36
Sikhs	71.92	79.13	63.76
Buddhists	56.21	70.34	40.29
Jains	93.21	95.90	90.29
Others	63.98	74.16	52.03
Religion not stated	58.49	69.17	45.06
Uttar Pradesh	56.27	68.82	42.22

Table 5 : Comparison of Literacy Rate of Muslims in Selected Districts of U.P., Census-2001

Name of Dist	All Religions (%)	Muslim Literacy Rate in selected districts of U.P.				
		Total	Male	Female	Rural	Urban
Saharanpur	61.22	47.64	55.56	38.43	45.02	52.61
Lucknow	68.71	61.49	66.21	56.28	49.43	64.18
Fatehpur	56.30	54.93	63.67	45.68	52.57	61.88
Chitrakoot	65.04	66.19	79.19	51.52	62.30	76.33
Varanasi	66.12	54.44	62.88	44.88	55.08	54.27
Uttar Pradesh	56.27	47.79	57.29	37.38	43.72	54.64

4. Aims and objectives of the Study

The study focuses on the status of Muslims and their access to government entitlements. The **main objectives of this study are as follows:**

- To compare the situation of Muslims with other social groups
- To counter myths and misconceptions about the Muslim community
- To highlight and reiterate the issues of Indian Muslims
- To reveal the systematic exclusion of Muslim
- To assess the status of government entitlements for Muslims

On the one hand it is claimed by the authorities/agencies that certain Muslims have been benefited by various government schemes but on the other hand the disadvantaged and marginalized sections of the Muslim community have a rare chance of being a beneficiary of the same with many not even aware of their existence.

5. Key Findings of the Study

Education

- This study reveals that in only 55.8 percent Muslim households children are enrolled in government schools at the primary level. Percentage of households sending their children to private schools is 16.3 per cent.
- 14.1 per cent households depend on Madrasas for elementary education of their children. Apart from the above, children from 13.6 per cent Muslim households do not attend/reach any type of school.
- Majority of the Muslim households (47.1 %) do not send their children to government schools because they are located far from their communities, while 29.4 percent don't send them because of the behavior of teachers at school towards their children and 23.5 percent refrain from sending their wards to schools because of traditional or cultural reasons.
- Only 66.2 per cent get benefit of scholarship, while rest of the families either do not get any scholarship or very rarely are benefited.
- The study reveals that there is no eligible girl amongst 69% Muslim households to get into the Kasturba Gandhi Balika Vidyalay [KGBV]. Moreover 30.4 % households are unaware of the KGBV.
- 68.2 % respondents are unaware of the formation, composition and role of SMCs in elementary education of their children.

Health

- 76.8 per cent Muslim households do not have easy access to health care. Most of the respondents said they need to cover a distance of 2-5 Kilometers to avail the same. More than 50 per cent (51.6 %) Muslim households depend upon private hospitals/clinics and self medication.

- Only 8.8 per cent BPL families have been issued a Rashtriya Swasthya Bima Yojna [RSBY] card and only 5.3 per cent of the 8.8 per cent health cards possessing households have been benefited of health services under RSBY.
- On the functioning of government hospital Raseela from Muzafarabad block in Saharanpur district says that the doctor writes only prescription and suggests to purchase medicine from chemist. Israna of Fatehpur says that doctors behave very rudely when they ask for medicines.*
- Amongst eligible Muslim households ICDS centers are accessed by only 43.9 per cent.
 - About 30.9 per cent Muslim households presume that ANM makes regular visits to their village/locality while 69.1 per cent say that ANM is not a regular to their home.
 - Amongst Muslim households having BPL or Antyodaya card, only 13 per cent (12.9 %) have got benefits of the Janani Suraksha Yojana (JSY).
 - 23.9 per cent households either do not go for vaccination or vaccination campaigns do not reach their door step for reasons such as carelessness, difficult access or blind faith.

Livelihood

- The study reveals that 78.6 per cent households depend upon casual wage labour in Dastkari, lock manufacturing, brass ware work, Bakery, weaving and Zardozi work , Rickshaw pulling , wood selling, , tailoring, etc.)
- According to 48 years old Shakeel from Piranpur slum from Fatehpur district "The government is not realizing our pathetic condition however just on the basis of brick walls in our house we are excluded from BPL although we don't have food grain for eating. We build our house on a loan of Rs 33000/-- still we have this debt on me."*

- Amongst the most disadvantaged class of Muslims, 80 per cent workforce of women is engaged in agriculture based work for their livelihood.
- The total Muslim women workforce is 10.67 % out of which 99 per cent of women are engaged in the unorganized sector.
- According to this study, majority of Muslim households earn Rs. 1500.00 to 2500.00 which is less than the average monthly minimum wages. 34.8 per cent households earn Rs. 1000.00 to 1500.00 and 29.4 percent earn Rs. 1501.00 to 2000.00.
- According to the survey's findings, 27.7 per cent children were working and contributing to their family's income.

Discrimination

- More than fifty per cent (51.5 %) Muslim respondents said that they face discrimination and injustice in various walks of life.
- Majority of Muslim respondents (60.0 per cent) face discrimination in getting benefits of government schemes.

When social worker Nazma went few schools for enrollment of dropout Muslim children and for those children who never gone to school, the school authority questioned her why she is seeking enrollment of only Muslim children. Nazma made them clear that when the PM's high level committee founded 25 per cent Muslim children out of school premises, so what's wrong to work in this direction?

- 24.4 percent eligible Muslims do not have a voter identity card.

Entitlements

- 24.6 per cent Muslim households do not access PDS shops and 59 per cent families do not receive regular services of a

On functioning of the PDS Raseela of village Fatehpur, Muzaffarabad block of district Saharanpur says that although we have cards, PDS shopkeeper behaves rudely and often delays the distribution of grain and Kerosene oil.

PDS shop.

