





إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ

...Verily Allah will not change the condition of a people  
until they change themselves

(Holy Quran, Sura Ar-ra'd 13:11)

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who strive in Our cause,  
We will certainly guide them to Our paths.  
For verily Allah is with those who do right.

(Holy Quran, Sura Al-'Ankabut 29:69)



# India 2047

**Empowering the People**

**India 2047**  
**Empowering the People**

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## PREFACE

**B**y the Grace of Almighty Allah, the Most Gracious, the Most Merciful, we have the pleasure to submit the project document; **India 2047-Empowering the People** before the people of our country, and the Muslim community, the focus of this project. The idea of setting a vision and preparing a long term action plan for empowering the Indian nation and the Muslim community within was originated at the Empower India Foundation on 15th August 2013. It is exactly after three years that we are releasing the Basic Document of the Project. A dedicated group has been at work in various ways for fulfilling the project tasks throughout this period. The homework done includes personal discussions with scholars and researchers, attending various academic seminars and conferences, collecting data from official sources, analysing the contents of different study reports and assigning Focus Area Groups to prepare the drafts. We had organised six national seminars and about 50 city-get-together programmes in 15 states as part of the project preparation.

In fact, the idea of planning for the future is not new to the Indian Muslims. Some scholars and groups have already made contributions in setting the vision of the community. A few vision documents addressing the developmental issues of Indian Muslim community are also available. India 2047 is not something done in isolation of other past and present endeavours. While appreciating all such sincere and honest attempts, it is our conviction that by taking lessons from them, the community has to set a wider vision, undertake a

more comprehensive mission and chalk out a long term plan.

Part I of this document provides a background survey of the current situation, community initiatives and governmental efforts. Part II describes the project frame followed by separate chapters for each Focus Area. Goal, Objectives and Initiatives pertaining to them are listed. Part III deals with the real challenge, the implementation. The organisation, infrastructure, human resources and marketing aspects are dealt with, but it does not go beyond. Part IV contains the tables of updated statistics about Indian Muslim situation. Part V as an annexure reproduces excerpts from some minority related study reports and government orders.

Needless to say, this is not merely a vision document. Unless got implemented in due course, it also will go to the archives. We hope that the onus of translating each initiative into Specific Area Projects in a time bound manner will be undertaken by the Muslim community in alliance with and by eliciting the support of the larger Indian society and various government agencies from central to local.

At this moment of pleasure, we thank one and all who have contributed in one way or other to the preparation of this project.



**E M Abdul Rahiman**  
Project Coordinator

New Delhi  
01 Aug 2016

## PREFACE TO SECOND EDITION

*'India 2047: Empowering the People'* was released on 15th August 2016, the 70th Indian Independence Day in New Delhi by Justice Rajindar Sachar at the National Conclave presided over by Maulana Muhammed Wali Rahmani. In fact, the occasion marked a step forward in the task undertaken by Team India 2047.

Due to logistic reasons, we could print only a limited number of copies. The document was circulated in selected circles for suggestions and comments. We are happy to note that it is being appreciated as a comprehensive and realistic document of vision and action for community empowerment.

Since then, there has been more demand for the document, not only in English, but in regional languages as well. Though it is not a book of ordinary sort meant for marketing on commercial lines, it is also not a private document. Since the accomplishment of the empowerment mission needs multiple efforts and agencies, we feel that India 2047 has to be discussed far and wide among all genuine groups. Hence we publish this second revised edition of the document. A report of the release function, a few more photographs and some language corrections are the only changes effected in this edition. Efforts are also ongoing to bring out regional language versions.

**Bengaluru**  
01 August 2017



**E M Abdul Rahiman**  
Project Coordinator

# PART I BACKGROUND



## Chapter 1

# INTRODUCTION

**I**t has been a long haul for Muslims of India. After the trauma and tribulations of the Partition, they have been trying to rebuild the broken lives against heavy odds like extreme poverty, illiteracy, discrimination and neglect. Dysfunctional at many levels, the community has been broken into many parts without vertical and horizontal communication and cohesion. Leaderless sometime, led by charlatans and politicians some other time, the common Muslims became victims of external and internal discrimination. Rattled by the institutionalised riot mechanism at regular intervals they had to face genocides and ethnic cleansing. In North-India, their efforts to find their place in the sun have met with apathy and official resistance. Even in the cosmopolitan cities like Mumbai and Delhi, ghettos without basic amenities have become the habitat of Muslims of all classes. In Kolkata, Lucknow, Ahmedabad and many other cities of the west and the north they are forced to opt for unhealthy, polluted areas to live.





## 1.1 Insecure and parlous

Security has been their main concern. Lack of opportunities in organised sector has compelled them to eke out living elsewhere mostly in semi-legal, shady professions. In Muslim areas, there are no decent schools, health centres or ration shops. In a district like Murshidabad in West Bengal, you come across urchins in rags working from morning to evening in jobs without any concern for health or sanitation. The district holds a mirror to what ails the community. Malda and Murshidabad are the Muslim dominated cities of West Bengal. Once the abode of powerful Nawabs and Royalty are now the den of rickshaw pullers, tonga-wallas and underfed and underemployed agricultural labourers. According to the Census 2011, Muslims make up 66.28% of the population of Murshidabad. In Malda, it is 51.27%. It is said that 50-60 years ago there was no extreme poverty in these districts. Since independence, it has been a downward course for Muslims in the state. The decades of CPM rule did not help as the party was basically controlled by upper caste Hindus. All over the north and northeast, in mines, quarries and building sites Muslim children compete with Dalit children. Muslims are mostly seen to be living in Muslim clusters because of fear (Ather Faruqi, 2010). The 'dominant' Hindu middle classes have used their own indicators to identify Muslim neighbourhoods and find ways to exclude Muslims from mainstream social life. The large Muslim clusters developed in the process have become secure zones with common collective memory and experience. The Gujarat Genocide, for instance, removed the community from urban social fabric and built up new spatial boundaries. Even in a progressive city like Kolkata the upper caste '*bhadralok*' keeps Muslims from political and cultural commons. Muslims are 'the other' in many cities, and they live according to the Hindu middle class, in 'mini-Pakistans'. They live in congested areas full of filth, sound and fury as described by the Hindu middle class.

## 1.2 Twice backward

The case of Muslim women is more pathetic. In literacy, they fall behind even the Dalits. While Islam liberates woman, defends her equality before the law and underlines her security, over the years, the Muslim tradition has been a suffocating presence in their life. It has been pointed out by many researchers that conservative and restrictive elements of Islamic injunctions and Hindu traditions have tried to dominate or neutralise the more progressive elements in the community. It is also true that patriarchal interpretation of Islam, as well as the worries of living in an increasingly hostile environment, contribute to the seclusion of women. However, compared to many other Muslim countries, Muslim women in India enjoy more personal freedoms. This may help them in future to establish better Islamic models for women's empowerment.

## 1.3 Southern difference

In south, due to historical and cultural reasons, Muslims have been in better shape. Partition had not made any serious impact on them except in Urdu speaking areas. The communal divide was also less severe because they shared the language and lifestyle of other communities. Their participation in the state politics has been good. In literacy and general health indicators they compare well with other communities. As a trading community with strong relations with traders overseas, Muslims have been more open to new ideas and never entertained vainglorious notions of being



**In Muslim areas, there are no decent schools, health centres or ration shops. In a district like Murshidabad, you come across urchins in rags working from morning to evening in jobs without any concern for health or sanitation.**





members of the ruling elites as we see in the North. However, compared to other communities they remain backward in all areas.

However, it would be unrealistic to bundle all Muslims into one category. Muslims in the northeast face different obstacles to growth and development while those in the north have been shackled by social divisions and sudden departure of leaders, professionals, traders, etc., due to the Partition. The control exercised by traditional ulema over the ignorant masses may have hampered progress. Intense communal divide engineered by Hindutva organisations has made them more inward looking and supine.

In spite of the universality of the Islamic culture and civilisation, Indian Muslims have developed separate and distinctive local customs and behaviour patterns. It is their strength. However, social barriers, superstitions, control of the priestly class, westernisation and general apathy may be common factors to all except a few sections of the community known for their forwardness.

“  
**In spite of the universality of the Islamic culture and civilisation, Indian Muslims have developed separate and distinctive local customs and behaviour patterns. It is their strength.**  
 ”

#### 1.4 Challenges and opportunities

Analysis of the challenges and opportunities before the Muslim community in India is not an easy task. India is a multitude rather than a nation, and Muslims in the country are no way monolithic or uniform in their attitudes and responses. Muslims from deep South will be tangentially different from the Bengali speaking Muslims in their lifestyle and cultural practices. But their world view may be similar, most often fatalistic but at times optimistic. The cultural influence drawn from Islam may also show certain similarities.

However, it may be naïve to think that all challenges are common to all communities. The regional and sectarian differences, language and cultural variations, social structures and economic conditions create their own restraints that influence the responses to the challenges. But there is no denying the fact that the 180 million-strong community is sometimes treated as one unit, which is problematic. For instance, one single incident in a remote Muslim village is sometimes blown up beyond proportion to prove one construct or other.

The challenges faced by the community are of multitude in dimensions extending from incursion of exploitative capitalism, intimidations from growing Hindutva fascism, high-handedness of the security and intelligence agencies on civil rights, cultural erosion through infiltration of western culture of free sex, atheism, anarchism and destruction of the family system through the internet and mobile phones, to internal deterioration of the community due to sectarianism and superstitions and political disunity of the community.

However, Indian Muslims are at a vantage point in converting their challenges into opportunities. Theoretically, Muslims are the single largest community in India. Despite the centripetal forces working among them, the faith, culture and civilisation have some very strong uniform features. A Muslim from Assam will find it easy to move about in a Muslim locality in Malabar. The common features and customs help them to communicate with other Muslims easily. This advantage is unique to Muslims of India. It is estimated that within a few decades Indian Muslims will become the largest Muslim community in the world and also the largest minority in the world.





#### 1.4.1 Constitutional guarantees and federalism

Indian Constitution is secular in outlook and it guarantees certain fundamental rights to all citizens. In theory, there is no religious discrimination. There are certain other constitutional guarantees like freedom to start educational institutions, to peacefully practice and propagate religion, to publish newspapers and books and to travel without special permits. There are advantages to be utilised to their full extent. Theoretically, Indian federalism also prevents the rise of a totalitarian state. The country is too large an entity to be controlled by dictatorships.

#### 1.4.2 Political vacuum

There is a need for a party or parties or political front working to meet out the economic and political justice for all people. There are many factors which privilege Muslims in their efforts to come to the leadership of a popular political movement against social and economic exploitation. They have all India presence, self-respect as people with great culture and history, and compared with other groups, better interaction with the pan-Indian communities. Their inherent sense of justice will also be an added advantage.

#### 1.4.3 Secular forces

Though the sectarian Hindutva forces are on the ascendant, the silent majority among the Hindus are peace loving and secular. They hate conflicts and seek peaceful co-existence with the people of other religions. This tradition is to be strengthened through well-planned interaction and intervention. Muslims can come forward and find ways to tap this latent force. They can participate in debates and support secular cases in various forms. The great syncretic tradition of music, architecture, values and morals is to be preserved and used to achieve greater national unity. A task not to be left to the current crop of politicians.



**Majority among the Hindus hate conflicts and seek peaceful co-existence with the people of other religions. This tradition is to be strengthened through well-planned interaction and intervention.**





#### 1.4.4 Environmental activism

This is another area where Muslims can intervene effectively. Islam gives much importance to the preservation of nature as the whole planet is an '*amanah*' from God. Think of Muslim organisations coming forward in support of the Ganga project or against the damming of the rivers or against displacement of the poor. There is much common ground in this regard in Islam, orthodox Hinduism, Buddhism, Jainism and Christianity. Globally, efforts to unify the religious positions as regards to the environment have produced a sense of unity and mission. Such initiatives have to be taken up by Indian Muslims.

#### 1.4.5 Muslim wakf

It is estimated that the total value of the used and unused wakf properties run into billions of rupees. According to a document prepared by the Ministry of Minority Affairs, India has the largest number of wakf properties in the world. There are more than 4.9 lakh registered wakf properties. The current annual income from wakf is a measly Rs. 163 crore. The total area under wakf is estimated at six lakh acres; the market value of which is about Rs. 1.20 lakh crore. Sachar committee has said that if properly developed with a minimum of 10 percent return the wakf would be capable of generating an astounding 12,000 crore per year. This alone, if properly utilised, will alleviate the Muslim poverty. However, so far no concerted efforts are there to stop the misuse and alienation of the wakf properties. Main reasons may be that most of the Muslim scholars and leaders have vested interests in wakf. The central and state wakf boards are parking lots for the past prime politicians and Muslim leaders who are not interested in effecting beneficial changes in the system. Sometimes they themselves have an interest in maintaining the Augean stable as it is. Muslim organisations can develop a national project for effective utilisation of the wakf.



**It is estimated that the total value of the used and unused wakf properties run into billions of rupees. India has the largest number of wakf properties in the world. There are more than 4.9 lakh registered wakf properties.**



### 1.5 Signs of optimism

However, against this uninspiring backdrop, we witness signs of life and an urge to excel in many sections of the community. The odds against them are real but in Bihar, UP, Maharashtra and even in Gujarat we see more Muslim girls and boys attending schools, competing with talented children of other communities and sometimes coming to the fore in tough competitive exams. A new middle class, articulate and confident about themselves, the community and the faith is emerging. While a section of the newly educated class has fallen for Western mores and values, large number of young Muslims are showing respect and regard for religious values. The influence of the leftist ideology is also in the vein.

New educational institutions including universities are coming up in the north and northeast. Muslims of Kolkata, for instance, are emerging as a scholarly community. Professional courses are the major focus of attraction to the new generation. In Kerala, Muslim teenagers are at par with those of advanced communities. They seem to be catching up with others and making up the time lost. There is much spontaneity in this development.

### 1.6 Need for planning

It is a fact that a 180 million strong, but diverse and scattered community may not fit into a planned and structured development model. Social forces may not



allow mechanical intervention in social advancement. There are many knowns and unknowns in the community development. The dynamics are also different. Regional and sectarian divisions, language and customs often become impediments to planned growth. Development is not a single lane track, and it's hard to predict the right and wrong turns in history.

However, it is a commonplace now that planning does not harm or impede growth and development. Some of the world's oldest social and religious organisations have grown and spread their influence globally through deliberation and planning. Systematic and structured institutional involvement is one of the given in the process of development. If provided with necessary statistical inputs, planning becomes more realistic and operational. Of late, there have been extraordinary advances in the application of quantitative analysis. Without planning, monitoring and review, growth and development of the community will not be even or balanced. More resources will be allowed to the areas already saturated with funds and initiatives while some areas will suffer from lack of resources. Planning helps correct this kind of aberrations.

### 1.7 Here comes India 2047

Hundred years are not even a ripple in the flow of human history, but to generations, it means long drawn out years of hope, despair, retreat, advances, gains and pains. 2047 CE is not a watershed in history, but it signifies the end of a century of the independent India and the beginning of a new one pregnant with changes, positive or negative, cataclysmic or otherwise. Hence we call it India 2047. It also marks a people's desire and determination to improve their lot through their action. Allah says that He will not change the condition of a people unless they decide to change themselves (13:11). It means that the basic dynamic should come from the people themselves for change from bad to good and good to bad. He has created man with knowledge and intelligence. This verse provides insights into the process of social change and reminds people of their collective responsibility to improve their condition. Development or growth will not come as a gift from the sky. It needs determination, readiness to sacrifice and willingness to experiment with imaginative and innovative ideas. Indian Muslims might have a catalogue of reasons for their poor socio-economic development, but they have no reason to lament their so-called glorious past and settle in the present mire of backwardness and marginalised existence. It is time to remove the hurdles and march forward. Unless they introspect, unless they decide to change fate, unless they take their destiny into their hands and give up the patron-client relationship with the state, they will remain where they are. They cannot remain beholden to despair and inaction. Their refusal to make a critical assessment of their condition informs their current predicament.

### 1.8 People with significant resources

Indian Muslims have great potential to lead other Muslim communities owing to their variety and multiplicity which can be leveraged to create a unique Islamic experience. They enjoy the fruits of democracy. Despite the social exclusion and demonization, they still have enough freedom to express their opinion and to lead at least a quietist religious life. A Large section of the people in the country is secular with a strong faith in the democratic setup. Compared to other Muslim countries, they do not have a suffocating theocracy or military dictatorship over their heads.



**Without planning, monitoring and review growth and development of the community will not be even or balanced. Planning helps correct this kind of aberrations.**





Empower India Foundation, a non-profit voluntary organisation, based in New Delhi, for some time now has taken up the task of preparing a comprehensive document for the development of the Muslim community in all aspects. Herculean though, people associated with EIF travelled across the country, organised discussion groups, seminars and get-togethers to study the conditions of the community and to elicit views and opinions from people belonging to various streams. The curious and serious people that came up for discussions aired their views about the empowerment and socio-economic growth of a fissiparous community with wit, enthusiasm and concern. In cities like New Delhi, Hyderabad, Chennai, Calicut, Bangalore and Kolkata, the seminars on particular themes were excellent brainstorming sessions. The interactive sessions and personal tête-à-têtes exposed both the strengths and challenges of the mission. It took more than a year to complete the deliberations and to analyse the inputs, both quantitative and qualitative. The team has identified the following focus areas.

1. Governance
2. Economy
3. Education
4. Health
5. Media
6. Women
7. Children and Youth
8. Social Reformation
9. Civil Rights
10. Broad Based Alliance
11. Culture and Heritage



**The problems of the Muslims of India are of sub-continental in size. It does not offer a one-size-fits-all solution for their backwardness. This project is a determined effort to visualise the status of the community in the next 33 years**



This document is not an exhaustive project report nor does it capture and analyse all the problems of the Muslims of India because the problems are of sub-continental size. It does not offer a one-size-fits-all solution for their backwardness. It is a determined effort to visualise the status of the community in the next 33 years, to set up some signposts for their optimal, equitable development, to fix targets, to show the pitfalls and to shed light on the pathways to prosperity and empowerment.



## Chapter 2

# INDIAN MUSLIMS - ON THE CUSP OF DEVELOPMENT

*“I am a Muslim and am proud of the fact. Islam’s splendid tradition of 1,300 years is my inheritance. The spirit of Islam guides and helps me forward. I am proud of being an Indian. I am part of that indivisible unity that is the Indian nationality. I am indispensable to this noble edifice, and without me the splendid structure of India is incomplete. I am an essential element that has gone to build India. I can never surrender this claim.” — Maulana Abul Kalam Azad*

**I**n order to move forward as a community to a better future, we should have a clear picture of our present situation. Here is an attempt to have a look around to take stock of the situation and understand where we want to go from here and how. As a community, Muslims have the strength and high potential for growth and advancement. The community has faults, follies and foibles to be identified and corrected. When community plans for the road ahead, its past and present are markers that give guidance and warning.



India is the seventh largest country in the world and the second largest in Asia. Before the advent of Muslims, the country was fragmented into small warring states, and there was no concept of India as a whole. The Muslim rulers, especially the Mughals, unified the country and gave it a central administration.

In respect of population, India with about 1.3 billion people is second only to China. As per the 2011 Census, India has 966.3 million Hindus (79.8%) and 172.2 million Muslims (14.23%). Among the other minorities, Christians make up 2.3% and Sikhs 1.72%.

## 2.1 The Muslim presence

The Muslims are the second largest religious community in the country. They are more than 10% of the total Muslim population of the world. India has the largest concentration of the Muslims outside the member countries of the Organization of the Islamic Cooperation (OIC) and the second largest (after Indonesia) in the world.

The Muslim immigrants, mostly Arabs, Turks, Afghans and Mughals, made the sub-continent their homeland. Scattered in different cities, towns and villages, they became indistinguishable from others. The Muslim scholars and religious leaders propagated Islam among the depressed and marginalised, and a large number of them converted to Islam. The vast majority of the present-day Indian Muslims is the descendants of these converts.

It is found that nine districts in the country including Lakshadweep and eight districts of Jammu and Kashmir have a Muslim population of 75% or above.

## 2.2 The Muslim rule

The invasion of Sind by Muhammad Ibn Qasim al-Thaqafi in 713 CE was precipitated by the failure of Dahir, the ruler of Sind, to contain the pirates on the Arabian Sea. However, that was a North-Indian story. In the south, Arab traders had introduced Islam to the coastal people in the first century HE. The Muslim kings and emperors who ruled over the north and central India for over one thousand years were not colonial rulers. The very concept of invasion for loot was unknown to Asia and Africa. Only with the advent of nation states, the idea of foreigners gained currency. Those who had come here from other countries made the sub-continent their home. They did not make any discrimination between religious communities but gave equal opportunity and most often, ensured social justice to all irrespective of their religious affinity.

Islam did make its presence felt during the Muslim rule of Indian social and cultural life. However, Islam and its promotion were not a major factor in state policies. This is well-established by the fact that although Delhi remained the capital of Muslim rulers for 647 years (1211-1858 CE), the Muslims were a small minority there throughout the period. In many cases, the most important jobs like those of ministers and chiefs of the army were given to non-Muslims, especially Hindus.

During the Muslim rule, social peace and harmony prevailed in major parts of the country. History fails to produce even a single instance of communal disturbance during Muslim rule. The communal disturbance is a phenomenon introduced by the British, thanks for their 'divide and rule' policy.



**The Muslims of India are the second largest religious community in the country. They are more than 10% of the total Muslim population of the world and the second largest (after Indonesia) in the world.**



## 2.3 The British Raj

The process of colonisation of India by the British began in 1757 with the downfall of Siraj-ud-Dowla, the ruler of Bengal. The British crown took up the reign of the sub-continent in 1858 following the abortive revolution of 1857 led by both Muslims and Hindus against the colonial forces. The new colonial power regarded the Muslims as a potential threat to their political power as it was the Muslims from whom they had snatched the power.

When we search for reasons for the present backwardness of Muslims, we have to start right from here. From the very beginning, the foreign rulers adopted a discriminatory policy, hostile towards Muslims and sympathetic towards Hindus. The privileges earlier enjoyed by the Muslims in terms of property rights, etc., were withdrawn, government jobs were denied, and trade facilities were restricted. They remained backward in almost all walks of life.

As a part of 'divide and rule' policy, the colonial power tried to create great divisions among the two major communities, Hindus and Muslims. As a result of this, it did not take much time for sectarianism and anti-Muslim feelings to influence the upper caste Hindu leaders. It eventually led to the Partition.

## 2.4 The Partition

In the wake of the Partition of the sub-continent in 1947, which resulted in the creation of Pakistan and India, hundreds of thousands of Muslims, Sikhs and Hindus lost their lives and property. The educated Muslim middle classes migrated in large number to Pakistan. This created a large vacuum in the leadership of the Indian Muslims. The vast majority of them, who could not forsake their ancestral homes, became weak in the economic, political, social and cultural areas. They became the internal enemy in the eyes of the new ruling class. Since then, the Muslims here have been under constant pressure to prove their patriotism.

## 2.5 Discriminatory policy of governments

Since the dawn of independence, the Government of India, dominated by the upper caste Hindus, adopted discriminatory measures against Muslims. Though the Constitution of India guarantees fundamental rights to all communities of India, the ground reality leaves much to be desired.

It is a well-known fact that the Indian Muslims are systematically and increasingly marginalised in their homeland. Soon after the independence, various states and territories were reorganised splitting the minority dominated areas and absorbing them in different states with a view to reducing their influence and making it difficult for them to win any election. In an effort to further reduce their political strength, the names of Muslims are sometimes deleted from the electoral rolls. For instance, the names of 138,000 Muslim voters were removed from the electoral rolls prepared in Hyderabad and Secunderabad for the election of December 1994. Delimitation and gerrymandering techniques were used to deny Muslims their democratic rights.

During the local body election of 2015 in Gujarat, even the State Election Commission admitted that more than 2.5 lakh names were deleted from the voters list and the actual number, as the opposition parties say, was more than four lakhs. It is needless to say that all deleted votes were from Muslim dominated areas.



As a part of 'divide and rule' policy, the colonial power tried to create great divisions among the two major communities, Hindus and Muslims. It eventually led to the Partition.







The Congress party, which ruled India for over four decades, instead of making any effort to contain Hindu fundamentalism, did everything by default for its nourishment. Now with the BJP government in power at the Centre, minority communities, especially Muslims are being targeted in all possible ways.



**The strong feeling of insecurity among Muslims is high. They fear for their lives, honour and wealth. The discriminatory attitude of the police and other agencies makes this fear more real.**



## 2.6 Socio-economic conditions

Coupled with this disenfranchisement, socio-economic-political conditions of Muslims in the country have become very dismal. Justice Sachar Committee, Ranganath Mishra Commission and Prof. Amitabh Kundu Committee reports have highlighted this aspect in clear and lucid manner. Sachar Committee even said that in some parts of the country the plight of Muslims was worse than that of Dalits.

## 2.7 Double burden

While discussing the public perceptions about Muslims, Sachar Committee pointed out that they carry a double burden of being labelled as anti-nationals and being appeased at the same time. Both the allegations from the Hindutva right are nothing but the part of a larger ploy to deny them due share in the national resources and to make them apologetic and defensive all along. Muslims are denied an opportunity to sit and to think positively and make strides towards larger goals. Moreover, it goes without saying that this identity problem has pulled the community backward in almost all spheres of life, especially in northern states. We can point out a number of examples of identity markers having led to suspicion and discrimination by governments, institutions and people.

The public focus and media's over enthusiasm in the matters of personal law and other socio-cultural characteristics of the community also have a negative impact and in most of the cases, the responsibility of its backwardness was imposed on the community itself. It is always a heads they win, tails we lose situation.

## 2.8 Security concerns

The strong feeling of insecurity among Muslims is high, especially in the communally sensitive states. They fear for their lives, honour and wealth. The discriminatory attitude of the police and other agencies makes this fear more real. This insecurity and fear factor are one of the main reasons for the formation of ghettos. It also

affects their mobility, leading to situations wherein Muslims are unable to exploit economic opportunities. As a corollary, they are denied opportunities for education and a dignified life.

Recent events have only increased the sense of fear. The killing of Muhammad Akhlaq in UP, on the suspicion that he had kept beef at his house, the lynching of two cattle traders in Jharkhand, the unreported harassment and attacks in various parts of the country, killings on behalf of cows, regular threatening statements from small time sanghis and acharyas and hydra faced organizations, calls to Muslims to leave the country have exacerbated the insecurity. The inherent violence of Hindutva nationalism is creating the potential for conflicts. Number of clashes between Muslims and Hindus has risen significantly over the last few years.

## 2.9 Widespread inequality

Although the Constitution ensures equality in every respect, Muslims are being denied it in many ways. They are being subjected to blatant injustice when it comes to the distribution of national resources, and implementation of various welfare schemes. It is hard for Muslims to get bank loans and credits. Many banks have designated most of the Muslim concentration areas as 'negative or red zones', where they do not give loans. Law enforcing agencies treat them with suspicion.

## 2.10 Educational backwardness

Education is crucial for development and enhancement of social and economic status. However, in many states, literacy rate among the Muslims is lower than most other backward classes. It is not increasing fast enough to converge with literacy rates of other groups. In 2011-12, about 74 % of the population in the country was literate. Among the broad socio-religious categories (SRCs), Muslims had the lowest literacy level (70 %) compared to 74 percent among Hindus and 83 percent among the other religious minorities. The percentage of children who have never attended school in the 6-14 age group among OBC Muslims is much higher than all SRCs in 2004-05 and continued to be so in 2011-12. Some positive steps from the part of the community have helped to increase their attendance mainly in primary schools. The reason for children being out of school is that the parents are either not interested, or they are too poor to support their children's education. Among Muslims, the latter is stated as the major reason. Nearly 30% among the 5-14 year-olds and 26% among the 15-24 year groups have had no primary education.

## 2.11 Signs of progress

The percentage of Muslim children who never attended school is high; slightly lower than that of SCs/STs. As many as 25% of Muslim children in the 6-14 year age group have either never attended school or have dropped out. The dropout rate is the highest among the Muslims, and this seems to go up significantly after middle school. School enrolment rates are among the lowest but have improved in recent years. This is consistent with the perception that the community is increasingly looking at education as a means of improving the socio-economic status.

Primary education and higher secondary attainment levels are also among the lowest for Muslims. Consequently, graduate attainment rates are also among the lowest and not converging with the national average. Needless to say, the participation of



**The reason for children being out of school is that the parents are either not interested, or they are too poor. Nearly 30% among the 5-14 year-olds and 26% among the 15-24 year groups have had no primary education.**







Muslims in technical and engineering education is also very poor.

It's found that only one out of the 25 undergraduate students and one out of the 50 post-graduate students is a Muslim in premier colleges. The share of Muslims in all courses is low, particularly at the PG level and marginal in the science stream. Urdu schools are important for the community in Urdu-speaking areas, especially at the primary level where education in the mother tongue is preferred. However, their reach is very limited. According to available studies, less than 4 % of the school going Muslim children goes to madrasas. In other words, mainstream schools are the only means to satisfy increasing demand for education in the community.

The resistance to recognising the Minority Education Institutions by the State Governments has been a matter of grave concern in several states. This also is a clear violation of Article 30 of the Constitution.

### 2.12 Self-employed at best

As compared to others, Muslim workers, especially women are concentrated more in self-employed (home-based) activities and their share in regular work, especially in the government, public sector and the large private sector is very low. A larger proportion of Muslim workers is engaged in manufacturing and retail trade than workers of other communities. Their work conditions are more precarious, and earnings are relatively low. Moreover, vis-a-vis others, a much larger proportion of the Muslim workers are engaged in street vending and are without employment benefits and social security.

A detailed analysis of employment in different government departments also revealed that Muslim representation is very low, and very often they are found in low-end jobs. Moreover, the participation of Muslims in government jobs which involve the provision of public services like healthcare (nursing), security (police), etc., is extremely low.