- 68.5 per cent poor Muslim families do not have a MNREGA job card.
- Amongst 31.3 % job card holders 27 per cent (27.2 %) Muslims had never got any employment under MNREGA. On the other hand more than 50 per cent families had received wage employment merely for 20 days.
- MNREGA has not yielded desirable results for Muslims who are basically artisans. MNREGA is not providing space for them to be able to use their traditional skill and knowledge.
- Only 5 per cent (4.8 %) Muslim women have job cards while 95 per cent (95.2 %) do not.
- Majority of the Muslim respondents (79.3 per cent) were not aware about the important components of PM's New 15 Point Programme for the welfare of minorities such as Pre-Matric scholarship, Post-Matric scholarship, Merit cum Mean scholarship, free coaching, Maulana Azad Education Foundation etc.
- It was noted that the poor and marginalized Muslims are automatically excluded from the list of beneficiaries to avail benefits from most schemes under the PM's New 15 Point Programme because of lack of awareness and disqualification.
- Only 2.6 per cent Muslims have been benefitted under the government's bank credit scheme.
- The study reveals that since 15th January, 2009, not a single BPL family amongst the Muslim community surveyed has benefitted under the Mahamaya Gharib Balika Ashirwad Yojana (MGBAY).

APL card holder of village Kurdi Kheda of district Saharanpur Md. Suleman says that his family is living below poverty line and need a BPL ration card. But for last ten years he could not get a BPL card.

Gujaran of Imiliya Bagh, district Fatehpur could not apply for getting Old Age Pension for her 65 year old husband because her family is not listed as BPL household.

- No BPL families were benefited by Savitri Bai Phule Balika Shiksha Madad Yojana (SBSMY).

Women's Rights

- The Child Sex Ratio (CSR) for the Muslim community is 996, which is more than the average CSR at district/state and national level.
- There are only 4.5 households in rural and 18.7 percent households in urban areas where a woman is the head of the family.
- Cases of Domestic Violence were noted to be resolved through mutual negotiations and community support.
- This study shows that 29 per cent women face discrimination in social life.

6. Socio-economic Profile of Respondents

In this study a total of 886 respondents aged between 18 to 80 years were interviewed through a structural interview schedule. 95.3 percent Muslim and 4.7 percent non-Muslim respondents were interviewed in the survey. Though, 56 percent of the respondents were female, 89.4 percent households were headed by males. Only 10.5 percent households were headed by a female. Amongst Muslims there were 56 percent female and 44 percent male respondents.

Although the overall proportion of male and female respondents was 56 and 44 per cent respectively, the findings of this study show an abysmal presence of women as heads of households. There are only 4.5 percent women headed households in rural and 18.7 percent households in urban area.

6.1. Educational Status of Respondents

Out of the 835 Muslim households surveyed, 64.6 percents respondents were illiterate. Amongst the Muslim respondents 10.4 per cent had received non-formal education while only 19.9 percent had Primary level education. 5.1 percent were educated at Jr. High Schools, 1.8 percent at High School and Intermediate level. The proportion of Madrasa educated respondents were only 5.3 per cent. The findings counter the general perception that majority of Muslims attend Madrasas. These figures show a dismal presence of Muslims in higher education. Most educated Muslims have non-formal education. At the primary level the figure goes down

following the same trend at junior high school, high school and at the intermediate level. According to the 2011 census the overall Literacy Rate at the national and state level was 64.84 and 56.27 respectively whereas the Muslim Literacy Rate was 59.13 per cent at the national level and 47.79 per cent at the state level in the same year. According to the findings of this study only 35.4 per cent respondents were literate. [See Table: 6 & 6.1]

Table 6 : Status of Education amongst Muslims

Educational Level of Muslims	
% of Literate	% of illiterate
35.4	64.6

Table 6.1 : Education Level of Literate Muslims

Education Level (Breakup of 35.4% Literate Muslims)	Percent
Non-formal Education	10.4
Primary	9.9
Jr. High School	5.1
High School	1.8
Intermediate	1.8
Madrasa	5.3
Other	1.1

6.2 Household Profile of the Respondents

According to the findings of this study every Muslim household has an average size of 7 [6.48] members while non-Muslim families have an average of only 5.

More than fifty per cent of the Muslim population is over 14 years old [55.47 %]. Amongst the 55.47 per cent Muslims in the age group fourteen and above 52.17 per cent are male and 47.82 per cent are female. The second largest composition of population is seen in the age group of 6 to 14 year old children. Their proportion in the total population is 27.18 per cent. Population of 0 to 6 year old children is 18.36 per cent. At a time when the census report of 2011 has drawn attention towards the declining child sex ratio we find a satisfactory state of child sex ratio amongst the Muslims of Uttar Pradesh. The former chairperson of the National commission for Minorities has mentioned in the Report of the National Commission for Religious

and Linguistic Minorities that the Child Sex Ratio shows a declining trend for all the religious minorities except Muslims (950).³ According to the calculation based on this study, the Child Sex Ratio for the Muslim community is 996, which is more than the average CSR at district/state and national level.

7. Citizenship Rights of Muslims

7.1. Status of Ration Cards and Public Distribution System (PDS)

A Ration Card is considered as the basic document to help receive government entitlements under the Public Distribution System (PDS). At the same time it is also used as proof of residence as well as for other official purposes. About one fourth (i.e. 25.6 %) proportion of Muslims do not have any type of cards under PDS. It has been found in the study that the proportion of APL, BPL and Antyodaya cards amongst Muslims is 48.5 %, 14.9 % and 11 % respectively. The maximum number of APL card holder Muslims were found in district Saharanpur (61.9 percent). While lesser number of BPL card holders are present in the same district (i.e. 8 percent). Lucknow has the largest number of BPL card holders (i.e. 40 %), while in Fatehpur, only 23 percent Muslim households have a BPL card under PDS. [See Table: 7]

Table 7 : Access to Ration Cards under PDS

Muslim having Card under PDS	Percent
APL	48.5
BPL	14.9
Antyodaya Card	11.0
No Ration Card	25.6

7.2 Status of Voter Identity Cards and Voting Rights of Muslims

A Voter identity card in India makes a person eligible to exercise his/her voting right, which is very crucial in democratic countries because equal voting rights are given to the citizens to establish an equitable society and it is very crucial and decisive in acknowledging and addressing the basic problems of marginalized communities. This entitlement marks the development of the Indian electoral system and of democratic practices. The entitlement is used for other purposes as well such as address proof as well as an identity proof. Though it is the duty of the election commission to issue a voter identity card to all eligible citizens, there are many people who still do not have access to this entitlement. This study reveals that 24.4 percent Muslims amongst those eligible do not have a voter identity card, thus being

denied their voting rights.

On many occasions when general elections are held many people are unable to exercise their voting rights because of the exclusion of their names from the voter's list. As far as the Muslim community is concerned, 20.1 percent Muslim respondents said that the names of all the eligible members in their family were not present in the voter's list.

7.3. PDS shops and their services to Muslim Households

The concept of a welfare state binds the government to help facilitate the availability of basic needs to its citizens. Public Distribution System has a significant role in providing to the poor, grain, sugar and kerosene oil, its availability is thus very essential for those living in poverty. Functioning and availability of PDS shops close by, ensure equal accessibility of services provided under the PDS system. According to the study conducted, 24.6 per cent Muslim households do not have access to PDS shops. Secondly 59 per cent families do not receive regular services of the PDS shops. . In Varanasi only 17.2 per cent households get average services of PDS shops, while 82.8 per cent of them do not have access to the regular and proper services of PDS shops. Similarly in Saharanpur and Lucknow 11.5 % and 4.7 % households respectively, do not get average services of a PDS shop. [See Table: 8]

On the other hand, through social group meetings, it was found that the most disadvantaged groups were either being denied any type of card (i.e. 25.6 %) or deliberately issued an APL card (i.e. 48.5 %), while their living standard and educational status clearly prove that they are one of the most disadvantaged and marginalized social groups. [See Table: 7]

Table 8 : Services of Ration shop

Functioning of PDS Shop (Y/N)	Overall Percent	Chitrakoot (%)	Fatehpur (%)	Lucknow (%)	Saharanpur (%)	Varanasi (%)
Yes	41.9	70.0	89.1	4.7	11.5	17.2
No	59.0	30.0	10.9	93.8	88.5	82.8

8. Livelihood and Income

8.1. Source of Livelihood

Muslims historically have had a strong hold on self entrepreneurship. The various small scale self entrepreneurship ventures such as lock manufacturing, brass ware work, bakery, weaving and zardozi work are regarded as skilled work. It has been observed from various studies that traditional sources of livelihood of the Muslim community are either ruined or they have lost control over their traditional livelihood sources. Most of them have taken up casual labour work. It has been observed that these sources of traditional livelihood have become less viable now. Thus the Muslim community is left with little choice and forced to adapt to new sources of livelihood which compel them to migrate to urban slums. The study reveals that 78.6 per cent Muslim households depend upon casual wage labour and 5.4 per cent Muslim households depend on agriculture based employment. Only 1.0 per cent households have government jobs, 3.7 per cent households are associated with multiple seasonal livelihoods such as private jobs, shop/business, vender or petty shops etc. According to the findings of this study, amongst the most disadvantaged class of Muslims, 80 per cent women are engaged in agriculture based work to support their families. [See Table: 9]

This study also clearly illustrates that 99 per cent of the Muslim workforce is engaged in the unorganized sector. The unorganized sector neither provides them with any social security scheme nor any of the governments' social security programmes. [See Table: 9]

Table 9 : Source of Livelihood of Muslims

Source of Livelihood of Muslims			
Type of Livelihood Source	Overall Workforce (%)	% of Female	% of Male
Self employment (Agri)	5.4	5.6	5.1
Self employment (Non-Agri)	2.0	4.4	1.7
Casual Labour	78.6	80.0	79.1
Govt. Job	1.0	1.1	.9
Pvt. Job	4.3	2.2	4.7
Shop/business	3.0	3.3	2.9
Vender	1.9	1.1	1.9
Other	3.7	2.2	3.7

8.2. Household Income

This study also tried to observe the nature and level of income of Muslims. It examines the income level of Muslims divided into six categories. According to this study, majority of the Muslim households are earning Rs. 1500.00 to 2500.00 which is less than the average monthly minimum wages. 34.8 per cent households earn Rs. 1000.00 to 1500.00 and 29.4 percent earn Rs. 1501.00 to 2000.00. Only 1.2 per cent of the Muslims households surveyed, earn more than Rs. 3000.00 per month. Maximum earning (78.6 per cent) comes from casual labour jobs. Contribution of private job and shops/business is 4.3 per cent and 3.0 per cent respectively. [See Table: 10]

It is surprising to note that in district Saharanpur where the income level is comparatively high as 13.4 per cent households earn between 2501 Rs. 3000.00, not a single household here was noted to be earning more than Rs. 3000.00 per month. In rural areas 82.6 per cent households were found to be earning from Rs. 1000.00 to Rs. 2000.00 per month, whereas in urban areas 70 per cent (69.9 %) households were earning between Rs. 1000.00 to Rs. 2000.00. It can thus be fairly concluded that low income is one of the main reasons because of which Muslims are not able to break the vicious cycle of poverty and social deprivation. [See Table: 10] In the above section we have categorized Muslim households into six income groups. In this section we will compare the present earning of the families with their income five years ago. This study shows an improving trend in household's income at various levels. During 2006-07 proportion of Muslim households earning an income upto Rs. 1000.00 per month was 37 percent, which is 13.3 per cent at present. Increased proportion of Muslims in income level of Rs. 1000.00 to Rs. 2000.00 indicates an improving trend in low level income. (i.e. 23.7 per cent Muslim households are earning Rs. 1000.00 to Rs. 2000.00 per month). [See Table: 10]

Table 10 : Comparative Income Levels of Muslims

Comparative Income Levels of Muslims						
Income Level (per month)	Overall		Rural		Urban	
	2006-07	2011-12	2006-07	2011-12	2006-07	2011-12
Less than 1000	37.0	13.3	34.2	8.8	41.2	20.0
1001 to 1500	37.6	34.8	44.4	35.7	27.5	33.4
1501 to 2000	17.0	29.4	15.2	38.1	19.7	16.4
2001 to 2500	4.3	13.3	1.2	8.0	9.0	20.9
2501 to 3000	3.5	8.1	4.8	9.0	1.5	6.9
More than 3000	0.6	1.2	0.2	0.4	1.2	2.4

It has been discussed that the average family size of a Muslim household is 7 (6.48). But in 83.5 % households there was only one earning member to take care of all household responsibilities, thus implying that comparative economic burden is higher among Muslims.

Five years ago 92.8 percent families were able to fulfill the needs of the whole family with a single earning member. But our study shows a decline of 9.3 per cent points in this phenomenon and that now only 83.5 per cent families have only one earning member.