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As compared to others, Muslim workers especially women are concentrated more in self-employed activities and their share in public and private sectors is very low.



The presence of Muslims was found to be only 3% in the IAS, 1.8% in the IFS and 4% in the IPS. The Muslim community has a representation of only 4.5% in Indian Railways. Almost all (98.7%) of them are positioned at lower levels. The share of Muslims in security agencies is around 4%, in the Education Department 6.5% and in the Home Department 7.3%. Overall the proportion of Muslims in the police as constables is only about 6%. In the health department, their share is just about 4.4% and in the judiciary it is 7.8%. The share of Muslims in all recruitments by the State Public Service Commissions is about 2.1%.

Despite the much ballyhooed economic boom, Muslims have been bearing the brunt of the so-called “competitive” forces unleashed by liberalisation. Internal and external liberalisation has brought with it considerable costs in terms of unemployment and displacement of workers who have lost their jobs due to competition and import of low-priced products. Displacement from traditional occupations has resulted in Muslims being deprived of their means of livelihood, and this has led to further deprivation. It's also found that the Worker Population Ratio for Muslim women is the least from among all other communities, more so in urban areas.

As high as 18 percent of the educated urban Muslim youth reports unemployment. In the lower educational categories, the percentage of unemployed is the highest among Muslims, closely followed by the Dalits.

Even after nine years of the Sachar Committee, figures tabled in the Lok Sabha show that minority groups are still under-represented in government jobs. More worrying still, their numbers are falling.

### 2.13 Access to public facilities

According to Sachar Committee report, overall access to the public infrastructure is limited for Muslims as for all disadvantaged households. Access to the trained health persons and institutions for childbirth is very poor, only better than that of the SC/ST population. Muslims have very poor access to tap water in both rural and urban areas; in rural areas, Muslim households have the lowest access to this facility. Nothing has changed much. Poor roads and lack of proper transport, sanitation, water, electricity and public health facilities are common to Muslim habitats both urban and rural.

### 2.14 Poverty and low living standards

The poverty rate among the Muslims in the country, especially in the northern states has been found to be higher than other backward communities except SCs/STs. The situation is the same with respect to the intensity of poverty in urban and rural areas.

A substantially larger proportion of the Muslim households in urban areas is in a very low (less than Rs.500/-) expenditure bracket. The incidence of poverty among the Muslims in urban areas is the highest with a Head Count Ratio of 38.4% followed closely at 36.4% for SCs / STs.

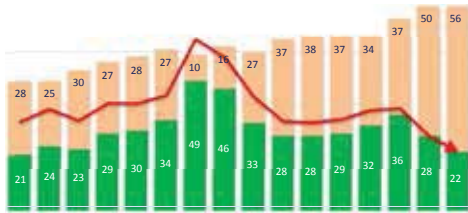
Poverty levels among the Muslims in rural areas are higher than the national average during 2004-05 and 2011-12. In urban areas, poverty among the OBC Muslims is almost twice as that of the general population during the same period.



**Displacement from traditional occupations has resulted in Muslims being deprived of their means of livelihood, and this has led to further deprivation.**



## 2.15 Communal riots



See Table 5.01

Communal riots, which started in India during the British Raj has become a regular phenomenon in the Indian society. According to the MHA, Government of India, there were 13,356 serious anti-Muslim riots in 39 years between 1954 and 1992; that is almost one riot daily. Major communal riots which resulted in the holocaust of thousands of Muslims took place in Meerut in 1987, Moradabad in 1980, Bombay in January 1993 in the aftermath of the demolition of the Babri Masjid on 6 December 1992, and Gujarat Genocide of 2002. As per the data released by the National Crime Records Bureau, there were 1,227 riots in 2014. Certain historians have said that there was an institutionalised riot system in the country which can be activated as and when needed.

## 2.16 Political representation

It would perhaps be a revelation for many that the Indian Muslim voter carries influence in over 200 Lok Sabha seats across India where they constitute an average 11% of the electorate. Yet, the share of the Indian Muslim in the political space, nationally and regionally, has been negligible so far and continues to decline steadily, leading to a serious question mark on the inclusive nature of our polity and the prejudice prevalent in all “secular” parties, when it comes to Muslims. In the current Lok Sabha, for instance, Muslim representation went down to a historic low of 22 seats. Muslims constitute 14.2 per cent of the population as per the 2011 Census. So proportionally speaking they should have had 77 seats in the 16th Lok Sabha.

Since independence, the highest number of the Muslim MPs ever sent to the Parliament was 49 in 1980 and even then they were under-represented. The decline in numbers has been a phenomenon since the first General Election in 1952.

Although the BJP did coin a phrase of “Sabka Saath, Sabka Vikas” in the run-up to the 2014 elections, not a single Lok Sabha seat was given to the Muslims by the party in Uttar Pradesh, which accounts for over 35 million Muslims. When we look at the states, except for the state of Jammu and Kashmir which has a Muslim majority, there has not been a Muslim chief minister in India since 1982! The last one was AR Antulay from the Congress party who served as the Maharashtra CM between 1980 and 1982. Apart from him, India, since independence, has had only five Muslim chief ministers. Just one of them, MOH Farook from Pondicherry, managed to complete a five-year term. Political under-representation of Muslims well exceeds 50% in states like Rajasthan, Gujarat, Delhi, Maharashtra, Madhya Pradesh and Tamil Nadu.

There is a growing awareness among the younger Muslim elite that they are being left behind by a rapidly developing and advancing India and that the negligence of the Indian government towards Muslims means that they must fend for themselves. This sensibility is reflected in their lukewarm response to the mainstream political parties. The Muslim political outfits have been proved to be ineffectual in articulating the real Muslim issues. The emergence of new political parties such as SDPI and WPI may be a sign of new political thinking.

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## Chapter 3

# COMMUNITY INITIATIVES

**I**ndian Muslim community, like any other Muslim communities in the world, has never fully succumbed to adverse situations and challenges. It has always exhibited a highly positive attitude of survival. Leaders, scholars and movements had come up at times of crises to take the community forward through such difficulties.

The self-esteem and self-confidence of the Muslim communities across the world could not be shattered fully even in the midst of many severe challenges during the past 1400 and more years. This strength could be seen as well throughout the history of the Indian Muslims. Followed by the fall of Muslim Spain in 1492, Vasco de Gama landed at Malabar Coast in 1498 marking the era of colonialism in India and beyond. When the trade, religion and culture of Mappila Muslims were threatened by the Portuguese pirates, they did not retreat but valiantly resisted the aggressors.

Muslims became the prime targets of the British Empire in 1857 First War of Independence. Glorious era of Muslim rule came to an end with the weakest ever Mogul emperor Bahadur Shah Zafar. East India Company, the precursor of the British rule in India, had taken control of most of the crucial cities of subcontinent







Nawab Mohsin ul Mulk,  
Sir Syed Ahmed Khan,  
Justice Syed Mahmood

by this time. The 1857 War of Independence united Hindus and Muslims against the British, and this aggravated their hatred, and they contrived the 'divide and rule' tactic. During the War, the British army massacred Muslims in many parts of north India. It is estimated that 27,000 Muslims were killed in Delhi alone.

### 3.1 Pre-independence movements

However, Muslims, in general, were neither demoralised nor disheartened by the aggression, but stiffened their morale and strengthened the efforts to resist the invaders. The years that followed saw a good number of movements emerging for the betterment of the community in the northern region of India. Post 1987 crises helped the community to give birth to many visionary leaders and organisations that significantly contributed to reforming the Muslim community, apart from giving them leadership to fight the British.

Present-day Muslim community has a lot to learn from these movements that capacitated the Muslims to overcome their miseries. Lamenting the past will not serve any purpose. A community that is ready to fight against the odds with optimism will only survive.

Reforming the community, spreading education and fighting the western invaders were the common objectives of the organisations that were formed before independence, though their strategies and work plans differed. Tareq-e-Mohamediya, Aligarh Movement, Deobandi Movement, Tableeghe Jama'at, Jam'iyyathul Ulema-e-Hind, All India Muslim League and Jama'at-e-Islami were the prominent movements formed before independence.

#### 3.1.1 Tariq-e-Mohamediya

This Movement was founded by Syed Ahmad Barelwi Shahid (1789-1831). Tariqah-e-Muhammadiya was not a simple revivalist movement. It was directed against superstitious beliefs and ignorance. The Movement was based on nationalism and was headed against ruthless British dominance. They opposed the modern British education because they thought that it would alienate the young generation from the religion of Islam.

#### 3.1.2 Deobandi movement

Muslims had been influenced over time by the Hindu customs and culture around them. The British presence worsened the situation. To counter this and to revitalise and preserve the Islamic identity and purity of religious practices among the common populace, a grassroots level effort was initiated. Ulema in 1866 gathered in Deoband, a small city north of Delhi in Uttar Pradesh, decided to develop a plan not only to build up resistance against the invaders but also to preserve Islamic values and spread Islam in the subcontinent. Dar-ul-Uloom, Deoband was subsequently founded with the Dars-Nizaami curriculum to accomplish the goal of providing Islamic education. The Deobandi scholars had also been vigilant in exposing deviant sects and erroneous schools of thoughts in the Muslim community.

The Ulemas had been in the forefront of the freedom struggle against the British. They devised ways to organise secretly and recruit people in different areas of the subcontinent, and eventually fought the British resulting in the martyrdom and execution of many Ulema.



**Reforming the community, spreading education and fighting the western invaders were the common objectives of the organisations that were formed before independence.**



### 3.1.3 Jamiatul Ulema

This organisation was founded in 1919 by some Ulemas connected to the Deobandi Movement. Jamiatul Ulema-e-Hind strongly opposed the creation of a separate Muslim state of Pakistan. The Jamiat propounded a theological basis for its fight against Muslim nationalism.

### 3.1.4 Tablighi movement

It was started by Muhammad Ilyas Kandhlawi (1886-1944) in 1927 among the Meos of Mewat region, south of Delhi. This movement was formed in response to Arya Samaj's Shuddhi movement, which was aimed to "bring back home" the Muslims to the Hindu fold. "Aye Musalmano, Musalman bano" (Muslims, become Muslims) was the clarion call of the Tablighi movement. Though it kept a distance from politics, leading to a negative attitude amongst its followers towards principal issues confronting the Muslim community, their efforts helped in curbing the Shuddhi movement and keeping the Muslims within the fold of Islam and educating them about the obligatory Islamic rituals.

Since the primary ideological perception and the functional areas of Tablighi Jama'at were apolitical, the movement did not warrant any change in policies and priorities due to Independence and the Partition. Even now it remains to be the most widespread Muslim movement in the sub-continent and Indian diaspora.

### 3.1.5 Jama'at-e-Islami

Founded by the Islamic reformist scholar Abul A'ala Maudoodi in Lahore in 1941, it differed from other traditional Muslim organisations in defining Islam as a comprehensive way of life. This definition encompasses all fields of life including politics. It has opposed democracy, allegedly a western system, and subsequently did not participate much in the freedom movement. Their focus was on purifying the Muslims through discourses and books. Their activities had been very effective in defending Islam against the orientalist's attack and spreading it among the middle and learned strata of the society. After partition, Jama'at-e-Islami Hind was formed in India.

It concentrated in running educational institutions where modern education and Islamic education are imparted simultaneously and publishing books, periodicals and newspapers to spread its ideology. Its approach to Indian political systems and institutions has undergone drastic changes leading its cadres and supporters participating in the electoral politics as well.

### 3.1.6 All India Muslim League

When Allan Octavian Hume, a British civil servant, formed Indian National Congress to communicate with the Indians, it was the English-educated Hindus that joined it initially. They were strong proponents and spokespersons of nascent Hindu nationalism. Muslims kept away from Congress in the beginning. Though Congress was successful to some extent in attracting Muslims through a tactical move by electing Badrudeen Tayyibji as its president, suspicion became stronger among the Muslims that it was a movement controlled by upper caste Hindus.

Thoughts of forming a separate party for Muslims evolved as some prominent upper



Abul A'ala Maudoodi



**The ulemas had been in the forefront of the freedom struggle against the British. They organised people in different areas and fought the British resulting in the martyrdom and execution of many Ulema.**



class Muslims realised that Indian National Congress wouldn't be able to protect the interests of Muslims on account of the dominance of the upper caste Hindus in the party.

Thus, All India Muslim League was formed in Dhaka in 1906 with Sir Agha Khan III as its first president. Its objective was to protect Muslim interests and rights in government services and other employment sectors. Initially, it was a party of the Muslim landlords, Navabs and chieftains. Muslim League was actively involved in the freedom struggle, however.

The stridency of upper caste Hindu leaders and their refusal to accommodate Muslim interests forced Muslim League to raise a claim for a separate nation for Muslims, which ultimately ended in the Partition and formation of Pakistan. Mohammed Ali Jinnah, drawn from Ismaili Bohra sect, was the driving force behind the Pakistan movement. The burden of partition was thrust upon the shoulders of Muslim League, and hence its name even became an anathema to the post-independence Indian society.

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## 3.2 Institutions

### 3.2.1 Aliah Madrasa

Ironically, the establishment of the first institution of modern education was in the form of an Arabic school called Madrasah-i-Aliah or Calcutta Madrasah by the East India Company in 1780. The Company started classes in the madrasa in Urdu, Persian and English to develop native Muslim manpower for company purpose. Initially, Muslims, antagonised by the anti-Muslim policies of the colonial rulers after the 1757 Plassey war, did not support it. But later Aliah Madrasah gained acceptance as a premier Muslim college. In later years it became the Mohammedan College of Calcutta in 1848 and finally Aliah University in 2008.

### 3.2.2 Aligarh Movement

Although this movement was not much involved in the struggle against the British, it has contributed much to the development of Muslim community in the field of





education. The Aligarh Movement was a modernistic movement launched by Syed Ahmed Khan which led to social changes among the Indian Muslims. Syed Ahmed Khan had started a journal called Tahzib-ul-Akhlaq for popularising his ideas and messages. He established M.A.O. College in 1875, which was later named Aligarh Muslim University. AMU imparted western thoughts and European learning, together with the dissemination of Islamic heritage. This movement was aimed wholly towards educational upliftment of the Indian Muslims.

### 3.2.3 Hamdard College

In 1882, Hakim Abdul Majeed established the Madrasa Tibbia in Delhi, which was the forerunner of the present Jamia Hamdard. The family of Hakim Ajmal Khan, the founder of the college migrated to Pakistan after the Partition. After its long spell as a Unani college under Delhi University, the institution was accorded the status of deemed university in 1989.

### 3.2.4 Jamila Millia

A group of nationalists under the leadership of Maulana Mohammad Ali Jauhar, not satisfied with the pro-colonial policies of the newly formed AMU, ventured to establish an institution named Jamia Millia Islamia in the same year at Aligarh itself. It was later shifted to Delhi and achieved the status of deemed university in 1962 and finally turned into a central university in 1988. Dr Zakir Husain was the prime mover of this university.

### 3.2.5 Osmania University

This University was established by Nawab Yawar Jung in 1918 in Hyderabad. It is the first Indian university to have Urdu as a medium of instruction. After independence, it was taken over by the government and transformed into a run-of-the-mill university devoid of its glorious historical past.

## 3.3 South Indian movements

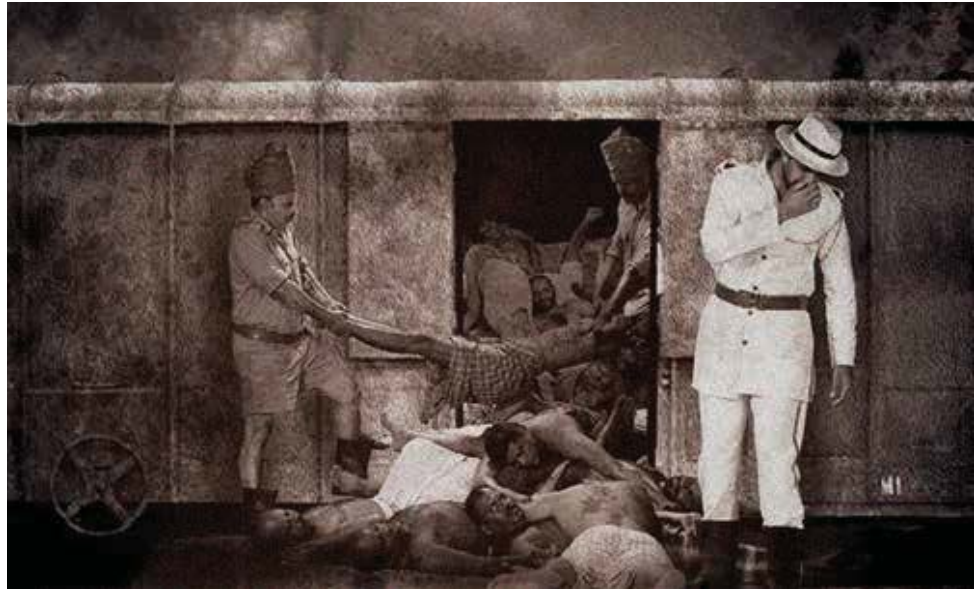
While all the above movements rose in North-India, there were equal or better Muslim movements in the south as well. Like the northern movements they were formed for the reformation of the Muslim community. Some of them played crucial



**AMU used to impart western thoughts and European learning, together with the dissemination of Islamic heritage. This movement was aimed wholly towards educational upliftment of the Indian Muslims.**







**The traumatic experiences of Malabar Rebellion upon the educated sections of Muslims forced them to think about the ways through which they could overcome the despair and helplessness and save the community from the decline.**



role in the freedom struggle.

### 3.3.1 Renaissance in Kerala

The Malabar Rebellion often referred to as the Mopla Rebellion in 1921 in the northern part of Kerala was a fight against the British oppressors and the Zamindars who exploited the lower caste Hindus and Muslims. This rebellion had boosted the morale of the Muslims in their struggle against the British. Variyankunnath Kunjahammed Haji, Ali Musliar, et al., were the leaders of this movement.

Vakkom Abdul Qadir Moulavi had been a bright personality in the history of Kerala for his significant role in reforming the Muslims. He campaigned for the need for modern education, the education of women, and the elimination of superstitious customs among the Muslim community. He tried to teach the Muslim community about the basic tenets of Islam through his publications *Muslim* (1906), *Al-Islam* (1918) and *Deepika* (1931). As a result of the continuous campaigning of Moulavi throughout the State of Travancore, the Travancore Government introduced Arabic teaching in all state schools where there were Muslim pupils and offered them fee concessions and scholarships. Sanaulla Makti Thangal had been a pioneer among the Muslim reformers of Kerala, who fought for the spread of education among Muslims and against the distorted campaigns about Islam by the Christian missionaries.

The early individual efforts in the direction of reforming the Muslim community brought about a distinct cultural consciousness among them. This consciousness was crystallised into a movement by 1920's, with the formation of Kerala Muslim Aikya Sangam (Muslim Unity Organisation). The Ulema and leaders like K.M. Moulavi, Hamadani Thangal, Manapatt P Kunhahamed Haji, Seethi Mohamed, E. Moidu Moulavi, Mohamad Abdurahiman Sahib and E.K. Moulavi played the lead role in this movement. The first conference of Aikya Sangham itself had decided to form an organisation of the Ulemas and in the second conference in 1924 Kerala Jam-iiyathul Ulema was officially formed.

The traumatic experiences of the Malabar Rebellion upon the educated sections of the Muslims forced them to think about the ways through which they could

overcome the despair and helplessness and save the community from the decline. They also realised that only through organised efforts, not through individual initiatives, they could chalk out a programme for improvement of the community. The early reform movements tried to purify Islam from all later accretions that were contrary to its original teachings and sought to uplift the community through religious and secular education, also stressing on the education of women.

### 3.3.2 All India Majlis-e-Itthihadul Muslimeen (AIMIM)

All India Majlis-e-Itthihadul Muslimeen (AIMIM) was a political outfit formed in 1927 in Hyderabad. It helped the political consolidation of Muslims in Hyderabad. Even though their activities are confined to Hyderabad and surroundings, they have been successful in sending their representatives to Parliament, and influencing the state governments.

## 3.4 Post-independence movements

As major leaders of Muslim League migrated to Pakistan, a major chunk of Muslims in India were left as orphans without any prominent leadership to guide them. By the time even the name Muslim League had become anathema to the post-independence Indian society. It is in this context, certain brave Muslim leaders like Muhammad Ismail Sahib of Tamil Nadu dared to re-organise the Indian Muslims under the banner Indian Union Muslim League. IUML was formed in Chennai in 1948. After a quietist phase IUML became an active role player in Kerala politics.

During the beginning of the seventies, IUML had ministers in West Bengal with seven MLAs in the state assembly. Apart from Kerala and West Bengal, IUML had MLAs in Tamil Nadu, Pondicherry, Maharashtra, Karnataka, UP, and Assam and there were members in Delhi Metropolitan Council and Mayors in various Municipal Corporations in India. However, the past two decades have shown a precipitous decline of IUML as a political force in other states.

All India Muslim Majlis is a Muslim political party formed in Uttar Pradesh in 1968. It was founded by Dr Abdul Jaleel Faridi after he was disillusioned with the Samyukt Vidhayak Dal. In 1977 two Muslim Majlis MPs were elected on Janata Party symbol. Since then the party has disappeared with out a trace. Meanwhile, some new parties have appeared experimenting with regional and caste aspirations. All India United Democratic Front (AIUDF) could establish its influence in Assam by gaining a substantial number of seats in Assembly and Parliament elections within a short period of its formation. Other new parties like Social Democratic Party of India (SDPI) and Welfare Party of India (WPI) have yet to gain remarkable electoral wins anywhere in India.

## 3.5 New educational movements

Showing signs of recovery from the distress created by the Partition and subsequent minority syndrome, the second decade after independence witnessed community initiatives in the field of modern education. Supplementing the forefront institutions of higher learning like Aligarh Muslim University and Jamia Millia Islamia and new institutions like Hamdard University were established. Farook College in Kerala and New College in Madras were examples of community initiated local educational institutions in South India, which became instrumental in inspiring others to start



The growing dissatisfaction in the community about the approaches of national and regional political parties paved the way for new political experiments in recent years.



more such institutions.

Muslim Educational Society (1964) was formed in Calicut by Dr P. K. Abdul Gafoor and his friends for the promotion of modern education, primarily among the Muslims of Kerala. MES now runs more than 150 educational institutions which include schools, arts and science colleges, vocational training institutes, engineering institutes and medical colleges. Al-Ameen Educational Society (1966) is an initiative headed by Mumtaz Ahamed Khan and associates. The society now runs more than 100 institutions within and outside Karnataka. Many charitable organisations and institutions are now emerging in different parts of India for the promotion of Muslim education from primary to higher levels in various ways. These indeed are welcome signs of a better future for the children and youth belonging to the Muslim community.

Last fifteen years have seen a spurt of universities established in both the government and private sectors, primarily for the benefit of the community. Noorul Islam University was founded in 1989 by Dr A.P. Majeed Khan at Kanyakumari in Tamil Nadu as a private initiative. The following are some of the leading institutions of higher education either in private sector or government sector, which are comparatively more beneficial to Muslims: Maulana Azad National Urdu University, Hyderabad (1998), Integral University, Lucknow (2004), Mohammad Ali Jauhar University, Rampur (2006), Maulana Mazharul Haque Arabic and Persian University, Patna (2008), BSA Abdur Rahman University, Chennai (2008), University of Science and Technology, Ri-Bhoi, Meghalaya (2008), Aliah University, Kolkata (2008), The Ayurvedic and Unani Tibbia College (2008), Khwaja Gharib Nawaj Arabic Urdu Persian University, Lucknow (2009), Al-Falah University, Faridabad, Haryana (2014) and Maulana Azad University, Jodhpur (2014).

Muslims took advantage of the liberalisation of education along with other sections and established several professional colleges, particularly in the south. It seems that in the post-Sachar positive environment both the leaders of the community and the respective governments have taken more interest in the promotion of higher education among the Muslims. A lot of organisations and institutions meant for the educational uplift have been launched in different parts of India in recent years. Al-Ameen Movement, Bearys Institutions, Yenepoya Institutions and Khaja Bandenavas Institutions in different regions of Karnataka, MESCO (Hyderabad), Al-Ameen Movement (West Bengal), Imaarat-e-Sharia (Bihar), Rahmani Foundation (Bihar), Institute of Objective Studies (New Delhi), All India Educational Movement, Students Islamic Trust, Muslim Education Trust (New Delhi), Zakat Foundation (New Delhi) and Rehab India Foundation (New Delhi) are only a few names to mention. While, education is the particular field for some of them, for some others, other areas of empowerment also form part of their agenda. A complete survey of all such initiatives is not under the purview of this paper, and hence omissions are not deliberate.

### 3.6 Joint Muslim platforms

All India Muslim Personal Law Board was established at a time when the then Government of India was trying to subvert Sharia law applicable to Indian Muslims through parallel legislation. When Adoption Bill was tabled in the Parliament. Mr H.R. Gokhle, the then Union Law Minister termed this Bill as the first step towards Uniform Civil Code. Ulema, leaders and various Muslim organisations joined

“ A lot of organisations and institutions meant for the educational uplift have been launched in different parts of India in recent years.







hands to fight the overt moves to undermine the Sharia laws.

It was for the first time in the history of India after Khilafat Movement that people and organisations of Indian Muslim community belonging to various schools of thought came together on a common platform to defend what remains of the Muslim Personal Law. First such meeting was convened at Darul Uloom, Deoband. The meeting decided to hold a general representative convention in Mumbai. The resultant historic convention held in Mumbai on December 27-28, 1972 was unprecedented. It showed unity, determination and resolve of the Indian Muslim community to protect the Muslim Personal Law. The convention unanimously decided to form All India Muslim Personal Law Board, which became a bulwark against any change in Muslim Personal Law.

All India Muslim Majlis-e-Mushawarat (AIMMM), is an apex forum of Muslim organisations and institutions of national eminence. It is a non-political body. It was established at a representative meeting of the community leaders held on 8-9 August 1964 at Nadwatul-Ulema, Lucknow as a Consultative Committee. Syed Abul Hasan Ali Nadvi, Dr Syed Mahmood, Mufti Atiqur Rahman, Maulana Abul Lais Islahi, Qari Mohammad Tayyab, Maulana Kalb-e-Abid, Maulana Minatullah Rahmani, Janab Mohammad Muslim, Maulana Jan Mohammad and Janab Ebrahim Sulaiman Sait played the key role in its formation.

All India Milli Council (AIMC) is a common and united platform of the Muslims in India. Its establishment was decided by the “Ittihad-e-Millat” Conference in May 1992. AIMC received wide reach within a short period, thanks to Moulana Qasi Mujahidul Islam Qasmi and Dr Muhammad Manzoor Alam. Milli Council focuses on the religious affairs of Muslims as well as the general issues concerning the country and the nation. It mobilises public opinion against the fascist majoritarian tendencies.

### 3.7 New social movements

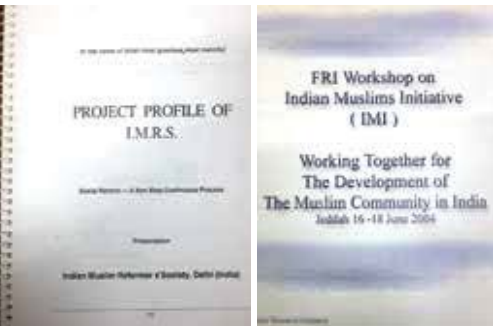
Deterioration of communal harmony in India started reaching its peak during late 80's with the Sangh Parivar performing the 'shilanyas' at the Babri Masjid site in 1989.



**Deterioration of communal harmony in India started reaching its peak during late 80's with the Sangh Parivar performing the 'shilanyas' at the Babri Masjid site in 1989 leading to its demolition in 1992.**







“  
**Indian Muslims  
 are in need of  
 a wider vision,  
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 ”

This led to the demolition of Babri Masjid in 1992. The insecurity feeling among the Muslims across the country aggravated as a result of this aggression of the Sangh Parivar with the acquiescence of the secular Indian National Congress government headed by P.V. Narasimha Rao. It was a traumatic experience for Indian Muslims unparalleled in recent Indian history. The response from traditional Muslim outfits were lukewarm reflecting indecision and fear. Small associations of Muslims started taking shape in various corners of the country to defend the Muslim rights and to seek self-protection. There were signs of resurgence and determination especially among youth in south villages and town in the South. In states like Kerala the Babri Masjid demolition and in-roads made by the Sangh Parivar into the public sphere had created a readiness to explore new avenues of social collectives. One such new formation was National Development Front in the northern part of Kerala. Subsequently, similar organisations were born in Karnataka (Karnataka Forum for Dignity) and Tamil Nadu (Manita Neethi Pasrai). These bodies later in 2007 merged to form Popular Front of India in Bangalore. The newly formed Popular Front was further expanded in 2009 in Calicut through the merger of similar organisations from Goa, Andhra Pradesh, Manipur, West Bengal and Maharashtra. The objective of the organisation is to build a new India of equal justice by empowering the nation through the empowerment of all sections of the society including the minorities, backward classes, Dalits and Adivasis.

Popular Front of India aims at building a sense of confidence and security among common masses through various empowerment programmes. It is a fast growing people's movement today with presence in the majority of the Indian states.

### 3.8 Emerging new vision and mission

In spite of the innumerable community initiatives listed above, Indian Muslims are in need of a wider vision, mission, planning and coordination in order to achieve their total empowerment. Though isolated and not yet inter-linked, there are instances of serious discussions and deliberations across the country towards this end. During our search for historical examples of resurgence in times of adversity, we have come across many documents. But they lacked national perspective, sometimes regional in scope and occasionally without proper evaluation of Muslim predicament. It was very clear that the real challenges of translating the proposed visions and plans discussed at various platforms into actions and building appropriate implementation systems had not been adequately undertaken. Vision 2016 was a remarkable initiative in this direction pioneered by Human Welfare Foundation, New Delhi. Rehab India Foundation, New Delhi started in 2008 carries the stories of successful implementation of village development projects in some of the most backward regions of the North and the North Eastern India.