8.3. Status of Traditional Livelihood of Muslims

The debate on the declining traditional occupations of Muslims is in the realm of discussion forums, seminars and political agenda. Muslims are engaged in traditional occupation in various parts of Uttar Pradesh. It was found in the course of this study that overall, 11.3 per cent Muslim households have been continuing with their traditional occupations. The households engaged in traditional occupations were found to be concentrated in urban areas. For instance in Varanasi, 60 per cent Muslim households are engaged in traditional occupations (weaving) whereas in rural areas maximum families have left their traditional sources of livelihood. However, especially in urban areas, Muslim families are engaged in traditional livelihood as a main source of their income, which has a diverse trend. For example, in Varanasi (60 %), Lucknow (17 %) and in Fatehpur (13 %) households engage in traditional sources of livelihood. During our focused group discussion in Varanasi it had emerged from the discussions that Banarasi Sarees still had a market but in Lucknow and Fatehpur the artisans were reconsidering their traditional occupations as they were turning out to be more and more economically unviable with time. [See Table: 11]

Table 11 : Traditional Occupation in Muslim Families

District/City Name	Muslims associated with Traditional Occupation at Present (Percent)
Chitrakoot	2.5
Fatehpur	13.4
Lucknow	16.9
Saharanpur	0.9
Varanasi	60.0

More than 90 per cent of the respondents who gave up their traditional occupations for various reasons were associated with three traditional occupations (Agriculture, Artisan and Barber). [See Table: 11.1] Overall, 41 per cent (41.1 %) artisans had left their traditional occupation. In this figure the maximum number of artisans belonged to Varanasi, farmers belonged to Chitrakoot and barbers to Lucknow. Due to low income (i.e. less than Rs.1000.00 per month) the small chunk of Muslims such as Karigars, Manihari workers, black smiths, barbers and Bhishtis have limited opportunities to change their livelihood sources. They are presently not in a situation to change to an alternate source of livelihood.

Table 11.1 : Type of traditional occupation

Type of Traditional occupation	% of Muslims who gave up their Traditional Job
Agriculture	36.9
Artisan	41.8
Karigar	3.3
Manihari work	2.5
Blacksmith	1.6
Barber	12.3
Bhishti	1.6

Reasons of giving up traditional occupations have been explored in the study. 79.4 per cent respondents left their traditional sources of livelihood because they were facing continuous losses and debt. They also expressed that there was no economic or institutional support from the government for them to assist them in sustaining their livelihood.

Children's contribution to family income- It was noted during the study that Muslim children were taught traditional livelihood forms in the family from a very young age. In this context 17.6 per cent households responded saying that their children aged between 6 to 14 years are contributing and learning with the elder workforce in their families. Similarly 10.1 per cent amongst them are providing partial support to the income of their family, thus 27.7 per cent children contributing to their family income.

The study also tried to explore women's participation and contribution to family income. Women contribute to family income at various level but they do not usually get recognition and a suitable reward for their contribution. According to the study, 19.7 per cent households responded saying that women also participate in earning

livelihood support for the family, while 5.7 per cent households assumed women to be partial contributors to the whole income of the family. When we compare our findings with the Sachar Committee report on the Social, Economic and Educational Status of the Muslim Community of India, the figures - 19.7 and 5.7 per cent matches with the workforce participation rate among Muslim women, which is reported to be 25 per cent in the report⁴. Because of the patriarchal mindset prevalent across India, women face a lot of hurdles and do not have easy access to educational and employment opportunities. Despite this fact, it is commendable that about 25 % women are directly contributing to their family's income.

9. Migration and Causes

This study also tries to explore the causes of migration amongst Muslims because it is mentioned in various studies that Muslims in India are forced to migrate for various reasons. The study reveals that, one or more family members have migrated from 33.6 per cent Muslim households for various reasons. 30 per cent of them migrated due to unemployment and in the lookout for better job opportunities, 1.2 per cent due to decline in business, one per cent because of communal riots and the remaining 1.4 per cent for reasons other than these. [See Table: 12] Maximum migration (84.1%) was reported from the respondents from Lucknow who had migrated in the past from places outside Lucknow.

Table 12 : Reasons of migration/ not migrated

Reasons of Migration amongst Muslims	Percent
Unviable traditional occupation	1.2
Communal Riots	1.0
Unemployment	30.0
Others	1.4
No Migration	66.4

10. Access to Government Employment Schemes

10.1. Access to MNREGA

The Mahatma Gandhi National Rural Employment Guarantee Act was notified in 200 districts in the first phase with effect from February 2nd 2006 and then extended to additional 130 districts in the financial year 2007-2008 (113 districts were notified with effect from April 1st 2007, and 17 districts in UP were notified with effect from

May 15th 2007). The remaining districts have been notified under MNREGA with effect from April 1, 2008. Thus MNREGA covers the entire country with the exception of districts that have a hundred percent urban population.⁵ The main objective of the act is to expand livelihood security in rural areas by providing at least 100 days of guaranteed wage employment in a financial year to every household whose adult members want to do unskilled manual work.⁶ Under MNREGA each and every eligible beneficiary is entitled to get a job card by which he/she can ask to the concerned person/institution for wage employment within 15 days. A Job card also serves as a proof with details regarding allotment of wage employment, remuneration etc.

Rural and Urban distribution of Muslim population is 64.26 and 35.74 per cent respectively. Muslim population in rural areas is about 12 per cent of the total rural population of the country. This study reveals that only 31.3 per cent Muslim households have a job card under MNREGA while 68.5 per cent poor families do not have a MNREGA job card.

Amongst 31.3 % job card holders 27 per cent (27.2 %) Muslims never got any employment under MNREGA. On the other hand more than 50 per cent families had wage employment for merely 20 days.

The study also tries to see the status of participation of Muslim women in MNREGA. Only 5 per cent (4.8 %) women have job cards while 95 per cent (95.2 %) women do not have a job card.

To ensure the transparency, accountability and monitoring on MNREGA work, smart cards are used as ATM cards. The wages are directly deposited to the account of the labourer. This card was issued to check corruption as well. Use of Information and Communication Technologies (ICT) was initiated as a pilot project in the states like Tamil Nadu, Karnataka, Andhra Pradesh, Bihar, Orissa, Uttar Pradesh, Kerala, etc. for effective implementation of MNREGA, proper management and to bring transparency.⁷ Apart from this, fair wage disbursement is one of the key goals of ICT based Smart Cards or hand held device.

According to this study only 1 per cent Muslim households in Uttar Pradesh possess a Smart Card. Out of the 5 households only a single family benefited by the Smart Card issued under MNREGA.

10.2 Access to Government Loans

Bank Credit and subsidies are considered as supporting measures for self employment to the poor and marginalized communities of India. It is well defined in the guidelines for the implementation of the Prime Minister's New 15 Point Programme for the Welfare of Minorities. "Bank credit is essential for creation and sustenance of self-employment initiatives. To enhance credit support for economic activities the National Minorities Development & Finance Corporation (NMDFC) was set up in 1994 with the objective of promoting activities related to economic development among the minority communities."⁸ Thus support through bank credit under NMDFC is an important component of Prime Minister's New 15 Point Programme.⁹

As Muslims are the largest minority community in Uttar Pradesh as well as in the country, this study tries to look into the status of loan support for them under various government schemes.

It is mentioned in the PM's New 15 Point Programme that a certain percentage of the physical and financial target under Swarnjayanti Gram Swarojgar Yojna (SGSY) will be earmarked for beneficiaries belonging to the minority communities living below poverty line in rural areas. For ensuring equitable share of minorities in economic activities and employment, bank credit is considered as an effective tool to provide support for sustainable economic development.

It is true that there are many welfare schemes for the poor and the minorities but the reality in the difficulties faced in availing these schemes shows a very different picture. There are only 2.6 per cent Muslims who have been benefitted under government's bank credit scheme. When we take an instance from Varanasi the picture becomes absolutely clear. Only a single household in Varanasi has got bank credit under these government schemes. The corresponding figure for district Fatehpur is also similar. Varanasi is the center of the weaving industry and most of the Muslims depend upon the loom industry for their livelihood. The Muslim weaving community is facing severe challenges to sustain their livelihood and the weaving work has declined rapidly in the past decade. Government has initiated a number of schemes to support the handloom/power loom industry. It has been observed from community discussions that a only a marginal section of the Muslim business community has got benefited from the loan waivers and loan supports from government's bank credit schemes.

10.3. Access to Mahamaya Gharib Balika Ashirwad Yojana (MGBAY) and Savitri Bai Phule Balika Shiksha Madad Yojana (SBSMY)

Mahamaya Gharib Balika Ashirwad Yojana (MGBAY) was started on 15th January, 2009 by the U.P. government. The main goal of the scheme was to benefit girls born in a BPL family in UP on or after the date of initiation of this scheme. The study found that 25.7 per cent BPL families qualified for the MGBAY. But the study also reveals that from 15th January, 2009 to date not a single BPL family amongst Muslims has been benefited under the MGBAY.

To promote literacy among girls, the U.P. government launched the Savitri Bai Phule Balika Shiksha Madad Yojana (SBSMY) on 15th January 2009. Under this scheme, girls belonging to the BPL families who have passed class 10 exams in 2008 and studying in class 11 were entitled to receive an amount of Rs. 15,000 and a cycle. The study shows that coverage of this scheme amongst the most disadvantaged and marginalized section of Muslims is nil. No BPL families were benefited under this scheme according to the study's findings.

10.4. Awareness about the Minority Targeted Schemes

There are various means of communication in the present day and age to convey information from one place to another. Regarding the government schemes, news papers, TV channels, Radio and socio-political debate-discussion/seminars organized at block and village level have a great impact in spreading awareness among people whom the schemes are meant for. This study explored the awareness level of the most disadvantaged Muslims. It was found that majority of the respondents were unaware about those schemes which are important components of Prime Minister's New 15 Point Programme for the Welfare of Minorities. Only 18.5 per cent respondents were aware about Pre-Matric scholarship scheme and 1 per cent about Post-Matric scholarship. 79.3 per cent of the respondents were not aware about Pre-Matric scholarship, Post-Matric scholarship, Merit cum Mean scholarship; free coaching, Maulana Azad Education Foundation etc. The remaining 2.1 per cent respondents had little awareness about the same. In this way, it is evident that the poor and marginalized Muslims have automatically been excluded from availing benefits from most schemes under PM's New 15 Point Programme having negligible or no information regarding the same.

10.5. Access to Basic Health Care Services

Access to Health Care services is essential to live a dignified life. Expenditure on

health has been a burden on poor Muslims. Health is considered as one of the main indicators of development. The existing structure of government health service is Sub-Centre, PHC, CHC, Combined Hospitals/Base Hospitals and District Hospitals. Apart from the government health centers,

Private hospital, Quacks and Maulanas are also seen providing medical treatment. This study reveals that 76.8 per cent Muslim households do not have easy access to the health care facilities at a convenient destination. The members of these households have to walk to a distance of about 2 km to 5 km to avail the same.

According to this study more than 50 per cent (51.6 %) Muslim households depend upon private hospitals/clinics and self medication. About 30 per cent (29.8 %) Muslim households access government hospitals for treatment which they consider as inefficient and they also mentioned that not only do they face discrimination but they also lose one day of wage while accessing government health services. Rest of the Muslims (18.5 %) depend on quacks for treatment. [See Table: 13]

Table 13 : Access to Health Care Centers

Type of Health Care Centers	Percent
Govt. Hospital	29.8
Private Hospital	51.6
Quack	18.5
Maulana	0.1

60 years old Zohra, a resident of village Simarwar, district Chitrakoot (U.P.) says that there is no hospital in the village. Government hospitals are 15-16 km away. The doctors at government hospital give only few tablets and ask to visit again and again. Travel to government hospital costs at least Rs. 30.00. Tell us, how we the poor people can avail treatment during illness?

10.5.1. Coverage of Rashtriya Swasthya Bima Yojna (RSBY)

RSBY was launched by the Ministry of Labour and Employment, Government of India to provide health insurance coverage for families living Below the Poverty Line (BPL) . The objective of RSBY is to provide protection to BPL households from financial liabilities arising out of health shocks that involve hospitalization. Beneficiaries under RSBY are entitled to hospitalization coverage up to Rs. 30,000/- for most of the diseases that require hospitalization.¹⁰ According to the data available

on government sites only 32.60 % BPL families have enrolled for accessing health services under RSBY.¹¹ As far as coverage amongst Muslims is concerned, it is difficult to find out segregated figures of the RSBY beneficiaries amongst the Muslim community. This study tries to explore the status of RSBY enrollment amongst Muslim households. Only 8.8 per cent BPL families have been issued an RSBY card and 5.3 per cent of the 8.8 per cent health cards possessing households have been benefited by health services under RSBY.