This project document India 2047 initiated by Empower India Foundation, New Delhi now intends to empower the community to move towards a bright future by effectively utilising the remaining part of the first century of independent India.



## Chapter 4

# GOVERNMENTAL EFFORTS

**A**pproach of the state towards minority rights in India comes in a mixed basket. For one, it can be happy with a number of measures intended for positive discrimination while for the other end-state view of the minorities like Muslims after the past 68 years showcases disturbing facts of apathy and sidelining.

Post-independence governmental efforts for the Muslim minority community in India include constitutional provisions, legal guarantees, minority rights, affirmative actions, legislations, statutory bodies, commissions, committees and minority-oriented schemes.

### 4.1 Pre-independence provisions

Governmental support to the minorities in India started long before the country's freedom from the colonial forces. The pre-independence period had witnessed the affirmative action regarding, reserved constituencies and reservation in jobs for the backward castes and the minorities. These were provisioned both by colonial rulers of that time as well as by some princely states. The British government under



Viceroy Lord Mayo appointed a Committee headed by Sir William Hunter to study the conditions of Muslims in India. It was also tasked to find out the reasons behind the resentment among the Muslims against the British government. The Committee submitted its report in 1871 titled 'Our Indian Musalmans.' The details provided by the Hunter Committee Report, which was based on undivided Bengal, brought forth the gross under-representation of the Muslims in government jobs for the first time.

Some of the earliest instances of the policies of group preference in government employment are found in the caste based reservation schemes instituted by the princely states, such as Mysore in 1895 and Kolhapur in 1902. Reservations in government appointments for Muslims were first recognised by the colonial state in 1925. The policy was later formalised and extended to other communities in 1934.

It will be interesting to note that a number of affirmative steps taken by the pre-independence rulers were later taken away or diluted by either the Constituent Assembly or by the democratically elected governments.



**Affirmative steps taken by pre-independence rulers were later taken away or diluted by either the Constituent Assembly or by elected governments.**



## 4.2 Constituent Assembly discussions

The history of India's Constituent Assembly starts with the elections held in July 1946 in accordance with the Cabinet Mission Plan.

Political safeguards that found its space in the initial constitutional drafts and Constituent Assembly deliberations included provisions for reserved seats in legislatures, quotas in government employment, representation of the minorities in the Cabinet and the creation of administrative machinery to ensure supervision and protection of the minority rights. All minority groups were included within the ambit of these provisions in initial proposals and the first draft of the Constitution published in 1948.

However, in a remarkable reversal from the first draft, the final draft of the Constitution excluded religious minorities from the purview of all political safeguards, which were restricted to the Scheduled Castes and Scheduled Tribes.

The rightist communal elements in the Indian National Congress were fierce opponents of such safeguards being awarded to the religious minorities. This certainly has its roots in the post-Partition sentiments prevailing in that period. Organisations which represented minorities in the past, like All India Muslim League and Sikh Panthic Party were in disarray during the Constituent Assembly discussions on minority safeguards. This made it easy for the communalised Hindu politicians in the Congress to backtrack from the first draft.

Creation of an air of Muslim consent and the subsequent abolition of quotas for the religious minorities were secured through a close vote in the Advisory Committee meeting on this issue from which the key Muslim leaders, including Congress leader Maulana Abul Kalam Azad, abstained. The withdrawal of the affirmative actions enjoyed by the religious minorities even before the Constituent Assembly deliberations did not get due attention at that time.

At the end of this lengthy exercise, safeguards to Scheduled Castes and Scheduled Tribes were ensured while denying such measures to equally backward religious minorities. The Muslims and the other religious minorities only got assurances and promises.



### 4.3 Post-independence initiatives

It took nearly three decades for the rulers of independent India to realise the gravity of deprivation faced by the Muslim community. Even though the first Prime Minister Jawaharlal Nehru sought periodic reports from the States about the 'Muslim representation in higher offices in the state departments', he did not initiate serious and planned interventions to address the backwardness of the largest minority community in the country.

The first step in this direction was taken by the Janata Party government of Morarji Desai by setting up a 'Minority Commission' on 12 January 1978.

### 4.4 Committees and commissions

Later various committees and commissions were constituted by different central and state governments to study Muslim backwardness and to suggest fixes for the problem. While the intentions of appointing such committees were laudable, the track record of implementation and follow-up actions were disappointing. Many of these reports are gathering dust in the archives while some are not even published for public scrutiny. This kind of treatment naturally invited criticism and allegations of ill-will and empty promises.

This does not mean that all reports met with the same fate of being dumped in the cellar. A few reports like Justice Rajindar Sachar Committee Report (2006) were widely discussed in the country followed by the central government announcement of a set of follow-up actions.

While none of these reports can claim the complete coverage of the socio-economic status of the Muslim community in India due to its own limitations and lack of proper support, the Gopal Singh Committee Report (1982) and the Sachar Committee Report (2006) have addressed the Indian Muslims socio-economic conditions to some extent.

**Table: Government study reports on the condition of backward classes including Muslims in India**

| Name of the committee              | Subject   | Date of appointment | Date of report | Date of release |
|------------------------------------|---|---------------------|----------------|-----------------|
| Kaka Kalelkar Commission           | Uplifting backward classes                      | 1953                | 1955           |                 |
| Mandal Commission                  | Uplifting backward classes                      | 1979                | 1980           | 1990            |
| Dr Gopal Singh Committee           | Conditions of Muslims and other weaker sections | 1980                | 1983           | -               |
| Justice Rajindar Sachar Committee  | Status of Muslim community in India             | 2005                | 2006           | 2006            |
| Justice Ranganath Misra Commission | Uplifting Religious and Linguistic Minorities   | 2004                | 2007           | 2010            |
| Prof. Amitabh Kundu Committee      | Evaluation of Sachar report implementation      | 2013                | 2014           | 2015            |



**Safeguards to SCs and STs were ensured while denying such measures to equally backward religious minorities. Muslims and other religious minorities only got assurances and promises.**





“ Many of these commission reports are gathering dust in the archives while some are not even published for public scrutiny.”



Justice Rajindar Sachar

“ The recommendations of Justice Rajindar Sachar Committee were sincere and serious attempts to address the systemic issues behind the marginalisation of the Muslim community.”

Kaka Kalelkar Committee and Mandal Commission were given the task of studying the level of backwardness of different caste groups in the country and to recommend remedial measures for bringing those groups up. It is quite natural that these reports did not shed much light on the plight of the ‘no caste’ religious minorities. However, these reports helped immensely to highlight the disparity of the ongoing development process in which disadvantaged social groups never received their due share. However, it is worth noticing that the list of Other Backward Classes recommended by the Commission for reservation in central government services also covered a few Muslim groups in some states, along with the major chunk of Hindu castes.

#### 4.4.1 Dr Gopal Singh Committee

Prime Minister Indira Gandhi constituted a ‘High Power Panel’ headed by Dr V A Syed Muhammed on May 10, 1980 to study the conditions of the minorities, SCs, STs and other weaker sections. Later the senior member of the Committee Dr Gopal Singh took over as the chairman with Khurshid Alam Khan as the secretary (later replaced by Dr Rafeeq Zakaria). The Committee is now known as Gopal Singh Committee. The panel submitted its report on June 14, 1983. However, the central government did not place it before the Parliament for a full-scale national debate and proper action. In this report, Dr Gopal Singh Committee maintained that there was a “sense of discrimination prevailing among the minorities” and that it “must be eliminated root and branch, if we want the minorities to form an effective part of the mainstream.” One of the pitfalls of Gopal Singh Committee was that it had data from 83 districts only.

In 1995, National Commission for Minorities initiated a study on the representation of Muslims in government jobs. A sub-Committee of the Planning Commission also conducted another study in 1996 on Muslim representation in central services and banking sector. Both of these studies pointed to the gross disparity existing in government jobs as the share of the Muslim community was far from reasonable figures.

#### 4.4.2 Justice Rajindar Sachar Committee

On March 9, 2005, the Manmohan Singh government issued a notification for constitution of a seven-member High-Level Committee headed by Justice Rajindar Sachar, for the preparation of a report on the social, economic and educational status of the Muslim community of India. The Committee submitted its report to the Government of India on November 17, 2006, which was tabled in the Parliament on 30th Nov 2006.

The Sachar Committee concluded that the backwardness and deprivation of Muslim community were of serious proportions, and they are behind the national average in almost every area of social life. He also highlighted the triple crises of equity, identity and security that the community is facing. This report due to its extensive coverage and data became a baseline for future discussions on this topic.

The recommendations of Justice Rajindar Sachar Committee were sincere and serious attempt to address the systemic issues behind the marginalisation of the Muslim community. The following are the major remedial measures suggested by the committee:

- Mechanisms to ensure equitable distribution of resources and services by monitoring diversity, setting up a national data bank on related data and the establishment of an autonomous monitoring authority.
- Establishment of an Equal Opportunity Commission as a redressal mechanism against different types of discriminations.
- Elimination of the anomalies in the delimitation process related to reserved constituencies.
- Facilitate admission of Muslim students to colleges by promoting diversity and provisioning other support measures.
- Start and run Urdu medium primary schools.
- Link the madrasa system with the mainstream academic boards to enable the students to switch to mainstream schools and colleges.
- Promote and enhance access to Muslims in Priority Sector Advances by financial institutions.
- Improve the access to the basic infrastructures such as schools, health care, sanitation facilities, potable water and means of daily transportation.

#### 4.4.3 Justice Ranganath Misra Commission

On 15th March 2005, the Central Ministry of Social Justice and Empowerment issued a notification for the constitution of National Commission on Religious and Linguistic Minorities (NCRLM) under the chairmanship of Justice Ranganath Misra. The Commission was meant to recommend development oriented measures for educational and economic development of these sections of the society. The commission submitted its report on May 10, 2007. After a long gap, it was made public in January 2010.

The significance of the report is that, for the first time the Muslims and other religious minorities were found eligible for reservation in central government employment and education. The commission recommended 15% posts in every Central and State Government department to be reserved for the minorities - 10% for Muslims and 5% for other minorities. If Muslim candidates are not found for the above mentioned 10% posts, then those would be filled with a candidate from other minority communities. By any means, it must not go to a candidate from the majority part. Secondly, if it becomes a judicial deadlock which cannot be avoided, the Commission also recommended setting apart a share of the existing OBC reservation for minorities. The report suggests that among the total population of other backward classes 8.4% is minority communities and hence out of the total 27% reservation for OBCs, 8.4% seat must be kept aside for the minorities. This 8.4% would be divided into two parts 6% for Muslims and 2.4% for other minorities.

Sachar Committee articulated Muslim backwardness in detail but suggested only a few specific steps for its removal. Instead, Misra Commission suggested clear and definite steps to be taken up by the governments. Ironically, the successive central governments preferred to sit on the Misra Commission recommendations.

#### 4.4.4 Prof. Amitabh Kundu Committee

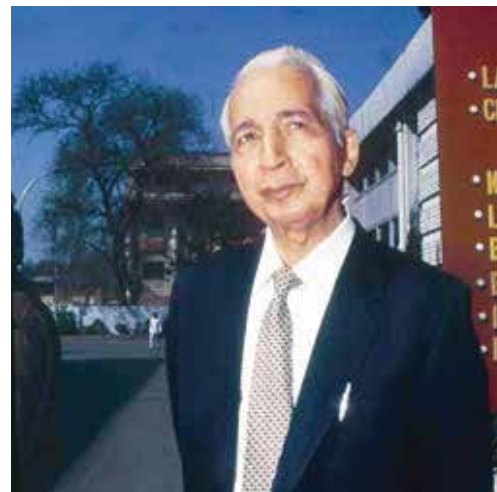
On 5th August 2013, 'Post Sachar Evaluation Committee' was constituted under Prof. Amitabh Kundu to evaluate the process of implementation of the recommendations of the Prime Minister's High-Level Committee (Justice Sachar Committee Report).



**Misra Commission suggested clear and definite steps to be taken up by the governments. Ironically the successive central governments preferred to sit on it.**



Justice Ranganath Misra





The Committee submitted its report to the New BJP government's Minority Affairs Minister Dr Najma Heptulla in 2014.

A simple conclusion of this report was that the Muslim community did not make any remarkable progress in most of the development segments barring a small improvement made in primary education.

Some of the major recommendations of Amitabh Kundu Committee are the following:

- Establishment of a diversity commission to monitor the diversity index and incentivise compliance.
- Enactment of a comprehensive anti-discrimination legislation to prohibit discrimination based on disability, sex, caste, religion, etc.
- Active outreach and affirmative actions to promote the participation of the Muslim youth in higher education.
- The government-led planned and targeted recruitment drives to increase representation of Muslims in government jobs.
- Provisioning of essential services and amenities in the Muslim concentrated areas using MSDP and 15 Point Programme.
- Enhancement of Prime minister's 15 Point Programme by including central schemes like MGNREGA.

“Muslim community did not make any remarkable progress in most of the development segments barring a small improvement made in primary education”

## 4.5 Minority rights and affirmative actions

*Prof. Amitabh Kundu*



As one could find enough reasons for apprehension on the approach of the successive governments in India towards the Muslim community, it is equally true that a number of provisions exists in the country to provide support and assistance to the community. They include constitutional rights, legal guarantees, statutory bodies for minority welfare, minority-oriented schemes and a set of affirmative actions.

### 4.5.1 Constitutional and legal guarantees

Going by the constitutional provisions for the minorities, we have one of the most balanced frameworks in the world. It has clearly defined the rights of the religious



minorities by which the freedom to 'profess, practice and propagate' one's faith is explicitly defined. It also guarantees the minorities their rights to conserve cultural identity and offers protection against any kind of discrimination (Article 29). Article 30 ensures their rights to establish minority educational institutions.

#### 4.5.2 Statutory bodies for the welfare of the Muslim community

Minority Commissions, Wakf Boards and Minority Development and Finance Corporation (MDFC) are some steps taken in this direction. While the intentions are laudable, some of these bodies lack the required teeth to address violations and disparities. They often end up as advocacy platforms or as parking space for the failed politicians, and during times, face insufficient allocation of funds crippling their delivery.

### 4.6 Minority oriented schemes

#### 4.6.1 Reservation in education and jobs

The scope of reservation to government employment and admission to educational institutions initially restricted to Scheduled Castes and Scheduled Tribes were later widened to various backward groups including caste categories and some religious minority groups. Implementation of Mandal Commission report made a paradigm shift in the overall outlook of the reservation process, but the Muslim community was only marginally benefitted. Lately, some steps were initiated by the central and few state governments like Andhra Pradesh and Maharashtra for provisioning reservation to the minorities, but they ended up in judicial deadlocks. Nevertheless, provisions for Muslim reservation in government services exist in states like Kerala, Karnataka and Tamil Nadu. These provisions play a crucial role in slowing down the decline in representation of Muslims in government departments, the figures of which stand close to around half of their rightful share.

#### 4.6.2 Prime Minister's new 15 Point Programme for the Welfare of Minorities

Announced in June 2006, this programme was designed to achieve empowerment of minorities in the following areas:

- Enhancing opportunities for education.
- Ensuring an equitable share for minorities in the economic activities and employment, through the existing and new schemes, enhanced credit support for self-employment, and recruitment to government jobs.
- Improving the conditions of living of the minorities by ensuring an appropriate share in infrastructure development schemes.
- Prevention and control of communal disharmony and violence.

It is recommended to earmark 15% of the targets and outlays of all amenable schemes for the minorities.

#### 4.6.3 Multi Sectoral Development Programme (MSDP)

The Multi Sectoral Development Programme (MSDP) was conceived as a special initiative of the follow-up actions on the Sachar Committee recommendations. It was approved by the Government and launched in the year 2008-09 in 90 Minority



Provisions to support and assist the community includes constitutional rights, legal guarantees, statutory bodies for minority welfare, minority-oriented schemes and a set of affirmative actions.







Concentration Districts (MCDs). It is an area development initiative to address the development deficits of the minority habitations by creating socio-economic infrastructure and providing basic amenities. Considering district as the unit was later changed to blocks to get a better focus on the target communities. Blocks with more than 25% of minority population within the backward districts are identified as Minority Concentrated Blocks (MCBs). Clusters of villages with high minority concentration outside the MCBs are also considered for MSDP.

#### 4.6.4 Minority scholarship programmes

One of the major achievements post-Sachar was the introduction of minority scholarship programmes by the central government.

- Merit-cum-Means Scholarship for technical and professional courses.
- Pre-Matric Scholarship for students in class 1 to 10.
- Post-Matric Scholarship for students after 10th till doctoral level.

These schemes are some of the widely reached government schemes for the minorities in the country. Also, it underlined the honest intentions of the then UPA government regarding the affirmative actions for uplifting the Muslim community.

Along with the above, schemes implemented by Maulana Azad Education Foundation (MAEF) in the form of national fellowships and other support schemes are also helping the Muslim community in the field of higher education.

#### 4.7 The way ahead

The government of India and the state governments have formulated some schemes and programmes, though inadequate, for the well-being of minority communities.

While the governments in the country remain as the main vehicle of empowering any community, we cannot ignore the importance of the attitude of the target groups and the role of social workers. There is an imminent need for increasing awareness about the available schemes and programmes. Adequate intervention by activists and pressure groups to overcome the hurdles and roadblocks in implementation is another challenge to be addressed. Widespread awareness programmes and training on availing benefits is the need of the hour. For the Muslim community, it is paramount to understand that resource distribution is controlled by the government. In a democracy, the state is duty bound to distribute the resources in an equitable fashion, and the people hold the mandate to make it comply.

**“  
In a democracy,  
the state is duty  
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”**



# PART II PROJECT FRAME & FOCUS AREAS



## Chapter 5

# PROJECT FRAME

“ The complexity and diversity of the various issues and problems that the project aims to address reiterate the need to have a scientifically organised and methodically addressed project plan.



A massive project like ‘India – 2047’, is highly complex in the sense that it seeks the cooperation of hundreds of functional organisations and NGOs, thousands of executives and volunteers and millions of beneficiaries across the whole length and breadth of our nation. The idea is to promote the project as an open gallery of endless opportunities wherein all the potential units of the community can come forward and contribute by leading or partnering with any element of the project.

The complexity and diversity of the various issues and problems that the project aims to address reiterate the need to have a scientifically organised and methodically addressed project plan. Various elements of the project have been thus defined and worked out as illustrated below:

### 5.1 Elements of the Project Frame

- Vision** : High-level description of the destination or where we want to reach.
- Mission** : How we will reach the destination.
- Focus Area** : Key territory where we need to work on to support the vision and mission.
- Goal** : The expected state of affairs with respect to a focus area by the dawn of 2047.
- Objectives** : Expansion of goal or wish statements. In order to achieve the final goal of each focus area, we will have to complete several other sub-goals.
- Initiatives** : Strategic steps which are required to accomplish one or many objectives. It may be a minor or major project.
- Action Plan** : Practical, measurable activity to be planned and executed for the success of an initiative.
- Phase** : Short-term duration within the entire timeline wherein significant changes or milestones will be achieved.



## 5.2 Project pyramid

The picture below is an illustration of the hierarchy and interconnection of the various elements of the project frame. At the top is the vision – our destination, supported by hundreds of initiatives and thousands of action plans placed and aligned in a logical order.



## 5.3 Vision

A new India of inclusive growth and equal rights to all citizens and classes by the dawn of the second century of Independence

## 5.4 Mission

To empower the backward and marginalised Indian Muslim community by achieving;

- a) Adequate Representation in Governance
- b) Optimal Economic Growth
- c) Universal Education
- d) Better Health Standards
- e) Sufficient Media Presence
- f) Total Women Empowerment
- g) Developing Young Generation
- h) Finest Social Transformation
- i) Civil Rights Protection
- j) Alliance Building, and
- k) Promoting Culture and Heritage.

## 5.5 Focus Area

Considering the seriousness and gravity of the issues, following sectors have been chosen as the selected focus areas to work on. The significance and priorities may differ from region to region.



**A new India of inclusive growth and equal rights to all citizens and classes by the dawn of the second century of Independence**





- 1) Governance
- 2) Economy
- 3) Education
- 4) Health
- 5) Media
- 6) Women
- 7) Children and Youth
- 8) Social Reformation
- 9) Civil Rights
- 10) Broad Based Alliance
- 11) Culture and Heritage

## 5.6 Goal of the Focus Areas

### 5.6.1 Governance

Create effective governance with adequate representation of Muslims and all other deprived classes, thereby fulfilling the goal of inclusive democracy

### 5.6.2 Economy

Make advancement in the economic conditions of Muslims by placing them at par with other developed communities

### 5.6.3 Education

Attain total educational empowerment of the Indian Muslim community at par with the best global standards

### 5.6.4 Health

Raise the general health, sanitation and hygiene standards of the Muslim community at par with the best global standards

### 5.6.5 Media

Ensure fair representation and influence of Muslims and other marginalised societies in all forms of media

### 5.6.6 Women

Empower Muslim women to partner the total growth of Muslim community and Indian society and enable them to take lead role in empowering Indian women

### 5.6.7 Children and Youth

Empower children and youth of the community and develop them for a bright future and enable them to take lead role in the society



### 5.6.8 Social Reform

Uplift Muslims to the status of the best community by infusing self-esteem, sense of confidence and refinement; and develop their empowerment capabilities

### 5.6.9 Civil Rights

Ensure fundamental rights, equal justice, social security and legal protection guaranteed to the citizens in general and the minorities in particular as per by the Indian Constitution, customs and international covenants

### 5.6.10 Broad-Based Alliance

Build alliances with different social, cultural, religious and political groups to establish a new social order that promotes equality, justice, representation, pluralism, co-existence and social harmony

### 5.6.11 Culture and Heritage

Preserve and promote the culture and heritage of Indian Muslims and forefront their true role in creating the Indian nation

## 5.7 Objectives

Objectives have been listed under the respective focus areas. Please see Part III, Chapters 6 - 16

## 5.8 Initiatives and Action Plan

Initiatives have been listed under the respective focus areas. See Part III, Chapters 6 - 16

## 5.9 Timeline

Including the planning phase, the total project duration will be 33 years. For convenience purpose, the project timeline is divided into 6 phases of 5 years each, 2015 being the planning year. The last phase will have an additional two years for stock taking and winding up.

| PHASES   | PERIOD      | DURATION |
|----------|-------------|----------|
| Planning | 2015        | 1        |
| Phase 1  | 2016 – 2020 | 5        |
| Phase 2  | 2021 – 2025 | 5        |
| Phase 3  | 2026 – 2030 | 5        |
| Phase 4  | 2031 – 2035 | 5        |
| Phase 5  | 2036 – 2040 | 5        |
| Phase 6  | 2041 – 2047 | 7        |



**Including the planning phase, the total project duration will be 33 years. For convenience purpose, the project timeline is divided into 6 phases of 5 years each.**



## Chapter 6

# GOVERNANCE

### 6.1 Introduction

**G**overnance refers to “all processes of governing, whether undertaken by a government, market or network, whether over a family, tribe, formal or informal organisation or territory and whether through laws, norms, power or language.” It relates to “the processes of interaction and decision-making among the actors involved in a collective problem that leads to the creation, reinforcement, or reproduction of social norms and institutions.” Governance is a theoretical concept referring to the actions and processes by which stable practices and organisations arise and persist. World Bank describes good governance as a system that depends on participation, accountability, and transparency.

The rule of law is another important factor. Effectiveness and efficiency also define good governance. The objective of good governance is growth with equity. Any study of governance focuses on different actors involved in the decision-making and implementation process. Government is the major actor. One should note that good governance is an ideal which is difficult to achieve in its totality. Very few countries and societies have come close to achieving good governance in its totality. A state which gives importance to growth as it ignores democracy and human rights cannot be described as having good governance. Moreover, current



Indian definition of governance gives undue importance to corporatism as the only vehicle for economic progress. Less governance need not be good governance. It gives priority to growth rate and per capita income rather than the quality of life and equity of people.

Our nation is built on three pillars of democracy. They are legislature, executive and judiciary. Unfortunately due to the inherent structural deformities caused by the caste system and extremely harmful colonial exploitation, even after 68 years of independence, only a very small segment of the population enjoys the fruits of economic and political independence. India now has 172 million extremely poor people according to the official estimates, although the World Bank has revised the number upwards. More than 70 percent of the nation's 130 crore population is at the bottom of the pyramid, and they have to struggle hard for their daily bread.

Adequate representation in various branches of governance is the *sine qua non* for equity and justice in any democratic polity. Unfortunately, the representation of large sections of people in all crucial areas of governance is so low that any effort to safeguard their rights usually falls by the wayside. Only through consistent, result-oriented projects can a community achieve adequate presence in governance. Hence, we use Governance to denote the process of increasing the representation of the Muslims and other deprived classes in executive, judiciary and legislature so as to achieve the constitutional goal of representative democracy.

## 6.2 Colonial legacy

It is during the medieval period that a formal bureaucracy evolved in different parts of the subcontinent due to the consolidation of the Muslim rule. The land revenue system was established during the Mughal period. The East India Company inherited a civil service from the Mughals and used it to exploit the country's mineral and natural resources. During the British rule, the executive became more formal as servants to the Crown. The British government set up the Indian Civil Service, primarily with the objective of extracting maximum economic benefits from the Jewel in the Crown. In this period, the main purpose of the civil service was to further the British interests, and mostly upper caste Hindus and some Muslims rushed to join public service to get benefits from the colonial administration. They helped the British to suppress the struggle for the country's independence. Their role was entirely regulatory without any say in the development of the country. Indians who wrote about their experiences in the ICS, routinely emphasised their role as "servants" rather than as rulers to disavow their association from the Raj. Not surprisingly, the ICS was the target of nationalist anger before independence. However, the newly independent Indian state chose to retain the ICS structure and personnel more-or-less unchanged after 1947. The colonial administrative structure survived intact in spite of the changes in the political regime. However, during the early years of independence, the civil service assumed some development roles also.

## 6.3 The people who do

Civil service is the backbone of the administrative machinery of the country. At the central level, the civil services include the all-India services, namely the Indian Administrative Service, the Indian Foreign Service, the Indian Forest Service and the Indian Police Service. There are various central services like the Indian Income Tax Service, Indian Railway Service, etc. The state governments have their own set of services.



**The legislature may make laws for the economic and social uplift of the people and suggest revolutionary programmes for equity and justice.**







The legislature may make laws for the economic and social uplift of the people and suggest revolutionary programmes for equity and justice. However, it is members of civil service right from top to bottom that implement laws, oversee projects and review the progress of development programmes. When the system is lopsided, loaded with people with warped views, nothing will happen at grassroots level. Adequate representation at all levels hence becomes mandatory. The administrative structure in the states is not much different from what we have at the centre. The judiciary is an independent body that deals with interpreting the laws of the nation and deliver justice to litigants or parties. Representation in the judiciary also helps delivery of justice without malice or bias.

Seminars and table talks have been organised by the Empower India Foundation to elicit first-hand information and to chalk out the strategies to improve the representation of Muslims. The activists of the Foundation also met a number of intellectuals and subject matter experts to get detailed inputs to design a viable strategy. Based on various studies and analysis about the past and current representation of Muslims, some light is shed on the future trends in the representation of Muslims.

## 6.4 Project strategy

### 6.4.1 Goal

Create effective governance with adequate representation of Muslims and all other deprived classes, thereby fulfilling the goal of inclusive democracy

### 6.4.2 Objectives

|         |  |
|---------|--|
| GO-Ob-1 | Achieve proportionate representation of Muslims in the parliament, state assemblies and local bodies   |
| GO-Ob-2 | Transform Indian political system into a representative democracy with people's participation  |
| GO-Ob-3 | Protect the constitutional framework of the nation as a sovereign, secular democratic republic against all the attempts to dismantle it                  |
| GO-Ob-4 | Defeat the evil designs by the forces like communalism, fascism, capitalism, and neo-colonialism that pose threat to people's welfare and social harmony |

|          |   |
|----------|---|
| GO-Ob-5  | Correct the anomalies in the delimitation process resulting in the denial of representation of Muslims and Dalits   |
| GO-Ob-6  | Extend the constitutional provisions to have separate reserved constituencies now applicable to SC & ST to religious minorities also                                  |
| GO-Ob-7  | Consolidate Muslim, Dalit, Adivasi and other communities as a vote bank based on demography of the constituency   |
| GO-Ob-8  | Change the political approach of the community from experimenting with different parties from time to time to active involvement in the positive identity politics    |
| GO-Ob-9  | Develop human resources required for all levels of political activism   |
| GO-Ob-10 | Evolve a mechanism for continuous and effective interventions for various community causes  |
| GO-Ob-11 | Establish institutional support systems to formulate policies, provide guidelines and impart training   |
| GO-Ob-12 | Achieve adequate representation of Muslims in all levels of executive and judiciary   |
| GO-Ob-13 | Ensure that the provisions of reservation in jobs and education are extended to Muslims   |
| GO-Ob-14 | Make sure that national and state level Equal Opportunity Commissions are established and its effectiveness monitored   |
| GO-Ob-15 | Prepare the Muslim community to participate effectively in all governance related activities  |
| GO-Ob-16 | Make sure that judicial appointments are made through a transparent and accountable system  |
| GO-Ob-17 | Prepare the Muslim community to monitor effectively the legislations and systems being developed from time to time to safeguard the nation from the negative policies |
| GO-Ob-18 | Attain fair representation in higher judicial and legal cells of governance bodies  |
| GO-Ob-19 | Ensure implementation of an appropriate 'Diversity Index' by the government to monitor community-based discrimination and deprivation in all social spheres           |
| GO-Ob-20 | Achieve adequate representation of Muslims in various state security agencies at all levels   |
| GO-Ob-21 | Promote Muslim participation in political parties, organisations and institutions working for the social welfare  |



**6.4.3 Initiatives**

|          |  |
|----------|--|
| GO-In-1  | Form a national level apex body to frame strategies and coordinate activities to achieve the goal of proportionate representation in judiciary and executive |
| GO-In-2  | Identify talented students at the appropriate age and develop them to reach higher executive cadres  |
| GO-In-3  | Identify and train Muslim youth to compete and enter different levels of civil government jobs   |
| GO-In-4  | Identify and train Muslim youth to enter different arms of military and security agencies  |
| GO-In-5  | Identify and train Muslim youth to compete and enter different levels of administration of judiciary   |
| GO-In-6  | Identify and motivate law students and practising lawyers to become judges   |
| GO-In-7  | Launch awareness campaigns and legal measures to create an atmosphere for change in the current electoral system towards participatory democracy             |
| GO-In-8  | Establish a common platform of committed activists and community leaders to promote constitutional values and to check any attempts to undermine them.       |
| GO-In-10 | Organise agitations and awareness campaigns among general public against the various imperialist agenda  |
| GO-In-11 | Study the current anomalies in the delimitation and chalk out plans and programmes to correct and prevent anomalies in future                                |
| GO-In-12 | Study and collect data to present a case for extension of reserved constituencies for Muslims like SC / ST   |
| GO-In-13 | Form joint platform among Muslims and other backward sections to address the common issues   |
| GO-In-14 | Form a national level apex body to frame strategies and policies to achieve proportionate representation in legislature                                      |
| GO-In-15 | Continuous awareness campaign and agitation for reservation based on data and statistical analysis   |
| GO-In-16 | Continuous awareness campaign and agitation for establishment for Equal Opportunity Commission (EOC)   |
| GO-In-17 | Awareness campaign within the community focusing ulemas, parents and students about the importance of undertaking government jobs                            |
| GO-In-18 | Campaign for legislations to make judicial appointments transparent  |
| GO-In-19 | Educate Muslim community on positive politics  |
| GO-In-20 | Utilise information and communication technologies to connect and communicate with people on issues related to politics, executive and judiciary             |

|          |   |
|----------|---|
| GO-In-21 | Constitute a team under the apex body to monitor new legislations and rules to educate Muslim political leadership                      |
| GO-In-22 | Organise Muslim business people and professionals for effective interventions in policy making  |
| GO-In-23 | Start national unions of various professions and trades   |
| GO-In-24 | Check and facilitate the government services for villages and towns as a process to consolidate vote                                    |
| GO-In-25 | Forum of advocates of marginalised and backward community to fight discrimination and achieve transparency in the judicial appointments |
| GO-In-26 | Start and run law schools   |
| GO-In-27 | Ensure enrolment of voters and strive to increase Muslim voting percentage  |
| GO-In-29 | Develop programmes for developing local level leadership  |
| GO-In-30 | Organise Muslim political parties with common agenda  |
| GO-In-31 | Organise political parties representing marginalised sections with common agenda  |
| GO-In-32 | Identify, train and sponsor students for elite law institutes   |
| GO-In-33 | Identify and train law graduates for recruitment to judiciary examinations  |
| GO-In-34 | Motivate capable Muslim Educational Institutions to run civil service training centres  |
| GO-In-35 | Offer stipend to needy young advocates to help them remain in the field   |



## Chapter 7

# ECONOMY

### 7.1 Introduction

Economy forms the baseline of any development activity. It directly impacts education, health and availability of basic amenities. That is why most of the empowerment initiatives are centered on economic development.

India, today with its gradual shift from the welfare state to a neo-liberal capitalist entity, denies weaker sections and deprived minorities a level playing ground. This, combined with the withdrawal of the state from service segments, and the subsidy denial has pushed the poor to the sidelines. Shrinking government sector and accumulation of wealth by a small colony of individuals also pose tough challenges to the efforts towards equitable distribution of resources.

Even though fundamentals of the Constitution uphold the need for uplifting the downtrodden and weaker sections, the initiatives of various governments display either negligence in implementation or chicanery through namesake announcements. Addressing these systemic issues will be crucial in making use of



the government schemes and programmes earmarked for people driven out of the system.

## 7.2 Muslim economy

A simple glance easily tells us the core problem of Muslim backwardness is economic in nature. They lack most of the prerequisites that normally form the building blocks of economic well-being. Lack of education prevents their entry into government and corporate private salaried jobs. These two are the only segments in the country having comprehensive social security schemes. Low-land ownership curtails sustainable agricultural activity which is the backbone of the rural Indian life. Apathy from banks and financial institutions in lending to Muslims prevents viable self-employment initiatives. Discrimination in the implementation of government schemes also retards their progress. Most of all, the absence of self-initiative and failure of the community in judiciously utilising its own resources also contribute to the dismal economic conditions.



## 7.3 Critical indicators

The main indicators used in this document for evaluation and comparison of economic status are the ratio of BPL families to the total and monthly spending capacity of individuals. HCR (Head Count Ratio is the ratio of BPL families to the total) tells us how many are poor in a community. MPCE (Mean Per Capita Expenditure) tells us how much money a person is spending in a month which is a direct indication of his income.

### 7.3.1 HCR (Head Count Ratio)

Evaluation of the ratio of BPL (Below Poverty Line) families to the total number of families can be approached in two contexts. One is the incidence of poverty and the second is the intensity of poverty among the BPL families. It can be seen that the incidence of poverty is the highest in the Muslim community among all SRCs in the urban area. In the rural, they are just above the SCs and STs.

Note: BPL = income below Rs. 28.66 per day (Planning Commission conclusion based on Tendulkar Committee, 2009-10)

#### 7.3.1.1 Incidence of poverty

| Incidence of poverty 2011-12 |                    |       |
|------------------------------|--------------------|-------|
|                              | Percentage of poor |       |
| Socio-Religious Groups       | Rural              | Urban |
| Hindu ST                     | 44.8               | 27.3  |
| Hindu SC                     | 33.8               | 21.8  |
| Hindu OBC                    | 23.2               | 13.9  |
| Hindu Others                 | 12.3               | 4.8   |
| Muslim OBC                   | 30.8               | 26.5  |
| Muslim Others                | 25.4               | 19.3  |
| Other religious groups       | 11.1               | 7.1   |
| Total                        | 25.7               | 13.7  |

“ It can be seen that the incidence of poverty is the highest in Muslim community among all SRCs in the urban area. In the rural, they are just above the SCs and STs. ”



### 7.3.1.2 Intensity of poverty

Among the BPL families, Muslims spend less (75% of the average BPL spending). SC/ST is also weak in this aspect wherein Hindu OBC is much better. The intensity of poverty is very high among the urban Muslims when compared to the rural segment.

### 7.3.2 MPCE (Mean Per Capita Expenditure)

Spending capacity of a person defines the living standards in economic terms. A simple way to assess the income of an individual is to measure his/her spending as these are directly related. MPCE is the expenditure per month of a person taking 365 days into consideration.

| MPCE of different SRCs (PSEC) |         |       |         |       |         |       |
|-------------------------------|---------|-------|---------|-------|---------|-------|
|                               | 2004-05 |       | 2009-10 |       | 2011-12 |       |
| Category                      | Rural   | Urban | Rural   | Urban | Rural   | Urban |
| All Hindus                    | 178.2   | 336.9 | 190.1   | 382.2 | 218.8   | 429.9 |
| All Muslims                   | 173.2   | 237.9 | 178.4   | 264.8 | 207.9   | 297.6 |
| Other religions               | 258.1   | 439.5 | 278.0   | 470.5 | 319.3   | 527.4 |
| All                           | 181.6   | 326.8 | 192.9   | 369.0 | 221.9   | 413.5 |

“  
Ownership of land and size of landholding is relevant in economic activity. In general, 94% of the rural population owns some land. Among Muslims, only 83% owns any land.

Note: MPCE of Muslims is less than SC/ST in the urban and below Hindu OBC in the rural side. The national average value is also close to Hindu OBC. MPCE of Muslims in small towns (less than 2 lakh population) is less in comparison with that in bigger cities. In both cases, it is far below the national average. MPCE of other minorities is the highest in all type of cities. In villages, MPCE of Muslims is low due to low-land ownership.

The growth in MPCE from 2004-05 to 2011-12 shows a clear cut contrast demanding affirmative interventions. The growth is high for Hindu UC and other minorities in urban and rural respectively. Hindu OBC fared well in all segments. The growth in MPCE of Muslims was the least with only 25% of the growth of Hindu UC.



## 7.4 Problem areas

### 7.4.1 Land ownership

Ownership of land and size of land-holding is Relevant in economic activity. In general, 94% of the rural population owns some land. Also, 87% holds more than one acre of land. Among Muslims, only 83% owns any land. The average size of land holding of Muslims is less than other SRCs.

Ownership of land not only produces food crops but also provides self-employment opportunities of the household. Access to land in an agriculture-based rural economy is important because land is the primary means and instrument of production.

### 7.4.2 Employment and job

Employment in government, private corporate and other segments has considerable influence in the economic status of any community. Naturally, equitable share becomes their right. A job in government is also considered as a share in governance

and authority.

### 7.4.3 Worker Participation Rate (WPR)

WPR is the proportion of individuals ready to work against the total population of that group. Working class age group is considered to be people between 15-64 years.

| WPR 2011-12 (PSEC) |       |        |       |        |
|--------------------|-------|--------|-------|--------|
|                    | Rural |        | Urban |        |
|                    | Male  | Female | Male  | Female |
| Hindus             | 80.0  | 36.7   | 73.7  | 20.1   |
| Muslims            | 80.4  | 23.0   | 77.3  | 14.8   |
| Christians         | 77.5  | 38.7   | 70.7  | 31.6   |
| Sikhs              | 77.7  | 33.5   | 70.4  | 15.5   |
| All                | 80.0  | 35.2   | 74.1  | 19.5   |

Low turnout of the Muslim women is the major reason for the low WPR of Muslim community.

### 7.4.4 Type of work

Working Muslims are mostly self-employed. Percentage of self-employed in the community in the urban side is 50% against 33% among the Hindus. Another area of Muslim prominence is casual labourers (wage labour).

### 7.4.5 Industry segments of involvement

Working Muslims are concentrated in the tobacco industry, garments and textiles, and small-scale manufacturing (beedi workers, tailors and mechanics).

#### 7.4.5.1 Industry category

Working Muslims are mostly involved in agriculture & farming (39.8%), manufacturing (20.5%) and trading (16.8%).

### 7.4.6 Social security cover

Since most of the Muslims are in unorganised sectors, they do not have a written contract or social security benefits like pension or provident fund. Even for regular salaried workers, getting regular salary is a problem since most of them work on a piece rate system.

While casual wage workers are having similar problems irrespective of the community, regular workers from the Muslim community draw less than Hindu OBC since they work at the bottom end of the ladder.

### 7.4.7 Government job representation

Muslim representation in central government jobs was only 3.9% in 2012. Moreover, the major part of this is in class C and D jobs. Overall, the representation of Muslims in government service is less than half of their population percentage.



**Working Muslims are mostly self-employed. Percentage of self-employed in the community in the urban side is 50% against 33% among the Hindu.**





#### 7.4.8 Bank loans and credit

Number of bank accounts of Muslims is close to the population percentage. However, the amount outstanding (loans) per account is less than other SRCs. It could be because the amount of loans taken/granted is small. The outstanding amount per account for Muslims is about half that of other minorities and one-third of 'others'.

RBI's efforts to extend credit facilities to minorities under the 15 Point Programme helped other well to do minorities because these schemes were devised for minorities in general without segregating developed and backward groups.

#### 7.5 Lessons to learn

Muslim males and females are mostly unemployed or self-employed. The lower level of education blocks their entry into the government and large private sector jobs. Low level of land-holding prevents them from taking up successful agriculture.

Government and private corporate sector salaried jobs are more open for Hindu upper caste with a high level of education. SC/ST scores in this segment with the help of affirmative action. Muslims without any affirmative action and having a low level of education are being left out from better paying organised sector jobs.

Mostly employed in the unorganised sector, Muslims do not enjoy social security benefits associated with employment.

Schemes formulated for uplifting the Muslim community most of the time helps further growth of other minorities since the schemes are designed to include well to do minority groups also among the beneficiaries. Consequently, proposals for affirmative action and positive discrimination clearly indicate excellent performance of other minorities compared to the Muslims.

#### 7.6 Way ahead

As the political establishment and executive have time and again proved their inability to bring about equitable sharing of resources in our society, the onus of initiative now rests with the affected community. For Muslims, it has reached a point of now or never.

Being a community with a proven ability to come back from adverse conditions, there are ample opportunities to realise social development and fetch equitable share of national resources. The Muslim community is fortunate to have a younger workforce. This is because of the presence of the higher proportion of children related to slightly higher fertility rates in the recent past. If education can be properly leveraged, the potential of this young population will be a boon in the future course of development of the community.

We have seen that 60% of Muslims is rural and 40% urban. A large part of them irrespective of their location is unorganised. Exploring proven grassroots interventions like Self Help Groups (SHG) and cooperatives are paramount in organising, educating and uplifting the unorganised sector, especially women. This will also help to raise the already low worker participation ratio (WPR).

Skilled labour and artisans are potential resources of the community. Intervention to upgrade them with technology and equipment and to drive out middlemen is the

“  
Muslims without any affirmative action and having a low level of education are being left out from better paying organised sector jobs.”



need of the hour.

Various governments in the past had planned different schemes and programmes for uplifting the minorities and the poor in the country. More than the issues related to bad governance, lack of awareness and enthusiasm of the target groups remain to be the major hurdle most of the time. Awareness and guidance to tap such schemes should get priority in any empowerment plan.

The Muslim community is rich with resources if properly utilised. Waqf all over the country is the biggest in the list and is the most important one as it is an endowment for social uplift of the community. Zakat and voluntary contributions of the community can also create wonders if there is a planned implementation.

On top of all, it is to be pointed out that the mindset of the individuals in a community defines its destiny. Economically empowering the Muslim community in India is a complex process with a number of influencing factors working in myriad ways. Reliable data combined with a prudent plan shall kick-start development. The plan should be flexible to accommodate sensitivities of regional, linguistic and cultural variations.

## 7.7 Project strategy

### 7.7.1 Goal

Make advancement in the economic conditions of the Muslims by placing them at par with other developed communities

### 7.7.2 Objectives

|          |   |
|----------|---|
| EC-Ob-1  | Organise marginalised and unorganised sector workforce at grassroots level with a focus on women to generate sustainable livelihood |
| EC-Ob-2  | Promote sustainable agriculture activity by training, knowledge sharing and facilitation  |
| EC-Ob-3  | Make social security schemes available for farmers, artisans and other unorganised sector workers                                   |
| EC-Ob-4  | Develop an alternate source for interest-free funding   |
| EC-Ob-5  | Organise traditional artisans and craftsmen for effective marketing of goods and elimination of middlemen                           |
| EC-Ob-6  | Promote entrepreneurship at different levels (qualities of Muslim artisans, farmers and women)                                      |
| EC-Ob-7  | Ensure effective utilisation of Government schemes for the betterment of Muslim community   |
| EC-Ob-8  | Raise the 'Worker Population Ratio' (WPR) of Muslim community above the national average  |
| EC-Ob-9  | Improve the employment share of Muslims in private sector salaried jobs to match their population                                   |
| EC-Ob-10 | Strive to achieve zero Muslims in BPL   |
| EC-Ob-11 | Proper utilisation of Wakf properties for the economic development of Muslim community  |



**Economically empowering Muslim community in India is a complex process with a number of influencing factors working in myriad ways.**



|          |   |
|----------|---|
| EC-Ob-12 | Explore options of utilising developing overseas economies for enabling business and industrial growth in India                             |
| EC-Ob-13 | To address low-land ownership through land banks or land leasing loans  |
| EC-Ob-14 | Explore CSR (Corporate Social Responsibility) scheme to mobilise support for development at micro level                                     |
| EC-Ob-15 | Develop Muslim business community to have a significant presence in the industrial segment and trading and to influence government policies |
| EC-Ob-16 | Organise Muslim business men in various segments  |
| EC-Ob-17 | Encourage financial institutions to expand access to Islamic banking, Sharia-compliant insurance and financial services to all              |
| EC-Ob-18 | Convert possible Wakf lands into productive and sustainable units   |
| EC-Ob-19 | Explore the possibilities of utilising contemporary banking services  |
| EC-Ob-20 | Enhance the share of SME and manufacturing sector owned by Muslims  |
| EC-Ob-21 | Come up with an alternate economic model based on ethics and values for overall development of the national and international market        |
| EC-Ob-22 | Fund small projects based on profit and loss sharing to generate more funds for grassroots development                                      |
| EC-Ob-23 | Promote investment in poor Muslim dominated blocks  |
| EC-Ob-24 | Promote the habit of thrift and saving  |

### 7.7.3 Initiatives

|         |  |
|---------|--|
| EC-In-1 | Form state level NGOs for forming and mentoring SHGs and cooperatives                              |
| EC-In-2 | Form Self Help Groups at grassroots level, with a focus on women and unorganised workers           |
| EC-In-3 | Form cooperatives for artisans, farmers and skilled workers.                                       |
| EC-In-4 | Build agriculture promotion centres in all MCDs (Muslim Concentrated Districts)                    |
| EC-In-5 | Start a national marketing federation to provide entrepreneurship training and market connectivity |
| EC-In-6 | Implement a people's banking system with a focus on interest-free finance                          |
| EC-In-7 | Promote investment companies to support community entrepreneurs in business                        |
| EC-In-8 | Establish and run a micro insurance system at national level                                       |



|          |   |
|----------|---|
| EC-In-9  | Establish a national financial institute to study and tap government schemes for the poor and the minorities                          |
| EC-In-10 | Conduct campaigns to mobilise collection of unclaimed interest of Muslims in banks  |
| EC-In-11 | Form task groups at state level to study, explore and utilise Wakf properties   |
| EC-In-12 | Start skill development programmes for women to promote employability   |
| EC-In-13 | Establish finishing schools for educated Muslim youth to prepare them for employment and competitive examinations                     |
| EC-In-14 | Launch job portals in major Indian languages to link job seekers to available openings.   |
| EC-In-15 | Establish a proper Zakat system   |
| EC-In-16 | Build a network of Muslim businesspeople from various segments to explore sharing of ideas, resources and joint action                |
| EC-In-17 | Partner with the various government and private skill development agencies and establish training centres as per the need of the time |
| EC-In-18 | Identify economists who are currently working on the above objective  |
| EC-In-19 | Motivate young economists to think of the alternative development models  |
| EC-In-20 | Motivate students to take up economics as their elective career   |
| EC-In-21 | Provide technological assistance and facilitate market connectivity for fishing and poultry industry                                  |
| EC-In-22 | Implement programmes for poverty eradication in the Muslim-concentrated districts   |



## Chapter 8

# EDUCATION

### 8.1 Introduction

Education is the single most important instrument for social and economic transformation. A well-educated population adequately equipped with knowledge and skill is not only essential to support economic growth, but is also a precondition for growth to be inclusive. Only educated and skilled persons can stand to benefit the opportunities which growth will provide.

India is a multi-ethnic, multicultural and multi-lingual country. People belonging to many religious faiths live side by side. Compared to other communities and religious minorities, Muslim representation in education is far below their population percentage. The community has less enrolment, high dropout rate and microscopic entry in the elite higher educational institutions. There are many factors for this backwardness, both intrinsic and extrinsic. Poverty plays a vital role, and other factors like non-availability of schools within easy reach, high dropout



rate, lack of awareness among parents and children, cultural aggression and biases in curriculum add to the backwardness.

No nation can prosper with its masses uneducated and backward. So the problem of Muslim education should be identified, properly addressed and solutions made for the interest of the whole nation. This chapter tries to analyse the current status of Muslim education and attempts to shed some light on the possible remedies for the problem.

## 8.2 Current situation

Literacy, school enrollment, completed level of education, mean years of schooling, representation in higher educational institutions are some of the indicators used to measure the educational status of a community. Even after 66 years of independence, the Indian Muslim community's performance in education leaves much to be desired.

### 8.2.1 Literacy

In literacy ranking, India stands at 124 out of the 179 countries in the world (World Fact Book 2015). The states with significant number of Muslims, SC & ST are also the states with lower literacy rates than the national average. Similar to the national pattern, the rural population is less literate than the urban, and the female is less literate than the male, and the difference is alarming.

### 8.2.2 School enrolment and attendance

Even though the data provided by the District Information System for Education (DISE) on the enrolment of students in the primary school is satisfactory, reality is that an alarming number of students enrolled either attend school only for the mid-day meal or they do not attend at all.

Access to school within a reasonable distance is critical in ensuring participation of children in schooling. Conventionally, availability of primary school within a walking distance of 1 km and upper primary school within a walking distance of 3 km is considered to be the norm for the provision of elementary education. The access to elementary education to Muslims in primary level is 89.7 % in the rural areas and 94% in the urban areas. Access to upper primary level within 1 km is 57.8% in rural areas and 84.5% in urban areas. It can be understood that in the rural areas access to schools to Muslims is considerably less than other communities. Muslim children have to travel long distances to attend upper primary schools even when compared to the scheduled castes.

### 8.2.3 School dropouts and out of school children

Even though the share of Muslims in the primary school is high, it comes down at higher levels of education. Dropout of Muslim students from schools starts as early as the age of 10, comparatively earlier than other religious communities, and is sharp after thirteen years. Girls from the Muslim households join school late and drop out the earliest. As per the Post Sachar Evaluation Committee report (PSEC), the reason for being out of school is primarily of parental due to the apathy or financial constraints. Many families do not consider education necessary. Children are not enthusiastic to go to school without basic facilities or teachers.



Mid day meal is the only attraction



**Problem of Muslim education should be identified, properly addressed and solutions made for the interest of the whole nation.**





PSEC report says that in 2011 – 12, the Muslim community had a higher percentage of individuals who never attended any educational institutions (around 15%). NSSO estimation (2014) reveals that Muslims have the maximum proportion of out of school children in India (4.43%), followed by Hindus (2.73%), Christians (1.52%) and others (1.26%). It states that 15.5 lakh Muslim children are out of school in India. A zone-wise analysis reveals that the highest proportion of out of school-Muslim children were from Central zone (6.12%), followed by the North zone (5.75%). Disaggregating within the zones, out of the total estimated Muslim children in Uttarakhand 13.02% are out of school, followed by MP (10.65%). NCT of Delhi, with 15.76% Muslim children out of school, contributes the most to the total Muslim out of school children in the North zone.

#### 8.2.4 Higher education

Out of all students in higher education in India, only 4.4% of them are Muslims. (AISHE 2014–15). Only one out of 25 students enrolling for an undergraduate course is a Muslim and only one out of 50 students enrolling for a postgraduate course is a Muslim. Representation in institutes of national importance is less than 3%.

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The average annual educational expenditure per student by the government stands low for Muslims and almost half when compared to that of other communities.



Out of all teachers in the higher educational institutions in India, only 2.95% of them are Muslims. (AISHE 2013–14). The average annual educational expenditure per student by the government stands low for the Muslim community and is also almost half when compared to that of other communities. The main reason is the little representation in the higher educational institutions and lower level of educational attainment.

Overall, the Muslim community starts education late and drops out early. Starting from awareness-building among the community, an effective integrated and diversified intervention is required in enrolment, attendance, curbing the dropouts at all stages of education, establishing quality institutions, ensuring safe and easy access to government infrastructures for all sections of the community, developing quality resources for pursuit of knowledge and more, with a focus to achieve total educational empowerment of the community on par with the best global standards.

### 8.3 Project strategy

#### 8.3.1 Goal

Attain total educational empowerment of the Indian Muslim community on par with the best global standards

#### 8.3.2 Objectives

|         |   |
|---------|---|
| ED-Ob-1 | Create educational awareness among all sections of the society  |
| ED-Ob-2 | Achieve 100% Literacy   |
| ED-Ob-3 | Achieve 100% school enrolment and retention up to secondary level                                       |
| ED-Ob-4 | Enhance the number of secondary level pass outs and degree holders at a rate above the national average |

|          |  |
|----------|--|
| ED-Ob-5  | Attain proportional share in all streams of higher education   |
| ED-Ob-6  | Attain proportional share in pioneer institutes, institutes of national importance and institutes of international repute                        |
| ED-Ob-7  | Significant participation and contribution in R&D activities   |
| ED-Ob-8  | Promote pursuit of knowledge   |
| ED-Ob-9  | Ensure quality of education at all levels  |
| ED-Ob-10 | Ensure gender equality at all levels of education.   |
| ED-Ob-11 | Establish network of schools, colleges, professional institutions and universities of global standards   |
| ED-Ob-12 | Establish student hostels in major cities  |
| ED-Ob-13 | Ensure that government is providing free education up to secondary level for all   |
| ED-Ob-14 | Help Muslim educational institutions improve the quality of education in terms of teaching staff, infrastructure and methodology                 |
| ED-Ob-15 | Help educational institutions in Muslim concentrated areas improve the quality of education in terms of teachers, infrastructure and methodology |
| ED-Ob-16 | Coordinate with Muslim educational agencies to utilise their infrastructure for the benefit of community and to propagate empowerment agenda     |
| ED-Ob-17 | Promote a culture of learning while earning  |
| ED-Ob-18 | Promote multi-lingual skills with focus on foreign languages   |
| ED-Ob-19 | Facilitate easy access to higher education for Madrasa Board passouts  |
| ED-Ob-20 | Facilitate training of job oriented trades in secondary and higher secondary levels  |
| ED-Ob-21 | Provide short term certificate courses for unqualified skilled labours   |

### 8.3.3 Initiatives

|         |  |
|---------|--|
| ED-In-1 | Start national level and state level nodal offices for educational services  |
| ED-In-2 | Establish institutional support systems to monitor and provide guidelines to improve the educational conditions of Muslims   |
| ED-In-3 | Establish an innovative knowledge management system, reaching out to grassroots  |
| ED-In-4 | Awareness among community members on education through scholars, religious institutions and NGOs   |
| ED-In-5 | Develop selected Muslim concentrated villages as 'Sarva Shiksha Grams'. (A village where people are well aware of the importance of education and committed to bring up their children with quality education) |



|          |  |
|----------|--|
| ED-In-6  | Run mass literacy programmes   |
| ED-In-7  | Support education promotion activities by NGOs   |
| ED-In-8  | Innovative programmes and campaigns to create awareness about the importance and benefits of investing in education                                |
| ED-In-9  | Mobilize Muslim intelligentsia, community leaders and entrepreneurs to involve in establishing quality educational institutions                    |
| ED-In-10 | Establish schools and colleges in Muslim dominated blocks  |
| ED-In-11 | Establish community polytechnics and community colleges in Muslim concentrated blocks  |
| ED-In-12 | Establish universities in Muslim concentrated regions  |
| ED-In-13 | Establish and run hostels for girls and boys near educational hubs to enhance their access to higher education                                     |
| ED-In-14 | Start NGOs that run chains of ICT and soft skill training centres in Madrasas and Mohallas   |
| ED-In-15 | Orientation course for Madrasa passouts to compete with the general students   |
| ED-In-16 | Develop training systems for school students to improve their competency   |
| ED-In-17 | Identify, train and sponsor competent students to study in the best institutions of India and abroad   |
| ED-In-18 | Conduct workshops for career guidance and personal development   |
| ED-In-19 | Counselling centres for parents and students to give solutions to problems like learning disabilities, improving learning skills, life skills, etc |
| ED-In-20 | Improve the language and competency of students through remedial coaching classes  |
| ED-In-21 | Encourage participation in programmes promoting creativity and innovation among students   |
| ED-In-22 | Run entrepreneurship training programmes   |
| ED-In-23 | Provide relevant skill training including technical, vocational and soft skills, for decent employment and entrepreneurship                        |
| ED-In-24 | Promote research and publication of research journals and papers   |
| ED-In-25 | Establish a network to impart primary education to street children and slum dwellers   |
| ED-In-26 | Support education of differently abled students  |
| ED-In-27 | Establish professional networks of teachers  |
| ED-In-28 | Improve the quality of teaching staff in general and Muslims in particular with focus on Muslim concentrated villages                              |
| ED-In-29 | Facilitate faculty capacity development programmes for staff of Muslim higher educational institutions   |

|          |  |
|----------|--|
| ED-In-30 | Monitor and intervene to ensure that primary and upper primary educational facilities are provided by government in Muslim concentrated areas as per the RTE Act |
| ED-In-31 | Ensure reservation for Muslims in government skill training institutes   |
| ED-In-32 | Partner with governmental agencies in implementing educational welfare schemes   |
| ED-In-33 | Ensure the establishment of 'Equal Opportunity Office' in all government universities and institutions of higher learning  |

## Chapter 9

# HEALTH

### 9.1 Introduction

India's remarkable economic growth over the last three decades did not get reflected in its health sector. A country that is among the top 10 in GDP (Gross Domestic Product) growth is ranked at 134 of 182 countries in global Human Development Report (HDR) of the United Nations Development Programme (UNDP). Inter and intra-regional inequities along with poor health status due to unjust socio-economic conditions of the country are persistent everywhere. Most of the reforms and policies have only contributed to widening the socio-economic inequity. Poverty widens the burden of ill health and malnourishment. The programmes implemented by the government to achieve equity among various social groups have not been fully successful. The need of the time is a sustainable and inclusive development model with the political will to achieve optimum health for all.

The India Human Development Report (2011) recorded growth in the education index and income index, but it is comparatively very low when it comes to the health index. The states at the lower rung of the HDI are the states with a major share of excluded population of the nation like SC, ST and Muslims. The health standard of these excluded communities is alarming and remains to be very low when



compared to the national average and to that of other socio-religious categories of the country. It is shocking that our public health system excludes the 300 million poor population of the nation.