10.5.2. Access to ICDS Centers

ICDS was started on 2nd October 1975 aiming at enhancing Pre-Primary education with improved nutritional and health status of children in the age-group 0-6 years. It includes services such as supplementary nutrition, immunization,

Saba, w/o. 45 year old rickshaw puller Rajjab Ali of Turab Ali ka Purwa, district Fatehpur explains that the Muslim children are discriminated in ICDS centers. Our children are called as dirty children. We send our children to Madrasas due to compulsion.

health check-ups, referral services, pre-school education and nutrition & health education for women in the age group of 15 to 45 years.

According to the findings of this study out of the eligible Muslim households, ICDS centers are accessed by only 43.9 per cent of them.

10.5.3. Visit of ANM/ASHA to the Muslim Households

ANMs are responsible for looking after maternal and child health. ANM are required to visit each of the villages and provide care delivery services at the sub centers in their jurisdiction. About 30.9 per cent Muslim households presume that ANM makes regular visit to their village/locality while 69.1 per cent say that ANM is not regular to their home. It has been observed from the focused group discussion that though they visit the village but exclude Muslim and Dalit households because most of the ANMs are from non-Dalit, non-Muslim communities. Thus they deliberately not only discriminate but also exclude the two groups in providing health care services, especially to the pregnant women and children. Most of them focus on Janani Suraksha Yojna (JSY).

The Janani Suraksha Yojana was launched in the year 2003. JSY is a centrally sponsored scheme aimed at reducing maternal and infant mortality rates and increasing institutional deliveries in below poverty line (BPL) families.¹² Out of the eligible Muslim households (i.e. having a BPL or Antyodaya card), only 13 per cent (12.9 %) have got benefited by JSY under NRHM.

ASHA works under supervision of ANM. ASHA's role is to identify pregnant woman as beneficiaries under the scheme and report or facilitate registration for ANC.¹³ Visiting every household and motivation for institutional delivery is one of main duty of ASHA. During the study 47.5 per cent households reported that ASHA makes regular visits to their home.

10.5.4. Status of Immunization of Pregnant Muslim Women

Vaccination of female members during pregnancy is necessary for the health and well being of the mother to be and her child. Since independence our country has witnessed tremendous increase in coverage of vaccination for pregnant women. However, even after this achievement there is a huge chunk of women who do not have easy access to proper vaccinations. As far as Muslim women are concerned there are some prejudices in the community such as the myth that vaccination decreases fertility potential, that are one of the factors responsible for this decline. With time though, due to regular awareness campaigns by the government and by non-governmental organizations the community has become aware of the need of vaccinations during pregnancy. The study reveals that 23.9 per cent households either do not go for vaccination or vaccination campaigns do not reach them. The reasons attribute to this can be many, ranging from fear, superstition to lack of information.

11. Status of Drinking Water and Sanitation

An Individual's Health and hygiene is largely dependent on adequate availability of drinking water and proper sanitation. There is, therefore, a direct relationship between water, sanitation and health. Consumption of unsafe drinking water, improper disposal of human excreta, improper environmental sanitation and lack of personal and food hygiene have been major causes of many diseases in developing countries. India is no exception to this. The High Infant Mortality Rate (IMR) is also largely attributed to poor sanitation. It was in this context that the Central Rural Sanitation Programme (CRSP) was launched in 1986 primarily with the objective of improving the quality of life of the rural people and also to provide privacy and dignity to women.¹⁴

In the above view in 1999 Total Sanitation Campaign (TSC) was initiated and CRSP was restructured. Total Sanitation Campaign is a comprehensive programme to ensure sanitation facilities in rural areas with a broader goal to eradicate the practice of open defecation.¹⁵ So far 869.52 lakh APL/BPL households have been facilitated with Individual household Latrines (IHHL) under TCS.¹⁶ Here we will discuss about two basic needs i.e. access to fresh drinking water and proper sanitation.

According to this study 37.9 per cent Muslim households depend on a Public hand pump and 34.2 per cent on a Public tap for drinking water. Only 1.8 per cent households have their own hand pump and 25.7 per cent can access the government supply of water. Thus 72.1 per cent Muslim households receive drinking water from public taps or hand pumps. According to 90.1 per cent respondents there is lack of a proper sanitation arrangement in their localities. This includes cleaning of lanes, availability of canals and proper drainage system, so that the locality escapes from the problem of water logging.

12. Access of Electricity to the Muslim Households

There are 74.7 per cent Muslim households with no power connection to their houses. This question can be linked with the PDS service under which the PDS card holder households are entitled to receive a certain amount of kerosene oil. Kerosene oil is used for cooking food as well as for lighting. It is already discussed that majority of Muslims do not have an easy access to PDS services which includes kerosene oil as well. Thus a huge number of the Muslim population is living without electric light and kerosene oil.

13. Access to Education

As much as 91.5 per cent Muslim households say that there is a government primary school in or near their locality. But this study reveals that only 55.8 per cent Muslim households enroll their children in government schools at primary level. The corresponding figure is 60.2 percent for rural and 48.7 per cent for urban areas respectively. Proportion of the households sending their children to private schools is 16.3 per cent, which accounts for 17.6 per cent in urban areas against 15.4 per cent in rural areas. These findings show the degree of educational deprivation among Muslims of Uttar Pradesh.