Providing healthcare without any discrimination is the fundamental duty of the state. It is the responsibility of the governments to raise the standard of living of its people. Current health care system is biased with huge urban-rural divide, lack of basic infrastructure, obsolete medical devices, unequal distribution of skilled resources, unregulated private sector, low public spending on health, irrational use and the spiralling cost of drugs and weak governance.

The concept of development based on GDP and per capita income has been questioned globally, and many social indices have come out to assess the real development. The health and the quality of life have been quantified to understand development. UNDP's Human Development Index (HDI) measures development by using indices related to literacy, life expectancy and Purchasing Power Parity (PPP).

Health is both the cause and consequence of social development. Social health is inalienably linked to economy and literacy. The health of any community is directly proportional to the availability of safe drinking water and proper sanitation. The fundamental problems are the hunger and malnutrition which demand intervention and coordination in different areas like health literacy, safe drinking water, sanitation and adequate nutritional intake.

## 9.2 Health status of Muslims in India

The states with a large number of Muslims, SCs and STs are the states at the lower rung of the HDI. This clearly indicates the health status of the community. The majority of Muslims are inhabitants of the rural villages than the urban. With their higher levels of poverty and low standard of living, there are pressing health issues in the community like malnutrition, infant mortality, unsafe drinking water, female health deterioration and maternal mortality. Livelihood related diseases are prevalent among the Muslims because of their low literacy, employment in extremely unhygienic and unsafe environment and poverty.

### 9.2.1 Sanitation

It is an undeniable fact that provision of clean drinking water and proper sanitation are the principal factors in controlling diseases. UNICEF study estimates that 50% of Muslim households do not have access to individual toilets. Clean tap water access is at 36% and is 4% below the national average. Many of the Muslim populated areas have open drainage system and is linked with the spread of malaria, diarrhoea, cholera and other infectious and contagious diseases. Due to their poor living condition, tuberculosis is also prevalent in the community. Some areas where Muslims reside have ground water contaminated with arsenic and fluorides leading to systemic diseases.

### 9.2.2 Health care delivery

Female literacy, antenatal care, safe delivery, breastfeeding and maternal time are established inputs to child health. On the positive side, Muslims exhibit a higher child survival rate and lower maternal mortality. This is because of the stronger



**Health is both the cause and consequence of social development. The health of any community is directly proportional to the availability of safe drinking water and proper sanitation.**







community social network and healthier behaviour associated with the religion. Muslims are better than Hindus in female sex ratio and female fertility. Neonatal, infant and maternal mortality rates are low among them but not at the desired level.

Only one-third of the Muslim women gets institutional deliveries. Lack of registered health practitioners, auxiliary health workers and medical infrastructure in the Muslim concentrated blocks and villages have led to the increase in infant and maternal mortality rate. Skilled Birth Attendants (SBA) and trained health workers are capable of attending emergency labour cases and reduce birth-related deaths. Traditional midwives can be given proper training and essential equipment.

### 9.2.3 Immunisation

Immunisation has contributed significantly to the child-health of the nation. Yet, the Muslim average is much less than the national average, mainly because of lower literacy, poor awareness and inaccessibility. Necessary vaccinations do not reach the community due to lack of awareness, lack of faith in the system or counter propaganda by the quacks. The rate of higher childhood mortality after the age of 5 years is high. This is because of the poor socio-economic conditions.

### 9.2.4 Malnutrition

Malnutrition is still virulent among rural women and children. India has the largest number of malnourished children in the world. Not surprisingly, Muslims have the highest rate of stunted and the second highest rate of underweight children. Incidents of female malnutrition and children suffering from anaemia are above the national average among them. Compared to other states, the states with a higher concentration of Muslims like UP and Bihar registered higher incidents of anaemia among children. Compared to previous data, female malnutrition is on the increase among Muslims. The percentage of those suffering from anaemia is also not going down for all women including Muslims (NFHS 3). The common nutritional problems such as Protein Energy Malnutrition (PEM), Vitamin-A Deficiency (VAD) and Iron Deficiency Anaemia (IDA) are also seen among them.

### 9.2.5 Infrastructure

Providing healthcare is the fundamental duty of the state. Community health centres are the basic health units in the urban areas. Primary health care centres are the basic units in the rural areas. Sub-centres constitute the most basic unit of health care in the villages. Primary health care centres represent the first point of contact between the villages and the public healthcare system. They are government funded, and provide preventive, curative and rehabilitative services.

A substantial number of Muslims live in states like Assam, West Bengal, Uttar Pradesh, Bihar and Maharashtra. Majority of them live in villages, and 40% of the villages do not have any basic medical facilities. The primary health care delivery should ensure community participation in the planning, organising and management at ground level.

### 9.2.6 Health literacy

Health literacy ensures community involvement in the health service process. It builds awareness among the community on lifestyle, sanitation, hygiene, food

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The primary health care delivery should ensure community participation in the planning, organising and management at ground level.



habits, immunisation and communicable diseases. Local collectives, Madrassas and Masjids can act as the focal points to spread health literacy and to strengthen the participation of the community. Masjid, Madrasa and Imams can contribute to the behavioural modification of the community.

Health sector alone cannot meet all the health needs of the community. Hence, the other sectors such as agriculture, animal husbandry, education, housing, communication and transportation are to be integrated to raise the health standards of the community. Cultivation of food crops and vegetables and rearing of domestic animals have to be promoted to ensure availability of nutritious food. A balanced diet is very essential to combat malnutrition among children and adults. Various government departments provide support to the farmers and voluntary organisations. Every household should have a kitchen garden or at least a common garden for a village where consumption oriented production has to be promoted. Similarly, school garden and student farmers can be encouraged through teachers and Imams.

Human resource in health has the pivotal role in the service delivery to achieve the standards. It includes physicians, nurses, midwives and auxiliary and community health workers. Health as a varied concept for communities and traditional healers has a due share to promote public health. Apart from this, different systems of medicine should be accessible to all. Every PHC has this facility under AYUSH. Hence, the integrated health care delivery system should be promoted in the community.

Focusing on spreading health literacy, availability of safe drinking water, proper nutritious food intake, better sanitation facilities, access to healthcare facilities and health infrastructure, proper living conditions, regular health awareness programmes, infant and maternal healthcare, availability of resources to combat infectious and contagious diseases and support during calamities help raise health standards to the desired level.

## 9.3 Project strategy

### 9.3.1 Goal

Raise the general health, sanitation and hygiene standards of the Muslim community on par with the best global standards

### 9.3.2 Objectives

|         |   |
|---------|---|
| HE-Ob-1 | Create a health literate and conscious community by educating the importance of public health, sanitation and hygiene |
| HE-Ob-2 | Eradicate malnutrition  |
| HE-Ob-3 | Ensure access to basic and quality healthcare services, affordable essential medicines and immunisation to all        |
| HE-Ob-4 | Ensure facilities for clean drinking water for all  |
| HE-Ob-5 | Ensure every family gets healthy and enough food every day  |
| HE-Ob-6 | Ensure all Muslim households have sanitation facilities including eco-friendly toilet facilities                      |



**Other sectors such as agriculture, animal husbandry, education, housing, communication and transportation are to be integrated to raise the health standards of the community.**



|          |  |
|----------|--|
| HE-Ob-7  | Create pollution free environment in all Muslim populated areas  |
| HE-Ob-8  | Make the Muslim villages model for balanced, healthy and contented life  |
| HE-Ob-9  | Eradicate drug, narcotics, tobacco and liquor usage  |
| HE-Ob-10 | Promote sports and physical fitness activities   |
| HE-Ob-11 | Address adolescent age group on sex education and child abuse  |
| HE-Ob-12 | Decrease the maternal mortality rate (MMR), Infant Mortality Rate (IMR) and under-five mortality rate (U5MR) to minimum possible level |
| HE-Ob-13 | Establish health network to provide health care  |
| HE-Ob-14 | Promote healthcare services as a career to create skilled healthcare professionals   |
| HE-Ob-15 | Promote usage of alternative medicines, home remedies and natural healing methodologies  |
| HE-Ob-16 | Provide rehabilitation for physically challenged and mentally retarded   |
| HE-Ob-17 | Run palliative care units  |

### 9.3.3 Initiatives

|          |   |
|----------|---|
| HE-In-1  | Establish health network comprising doctors, nurses, midwives, health volunteers and activists to provide volunteer health services to the Muslim areas and act as an emergency response team to epidemics and calamities |
| HE-In-2  | Develop model health villages   |
| HE-In-3  | Facilitate clean drinking water in villages   |
| HE-In-4  | Facilitate sanitation and toilet facilities to households and educational institutions  |
| HE-In-5  | Intensive campaign to build awareness on sanitation and hygiene based on Islamic principles   |
| HE-In-6  | Involve Ulema and utilise Mosques to spread health literacy   |
| HE-In-7  | Build community awareness on the best food habits and physical exercise to achieve physical and mental health   |
| HE-In-8  | Promote the concept of healthy food to prevent malnutrition and obesity   |
| HE-In-9  | Popularise immunisation to achieve eradication of communicable diseases   |
| HE-In-10 | Create awareness on the dangers of drugs, narcotics, tobacco and liquor abuse   |
| HE-In-11 | Create awareness on women-specific diseases and deficiencies  |
| HE-In-12 | Educate families on pregnancy and childcare   |
| HE-In-13 | Educate the family to opt hospital delivery   |

|          |  |
|----------|--|
| HE-In-14 | Register every birth with the local bodies   |
| HE-In-15 | Promote the habit of breastfeeding   |
| HE-In-16 | Educate the community on environment literacy  |
| HE-In-17 | Raise awareness among the communities and monitor conservation of water sources  |
| HE-In-18 | Impart awareness on organ donation   |
| HE-In-19 | Educate the public about the right to health   |
| HE-In-20 | Facilitate state sponsored health and medical schemes  |
| HE-In-21 | Educate and guide the community to utilise govt health infrastructure  |
| HE-In-22 | Pressurise the govt to facilitate health care services in every village  |
| HE-In-23 | Establish mobile medical units wherever necessary  |
| HE-In-24 | Facilitate access to minimum healthcare to all villages through camps and other volunteer services   |
| HE-In-25 | Link remote villages to the health network   |
| HE-In-26 | Run programmes to end malnutrition by addressing the nutritional needs of children, adolescent girls, pregnant and lactating women and the elderly |
| HE-In-27 | Create watch groups to combat drug and narcotics in liaison with the govt departments  |
| HE-In-28 | Launch a social portal for health promotion and to bridge health network and health clubs  |
| HE-In-29 | Provide training in midwifery and home nursing for rural population  |
| HE-In-30 | Continuous training on BLS (Basic Life Support)  |
| HE-In-31 | Establish rehabilitation centres for physically and mentally challenged boys and girls   |
| HE-In-32 | Form blood donor forums  |
| HE-In-33 | Create local sports and health clubs   |
| HE-In-34 | Annual community picnics by the student health clubs to foster the theme of "Healthy People. Healthy Nation."                                      |
| HE-In-35 | Spread awareness on the harmful effects of synthetic fertilisers, GM crops and artificial preservatives  |
| HE-In-36 | Promote kitchen gardens for healthy vegetables and fruits  |



## Chapter 10

# MEDIA

### 10.1 Introduction

Owing to the mind-boggling technological and social changes of recent times, the media have acquired a tremendous capacity to shape public opinion. That is why the democratic as well as autocratic regimes pay considerable attention to the media and try to influence it covertly or overtly. Democracies use soft pressure to make media fall in line while dictatorships never allow independent dissemination of information. They either own the media houses or permit only obsequious newspapers or TV channels.

Indian experience is no different. While we never miss an opportunity to boast about the freedom of expression protected by the constitutional provisions, India never comes at the top in the list of societies enjoying media freedom. The subtle manipulation and intervention by the state through selective peddling of government advertisements and special privileges to the media are hard to ignore.

The print media were a major partner in the Indian freedom struggle, but it was also interested in protecting the monopoly business houses and commercial interests. Once it was pejoratively called the Jute Press because the business houses running



the newspapers were involved in jute business in Kolkotta. That tradition is still maintained though an impression is created that there is great variety, colour and multiplicity in the Indian press. But below this veneer what we see is a small number of media behemoths itching to take over the whole communication dissemination. Truth, objectivity and fairness are voices honoured only in the breach. The reason for this is not difficult to decipher. A nexus is built up by the ruling class, urban living upper class, corporate business, bureaucrats and the so-called public intellectuals to take over the country's resources. Media management gets lots of priority in the new order of things.

The reach of Bennet and Coleman and Co, the proprietors of the Times of India and other leading dailies, and Times Now news channel is symptomatic. It is the largest publishing company in South Asia. TOI claims to be the largest newspaper in English anywhere in the world. The Times group has a finger in every media pie ranging from newspapers to movies and a turnover of more than Rs 6,000 crores. The company is controlled by the Jain brothers. The Times is a genuine business concern unaffected by the allegation that it publishes paid news. The cross holding of shares in other companies helps it have a steady flow of revenue. When we go to the other media companies, the picture is no different. Subhash Chandra of Zee News has extensive interests in banking, real estate development and he is also the promoter of Essel group. The other main shareholders of the channel belong to the arch-conservative Marvadi business families. Network 18, a media house is now controlled by Reliance group. A cursory look at the company structure of Network 18 would reveal that its interests go beyond news and entertainment. It has an investment in banking, securities commodity trade, etc. NDTV though small in size is no less interested in other business activities. Small but influential media groups like The Hindu, Statesman, etc. are controlled by families, but they rarely deviate from the official narrative. The Deccan Chronicle embroiled in financial manipulation and fraud is under the control of business groups including Reliance and ICICI.

The Hindustan Times group likewise is controlled by one subset of Birlas. Ambanis have also invested in HT Ltd. The language press which has become more influential is owned by business groups. Dainik Jagaran, Dainik Bhaskar and Rashtriya Sahara are examples of business tycoons recognising the need of dominance over media to protect and promote business interests. Sun Network in the south is a smelly case of families using political clout to build up media conglomerates.

## 10.2 Manufactured nationalism

The received narrative of the prominent newspapers and TV channels is a manufactured nationalism influenced by upper caste Hinduism. They are pro-business, and their pan-Indian perspective is formed by their quest for unhindered movement of goods and services. Some liberalism was there before the demolition of Babri Masjid due to the multiple voices in Indian National Congress. But the emergence of right-wing Hindutva forces and their collusion with corporate capitalism have politically wiped away the principles of liberal democracy. The rise of fascism in the country is slowly silencing other voices. The manipulation of mass psychology is crucial to the political discourse. In India, the Hindu Right has fine-tuned their strategy to coerce, influence and hijack public opinion as shown in the rise of Narendra Modi. A case study in manipulation it is.



**A nexus is built up by the ruling class, urban living upper class, corporate business, bureaucrats and the so-called public intellectuals to take over the country's resources.**



### 10.3 Modern day self-expression

The widening reach of social media also needs serious study. Proprietary social networks like Facebook, Twitter and WhatsApp, universal messaging services and blogs have also become influential in our country. They exemplify modern day self-expression and marketing. But when we go deeper into the mechanics of social networks we learn that in India, they are dominated by the same class which controls other channels of communication and globally they reflect the establishment's politics. The new age of connectivity is confusingly unrepresentative. The influence of social media was reflected in the scale of victory of AAP in Delhi. It was an election tweeted to victory. Both AAP and BJP used innovative communication strategies, and they spearheaded victory for one and defeat for the other. Social networks have become crucial in modern day media manipulation and management. In the process, they have undermined the one-way communication of print and visual media sometimes benefiting even the marginalised communities.

### 10.4 Bollywood jitters



**Social networks have undermined the one-way communication of print and visual media sometimes benefiting even the marginalised communities.**



In films, Muslims have a relatively large presence. But the superstars are metro sexual heroes commodifying entertainment. Muslim culture is reflected only in period movies, music and songs. The villains have changed, themes have changed. Due to the influence of US media now the villains are Pakistanis or traitorous and conservative Indian Muslims. Most of the evil characters are from the Muslim community. Good Muslim characters are sidekicks. Muslim heroines are damsels in distress to be rescued from the oppressive Muslims families. This conventional narrative is seen in Hindi and language films. Muslim girls elope with Hindu boys and not the other way around. Polygamous buffoons are mostly Muslims.

In popular literature, Muslims are not seen unless the books are for specialist consumption. Mass marketed pulp novelists write about angst and anger of Hindu middle class but in their universe, Muslims are not admitted.

Indian media have the following essential ingredients:

1. Big business houses have more control over them
2. Advertising is a major source of income
3. It relies heavily on information provided by official sources, business and authorised purveyor of wisdom
4. Small media firms are dependent on governments for ad revenue and subsidies
5. The editorial is heavily dominated by Savarnas
6. It follows the official narrative and breaks away from the herd only when there is widespread anger against the manner of reporting
7. National enemies are as a red rag to the bull
8. It mostly relies on Western news agencies for news from abroad and is easy to manipulate because of fascination for everything western
9. It has failed to represent a significant segment of the Indian population, especially Muslims. The media adopts the prevailing western narrative when it talks about Muslims







The poor and the marginalised of which Dalits and Muslims make a major section are underrepresented in Indian media. This has become almost a platitude. Since media are integral to the proper functioning of democracy, this lacuna has far-reaching consequences. There are discriminations, prejudice and manipulation. The media have become the vehicle of right wing discourse. The minority angle is used only to add sensation to news reports.

### 10.5 Find a Muslim

Examples of under-representation are many. A media study group in Delhi conducted in 2006 a survey of 37 media organisations pretending to have national coverage. Not a single Dalit held the top ten positions in any of the organisations. Of 116 journalists trained by the government-run Indian Institute of Mass Communication, only 6 were Dalits. Academician Robin Jeffrey could not meet a Dalit journalist in his study of Indian language newspapers. Discrimination against Dalits is rampant in Hindi and other language newspapers. In the same study quoted above, the Muslim representation was an abysmal three percent.

It may be noted that Muslims have been locked out in terms of development and growth after independence. The role of media in their plight is not insignificant. The monopoly media are interested in reporting the Muslim issues when something goes wrong, like when a foolhardy Alim issues a fatwa quoting texts written by somebody centuries ago.

The so-called Muslim press is provincial, poorly edited and printed, and does not attract the attention of the general readers. They are mostly in local languages in India. The two English language magazines published by the Muslims are not paragons of quality or professionalism in editing or reporting. In the north, several Urdu newspapers owned by Muslims were forced to board up due to financial compulsion. In the south and the west, there are some good Urdu newspapers, but they rarely influence public opinion except that of Muslims. There are some success stories in the vernacular like Madhyamam and Thejas in Malayalam and Gujarat Today in Gujarat, but they seem to survive because of the substantial subsidies from the community. The Muslim magazines in languages like Tamil, Kannada, and Bengali, etc. are run by organisations and read by Muslims only.

In the unorganised social media, Muslim presence is fairly significant because of the fascination of the new generation for the cyber world. Muslims are rarely seen in



**The poor and the marginalised of which Dalits and Muslims make a major section are underrepresented in Indian media.**





the visual media as proprietors. Monopoly control on TV channels leaves no space for new entrants. The TV channels in Urdu are owned by business houses, and their programme package is no different.

The underrepresentation affects the community heavily. It is not merely the case of neglect but one of misrepresentation and demonization. The mainstream media as observed by many are exclusivist, corporate-ridden, market driven, anti-poor and anti-labour. The media promote sectarian violence and create barriers between communities and tacitly enriches bias and alienation.

In policy making also this is reflected. Sincere Muslim voices are relegated to sidelines as charlatans and toadies offer Muslims' opinions to remain in the limelight. No Muslim intellectuals are invited for discussions on serious national issues unless they have proven their 'secular' credentials.

## 10.6 Long term plans

India 2047 wants to ensure fair representation and influence of Muslims in the national media. Media is selected as a focus area for the simple reason that, in the modern world no community can develop if it does not have its own channels of communication. The chapter on media will discuss details of the plan, programmes and projects to achieve the goal. In a relatively liberal democratic society, Muslims are bound to get and give accurate and verifiable information. It is an arduous but extremely emergent task. The community will be able to tide over the negative images and can come out as the real champions of multiculturalism in the country.

“  
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## 10.7 Project strategy

### 10.7.1 Goal



Ensure fair representation and influence of Muslims and other marginalised societies in all forms of media

### 10.7.2 Objectives

|          |  |
|----------|--|
| ME-Ob-01 | Facilitate effective representation of viewpoints of Muslim and other marginalised societies in the mainstream media |
| ME-Ob-02 | Develop capable human resource for effective media operations  |
| ME-Ob-03 | Build financial, managerial and technological skills for media development   |
| ME-Ob-04 | Develop community owned media houses   |
| ME-Ob-05 | Promote pro-active investment in media with social objective   |
| ME-Ob-06 | Build systems to influence public opinion and establish media watchdogs  |
| ME-Ob-07 | Build coordination and cooperation with international media groups   |
| ME-Ob-08 | Ensure effective intervention in social media  |



### 10.7.3 Initiatives

|          |  |
|----------|--|
| ME-In-01 | Form a national committee to coordinate all media activities                     |
| ME-In-02 | Attain fair representation in various spheres of public media bodies             |
| ME-In-03 | Train school students in media activities  |
| ME-In-04 | Identify, train and sponsor eligible students for taking media as a career       |
| ME-In-05 | Identify and support students to get enrolled in high-quality media institutions |
| ME-In-06 | Train students in technical skills in visual media / filmmaking                  |
| ME-In-07 | Run orientation programmes for media students                                    |
| ME-In-08 | Provide stipend to young media talents to sustain them in the field              |
| ME-In-09 | Sponsor quality improvement programmes for media persons                         |
| ME-In-10 | Start career guidance programmes with focus on media industry                    |
| ME-In-11 | Promote media courses in community owned educational institutions                |
| ME-In-12 | Start professionally competent national media institutions                       |
| ME-In-13 | Start newspapers and magazines in major regional languages                       |
| ME-In-14 | Launch television and radio channels   |
| ME-In-15 | Develop production houses for films, short films and documentaries               |
| ME-In-16 | Start news portals in different Indian languages                                 |
| ME-In-17 | Run news agencies with focus on marginalised sections                            |
| ME-In-18 | Launch crowd funded organisations for developing investigative stories           |
| ME-In-19 | Set up research institute for in-depth study on media                            |
| ME-In-20 | Form professional association of journalists                                     |
| ME-In-21 | Build teams to explore future media opportunities                                |
| ME-In-22 | Start an investment company for media and related industries                     |
| ME-In-23 | Develop media persons to influence public opinion                                |
| ME-In-24 | Set up media watchdogs   |
| ME-In-25 | Effectively intervene to expose bias in media                                    |
| ME-In-26 | Educate the community to react constructively against biased news                |
| ME-In-27 | Build relationship with media persons  |
| ME-In-28 | Set up awards to identify and honour eminent media persons                       |



## Chapter 11

# WOMEN

### 11.1 Introduction

Muslim women have always been one of the focal points whenever the issues of the Muslim community come under discussion. The socio-economic backwardness of Muslim women has been a major problem that the Muslim community of India has failed to properly address. This backwardness is a result of many social and cultural trends existing in the community. Women empowerment is closely related to the Islamic awareness of the Muslim society. Ignorance of Islamic fundamentals has resulted in the practice of an ultra-conservative and anti-women version of religion which has only harmed the growth of the entire community. Women empowerment cannot be achieved by only working among women, but a collective work has to be planned and carried out at the community level.

This chapter will discuss various aspects related to the women's empowerment. It also strives to chalk out a road map to address different issues and bring about the much-needed change in the status of women in the community.

### 11.2 What do the data say?

According to the 1991 Census, there were over 48 million Muslim women in India;



in 2001 the number rose to 62.5 million. While discussing the condition of Muslim women in India, the focus mainly goes to the issues and stereotypes attached to them for e.g. purdah, polygamy, the male privilege of unilateral divorce, etc. If we carefully observe we will find similar issues among the women of other communities, but the fact is that when compared to women of other faiths in India, Muslim women are among the most disadvantaged, least literate, most economically impoverished and politically marginalised sections of the Indian society.



### 11.2.1 Literacy and education

Literacy percentage of Indian Muslim women is less than fifty. Compare this with other women from other minorities: 76% literacy among Christians, 64% among Sikhs, 62% among Buddhists and a whopping 90% among Jain women!

The number of Muslim girls studying in Madrasas at primary, secondary and higher secondary level is lower than that of Muslim boys.

30.5% of literate Muslim females attain primary level, 14.2% have middle-level education, 9.5% is Matric/Secondary pass, 3.9% has higher secondary education and only 2.4% is graduates and above.

Among Muslims 3.9% females have acquired higher secondary education compared to 5.0% Muslim males. Among rural Muslim female literates, only 1.9% has attained higher secondary level compared to 6.1% of the urban Muslim females. Only 2.4% females are graduates while among males it is 4.45. Here also, urban-rural divide is sharp. Among the rural females only 0.9% is graduates. It is above compared to 4.3% among the urban females.

### 11.2.2 Work participation

As per 2001 census, Muslim female work participation is 14.1 % which is well below the national average of 25.6%.

As per the Sachar Report, 44% of women in the prime age group of 15-64 years in India participate in the workforce while 85% of men do so. However, on an average, the workforce participation rate among the Muslim women is only about 25%. In rural areas, 70% of Hindu women participate in the workforce while only 29% of the Muslim women do so. Even the upper caste Hindu women in the rural areas have a higher participation rate which stands at 47%. The lower participation of women in the rural areas is partly explained by the fact that Muslims in general and Muslim women, in particular, are less likely to engage in agriculture. The work participation rate for women in urban areas is even lower (18%), presumably, because the work opportunities for women within the household are limited. Such opportunities may be somewhat high in the rural areas with ownership (though limited) of land.

Many middle-class women who have requisite qualifications are not allowed to seek employment because the 'community respectability' is likely to get smeared. This has resulted in the general backwardness of Muslims and particularly Muslim women in India.

### 11.2.3 Participation in religious affairs

The representation of Muslim women in religious affairs is almost nil. Women find no opportunity to bring in socio-cultural reforms due to the fact that the religious



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institutions are dominated by males.

There is a great need for Qur'anic literacy among the Muslim women. Unfortunately, a large chunk of the modern secular, educated women know neither Arabic nor are aware of Qur'anic teachings. In order to bring real change in the Muslim women's condition, there is a great need to have interactions with Ulema based on Qur'anic injunctions in respect of women. A country like India with a large Muslim population doesn't have any facilities for training Muslim women in Islamic sciences.

### 11.3 Project strategy

#### 11.3.1 Goal

Empower Muslim women to partner the total growth of Muslim community and Indian society and enable them to take lead role in empowering Indian women

#### 11.3.2 Objectives

|          |  |
|----------|--|
| WO-Ob-1  | Ensure that Muslim women enjoy all rights granted by the religion of Islam   |
| WO-Ob-2  | Empower Muslim women as 'change agents' of Indian Muslim empowerment   |
| WO-Ob-3  | Enable Muslim women to safeguard Islamic cultural identity and thwart alien cultures                                     |
| WO-Ob-4  | Empower Muslim women to effectively undertake their role in family and society   |
| WO-Ob-5  | Make Muslim women aware of the threats to social security and build up an atmosphere of confidence and self – dependence |
| WO-Ob-6  | Ensure 100% literacy of Muslim women   |
| WO-Ob-7  | Improve the educational standard of Muslim women by providing opportunities for quality education                        |
| WO-Ob-8  | Disseminate Islamic education among women from basic to higher level   |
| WO-Ob-9  | Empower Muslim women economically  |
| WO-Ob-10 | Promote physical fitness among Muslim women  |
| WO-Ob-11 | Promote social, intellectual and spiritual development of Muslim women   |
| WO-Ob-12 | Enhance the leadership qualities and professional skills of Muslim women   |
| WO-Ob-13 | Promote adequate participation of Muslim women in all spheres of governance such as legislature, executive and judiciary |
| WO-Ob-14 | Ensure adequate representation of Muslim women in education, media, public and private sector jobs                       |
| WO-Ob-15 | Eradicate the evils such as dowry system, misuse of divorce and all forms of domestic violence against women             |
| WO-Ob-16 | Check human trafficking and sexual exploitation  |



|          |   |
|----------|---|
| WO-Ob-17 | Start support systems for destitute women and children  |
| WO-Ob-18 | Provide rehabilitation and legal assistance to women victims  |
| WO-Ob-19 | Ensure gender justice by ending all forms of discrimination against women   |
| WO-Ob-20 | Refine and reform existing Muslim Personal Laws in India that are discriminatory against women, in accordance with spirit of Islamic Sharia |
| WO-Ob-21 | Ensure equal opportunity for Muslim women in rural areas  |

### 11.3.3 Initiatives

|          |  |
|----------|--|
| WO-In-1  | End traditions and customs prevalent in Muslim society that hinder women's growth  |
| WO-In-2  | Educate men and women about Islamic rights of women  |
| WO-In-3  | Infuse self-esteem in Muslim women and make them proud of their culture  |
| WO-In-4  | Launch campaigns to promote self-esteem and cultural identity  |
| WO-In-5  | Establish counselling centres and train counsellors for family, education and employment   |
| WO-In-6  | Form Mohalla based women study centres and education forums  |
| WO-In-7  | Launch primary education promotional campaigns and schemes for girls   |
| WO-In-8  | Launch talent search programmes at school levels   |
| WO-In-9  | Facilitate scholarship scheme for girls at all levels of education   |
| WO-In-10 | Promote training centres to make girls competent to get enrolled in premier institutes   |
| WO-In-11 | Facilitate necessary facilities for girl students to reach educational institutions  |
| WO-In-12 | Establish girls hostels near educational hubs  |
| WO-In-13 | Encourage Muslim women in research and development activities  |
| WO-In-14 | Launch secondary and higher secondary schools, degree and masters colleges for women in Muslim concentrated areas                                    |
| WO-In-15 | Set up women's universities to advance the education of Muslim girls   |
| WO-In-16 | Start coaching centres for women to prepare for competitive examinations for government jobs   |
| WO-In-17 | Launch skill development centres and train Muslim women to venture into cottage industries, craftsmanship, entrepreneurship, promotion and marketing |





|          |   |
|----------|---|
| WO-In-18 | Facilitate continuing education among women   |
| WO-In-19 | Adequate women representation in Muslim organisations at all levels and in the management of community affairs at Mohalla level             |
| WO-In-20 | Facilitate space for women in Masjids   |
| WO-In-21 | Establish a network of educational institutions to impart Islamic learning from primary to higher levels                                    |
| WO-In-22 | Establish institutes to develop women scholars of Islam   |
| WO-In-23 | Conduct Mohalla level programmes to enhance capability of Muslim women in character building of children                                    |
| WO-In-24 | Provide adolescent education and pre-marital counselling for girls  |
| WO-In-25 | Motivate and train Muslim women to involve in various healthcare services   |
| WO-In-26 | Motivate and facilitate Muslim women to take up teaching as a profession  |
| WO-In-27 | Motivate and train Muslim women in social services  |
| WO-In-28 | Identify and promote talents from women in arts, literature and language  |
| WO-In-29 | Health, hygiene and physical fitness awareness campaigns for women  |
| WO-In-30 | Establish health clubs, martial arts and physical fitness centres for women   |
| WO-In-31 | Educate the community on the importance of women's participation in politics  |
| WO-In-32 | Promote adequate representation and participation of Muslim women in political activities   |
| WO-In-33 | Develop women spokespersons for the community   |
| WO-In-34 | Start centres for rehabilitation, training and empowerment of destitute women and children  |
| WO-In-35 | Establish legal assistance and rehabilitation centres specifically for riots victims  |
| WO-In-36 | Establish working women's hostels   |
| WO-In-37 | Establish district level women help centres   |
| WO-In-38 | Establish systems for Mohallas or cluster of Mohallas to guide, train and promote women regarding various government schemes and facilities |
| WO-In-39 | Launch a national level Muslim women movement   |

## Chapter 12

# CHILDREN AND YOUTH

### 12.1 Introduction

It is said that in the first half of this century the country will enjoy a demographic dividend which if properly harnessed will take the country to the league of big powers. We have more than 60 crores of people below the age of 25. It means we will have a dynamic workforce for four decades. The ILO has indicated that by 2020 the country will have 11.6 crores of workers in the age group 20-24. China and Japan, on the other hand, will have an ageing population which means the productive capacity of the two nations will decline. However, there are detractors who argue that India's caste-based social system will not be able to make use of this advantage. The economic structure of the country is so lopsided to take all the people together, and the current growth rate is not reflected in the industrial or agricultural production or in real wages. However, the demographic character of different religious groups is to be understood to find ways for better employment distribution and the spread of jobs. In the case of Muslims, both may differ from region to region and from state to state, and an action plan is to be developed on the basis of these differences.

However, the first question, of course, is about the status of Muslim children and youth in this scenario. It is reported that Muslims will have more children on average than non-Muslims mainly because Muslims' use of birth control is below the national average. On the availability of such methods and ignorance rather than







**Children and Youth in India, especially from the Muslim community face great challenges that impact their present and future upbringing and social life.**



religious restrictions may be the reasons. It is also known that the infant mortality and malnutrition among the girls are less in the community.

Children and youth in India, especially from the Muslim community, face great challenges that impact their present and future upbringing and social life. There are basic health and nutritional issues, lack of basic and proper education, substandard educational facilities, manufactured alienation from the society and extreme poverty that prevent upward growth and development.

Though national and international organisations, both governmental and non-governmental, draw up various plans and projects to uplift the children and youth in general, and Muslims in particular, they either do not reach the downtrodden and the poor or are partial in the application.

This chapter envisions specific policies and initiatives which would ensure higher living standards to the Muslim children and youth in India.

## 12.2 The numbers

The statistical indicators mentioned below clearly show that the children and youth in the Indian Muslim community lag behind all other peer groups.

### 12.2.1 Health and nutrition

As per the UNICEF report, malnutrition is more common in India than in sub-Saharan Africa. One in every three malnourished children in the world lives in India. It also costs lives; about 50 percent of all childhood deaths are attributed to malnutrition. In India, around 46 percent of all children under the age of three is too small for their age, and 47 percent is underweight. Many children are severely malnourished.

Some of the indicators of the Muslim economic status given in the Sachar Committee Report, deal with the younger generation. Children and youth face difficulties in getting basic education. Primary schools are rare in the Muslim areas. The teachers rarely come to schools. Children mostly come from a poor background. Parents may be more concerned about 'surviving today' with one square meal a day instead of thinking about the future of the children.

### 12.2.2 Social exclusion

The members of the younger generation are the first victims of direct and indirect social exclusion which has intensified recently due to the changes at national and international level. A large number of Muslims in the country is sidelined and is being kept away from the mainstream. The Muslim youth face discrimination in employment, sometimes for genuine reasons like lack of proper education or skill; sometimes it is the inbuilt bias of the system.

### 12.2.3 Cultural indoctrination

Children and youth are being forcibly made to absorb specific cultural mores in schools, right from the dress code to the assembly prayer modes. In the school curriculum, they are forced to follow a manufactured history, beliefs and culture. As a consequence, the Muslim children develop confusion about what is real and what is unreal.

### 12.2.4 Child labour

India has the dubious distinction of being home to the largest child labour force in the world, with an estimated 30 percent of the world's working kids living in India. Today, millions of children work as labourers in various businesses in India. You find children being exploited in restaurants, silk industry, carpet weaving, firecracker units, etc.

Some children work seven days a week, in inhuman conditions in cramped, dim rooms, breathing toxic fumes. They are subjected to verbal and physical violence and work for as less as Rs. 300 to Rs. 500 a month; some times just for the food to survive.

### 12.2.5 Lifestyle problems

Health and physical well-being of teenagers and the youth are the other areas of concern, thanks to the junk food and unhealthy diet in an unhygienic environment. Coupled with this, is the lack of physical exercise eventually ending up in lifestyle diseases. India has recently seen a spurt in hypertension and diabetes among the poor, especially in the cities. Muslim youth are no exception here especially in states like Kerala and Tamil Nadu. Access to the internet has created a proclivity to adopt un-ethical behaviour patterns.

### 12.2.6 Drug addiction

Children and youth are highly exposed to the social evils such as smoking, drugs, alcohol, etc. Experts tell us that children as young as 13 and 14 regularly experiment with intoxicants. An estimated 7.5 crore Indians are drug addicts and the number is going up significantly; spreading to suburban and backward areas.

As per the survey on Extent, Pattern and Trends of Drug Abuse in India conducted by the central government in collaboration with the United Nations Office on drugs and crime; the current prevalence rates within the age group of 12-18 years are: alcohol (21.4 %), cannabis (3%), opiates (0.7%) and other illicit drugs (3.6%).



**Health and physical well-being of teenagers and the youth are another areas of concern, thanks to the junk food and unhealthy diet in an unhygienic environment.**



## 12.3 Project strategy

### 12.3.1 Goal

Empower the children and youth of the community and develop them as agents of positive social change

### 12.3.2 Objectives

|         |  |
|---------|--|
| CY-Ob-1 | Promote holistic lifestyle and healthy wellbeing                           |
| CY-Ob-2 | Develop sense of responsibility  |
| CY-Ob-3 | Create awareness on social evils   |
| CY-Ob-4 | Enhance educational standards  |
| CY-Ob-5 | Inculcate Islamic moral and behavioural values                             |
| CY-Ob-6 | Promote democratic and secular values                                      |
| CY-Ob-7 | End prejudices, and strengthen communal harmony among the young generation |



|          |   |
|----------|---|
| CY-Ob-8  | Protect children and youth from superstitious beliefs and customs                               |
| CY-Ob-9  | Protect cultural identity and promote self-respect  |
| CY-Ob-10 | Facilitate and provide welfare schemes  |
| CY-Ob-11 | Ensure continuous improvement of skills for self-development                                    |
| CY-Ob-12 | Promote youth entrepreneurship  |
| CY-Ob-13 | Rehabilitate the differently abled children as independent, productive members of the community |
| CY-Ob-14 | Promote the idea of earning while learning and learning while earning                           |

### 12.3.3 Initiatives

|          |   |
|----------|---|
| CY-In-1  | Establish an apex body to coordinate the activities related to children and youth empowerment       |
| CY-In-2  | Develop awareness programmes on a healthy diet, physical activity and healthy lifestyle             |
| CY-In-3  | Conduct innovative programmes and campaigns to create a sense of responsibility and commitment      |
| CY-In-4  | Provide innovative campaigns and programmes to raise awareness on social evils                      |
| CY-In-5  | Create awareness on continuing education as a process of enriching knowledge and career advancement |
| CY-In-6  | Create awareness of environmental responsibility and conservation of nature                         |
| CY-In-7  | Check school dropouts and ensure their continuous education   |
| CY-In-8  | Facilitate scholarship and fellowship to the deserving students                                     |
| CY-In-9  | Programmes to develop talents, innovative ideas and creativity among children and youth             |
| CY-In-10 | Provide demand oriented skill training to improve standards of employability                        |
| CY-In-11 | Support youth to undertake research in science, humanities and social sciences                      |
| CY-In-12 | Develop systems to adapt the constructive socio, economic and technological changes                 |
| CY-In-13 | Facilitate appropriate counselling to address learning and behavioural disorders                    |
| CY-In-14 | Render basic Islamic education to all children and youth  |
| CY-In-15 | Conduct workshops for career guidance, individual development and leadership qualities              |
| CY-In-16 | Form groups to monitor and utilise the government schemes related to children and youth             |



|          |   |
|----------|---|
| CY-In-17 | Form help desks to encourage and guide young entrepreneurs and professionals with innovative business ideas                               |
| CY-In-18 | Organise social watchdog groups to resist anti-social tendencies and elements   |
| CY-In-19 | Run and utilise counselling, rehabilitation and de-addiction centres  |
| CY-In-20 | Form action groups to rescue victims of child trafficking, bonded labour, sexual harassment and abuse, prostitution and domestic violence |
| CY-In-21 | Rehabilitate orphans, destitute and street children   |
| CY-In-22 | Encourage reading habit and pursuit of knowledge  |
| CY-In-23 | Facilitate and support learning of multiple languages   |
| CY-In-24 | Establish libraries and book banks  |
| CY-In-25 | Encourage and support youth to take up employment in administrative, executive and judicial branches of the government                    |
| CY-In-26 | Define strategies and execute programs to train and involve children and youth in governance related activities                           |
| CY-In-27 | Increase participation of children and youth in the academic voluntary and uniformed services like NSS, NCC, Scouts and Guides            |
| CY-In-28 | Establish health and sport clubs  |
| CY-In-29 | Guide youth to opt sports as a career ladder  |
| CY-In-30 | Provide access to education, skill training and career guidance for the differently abled to achieve financial independence               |
| CY-In-31 | Rehabilitate mentally retarded and physically handicapped children through special schools  |
| CY-In-32 | Run inclusive camps, holiday homes and training centres for differently abled children with others  |
| CY-In-33 | Identify and counsel children having criminal tendencies  |
| CY-In-34 | Counsel and rehabilitate children involved in juvenile crimes and violence  |
| CY-In-35 | Conduct programmes to remove the anti-Muslim prejudices among the children and youth of other communities                                 |
| CY-In-36 | Run inter-community and inter-religious interactive programmes to promote interfaith understanding  |
| CY-In-37 | Run dedicated agencies for volunteer social work  |
| CY-In-38 | Launch a youth movement for social and political empowerment  |
| CY-In-39 | Launch TV channels, magazines, and utilise contemporary Information and communication technologies to reach children and youth            |





## Chapter 13

# SOCIAL REFORM

### 13.1 Introduction

The Quran envisions the best community which has the following qualities: high ideals, yearning for knowledge (39:9), culturally superior (62:2,3), hardworking (62:10), healthy lifestyle (2:172), morally strong and emotionally secure family relationships (25:74), egalitarian in social attitudes (49:13), promoting the welfare of the deprived (3:104, 110, 7:57), maintaining economic parity (59:7), propagating the message of Islam (3:104), vigilant against oppression (3:104, 5:54), humble towards believers and powerful towards disbelievers (5:54), having social and political upper-hand (61:9), fair and just to the people of other faiths (60:8), obedient to the leadership (4:59), disciplined (24:62), and democratic (42:38). These were the characteristics of the society founded by the Prophet 14 centuries ago. We have to objectively analyse hurdles to achieve those qualities of the the community and overcome the hurdles. Consultation (Shura) is one of the most basic characteristics of an Islamic society. The Hadith that there would be a group of believers fighting for the establishment of the Deen of Allah shows that Muslims, instead of waiting for a saviour, should take matters into their hands and move ahead as a well-organized movement through consultation.

Of course, there are many hurdles in establishing the best community. This chapter is an attempt to identify these hurdles and potential means to jump them.

### 13.2 Cultural problems

#### 13.2.1 Superstitions and un-Islamic practices

Most Muslims wrongly believe that Islam is just a religion passed down to them by their ancestors to be blindly followed. Their failure to understand Islam as a perfect value system has helped the easy penetration of the beliefs and practices of other people into the community. There is a rise in the number of individuals and groups trying to exploit the community through alien practices. Moreover, Muslims living in impoverished areas still remain uneducated about even the basics of Islam.

### 13.2.2 Social vices

The community has its share in vices like alcoholism, use of drugs, smoking, sexual perversions, domestic violence, unethical economic activities, violence on women, dowry, etc.

### 13.2.3 Sectarianism and casteism

Members of the community engage in violent sectarian debates, clashes and killings even over trivialities that are otherwise simply matters of healthy disagreement. Tribalism and casteism which go against the interests of the egalitarian world view of Islam are also strong in the community. The vast majority of Muslims still hold the pre-Islamic notions of family and tribal purity. Strangely, there are even scholars who theologially justify such absurdities. Recent studies have shown that some 30% of urban Muslims in North still practices some sort of untouchability.

### 13.2.4 Intolerance to non-Muslims

There is a subtle intolerance in the community especially in some areas towards the people of other faiths. This attitude plays not an insignificant role in shaping non-Muslims' view of Islam as an exclusivist orthodoxy. This ultimately keeps those people away from Islam and Muslims.

### 13.2.5 Discrimination against women

There is strong evidence that Muslim men narrow the space of women through misuse of polygamy, inheritance laws, domestic chores, and denial of education. The gender justice is often dismissed as a Western fallacy.

### 13.2.6 Trust deficit

Muslims have become unable to remain trustworthy in their business and economic dealings. In adulteration, short-changing customers, selling damaged goods, cheating, breaking trust, exaggeration, lying, overpricing, black market, etc., they are as bad as the people of other faiths.

### 13.2.7 Lack of hygiene

Though Islam gives importance to sanitation and hygiene, Muslims live in mire and dirt in the impoverished urban and rural areas. Their prayer houses and toilets



**Tribalism and casteism which go against the interests of the egalitarian world view of Islam are also strong in the community**





are not generally clean. Due to lack of proper garbage disposal systems, garbage is dumped in public places. In many cities, poor Muslims live beside sewage and industrial wastes.

### 13.2.8 Domestic violence and breakdown

The number of cases of domestic violence is increasing in the community. There are numerous families and couples on the verge of breakup because of the lack of responsible and timely intervention of the community leaders or elders.

## 13.3 Social problems

### 13.3.1 Apolitical mentality

Most Muslims do not think Islam is a system of values that touches all walks of human life. Islam, which talks about the rights and responsibilities of human beings towards each other, is unknown to them. They do not take those who present other versions of Islam seriously because the particular organisation or brand of Islam they are affiliated to do not approve it. Therefore they are not convinced of the need of addressing the socio-political challenges which affect all. For them, such problems are either to be solved through constant prayers or are to be accepted as signs of the Doom's Day.

### 13.3.2 Fear and inferiority complex

Those Muslims with a degree of social sense are suffering from fear and inferiority complex. They think that the Muslims are backward and a minority and that the reason for the Islamophobia prevalent in the society is created by their own actions or the action of their ancestors. They advise extreme care in speech and acts. Any efforts of empowerment are viewed by these people with fear, frustration and indifference.

### 13.3.3 Lack of self-esteem

Lack of self-esteem is another ailment that affects some members of the community. They feel it is better for us to simply live a life of servitude and enjoy whatever little we get due to the generosity of the majority.

They do not feel that Islam, by its very nature, is the ideology to fight for justice especially when hegemonic forces try to interfere in the lives of the people and deny them their freedom and sovereignty. Even the scholars serve the interests of government by promoting apolitical spiritual exercises in the name of Islam.

## 13.4 Educational problems

### 13.4.1 Islamic education

The majority of the members do not have access to basic Islamic education. This has weakened them morally and spiritually.

### 13.4.2 School education

Many Muslim majority villages in the country do not have properly run schools. A large number of Muslim children still do not attend schools. The 'maktabs' which



**Lack of self-esteem is another ailment that affects some members of the community. They feel it is better for us to simply live a life of servitude and enjoy whatever little we get due to the generosity of the majority.**



offer a blend of secular and religious education have poor infrastructure and human resource.

### 13.4.3 Institutions of higher education

Institutions of higher Islamic learning are anachronistic incapable of producing scholars and intellectuals capable of addressing the modern-day problems. They do not contribute even to the local leadership of the community. Many of these institutions only produce polemicists who only add to the sectarian rhetoric of the sects they belong.

### 13.4.4 Women education

Even though the renewed attention to the women education has its results, generally it is far from satisfactory. Religious education of women is restricted to basics.

## 13.5 Economic problems

### 13.5.1 Poverty

All economic and social indicators show that poverty is rampant among Muslims. Many of them are menial labourers or self-employed people with low income.

### 13.5.2 Debt traps

Most of them are in debt traps because of the loans taken for their basic needs such as education, marriage, employment, housing, medical treatment, etc. Those incapable of obtaining bank loans are compelled to borrow from the loan sharks at high interest rates.

### 13.5.3 Extravagance

Many of those blessed with wealth are squandering it away as a way of showing off their wealth on every occasion they get, be it a wedding, house warming, buying a car, etc. The custom of dowry is prevalent in every Muslim society in one form or other.

### 13.5.4 Improper spending

A lot of money is flowing in the name of Islam but is spent with little concern for the fundamental needs of the community like poverty alleviation, education, orphan rehabilitation and employment. A large amount of money is collected for Madrasas and Masjids. It is irresponsibly spent on the construction of grand Masjids while ignoring the acute social problems. Sadaqa and Zakat are also spent ineffectively. There is a wrong belief among the community that alms spent for Masjids and Orphanages get higher rewards from Allah. An optional pilgrimage like *Umrah* has become a great drain on community's resources.

## 13.6 Solutions

Target oriented and properly networked development programmes will help remove poverty and backwardness of the community. Here the focus should be on local socio-religious institutions. Masjids and Mohallas are the traditional establishments in the community but due to a fundamental change in social life, system of



A lot of money is flowing in the name of Islam but is spent with little concern for the fundamental needs of the community like poverty alleviation, education, orphan rehabilitation and employment.





Mohallas does not exist in many places. It is time to revive the fundamental system and use it for the uplift of the community. Mohalla leadership should be elected democratically. The loyalty to Deen and ethical conduct should be the criteria for selection. Once elected, leadership should ensure fair treatment to all members of the Mohalla regardless of their caste, colour or religious distinctions and ensure the representation of women.

### 13.6.1 Education

It is time to revise the Madrassa curriculum to include a modern interpretation of Islamic ideology, inculcate Islamic practices, help develop good character and create socio-political awareness among young children. The curriculum should also include Iman, Hadith, practices, character building, history, health, art and physical education. Teachers are to be trained in the light of new developments in pedagogy. A thorough revamp of the system is needed.

A training class for both men and women to teach them the basic Islamic teachings and practices must be held at least once every week.

Prepare Juma Qutbas to motivate people for growth and empowerment. During the Qutba, Imam can discuss the problems and challenges of the local Muslim community and the Umma at large and provide insights as to how to overcome them.

### 13.6.2 Reforming individuals and families

There should be a facility for personal counselling of individuals involved in un-Islamic and anti-social activities and to take them out of deviant behaviours. Imams may be trained as counsellors.

Premarital course: All the young people must be given guidance course on family life before marriage. Prepare a textbook for this purpose.

Relationship counselling and parental counselling: To promote and support the physical, emotional, social, financial and intellectual development of the people from infancy to adulthood.

Teenage counselling: Provide healthy sex education to teenage boys and girls. Find students who are in need of counselling and the Mohalla committee should keep contacts with schools.

Family guide: Prepare a guidebook that contains all the necessary Islamic teachings for a family

### 13.6.3 Social welfare

Zakat: Zakat department in-charges should educate and encourage all those who are liable to pay Zakat. Collect Zakat from such people time-bound and use it for saving the most deserving individuals in the area.

Sadaqa: Generosity of the wealthy will be necessary for making the poor people financially self-sufficient. A system for regular collection of Sadaqa is to be developed.

Fitr and Udhiyya: This should be collected and distributed among the most deserving people.

Government welfare projects: There are many welfare schemes for housing, self-



**Masjids and Mohallas are traditional establishments in the community but due to a fundamental change in social life system of Mohallas does not exist in many places.**



employment and so on, that go unutilized due to lack of awareness of it. Mohalla committees should make sure that the community utilises all government welfare schemes to the fullest.

**Interest-free banks:** Mohalla should have an interest-free banking system to help people save a small percentage of their daily income, take loans in emergencies, to support self-employment ventures and for the wealthy people to safely invest their money in a productive way.

**Free ration system:** Mohalla should set up a free ration system to help support the hapless, the sick, and the widows. There should also be arrangements to provide free medicines to the sick who cannot afford it.

**Job training:** Conduct low budget skill development courses through which the poor, unemployed youths will find a living.

**Calamity relief:** A volunteer system is to be developed to manage calamities natural or manmade. These volunteers will visit the sick bed-ridden people with no one to take care and provide them necessary care. These volunteers can also be utilised for other welfare activities as well.

**Guidance centre:** Establish an information and guidance centre to provide people with all necessary information regarding job, medical treatment, business, etc. Set up a help desk that will provide basic assistance such as to fill up applications forms, register formal complaints, etc.

#### 13.6.4 Healthcare

Mohallas should conduct medical diagnosis camps and health seminars to create awareness about widespread lifestyle disease and epidemics with the help of specialists. Set up a blood bank with a blood group registry of the people in the Mohalla. Mohalla members should have a hospital they can trust to promote a culture of health care that is free from exploitation and commoditization. Mohalla should have dynamic garbage disposal system. Mohalla and its environs should be kept clean and hygienic. Establish a de-addiction centre to treat drug addicts and alcoholics. Give them counselling. Create awareness of the problems of addiction.

#### 13.6.5 Cultural

**Arts and sports clubs:** Form arts and sports clubs as platforms for creative expression and healthy communion of youth and teenagers. Set up library for the educational and intellectual development of the members of the community with audio, video and digital materials and facilities. As part of celebrating two Eids in a creative way, seminars and other cultural programmes can be organised.

#### 13.6.6 Social and political

**Interaction with the public:** There should be a common platform to help bridge the gap between Mohalla functionaries and other socio-political organisations. Ensure their involvement in all possible activities of the Mohalla.

#### 13.6.7 Eco-friendly Mohalla

The environmental crisis is an area which hardly gets any attention in the current religious discourse in the community. There is an urgent need of emphasis on the



**There should be a common platform to help bridge the gap between Mohalla functionaries and other socio-political organisations.**





environmental aspect of Islam. Declare an eco-friendly Mohalla. Resist the unethical exploitation of nature from any side. Reduce the consumption of plastic. Control pollution. Encourage tree planting and agriculture.

### 13.7 Project strategy

#### 13.7.1 Goal

Uplift Muslims to the status of the best community by infusing self-esteem, sense of confidence and refinement.

#### 13.7.2 Objectives

|          |  |
|----------|--|
| SR-Ob-1  | Change the ritualistic concept of Islam to a complete value system and way of life   |
| SR-Ob-2  | Build sense of identity, self-esteem, self-confidence and positive attitude towards life   |
| SR-Ob-3  | Make Muslims 'One-Ummah' by cutting across Biradari (caste) identities, Maslaki / Fiqhi and language differences                                     |
| SR-Ob-4  | Teach Islam to Muslims to empower them to take on modern challenges  |
| SR-Ob-5  | Enable Muslim community to practice simple living and end extravagance in life   |
| SR-Ob-6  | Protect people from menaces such as superstitious beliefs, customs and rituals borrowed from the other communities                                   |
| SR-Ob-7  | To make Muslims a dignified community free of social evils such as drinking, drug addiction, pornography and free sex.                               |
| SR-Ob-8  | Provide gender justice to Muslim women and check all forms of violence against them  |
| SR-Ob-9  | Make Mohalla the basic unit of Muslim community life   |
| SR-Ob-10 | Democratise the management of all community affairs in the light of the concept of Islamic shura   |
| SR-Ob-11 | Educate the community on healthy family relations  |
| SR-Ob-12 | Educate Muslims on social harmony and inter-community relations  |
| SR-Ob-13 | Inculcate the culture of mutual respect and tolerance  |
| SR-Ob-14 | Evolve systems to alleviate fear and ensure security of the community  |
| SR-Ob-15 | Develop manpower and evolve systems to study, research and guide people with appropriate Islamic perspective on contemporary issues and developments |
| SR-Ob-16 | Educate the community on the true sense of misinterpreted Islamic concepts and terminologies   |
| SR-Ob-17 | Eradicate deviations such as priesthood, cults, hero worship and all forms of spiritual exploitations that are against the tenets of Islam           |

|          |   |
|----------|---|
| SR-Ob-18 | Improve the quality and social status of Islamic scholars, teachers, Imams, Muallims to enable them to play their role as community leaders |
| SR-Ob-19 | Develop world class Islamic scholars  |
| SR-Ob-20 | Strengthen the social capital of the community by establishing appropriate systems and institutes   |
| SR-Ob-21 | Refine existing Muslim Personal Laws in India in accordance with the concept of justice in Islamic Sharia                                   |
| SR-Ob-22 | Effect positive change in the political attitude of the community   |
| SR-Ob-23 | Facilitate the preaching of Islam to people   |
| SR-Ob-24 | Ensure basic Islamic literacy to all  |

### 13.7.3 Initiatives

|          |   |
|----------|---|
| SR-In-1  | Establish and strengthen Mohalla system including all Muslim households of a locality and network them at appropriate levels                                    |
| SR-In-2  | Create awareness against discrimination and bring brotherhood among the different Muslim sects  |
| SR-In-3  | Conduct public guidance programmes to eradicate superstitious beliefs and un-Islamic traditions and customs   |
| SR-In-4  | Undertake campaigns and other programmes to eradicate evils such as dowry system, misuse of divorce and all forms of domestic violence                          |
| SR-In-5  | Conduct campaigns and take corrective measures against extravagances in marriage, ceremonies, festivals and mega conferences                                    |
| SR-In-6  | Educate parents and teachers about Islamic way of bringing up children  |
| SR-In-7  | Conduct regular Islamic classes for community with special focus on gender justice  |
| SR-In-8  | Start an adult Islamic education system to impart basic Islamic awareness and literacy  |
| SR-In-9  | Spread awareness and facilitate counselling and rehabilitation to address the menaces such as drinking, drug addiction, pornography, free sex and homosexuality |
| SR-In-10 | Undertake campaigns and interventions against state policies facilitating the menaces such as liquor, pornography and free sex                                  |
| SR-In-11 | Establish vigilance groups to help the authorities to prevent social evils such as flow of liquor and drugs and immoral activities                              |
| SR-In-12 | Educate and promote healthy co-habitation with neighbours and society at large  |



|          |  |
|----------|--|
| SR-In-13 | Provide premarital, postmarital and family relationship classes and related counselling services   |
| SR-In-14 | Implement schemes to save Muslim masses from the aberrations from the tenets of Islam like priesthood, cults, hero worship and all forms of spiritual exploitations  |
| SR-In-15 | Implement schemes to teach the Quran and Sunnah to the masses  |
| SR-In-16 | Conduct campaigns and form pressure groups to ensure internal democracy in the management of all community institutions and organisations such as Mohallas, Masjids, Madrasas, educational institutions and associations |
| SR-In-17 | Conduct mass campaigns to effect positive change in the political attitude of the community  |
| SR-In-18 | Promote the habit of instituting Wakf for the community cause  |
| SR-In-19 | Establish and run Darul Iftha in all Muslim concentrated regions   |
| SR-In-20 | Establish, run and promote higher Islamic study institutes   |
| SR-In-21 | Create a network of Madrasas, a model Madrasa system and related Madrasa Boards  |
| SR-In-22 | Establish and run a national Islamic university as a nerve centre for education, training and research activities  |
| SR-In-23 | Upgrade existing Madrasa system to one capable of addressing contemporary issues and developments  |
| SR-In-24 | Establish 'Halal' certification authority  |
| SR-In-25 | Establish Mosques, Islamic information and study centres   |
| SR-In-26 | Start a national agency to promote propagation of Islam  |
| SR-In-27 | Establish research forums and pressure groups for the refinement of the existing Muslim personal laws in India   |
| SR-In-28 | Build a nationwide cadre cum mass movement capable of infusing self-esteem, self-confidence and ensuring alleviation of fear and insecurity  |
| SR-In-29 | Start an Islamic youth association to bring spiritual and ideological empowerment  |
| SR-In-30 | Form an association of Imams, Muallims and Ulemas to empower them for empowering the society   |
| SR-In-31 | Facilitate capability building of Masjid Imams and Madrasa Muallims on a regular and continuous basis  |
| SR-In-32 | Formulate strategies to ensure minimum salary and social security schemes to Imams and Muazzins  |
| SR-In-33 | Publish books and magazines and facilitate TV channels and other media to propogate Islam  |

## Chapter 14

# CIVIL RIGHTS

### 14.1 Introduction

The fundamental rights and freedoms that all people are entitled to, regardless of sex, national or ethnic origin, race, religion, language, descent, or another status in any particular nation are defined as civil rights. No person, organisation, or even government can deprive any citizen or class of these rights. They are enshrined as Fundamental Rights in the Constitution of India (Part III-Articles 14 to 32). The constitution guarantees civil liberties to all Indians so that they can lead their lives in peace and harmony as citizens of India. Violation of these rights results in punishments as prescribed in the Indian Penal Code or other special laws, subject to the discretion of the judiciary.