The Sachar committee report does not talk about the segregated enrollment of school going children in Madrasas which are recognized by the government and

those which are generally said to be Madrasa or private Madrasa. According to the Sachar findings only 3% of Muslim children among the school going age go to Madarsas.¹⁷ Our study reveals that 1.3 per cent households send their children to recognized Madrasas, while 12.8 per cent households depend upon the Private Madrasas. In rural areas no respondent referred to any recognized Madrasa, 16.5 per cent households said they send their children to Private Madrasas. In urban areas 3.4 per cent households send their children to recognized Madrasas and 6.7 per cent to unrecognized Madrasas (e.g. Private Madrasas). Overall 14.1 per cent households depend on Madrasas for elementary education of their children. Apart from this, children from 13.6 per cent Muslim households do not attend any type of school. [See Table: 14]

Table 14 : Status of Elementary Education of Muslim Children

Elementary Education of Muslim Children	Overall Percent	Percent (Rural)	Percent (Urban)
Govt. School	55.8	60.2	48.7
Private School	16.3	15.4	17.6
In Madrasa	1.3	0.00	3.4
In Private Madrasa	12.8	16.5	6.7
NFEC (Non Formal Education Centre)	0.3	0.00	0.8
Do not go to school	13.6	8.0	22.7
Total	627	389	238

13.1 Access to Mid Day Meal (MDM), Free Books, Uniform and Scholarship under SSA

This study has also tried to explore the status of educational entitlements such as Mid-Day-Meal (MDM), free books, uniform and scholarship for Muslim children at the elementary level. Mid day meals, free books, uniform and scholarship are important components of the Universalization of Elementary Education/Sarwa Siksha Abhiyan (UEE/SSA). There are 16.0 percent Muslim families which do not receive books for their children in schools. Amongst the households eligible for scholarship only 66.2 per cent get benefits of scholarship, while the rest of the families either do not get any scholarship or are rarely benefited. About 75% households were receiving free books for their children under SSA.

13.2. Status of Madrasa Students

Mainstreaming of Muslims is one of the most debated issues in contemporary India. The government is seeking to modernize the traditional educational institutions of Minorities. At the same time mobilization from Madarsa to government schools is considered as a key indicator of mainstreaming. However, only 27.8 per cent Muslims send their Madrasa going children to government schools for primary or upper primary education, while 72.2 per cent do not send their children to government schools for various reasons. Majority of the Muslim households (47.1 %) do not send their children to government school because of the school being far away from their residence, while 29.4 per cent due to behavior of teachers and 23.5 per cent due to family traditions. Thus the perception about Muslims being conservative and hence not accepting mainstreaming is wrong. It was mentioned during focused group discussions that Muslims are also willing to take up the opportunities for mainstream education.

This study seeks to explore the grass root status of educational entitlements provided to Muslims, especially Muslim girls. Improving educational infrastructure through the Maulana Azad Education Foundation is an important component of the Prime Minister's New 15 Point Programme for the Welfare of Minorities.¹⁸ Maulana Azad Education Foundation was established on the occasion of Maulana Abul Kalam Azad's birth centenary. The Foundation was registered under the Societies Registration Act 1860, on 6th July, 1989. The Foundation is a voluntary non-political, non-profit making social service organization established to promote education amongst the educationally backward sections of the society. It is funded by the Ministry of Minority Affairs, Government of India. The Hon'ble Minister of Minority Affairs is its Ex-officio President. The aim of the Foundation is to formulate and implement educational schemes and plans for the benefit of the educationally backward minorities in particular and weaker sections in general.¹⁹ This study reveals that amongst Muslims in selected districts of Uttar Pradesh including the state's capital, not a single family was found eligible for the entitlement under MAE Foundation. Either there were no girls in the family or they had not completed education up to 10th standard. Thus the entitlement to facilitate minority girls with scholarship, so that they could continue their education is totally irrelevant for the poor and marginalized sections of the Muslim community.

This study also tries to find out the status of the Kasturba Gandhi Balika Vidyalay (KGBV) scheme which was started as a residential school for girl's education. KGBV is also a part of Prime Minister's New 15 Point Programme for the welfare of Minorities. KGBV is to function in every district of Uttar Pradesh. The study reveals

that there is no eligible girl amongst 69 percent Muslim households to get into the KGBV. Moreover 30.4 % households are unaware of the KGBV. This status needs attention for an elaborate study to explore the role of KGBV in improving the current scenario to literally non access to school of Muslim girls.

Exploring the status and functioning of School Management Committees (SMCs) is also an objective of this study. The provision of SMCs was defined in Free and compulsory elementary education Act, 2009. Establishment of SMCs in government schools not only shows the diversity in representation but it also keeps a vigil to better management of the school. Only 12.3 % Muslim households said that there are SMCs in the government schools while 68.2 % respondents are unaware of the formation, composition and role of SMCs in elementary education of their children. Thus the study reveals the deprivation of Muslims at elementary level education. [See Table: 15]

Table 15 : School Management Committees (SMCs) in Primary Schools

School Management Committees	Percent
Yes	12.3
No	19.5
Don't know	68.2

14. Identity, Discrimination and Justice

14.1 Securing Justice and Prohibiting Discrimination

Ensuring justice to the minorities is one of the major concerns of any secular and democratic country. Article 14 to 28 of the third chapter of the Indian constitution details the fundamental rights of the citizens of India. Apart from this, articles 29 and 30 make special provisions to provide safeguards to the religious and linguistic minorities of the country. This study tries to discuss the issue of discrimination and justice with reference to the largest minority of India. In general, right to equality of opportunity is well explained in article 16 (1) and (2). This article applies in matters relating to employment or appointment to any office under the State - and prohibition in this regard of discrimination on grounds of religion race, caste, sex or place of birth. Additionally article 29 and 30 provide safeguards to the minorities in separate domain. Article 15 (1) and (2) prohibits discrimination against citizens on grounds of religion, race, caste, sex or place of birth in common domain. But in day-to-day life practices like untouchability or denying fundamental rights to citizens is not unknown. Some of the disadvantaged groups face denial of admission to their child

in schools, some face discrimination at work place, hospitals, police stations, judiciary, tahsil etc. It is noticed through focused group meetings that Muslims at community level generally do not realize whether or not they are being discriminated against in a democratic and secular system which is established by the constitution. In cases of communal riots, violation of citizenship rights seems to be very high but in general the people, especially women hailing from the minority community are used to being discriminated against in accessing entitlements and justice by the administration.

The study reveals that 21.1 per cent Muslim respondents face injustice (The percentage is higher than their population in the state) but only 44.6 per cent of these respondents approached police for help and only 22.8 per cent of them said that they could easily register an F.I.R., while rest of the 70.9 per cent could not succeed in easily registering the same. According to 6.3 per cent of the 21.1 per cent respondents who approached police in any particular case regarding injustice, did not want to lodge an F.I.R. Thus the study revealed that in most cases the police had a negligible role in securing justice to the Muslim minority. On the other hand the community also faces difficulties in the police station. Muslims avoid getting into legal proceedings because they are not in a position to afford the expensive judicial remedies. We can take an instance of cases of Domestic Violence. District Saharanpur is a Domestic Violence prone area but according to one of the fellows conducting the survey, in most cases the community members try to resolve their problems through mutual negotiations and community support. This is because of an expensive judicial system and indifference of police officials.