### 14.2 Fundamental rights

The following fundamental rights are recognised by the Indian Constitution:

1. Right to equality which includes equality before law, prohibition of discrimination on grounds of religion, race, caste, gender or place of birth, and equality of opportunity in matters of employment.
2. Right to freedom which includes freedom of speech and expression, assembly, association, movement, residence, and right to practice any profession or



occupation, right to life and liberty.

3. Right against exploitation which prohibits all forms of forced labour, child labour and traffic of human beings.
4. Right to freedom of religion which includes freedom of conscience and free profession, practice and propagation of religion, freedom to manage religious affairs.
5. Cultural and educational rights uphold the right of any section of citizens to conserve their culture, language or script, and right of minorities to establish and administer educational institutions of their choice.
6. Right to constitutional remedies which are present for enforcement of Fundamental Rights.
7. Right to life which gives the right to live with human dignity and includes rights such as right to clean environment, water, health, livelihood, shelter and basic amenities that the state shall provide.
8. Right to education is the latest addition to the Fundamental Rights which guarantees free and compulsory education to all children.

**“**  
**The Sedition Law acts as a tool to curb voices of political dissent as if opposing the government equals opposing the nation.**

**”**

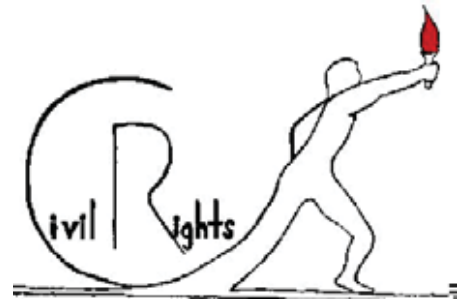
### 14.3 Road to excess

Some constitutional provisions regarding fundamental rights have been criticised for their limitations. The right to freedom and personal liberty has a number of limiting clauses, and thus paves the way for the exercise of excessive powers. There is also the provision of preventive detention and suspension of Fundamental Rights in times of Emergency. The meaning of phrases like ‘reasonable restrictions’ and ‘the interest of public order’ have not been explicitly stated in the constitution, and this ambiguity leads to curtailing civil rights by the state. The successive governments in India have time and again enacted repressive special laws such as Maintenance of Internal Security Act (MISA), Terrorist and Disruptive Activities (Prevention) Act (TADA), Prevention of Terrorist Activities Act (POTA), Armed Forces (Special Powers) Act (AFSPA) and National Security Act (NSA). AFSPA was introduced to suppress the political dissent in the North-East states, and it provides armed forces immunity from legal proceedings. When it was passed by the Parliament, a person none other than G B Pant, the Home Minister, assured the members that the Act would be applied only in “exceptional circumstances”. However, in practice, it has become a licence to kill. Along with these special laws, an array of state legislations in the name of public safety is in force in states like Maharashtra, Gujarat, etc. In effect, they are the weapons in the hands of administration and police to harass or imprison political opponents.



## 14.4 Special to general

The repressive clauses maintained or added to certain general laws are proven to be instrumental in more aggressive assaults on the civil rights. The Sedition Law (Section 24-A of Indian Penal Code), a remnant of the British colonial legal system and the Unlawful Activities (Prevention) Act (UAPA)-1967 with its successive amendments in 2004, 2008 and 2012 are being used by the governments for political vendetta and communal vengeance. The Sedition Law acts as a tool to curb voices of political dissent as if opposing the government equals opposing the nation. In an atmosphere increasingly charged with ultra-nationalistic propaganda, anything that goes against majoritarian views is termed anti-national and hence seditious. Any challenge to the nation, real or imaginary, whether it is a terrorist attack or an armed retaliation, is being used as an excuse to implicate the persons belonging to the depressed and marginalised groups such as the Tribals and Muslims under these terror laws. The previous special laws namely TADA and POTA were used largely against the Muslim youth in different states and majority of them were later adjudged innocents by the courts after spending long years in jail. For example, Gujarat government had arrested 18686 persons under these two draconian laws followed by Punjab where 15314 were detained. In both cases, the detainees belonged to the minority communities, i.e. Muslims and Sikhs. During the same period, 15225 Muslims were arrested in Jammu and Kashmir and 12715 in Assam. The total detainees amounted to 77500, but the conviction rate was only 0.81%. The TADA review committees had found that in most cases TADA was wrongly used.



**The state is becoming an omnipresent surveillance system making inroads into the personal privacy of the citizens as if India is a police state and not a democratic system.**



## 14.5 Unlawful by all means

The UAPA in its present form after the latest amendments with the draconian provisions of lapsed TADA and POTA incorporated into it, poses a serious threat to the freedom and security of the marginalised sections, especially Muslims. The National Crime Records Bureau figures state that out of the 975 UAPA cases filed across India in 2014, 630 are from Manipur. Manipur is home to just 0.2 % of India's population but accounts for nearly 65% of the cases filed under the UAPA in the country. Till 2014, total 5050 people were affected by this law with 3354 individuals in jail as under-trial/under-investigation prisoners. Out of the 141 cases disposed of in the year 2014, only 18 people were convicted while 123 people were acquitted. This low conviction rate of 12% shows that more number of innocents are being booked under UAPA as it was the experience with the previous terror laws TADA and POTA. Kerala, once well known for protecting civil rights, is now infamous for the indiscriminate use of UAPA.

It is the basic right of the people and the primary responsibility of the governments to see that civil rights are well protected. Since rights violation is habitual for any government, the only guarantee for their survival is people's vigilance and defence.

Enforced disappearances in Punjab, J&K, Manipur and other North-Indian states are nothing but a reflection of the protection given to the security forces by special laws. Salwa Judum, the militia organised by the Chhattisgarh government for the so-called anti-insurgency operations was in effect a death squad modelled on Latin American vigilante groups financed by the state to suppress legitimate political struggle. Finally, Supreme Court had to intervene to disband it.





## 14.6 Deep state

There are reasons to believe that the democratic India is slowly being turned into a system controlled by the agents of the Deep State where security and secret services enjoy supremacy over the branches of the constitution. The intelligence agencies, known and unknown, are not accountable to the legislature and functions as a private army to the rulers. They use national security as a fig leaf. The recruitment to these agencies is not transparent, and there is strong evidence that the national security doctrine that they promote is extremely rightist incited by Hindutwa ideology. The state is becoming an omnipresent surveillance system making inroads into the personal privacy of the citizens as if India is a police state and not a democratic system.

“  
**The human rights movements address the issue of rights violations by campaigns and protests for establishing the rule of law in accordance with the spirit of Indian Constitution and international standards.**

Torture and custodial killings are the banes of Indian law enforcement. There were 11820 and 3532 reported cases of custodial torture in the country between 2007 and 2012. We notice a subsequent increase in the number of custodial tortures and encounter killings by the police, violating the laws they are bound to obey. Enforced disappearances at the hands of the military and security agencies add to the woes of the people especially in Kashmir and North East. In Punjab, enforced disappearances and custodial killings were effectively used to crush the Khalistan Movement. Needless to say, an independent judiciary is the last resort for the people to get their grievances redressed. Unfortunately, along with the old ailments of the Indian judiciary like the exorbitant cost of accessing justice and delay in justice delivery, new attitude shifts like inclination to protect the ruling and corporate interests and introduce the sly upper caste notions of nationalism also have started affecting it. Discriminations and double standards against the marginalised and the minority groups are now surfacing at various levels of the judiciary.



## 14.7 Human rights organisations

It is the basic right of the people and the primary responsibility of the governments to see that civil rights are well protected. Since rights violation is habitual for any government, the only guarantee for their survival is people's vigilance and defence. The situation calls for broad-based alliances among the progressive and popular movements, marginalised and depressed classes and the linguistic and religious minorities. The civil rights movements in India have made significant interventions in shaping the democratic politics in the past. In post-independence India, the emergence of civil rights movements could be traced back to 1970s which witnessed the emergence of an authoritarian state under Indira Gandhi. Jayaprakash Narayan, the veteran socialist leader, took the lead in forming an organisation called the Citizens for Democracy (CFD) for the preservation and strengthening of democracy in India. In 1976, the Peoples Union for Civil Liberties (PUCL) was formed for the restoration of the rights curtailed or eliminated during the Emergency. Later a split in the PUCL caused the formation of the Peoples Union for Democratic Rights (PUDR). An array of civil rights organisations with similar objectives was formed in different states in the subsequent years. Most of the new entrants were constituted by various factions of the radical left movements. They were more engaged in ideological debates than defending specific cases of rights violations and building masses around them.

The Confederation of Human Rights Organizations (CHRO), established as an umbrella body of various human rights and civil rights organisations and activists

in 1997 was significant in many ways. The forum, later reorganised as the National Confederation of Human Rights Organizations (NCHRO) in 2007, wanted to take human rights activities to the people rather than holding occasional seminars and indoor meetings as a weekend pastime of jurists, retired officials and their ilk. The Confederation shifted the focus to common people belonging to Dalits and Muslims for they were mainly the victims of rights violations.

The human rights movements address the issue of rights violations by campaigns and protests for establishing the rule of law in accordance with the spirit of Indian Constitution and international standards. Some of the recent enactments have been proven to be powerful tools in defending fundamental rights of citizens. The Right to Information Act (RTI) has opened doors for human rights activists to unearth the official facts that remain buried in the corridors of power. Right to Education Act (RTE) and Food Security Act are two other legislations that have a pro-people impact concerning the fundamental rights.

Muslims in India have to occupy the forefront position in civil rights defence because of two obvious reasons. Firstly, they are more at the receiving end of rights violations than the other social groups. Secondly, it is the basic duty of Muslim community to establish virtue, forbid vice and stand up for justice. This mission is not to be limited to the rights of Muslims alone. It is the duty of the Muslims to fight the rights violations of all people.

*“Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah.” (Qur’an 3:110)*

*“We sent our messengers with clear Signs and sent down with them the Book and the Balance”(Qur’an 57: 25)*

## 14.8 Project strategy

### 14.8.1 Goal

Ensure fundamental rights, equal justice, social security and legal protection guaranteed to citizens in general and minorities in particular as per Indian Constitution, customs and international covenants

### 14.8.2 Objectives

|         |  |
|---------|--|
| CR-Ob-1 | Make India, a leading nation that respects rights of all citizens  |
| CR-Ob-2 | Create a society which values human rights as a culture and shows zero tolerance towards rights violations |
| CR-Ob-3 | Create riot-free, harmonious, peaceful and tolerant India  |
| CR-Ob-4 | Protect the fundamental rights enshrined in the Indian Constitution from any kind of deletion or dilution  |
| CR-Ob-5 | Ensure equal access to justice to all and sustain the rule of law  |
| CR-Ob-6 | Protect the human dignity and equality among the citizens  |
| CR-Ob-7 | Safeguard the society and nation from all forms of terrorism   |
| CR-Ob-8 | Create awareness about the rights and duties of the citizens   |



**Muslims of India have to occupy the forefront position in civil rights defence. This mission is not to be limited to rights of Muslims alone. It is the duty of Muslims to fight the rights violations of all people.**



|          |   |
|----------|---|
| CR-Ob-9  | Prevent discrimination on any ground such as caste, religion, race, sex, descent, place of birth, residence and language                          |
| CR-Ob-10 | Promote forums for the protection of human rights   |
| CR-Ob-11 | Ensure establishment of human rights redressal systems by the government at different levels  |
| CR-Ob-12 | Provide legal defence to the victims of state terror and rights violations  |
| CR-Ob-13 | Check attempts to threaten the privacy of the individuals   |
| CR-Ob-14 | Equip Muslims and backward classes to be the sentinels of civil rights  |
| CR-Ob-15 | Fight against laws that curtail fundamental and civil rights  |
| CR-Ob-16 | Sensitise the police and paramilitary forces towards human rights and remove their social prejudice against Muslims, Dalits and other communities |
| CR-Ob-17 | Expose and check atrocities against the citizens and bring culprits to book   |
| CR-Ob-18 | Protect environmental equilibrium and biodiversity  |

### 14.8.3 Initiatives

|          |  |
|----------|--|
| CR-In-1  | Create an apex body to coordinate all activities related to rights protection  |
| CR-In-2  | Create a nationwide human rights movement  |
| CR-In-3  | Create a confederation of genuine rights groups for joint actions and pooling of resources                             |
| CR-In-4  | Undertake campaigns and political interventions to protect the fundamental rights enshrined in the Indian Constitution |
| CR-In-5  | Constitute advocacy groups to put pressure on the state to pass and amend laws to safeguard the civil rights           |
| CR-In-6  | Start a network of human rights helpline services and legal aid clinics  |
| CR-In-7  | Form district level teams consisting of lawyers and activists from different disciplines                               |
| CR-In-8  | Establish research and documentation centres related to human rights with regional chapters                            |
| CR-In-9  | Establish advanced institutes for higher studies and research in civil rights  |
| CR-In-10 | Campaign against the menace of communalism and mobilise people to lead a harmonious and peaceful life                  |
| CR-In-11 | Build people's resistance to defeat forces of communalism, fanaticism and fascism                                      |
| CR-In-12 | Intervene in politics to strengthen secular forces against communal, fanatic and fascist forces                        |



|          |   |
|----------|---|
| CR-In-13 | Identify, train and support individuals with a commitment to the human rights and promote them to political leadership, legislature and executive |
| CR-In-14 | Expose and mobilise people against terrorism sponsored by groups and the state  |
| CR-In-15 | Agitate against the human rights violations and anti-people laws  |
| CR-In-16 | Create watch group volunteers to expose and curb rights violations and bring culprits to book   |
| CR-In-17 | Take political and legal efforts to ensure the implementation of human rights courts as stipulated by law   |
| CR-In-18 | Build pressure on the political system to reform the judiciary and the law and order mechanism to ensure access to justice for all                |
| CR-In-19 | Rehabilitate the families of civil rights defenders who lost their lives for the cause of rights protection                                       |
| CR-In-20 | Campaign against the government policies threatening the privacy of individuals   |
| CR-In-21 | Make legal interventions to ensure the right to privacy   |
| CR-In-22 | Conduct camps, seminars, discussions, education programmes and competitions to spread the awareness about civil rights                            |
| CR-In-23 | Publish books and utilise media for educating the society on rights and duties  |
| CR-In-24 | Conduct campaigns to include study of human rights in the school syllabus   |
| CR-In-25 | Educate people to avail the services of government-run legal aid authorities  |
| CR-In-26 | Educate and motivate Muslims and backward classes to become the sentinels of civil rights   |
| CR-In-27 | Build people's resistance to prevent the state from launching and running projects that threaten biodiversity and environmental equilibrium       |
| CR-In-28 | Organise victims of forced eviction in the name of development and provide support for legal defence  |
| CR-In-29 | Initiate legal actions against police and paramilitary forces who commit human rights violations  |
| CR-In-30 | Mobilise people and launch agitations to get adequate representation of Muslims and other deprived communities in all security agencies           |
| CR-In-31 | Build relations with like-minded international civil rights groups and organise international human rights summits                                |
| CR-In-32 | Institute awards to achievers and rights activists for specific contributions   |





## Chapter 15

# BROAD BASED ALLIANCE

### 15.1 Introduction

Six decades of experiments with democracy in the country have shown that the process is gaining ground in a society known for numberless divisive forces. The traditional political parties have been able to exercise tremendous influence on the societies, and their strategy seems to have been one of hegemony and dominance on real or imaginary national issues. All such parties are under the control of upper castes. Even the leftists are no exception.

However after the revolutionary changes brought in by the Mandalisation of the Indian society, new social and political formations have been trying to rewrite the Indian economic, cultural and political history. Students of comparative politics have pointed out that the regional parties and caste-based groups have carved out their own autonomous domains, and they exert tremendous pressure on the political practices of pan-Indian parties like INC and BJP.

### 15.2 A rhythm of its own

Yogendra Yadav and Suhas Palshikar (2014) have shown that ‘the state politics have broken free of the logic of national politics and has acquired a rhythm and logic of



its own. This premise may be applicable to caste-based parties like BSP and SP. The nature of political choice now varies from state to state. The multi-party system has acquired its own dynamism and often confronts the ruling party versus opposition formula though they might have adopted the same strategies and tactics of national parties.

DMK, AIDMK, TDP, SP, BSP, TMC and RJD are strong enough to dictate terms on national parties. Even the Modi government is not a monolith but a conglomeration of different parties, and it is very clear that the NDA would not have come to power without their support. At this point of time, many states in India are being ruled not by national parties. State level politics is free of the control and influence of national politics.

This change reflects the different political aspirations of the people whose priorities are regional or caste-based. Each party has acquired a different political culture and mechanism. It might also have contributed to the strengthening of democracy in the country. More intense political participation of the people at the grassroots level has enlarged the base of democracy.

### 15.3 Questions that beg answers

There are many questions to be answered about the restructuring of the Indian political system. Is it really all inclusive? Does it allow participation of India's largest minority i.e. Muslims? Are the subaltern sections able to elect their real political representatives? On closer look, it becomes apparent that state parties and caste-based parties have become partners in the current power formations. Most often these parties help erode the power of traditional structures built upon caste hegemony. But beyond that, we come across some fundamental issues which will tell us a thing or two about the real nature of the transition.

For instance, Indian Muslims' participation had shown a remarkable decline during the same phase when marginalised communities had come back with a vengeance. Their voice is muted whenever issues of national importance are debated. Pan India political parties and the left have used Muslim fear and insecurity to keep them as vote banks without giving them due representation. Muslim representatives are generally wheeler-dealers playing for their personal aggrandisement.

### 15.4 Deprived, alienated

Communities like Sikhs, Tribals, Dalits and the people of the north-eastern region also share the sense of deprivation and alienation. It is a commonplace now that the Muslim political organisations will not be able to do it alone and secure their rights as there is an underlying Islamophobia in Indian politics. This is strengthened by the relentless propaganda of Hindutva forces which usually harp on unreal fears about a Muslim revival. Muslims are not allowed to make use of the progressive changes and are kept as a broken community. Sectarian divisions are emphasised to prevent unified political strategies. Muslim political parties have proven to be local, regional or family controlled without pan-Indian vision or programmes. In the current situation, they do not offer a way out of this dead-end.

In politics as well as in cultural and economic development broad basing is the option. In spite of the great and deep-rooted changes in the Indian politics, there are quite a large number of marginalised communities and sections of the population



**Muslim political parties have proven to be local, regional or family controlled without pan-Indian vision or programmes. In the current situation, they do not offer a way out of this dead-end.**





with needs and requirements identical with the Muslim aspirations. For all the much-ballyhooded talks about democratization, millions of people in the country are denied franchise literally or figuratively as they cannot elect people they can trust. This is not something applicable only to politics. Sikhs, Dalits, Tribals and the people of the North East have their own cultural, economic and social problems which the national parties often try to suppress, appropriate or ignore. There is a latent racial discrimination, denial of religious rights and destruction of cultural identities. Sikhs still fight for their religious rights. Linguistic minorities are ignored by the dominant caste based parties. The Dalits want to come out of the oppressive caste system as seen now in the various educational campuses. Recent developments in the universities show a sense of unity and cohesion among the deprived classes, first in independent India's history.



**Only very few Muslim intellectuals and leaders have shown real concern about the rampant and extensive destruction of the habitat of the Adivasis in many North-Indian states in the name of mining.**



## 15.5 Time to move out

So it is time to increase the Muslim interaction and dialogue with the disenfranchised groups, form different platforms for resolving problems common to all and work for common causes. It is surprising that only very few Muslim intellectuals and leaders have shown real concern about the rampant and extensive destruction of the habitat of the Adivasis in many North-Indian states in the name of mining. The Adivasis have gained the least from the country's development. They are poorer than the Dalits. The Government of India has dishonoured its constitutional guarantee to provide the Adivasis equal opportunities for social and economic development.

Statistically and politically, the majority of Indians are among the most underprivileged in the world. There are protests and anger in the new generations about the system which tries to steamroll people into an imagined national ethos.

History has shown that totalitarian, fascistic or cult based political and cultural tendencies can be fought back only when the deprived communities build up common issue based platforms and work jointly for the achievement of political, economic and cultural objectives. This is a long drawn out process which involves removal of suspicion and misunderstanding created by years of seclusion and withdrawal. Certain historical events might also have prevented people from coming together. But as happened in Europe in the Second World War, the alliance among different people will finally defeat fascism.

In our country, we are facing existential threats to the basic survival of people as the ruling class rendered asunder by the pressure from the masses is using all weapons in their arsenal to remain in power. The Hindutva surge led by Modi is the sign of the times to come when all cultural and political freedoms will be at a premium if a broad-based alliance of people is not built up. Muslims as a pan-Indian community has the responsibility and potential to do that.

## 15.6 Project strategy

### 15.6.1 Goal

Build alliances with different social, cultural, religious and political groups to establish a new social order that promotes equality, justice, representation, pluralism, co-existence and social harmony

### 15.6.2 Objectives

|          |  |
|----------|--|
| BA-Ob-1  | Establish social and political alliances with the oppressed and the marginalised sections for protection of all rights           |
| BA-Ob-2  | To take lead role in building a society with mutual respect, communication and understanding                                     |
| BA-Ob-3  | Forefront the issues of all deprived sections  |
| BA-Ob-4  | Build people's resistance against forces of imperialism, predatory capitalism and all forms of exploitation                      |
| BA-Ob-5  | Defeat all forms of authoritarianism including Hindutva fascism by building a functional platform of all classes and communities |
| BA-Ob-6  | Build trust between majority and minority communities  |
| BA-Ob-7  | Promote interfaith dialogues   |
| BA-Ob-8  | Promote cultural exchange among different communities  |
| BA-Ob-9  | Check communal violence and maintain harmony by mobilising people from all classes and communities                               |
| BA-Ob-10 | Recognise and maintain ethnic, cultural, linguistic and religious identities   |
| BA-Ob-11 | Form common platforms against cultural hegemony and to promote subaltern cultures  |
| BA-Ob-12 | Restore public spaces which facilitate inter community interactions and drive out the hegemonic presence                         |
| BA-Ob-13 | Evolve strategies to overcome the majoritarian communal consolidation  |
| BA-Ob-14 | Develop systems for conflict resolution in the society   |
| BA-Ob-15 | Strengthen public education to promote pluralism   |
| BA-Ob-16 | Ensure representation of all communities in business and economic platforms to facilitate inclusive economic growth              |

### 15.6.3 Initiatives

|         |   |
|---------|---|
| BA-In-1 | Institute an apex body at national level to play a lead role in all activities related to alliance building and to check the forces of authoritarianism, fascism, imperialism, predatory capitalism and forced assimilation |
| BA-In-2 | Build people's collectives to fight divisive forces at all levels   |
| BA-In-3 | Start study and research centres and publishing houses to highlight issues and problems pertaining to classes and communities   |
| BA-In-4 | Campaigns and get-togethers to improve relations with religious groups outside the Muslim community   |
| BA-In-5 | Run dialogue centres with different religious communities and groups  |







|          |   |
|----------|---|
| BA-In-6  | Run social clubs, watch groups, neighbourhood clubs and sports clubs at village level to prevent communal polarisation and to maintain harmony        |
| BA-In-7  | Run schemes to remove hatred and prejudice about the Muslims in the society   |
| BA-In-8  | Identify and monitor conflicts among the communities and advocate measures to resolve them  |
| BA-In-9  | Start institutions to identify and intervene in the issues and problems related to ethnic, cultural and religious identities of different communities |
| BA-In-10 | Evolve mechanisms to revive the cultural identities of different ethnic and linguistic communities to check forced assimilation                       |
| BA-In-11 | Take up and resolve issues of other classes and communities to broad-base Muslim political initiatives  |
| BA-In-12 | Start cultural platforms and run programmes using art and literature to bring people together   |
| BA-In-13 | Arrange local support systems to improve the quality of the government run schools and conduct campaigns to increase enrollment and prevent dropouts  |
| BA-In-14 | Organise and utilise platforms related to business, trade and industry to ensure due representation of all sections                                   |

## Chapter 16

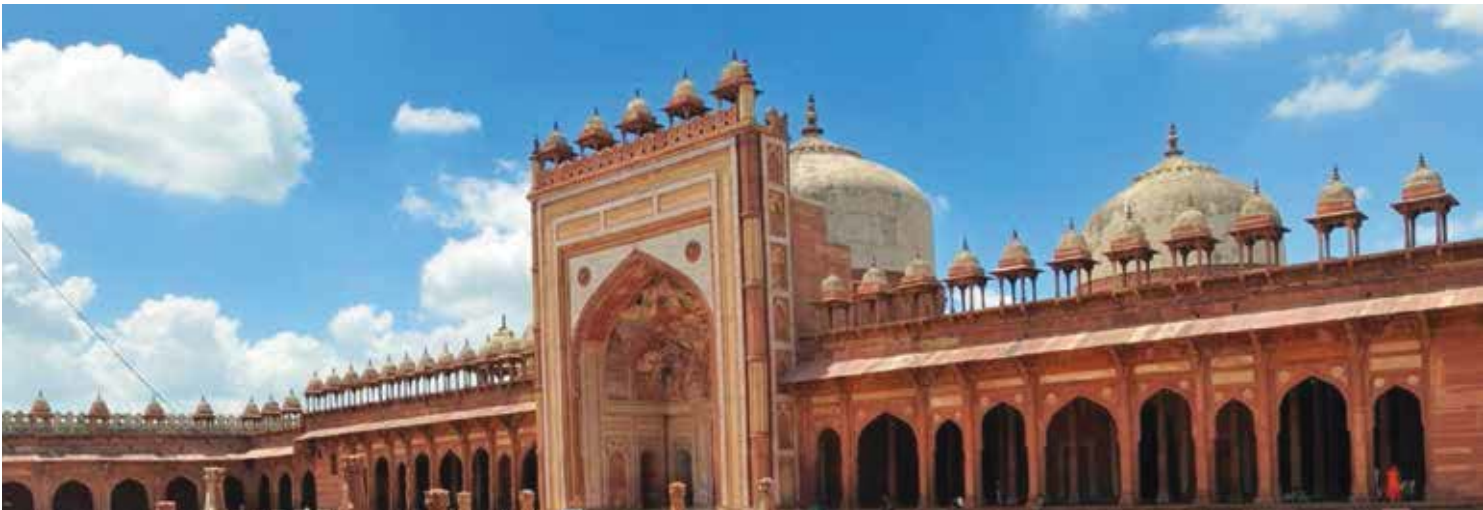
# CULTURE AND HERITAGE

### 16.1 Introduction

Islam came to India first through the Arab traders to Kerala and Muslims flourished there as a trading community. There were colonies in Southern India long before the Muslims settled in Northern India. Islam entered North-India through different expeditions. Muslims have enriched every aspect of the Indian culture from the very beginning. They have with them a long tradition of high culture, learning and institutionalised religion. Their posterity became the part and parcel of India.

### 16.2 New value system

They introduced a new value system and the existing system founded on casteism, untouchability and inequality was challenged. Common masses, the Shudras and the untouchables in India were attracted to Islam. Islam gave them back dignity, status and personality. The people belonging to the upper-class also accepted Islam. The success of Islam was due to its revolutionary message and its ability to liberate the masses out of slavery and deprivation. Islam brought forth a remarkable renewal of creative spirit.



## 16.3 Rich heritage

The rich heritage of the Indian Muslims is spread across the whole length and breadth of civilization. Their contribution ranges from kitchen to kingdom, i.e., from culinary habits of the common man to establishing a stable and vast empire.

It is the Mogul dynasty that was instrumental in bringing major contributions to the Indian culture. Though Moguls, barring Aurangzeb, were not interested in the propagation or practice of Islam, the culture of Islam innate in them had been marvellously spread out to the regions they ruled for centuries.

The Muslim community of India that is spread into all parts of the Indian sub-continent enjoyed political influence through various Sultanates and kingdoms for centuries till the advent of colonial invaders. The eight centuries-long period of Muslim rule from Slave Dynasty to Mogul Empire and several local Muslim kingdoms contributed to the unification of a major part of India as a single political entity for the first time in history.

“ Muslims brought knowledge and skills from various parts of the world which resulted in the emergence of new languages like Urdu and medical systems like Unani.