Union home secretary R K Singh wrote to chief secretaries of all states, asking them why a recommendation of the Sachar Committee to appoint at least one Muslim officer in a police station with areas having a high concentration of Muslim population has not been implemented. The chief secretaries were also asked to take appropriate action and communicate the same to the home ministry by the end of June.²¹ Sachar committee had described the suggestion to post Muslim officers in police stations 'not as a matter to eliminate discrimination but as an initiative to build confidence in the community',

14.2. Access to Tahsils and Courts for Legal Matters

It is a common belief that Muslims solve their legal problems through procedures enshrined in the Muslim Personal Law. However, they also need to visit Tahsils and the Judiciary for various matters, the number of households who do, in this case, is very less. Only 11.2 per cent respondents visit Tahsils or courts for any legal

intervention. Only 36.2 per cent amongst the 11.2 per cent respondents were satisfied with the functioning of the Tahsil and court.

14.3. Discrimination against Muslim Woman in the Public Domain

Women have been victims of a male dominated, patriarchal society for ages. Though there is a change in women's status but the level and nature of discrimination against women needs special attention. This study shows that 29 per cent women face discrimination in social life. 35 per cent amongst the 29 per cent women respondents assume that they face discrimination in social life because of being a woman, while 46.7 per cent because of being a Muslim woman. Remaining 18.2 per cent respondents found both the reasons equally responsible for discrimination against them.

The study tries to examine the extent of discrimination with Muslims because of their identity, that of being Muslims. More than fifty per cent (51.5 %) Muslim respondents said that they face discrimination and injustice in various walks of life. 10.3 per cent said that they face discrimination at the time of admission in schools and 8.9 per cent confirmed that their children are discriminated against by the teachers in the class.

Due to the myths created and established by the right wing forces against a particular community especially Muslims and Dalits, deprivation of these communities in various walks of life has increased. Because of these the employment opportunities have reduced. Reputed entrepreneurs do not wish to have a Muslim employee as their first choice. Shrinking opportunities for Muslims in employment is well documented in the Sachar Committee report. Religious discrimination is one of the main reasons of exclusion of Muslims from government services as well from opportunities in the public domain. In this view the most deprived section of the Muslim community has no connection with the government services. Though condition of self employment is good among Muslims in comparison to their non-Muslim counterparts, however, according to the 54 per cent respondents, Muslims are discriminated against in getting jobs. 47.6 per cent respondents said that there is discrimination with Muslims at the work place.

According to 36.6 per cent respondents the Muslim especially women face discrimination in receiving medical treatment at the government health care centers. 22.1 per cent households said that they face discrimination in government offices and 18.8 per cent face discrimination in police stations. Majority of Muslim respondents (60.0 per cent) face discrimination in getting benefits of government schemes. [See Table: 16]

Table 16 : Discrimination and Injustice with Muslims

Discrimination and Injustice due to Muslim	Yes	No	Don't Know
In all respects	51.5	45.1	3.5
At the time of Admission in schools	10.3	86.0	3.7
In the class room by Teachers	8.9	86.7	4.4
In finding work	54.8	41.5	3.7
At the work place	47.6	50.3	2.1
In Hospitals	36.6	61.8	1.6
In Govt. Offices	21.1	73.8	5.2
At Police Station	18.8	77.5	3.7
In getting benefits of Govt. Schemes	60.0	36.4	3.5
In buying and selling of property	10.8	84.5	4.7
Taking house at rent	9.2	87.0	3.8
Taking bank credit/loan	9.0	82.5	8.5

15. People's Recommendations and way forward

The study “Status of the Muslim Community in Uttar Pradesh: Issues of Deprivation and Exclusion” depicts the socio-economic and educational deprivation and exclusion of Muslims of Uttar Pradesh.

The study also provides a way forward to address the issues of Muslims and recommends the following areas of intervention to ensure their citizenship rights are upheld:

General

- Perspective building and sensitization of Government Administration.
- The administration should be made accountable for proper implementation of programmes intended for Muslims as well as ongoing national programmes.
- Concerted effort at the level of administration is needed at all levels to combat discrimination against Muslims and structural exclusion.

Education

- Policy level programme for modernization of Madrasas; but these need effective implementation. Information about Madrasas should be made available on government's website, so that assessment could be done.
- Information about the status of Muslim children studying in government schools should be made public.
- Keeping vulnerability in mind, new ICDS centers and schools should be established near the Muslim localities and there should be special drive to admit Muslim children in the schools.

Health

- Availability and accessibility of health services should be Muslim culture friendly so that their health seeking behaviors can be changed.
- In the coverage area, especially in rural areas new parameters should be set up for establishment of new sub-centers/PHC/CHC, so that the poor and marginalized Muslim can avail health care facilities. Additionally, the coverage of beneficiaries under JSY needs to be extended.

Livelihood

- There is a need to link MNREGA with the traditional occupation of Muslim artisans. At the same time alternative schemes like MNREGA should be implemented for urban poor.
- Bank credit for economic development should be made available through a single window so that the poor Muslims can easily access loan.

Entitlements

- There is immense need of minority targeted schemes and advocacy both at government as well non-government level.
- There has been desperate need to raise awareness in the Muslim community on various Government schemes and programmes.
- The eligibility criteria and the process of implementation of the 15 point

programme and other government programmes need to be reviewed to analyze why such programmes are not providing benefits to the Muslim community.

- PDS and Basic Health Care Services should make available to the Muslims on a priority basis. Allotment of PDS should be on priority basis in Muslim pockets and be made available and functional Muslim localities.
- Social Audit of functioning of PDS on regular basis should ensured by concerned departments.
- The identification of Muslim BPL families should not be on the quota basis. Number of BPL families should be proportional to their % in the total population.
- At the same time there is need for policy level changes to identify BPL families.

Voter Rights

Special campaigns should be initiated by the election commission for the Muslim community because voter rights are essential for enjoying various other citizenship rights.

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