### 16.3.1 Social reforms

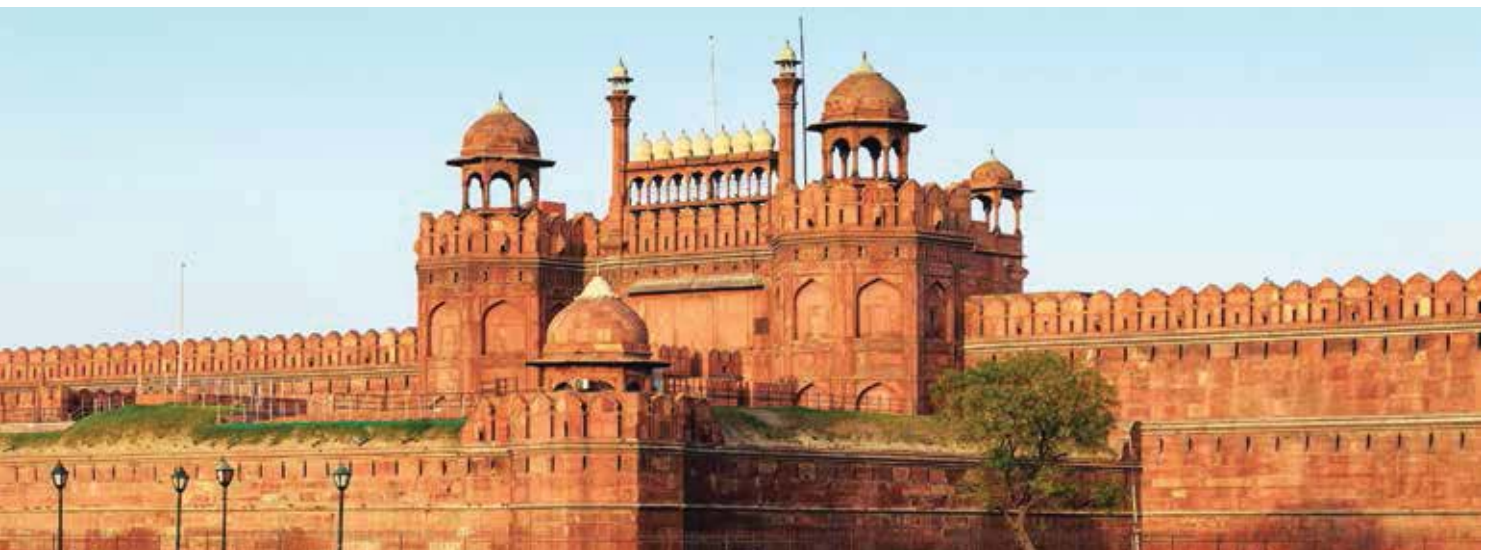
Muslim rule in India has brought many social reforms which helped large sections of the downtrodden and exploited communities. Universal brotherhood and human equality of Islam influenced many, especially those under the clutches of caste-based social order. The justice system, established by Muslims brought the common people close to the rulers, which in turn helped the stability and prosperity of the country.

### 16.3.2 Free trade

Unlike other contemporary regimes, Moguls did not make trade a royal monopoly. They wished to have a free trade system in which different trading groups had a fair chance. This was in contrast to the systems existing then, when trade in certain goods was a royal monopoly.

### 16.3.3 Knowledge, literature and arts

Seeking knowledge was like a religious obligation for Muslims. Muslims brought



knowledge and skills from various parts of the world which resulted in the emergence of new languages like Urdu and medical systems like Unani. Urdu, evolved over the years and was influenced by several other languages flourished under the patronage of Muslim rulers. It was a mixture of many languages like Turkish, Arabic, Persian, Hindi and Sanskrit. It was the court language and also *lingua franca* of people.

Indian Muslims have made a tremendous contribution to Indian literature, arts and culture, be it in the field of art, architecture, cuisine, clothing, language, history, etc. Several doyens of the Indian classical music, both singers and musicians, were Muslims. Emperors, Sultans and Nawabs such as Akbar, Sikander Lodhi, Wajid Ali Shah et al., richly patronised performing as well as fine arts resulting in the enrichment of India's tradition of music.

Gardening, painting, poetry and music reached the pinnacle of their glory under the patronage of Muslim emperors. Almost all the Moguls were poets. *Mushaira*, a poetical symposium was popularised by Muslims, which became the most valuable asset to the progress of poetry.

#### 16.3.4 Architectural legacy

The Mogul Empire was great patrons of art and architecture and constructed many fine tombs, mosques and madrasas. These have developed a distinctive style 'Indo-Saracen' which bears influences both Persian and Indian. Mosques in Southern India were built in indigenous style whereas in North they were influenced by the Indo-Saracen style.

Red Fort, Delhi Juma Masjid, Qutub Minar, Fatehpur Sikri, Tajmahal, Humayun Tomb, etc., are the living examples of the Muslim architectural beauty. The Mogul Gardens and Shalimar Gardens exemplify the aesthetic sense of high culture.

All non-vegetarian cuisines, from Biryani to Kabab and what else, in India, are the contributions of Muslims. Kurta, Pyjama, Salwar, Kamees, etc., own its legacy to Muslims.

They also established libraries and literary societies. Hardly was there a Muslim ruler whose name is not connected with the opening and endowing of educational institutions in his kingdom.

### 16.4 Challenges of heritage preservation

There are governmental and quasi-governmental agencies in India dedicated to the preservation and enhancement of our history, culture and heritage. Under Archaeological Survey of India (ASI) which manages the historical monuments all over the country, many Muslim heritage sites are facing ruin and gradual destruction. Attempts by fanatic forces to rewrite Indian history by undermining Muslim contributions and forwarding false claims about the Hindu origin of some Muslim monuments are being promoted under the changing political dispensations. Hardcore Hindutva historians and archaeologists are being inducted in large numbers into the official bodies of history, culture and archaeology to achieve ulterior rightist objectives.

The fate of Babri Masjid is an example that illustrates the extent up to which the politics of fanatic fascism would proceed in the case of Muslim heritage sites. When the governmental agencies and political dispensations that are duty bound to protect



**Under Archaeological Survey of India (ASI) which manages the historical monuments all over the country, many Muslim heritage sites are facing ruin and gradual destruction.**







our culture and heritage become instrumental for their ruin, community initiatives only can ensure their preservation and promotion.

In this chapter, an overview of some aspects of the culture, history and heritage of Indian Muslims is attempted. A proper understanding of the problems related to culture and heritage is a necessary prerequisite for empowering the community. It also becomes the first step in preserving its rich past.

## 16.5 Project strategy

### 16.5.1 Goal

Preserve and promote the culture and heritage of Indian Muslims and forefront the real Indian history

### 16.5.2 Objectives

|          |   |
|----------|---|
| CH-Ob-01 | Protect Indian Muslim civilisation and transfer its rich heritage to future generations                     |
| CH-Ob-02 | Promote Islamic art, calligraphy, literature, lifestyle, visual and performing arts                         |
| CH-Ob-03 | Safeguard the monuments from encroachment and fight expropriation   |
| CH-Ob-04 | Make Muslims proud of their past  |
| CH-Ob-05 | Document and preserve intangible cultural information and traditions  |
| CH-Ob-06 | Develop and disseminate the best traditional practices  |
| CH-Ob-07 | Prevent distortion of history by documenting the Muslim contributions                                       |
| CH-Ob-08 | Free Indian history from received, colonial and hegemonistic interpretations                                |
| CH-Ob-09 | Study, research and document unwrote and blacked out chapters of history                                    |
| CH-Ob-10 | Build digital knowledge resources of history, culture and heritage of Indian Muslim communities             |
| CH-Ob-11 | Reprint Muslim classical works and publish manuscripts  |
| CH-Ob-12 | Secularise all governmental bodies meant for protection of culture, heritage and history                    |
| CH-Ob-13 | Promote institutions and organisations for studies on Indian Muslims  |
| CH-Ob-14 | Establish organisations and institutions to partner with state bodies for preserving the culture            |
| CH-Ob-15 | Create awareness among the community on conserving culture and civilisation                                 |
| CH-Ob-16 | Showcase Muslim heritage through museums, archives, exhibitions and festivals                               |
| CH-Ob-17 | Celebrate intangible cultures at all levels and give due recognition to individuals, groups and communities |

|          |  |
|----------|--|
| CH-Ob-18 | Build cultural enterprises and encourage the responsible use of cultural traditions and practices in a variety of economic development efforts |
| CH-Ob-19 | Establish an apex body with active stakeholder participation to coordinate and implement preservation and promotion activities                 |

### 16.5.3 Initiatives

|          |   |
|----------|---|
| CH-In-01 | Survey and list out the tangible cultural heritage of Indian Muslims and chalk out plans to conserve and promote them                                 |
| CH-In-02 | Build pressure on the state bodies to act for the conservation of heritage monuments  |
| CH-In-03 | Identify and campaign to declare eligible Indian Muslim heritage monuments as World Heritage sites  |
| CH-In-04 | Educate the people living around heritage sites about its importance and prepare them for effective intervention against any attempt to expropriation |
| CH-In-05 | Initialise and take forward the struggle to reclaim the rights for offering prayer in the places of worship under state bodies                        |
| CH-In-06 | Establish subject oriented parks and cultural museums nearby heritage monument sites to promote tourism   |
| CH-In-07 | Run heritage conservation clubs with active participation of local public   |
| CH-In-08 | Start cultural clubs and fine arts forum - Drama, Cinema, Documentaries to promote and spread true Muslim culture                                     |
| CH-In-09 | Publish books, documentaries and utilise communication technologies for dissemination of cultural knowledge   |
| CH-In-10 | Publish Handbook of Muslim monuments of India with periodic updates   |
| CH-In-11 | Publish maps of various Indian Muslim culture and heritage sites  |
| CH-In-12 | Identify, preserve and republish good old books on Indian Muslim culture  |
| CH-In-13 | Identify innovative ways to educate Indian history in its true sense  |
| CH-In-14 | Establish a central library and an antiquity museum   |
| CH-In-15 | Collect and archive Muslim community's legacy music and audio records   |
| CH-In-16 | Conduct 'Culture and Heritage' programmes and exhibitions   |
| CH-In-17 | Observe the centenaries and anniversaries of famous personalities and events  |



|          |  |
|----------|--|
| CH-In-18 | Honour eligible writers, artists and artisans with awards and cash grants  |
| CH-In-19 | Facilitate government welfare schemes to the eligible artisans and artists   |
| CH-In-20 | Facilitate networking of cultural tourism that covers the Muslim monuments in India  |
| CH-In-21 | Conduct training for tourist guides for their capacity building and disseminate history in its true sense to the tourists  |
| CH-In-22 | Establish bodies to promote languages related to the Indian Muslim culture like Urdu, Arabic Malayalam, Arabic Tamil, etc. |
| CH-In-23 | Honour and support writers, artists, artisans, historians, archaeologists and reformers                                    |

# PART III IMPLEMENTATION





## Chapter 17

# ORGANIZATION AND INFRASTRUCTURE

### 17.1 Translating vision into actions

You can think globally, you can plan nationally, but you can act only locally. Once the vision, mission, focus areas, individual goals and specific initiatives are set, the task ahead is to translate them into actions. Empowering a community cannot be confined to a thought process. It is true that a project plan or a vision document will help motivating people at various levels. However, changing the lives at the grassroots is possible only when thoughts are transformed down to earth as specific action items. India 2047 is not just a VISION DOCUMENT, but a VISION-TO-ACTION PROJECT.

11 Focus Areas with individual Goals. 201 Project Objectives that explain Goals. 343 Initiatives that are strategic steps required to accomplish one or more Objectives. But the end points are the ACTION PLANS – practical things to be implemented at bottom lines. Each Action Plan must be SMART – Specific, Measurable, Achievable, Realistic and Timely.



Project India 2047 never ignores global context, but it is a National Project as it covers the whole India. The project focuses on the empowerment of Muslims. Since they are spread across India, in villages as well as in towns, with a significant presence in the majority of states, action plans are to be separate, specific and true to the ground realities. In spite of the common grounds, issues and challenges that Muslims in any part of India share, the priority action items in each region, state, district or even locality will differ. And their proper identification is based on the current status of the community in that particular jurisdiction. For example, the success of this project depends more on the implementation in areas where Muslims are demographically stronger but more deprived. Thus, this project warrants more thrust in North and East regions comprising U.P, Bihar, Jharkhand, West Bengal and Assam where nearly 60% of Indian Muslims live, while the southern states have only about 25% Muslim population. In states like Kerala and Tamil Nadu, they are socially and economically better placed compared to the members of the community elsewhere.



The identification of the priority action items in different states, especially the initiatives to be focused in initial phases on the timeline, has to be exercised with much wisdom and in-depth scrutiny. For example, literacy and primary education projects are most urgent in the states like U. P, Bihar and Jharkhand, whereas it is out of the priority list in Kerala, while in Assam, denial of citizenship to Bengali speaking people is a serious problem. Moving further to specific districts, towns and villages, the most needed action items may vary within the same state.



**In spite of the common grounds, issues and challenges that Muslims in any part of India share, the priority action items in each region, state, district or even locality will differ.**



## 17.2 Top to bottom, or bottom to top?

At levels of initiating, envisioning, planning and launching there are vital roles to play at the apex level. This is the task of project drafting that covers everything from vision to initiatives. Even this task cannot be a sole personal exercise since it has to reflect the real life situations, aspirations, hopes and commitments of a very large and complex community that is Muslim India. That is why Empower India Foundation and its Project Management Office have engaged in a series of brainstorming exercises across India for a pretty long period of two years. These processes have to continue further along with the implementation since ideas are subject to renovation based on lessons learnt from the field. (See Annexure for Seminar and Get-together Programmes)

## 17.3 Support areas

For the fulfilment of the goals under each Focus Area, three Support Areas must be streamlined. They are:

1. Organisation and Infrastructure
2. Human Resource Development (HRD)
3. Relations and Marketing (RM)

An optimal organisational system with adequate infrastructure has to be set up at different levels. The identification, development and utilisation of human resource are also crucial to successful implementation of any project. Relations-building is the way of reaching out to potential project partners and supporters. (See separate chapters on HRD and RM)



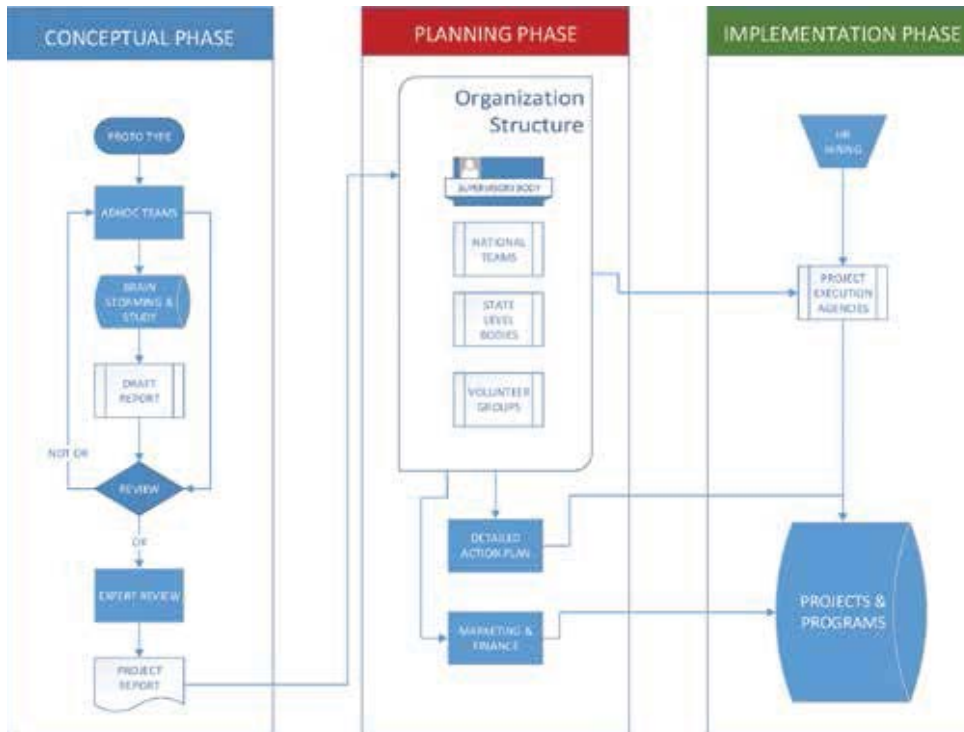
## 17.4 System components

The following arrangements are to be set up at various levels during the course of the project implementation.

- **Community Volunteers – CV:** Initiatives from the beneficiaries are an essential element in the fulfilment of any empowerment programme. The success of a Specific Action Project depends on the extent of volunteer services available. Hence, enrolment of volunteers at different levels who can undertake specific responsibilities deserves primary attention. The more the number of committed volunteers, the more will be the output.
- **Project Associates – PA:** They constitute the core HR at middle-level management in each state. Those people who have attended various reach-out programmes or established links with the project can be enrolled as Project Associates.
- **Specific Action Project – SAP:** This is the project baseline. The project reaches the beneficiaries at this point through specification meant to change their lives and surroundings. As stated earlier, each SAP must be SMART. What is the geographic coverage? What is the targeted quantity? How many people to be involved and how they are to be developed? What is the budget and how the fund is to be mobilised? What is the timeline, the implementation period with split phases? These are some of the key points to be addressed properly while launching a SAP.
- **SAP Agent:** Which is the agency responsible for executing a particular SAP? It can be an existing organisation or institution. A local/regional/national organisation or institution can be newly constituted as per the need for implementing a particular SAP.
- **State EXCOM:** Project Executive Committee at the state level to take the lead.
- **State Project Offices – SPO:** Functional hub of the project activities in the state.
- **State Focus Area Apex Body & Panel of Consultants:** Separate Apex bodies to oversee each FA. A panel of consultants for each FA can be constituted as required.
- **State Advisory Board:** A state body of veterans of repute as required.
- **National EXCOM:** Project Executive Committee at the national level, the lead team.
- **Project Management Office–PMO:** Office of the National EXCOM, efficient and effective.
- **National Advisory Board:** A national body of veterans of repute as required.
- **National Focus Area Apex Body & Panel of Consultants:** Separate Apex bodies oversee each FA. A panel of Consultants for each FA can be constituted as required.

“  
**The success of a Specific Action Project depends on the extent of volunteer services available. The more the number of committed volunteers, the more will be the output.**  
 ”

### 17.4.1 Project phases – flow chart



**Identifying an existing Agent or a new Agent having commitment and competence is the real challenge in the path of successful project implementation.**



### 17.5 Role of Project Promoters

As stated elsewhere, Empower India Foundation (EIF) is a voluntary platform which focuses on providing conceptual, intellectual and motivational support for empowering weaker sections of the Indian society. EIF has started working on the idea of formulating a vision and mission at the beginning of the year 2014, to take the backward minority community of Muslims towards the dawn of the second century of our independence – 2047.

EIF will continue to monitor and coordinate all SAPs through National EXCOM, State EXCOMs, PMO and SPOs. The Foundation will take the lead in enrolling Project Volunteers and Project Associates. There will be a central support to State EXCOMs and SAPs in human resource development and relations building. EIF will avail the services of patrons and consultants as required and to the extent possible.

The real task lies at the bottom-most line - Evolving and Running the SAPs. The key factor at this point is the designated AGENT. All parts of the implementation are to be undertaken by the concerned Agent. The role of State and National EXCOMs is limited to coordination and monitoring. Hence identifying an existing Agent or a new Agent having commitment and competence is the real challenge in the path of successful project implementation.





## Chapter 18

# HUMAN RESOURCES

**E**mpowerment and human resources can be viewed as two sides of the same coin where improvement in one leads to the improvement of the other. As the quality of human resource improves, so does the level of empowerment in various socio-economic fields. In a sense, empowerment is actually the acquisition of all means of power in an ever advancing society by the community as a whole, so that they are no more at the receiving end of power dynamics. Human resource development is a key variable in the empowerment process where it serves as a crucial instrument in transforming the enfeebled community into a strong one.

### 18.1 Current situation

The wombs of Muslim mothers in India had given birth to world renowned scholars and leaders in the past. Their contributions towards the overall development of the country are still unbeatable.

The Partition brought a paradigm shift in their socio-political stature. As a matter of fact, the Muslim community in India at present is one of the most backward communities in almost all fields of development and social status. The states having low literacy rates are those with significant Muslim population. In the corridors



of power, be it legislature, executive or judiciary they are a neglected class. Their representation in the parliament is diminishing progressively after every election. Hundreds of such examples are there.

As mentioned before, human resources sit on the other side of the development coin. Until and unless we tap the HR potential of the community and utilise it effectively, neither plans nor projects will bring the anticipated transformations.



## 18.2 Human resources - types

Human resources are nothing but the varying skills and expertise innate or acquired by a person. Basically, every human being has this potential in varying degrees. Efficient utilisation of this great potential is a key for improving the quality of life or human betterment of a society.

In general, we can group the human resource pool of the community into three categories.

### 18.2.1 Underdeveloped

They represent the bottom layer of our society. Illiteracy, poverty and economic subjugation have made them passive and lethargic. However, high potential gems could be hiding among the millions of such persons living in ghettos, farmlands and river banks of our nation. Identifying and developing them is a big challenge.

### 18.2.2 Developing – but, NOT focused

Given opportunities, we could see many success stories among the community members. Hardworking, dedicated persons have always produced results. However, their numbers are a few if not minuscule when compared to the progress made by other societies. In some states, especially southern states, we could see the consistent growth, thanks to educational development and Gulf money.

There should be an efficient mechanism to provide right guidance and direction to the budding talents. In most of the cases, our youth's selection of career is unfocused. They do not have a targeted goal either for their personal benefit or community cause.

### 18.2.3 Developed – but, detached

At the same time, there are outstanding personalities or persons who got into key positions and corridors of social life. It is very unfortunate that, they live in a different world totally detached from the community.

We need to find smart ways to bridge them with the people and develop means to tap their services for the community and its empowerment.

## 18.3 Human resource gaps

The gap between HR requirement and the current HR availability is considered as human resource gap. Two areas of HR requirements have been considered in this project.



**Human resources are nothing but the varying skills and expertise innate or acquired by a person. Basically, every human being has this potential in varying degrees.**





### 18.3.1 HR for the execution and management of the Project

HR in large number from various disciplines is required for the successful implementation of the project. Volunteers, resource persons, field workers, project coordinators, managers, public relation assistants, health workers, trainers... it is a long list. Identification and development of such persons suitable for the project is a real challenge.

### 18.3.2 HR for fulfilling the Project Goals

Upon analysing the current situation and visualising the future needs in different fields, certain specialised resource areas have been identified as given below. Focus should be given to such resources in identification and development.

#### 1. Community Leaders

- Senior Leaders
- Middle-level Leaders
- Supervisory level Leaders
- Imams
- Mohalla Leaders

#### 2. Media and Public Relations

- PR Coordinators
- Journalists – Print media
- Journalists – Visual media
- Media Technicians
- Media Executives & Managers
- Film Directors
- Drafters
- Translators

#### 3. Socio-political

- Lawyers
- RTI Activists
- Legislature & Policy Review Analysts
- Political Trend Analysts
- Social Research Scholars
- Economists

#### 4. Information Technology

- Apps Developers
- Graphic Designers

#### 5. Education

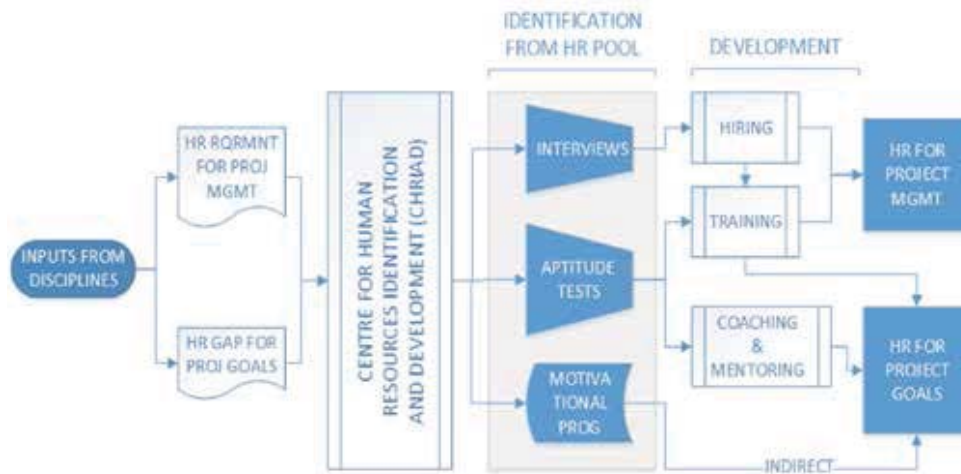
- Career Counsellors
- Resource Trainers
- Counselling Experts
- Religious Scholars
- Teachers



**Volunteers, resource persons, field workers, project coordinators, managers, public relation assistants, health workers, trainers: it is a long list. Identification and development of such persons suitable for the project is a real challenge.**



## 18.4 HR Model



## 18.5 Centre for Human Resources Identification and Development (CHRIAD)

Establishment of a national institute for HR identification and development is of great importance. Unless we institutionalise the HR activities, the quality and continuity of the same will be lost in no time. Most of the HR initiatives can be addressed through this institute. Detailed below are the scope and plan of the institute.

A national level institute to coordinate and cater to the HR activities with regional centres is necessary. CHRIAD should have its own campus and manpower. Scope of the institute should cover the following:

1. Acts as a hub for HR activities related to India 2047.
2. Develop programmes and means to identify the potential resources from the organisation and/or community at national level, like surveys, aptitude tests, talent search, campus visits, advertisements, etc.
3. Develop courses and training modules as appropriate.
4. Conduct courses and training at national or regional level as necessary.
5. Coordinate and guide regional centres for course conduct and training.
6. Conduct examinations and provide certification.
7. Create a relationship with third party trainers and training institutions.
8. Develop Individualized Development Program (IDPs) for selected persons in selected categories. (e.g. an undergraduate student with a target of Legislature & Policy Review Analyst)

## 18.6 Project strategy

### 18.6.1 Goal

Identify, train and develop the human resource potential of the Muslim community to make them self-sufficient and capable of playing a lead role in nation building



A national level institution to coordinate and cater to the HR activities with regional centres as necessary.







### 18.6.2 Objectives

|         |  |
|---------|--|
| HR-Ob-1 | Help the organisation and/or community to develop adequate human resources in all of the identified areas within the various disciplines of the project by the end of Phase 1. |
| HR-Ob-2 | Establish an efficient system whereby human resources are continuously tapped, trained and maintained to make sure the project objectives are supported through time.          |
| HR-Ob-3 | Support the organisation to attain a satisfactory level with respect to leadership wherein, capable trained and efficient leaders are available at all layers of its structure |

### 18.6.3 Initiatives

|          |  |
|----------|--|
| HR-In-1  | Identify the resource gap and develop projections for the successful implementation of the project   |
| HR-In-2  | Prepare programmes and packages to identify the internal resources   |
| HR-In-3  | Prepare programmes and packages to identify the external resources   |
| HR-In-4  | Identify the middle and senior level potential leadership within the organisation  |
| HR-In-5  | Develop course materials for training and development  |
| HR-In-6  | Develop course calendar and implement the programs effectively   |
| HR-In-7  | Develop a tracking system for the identified potential human resources for training and development through a central database                       |
| HR-In-8  | Develop Individual Development Programs (IDPs) for selected persons and follow it up   |
| HR-In-9  | Introduce LDS (Leadership Development through Symbiosis)   |
| HR-In-10 | Establish a national level institution to coordinate and cater the HR activities (Centre for Human Resources Identification And Development -CHRIAD) |
| HR-In-11 | Establish regional centres and volunteer groups as satellite bodies to help CHRIAD activities  |
| HR-In-12 | Establish professional forums to dedicate the skills and services to the community cause   |

## Chapter 19

# MARKETING AND RELATIONS

Considering the depth and vastness of the mission INDIA 100 YEARS, realising the dream of India-2047 project relies on acquiring active participation of several social elements.

Targets in terms of support for execution are social-minded citizens, dedicated volunteers, service institutions and partner NGOs. Focus required on charity foundations, corporates having CSR fund allocations, almsgivings of philanthropists and so on for the financial support. Ensuring coverage in the conventional media and regular publicity using the social media are much important in disseminating the mission to the public and all the above sectors. Furthermore, support from various governmental bodies as well, are vital in achieving the tasks.

Keeping these in mind, M&R has a pivotal role in making the mission a success.

Promoting a non-profitable mission differs from selling products or services to target clients. Hence, the strategies to be applied to fulfil this task should vary compared to the traditional marketing methods normally adopted.

As such, we may read the Marketing & Relations (M&R) goal as:





Also, a plan to be worked out to use the professional experience of top government officials retired from service for the implementation of India 2047 project.

## 19.4 Media support

### 19.4.1 Print and visual media

The media are among the most important allies for socio-economic transformation. Media can be utilized as an effective advocacy tool for spreading the message of the mission. Establishing fruitful relations with the mass media and keeping them live fall within the scope of M&R. A list of target media entities both with national and local reach, along with reliable media people shall be in place and to be updated/reviewed from time to time. Workshops for staff, volunteers and partners on how to effectively use media will be routine.

### 19.4.2 Social media

In the present day digital world, social media hold a major role in reaching the public and shaping their mindset irrespective of the class and creed. Activists in social media are to be identified and entrusted to give wide publicity to the project.

“  
Media can be  
utilized as an  
effective advocacy  
tool for spreading  
the message of the  
mission  
”

## 19.5 Potential finance source

- Zakath/Sadaqa
- Donations of philanthropists
- CSR fund allocations
- Sponsorships from partner NGOs/institutions
- Grants from governmental bodies
- Crowd funding using the available e-platforms

## 19.6 Relations building

### 19.6.1 Tools

To build relations and widening the reach, both the conventional and modern tools and techniques may be banked on:







- Profile Books
- Project Reports
- Websites
- Short films and Animations
- Computer Presentations
- Media Reports

### 19.6.2 Events

Attractive events of various kinds may be organised across the country for impressing potential partners and volunteers. Below are some recommended events to meet the purpose:

- Personal Visits
- Site Visits with Potential Donors/Partners
- Press Meets
- Awareness Drives Among the Youth
- Associates' National Meet
- NGO Gatherings
- Social Workers Award Ceremony
- Different Project Launching Ceremonies

# PART IV DATA TABLES



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Table 1.01  
Population data - Religious Communities

Source: Census Data 2011

| Religion            | Population    | Percentage |
|---------------------|---------------|------------|
| Hindus              | 96,62,57,353  | 79.80%     |
| Muslims             | 17,22,45,158  | 14.23%     |
| Christians          | 2,78,19,588   | 2.30%      |
| Sikhs               | 2,08,33,116   | 1.72%      |
| Buddhist            | 84,42,972     | 0.70%      |
| Jain                | 44,51,753     | 0.37%      |
| Others              | 79,37,734     | 0.66%      |
| Religion not stated | 28,67,303     | 0.24%      |
| India Total         | 121,08,54,977 | 100.00%    |

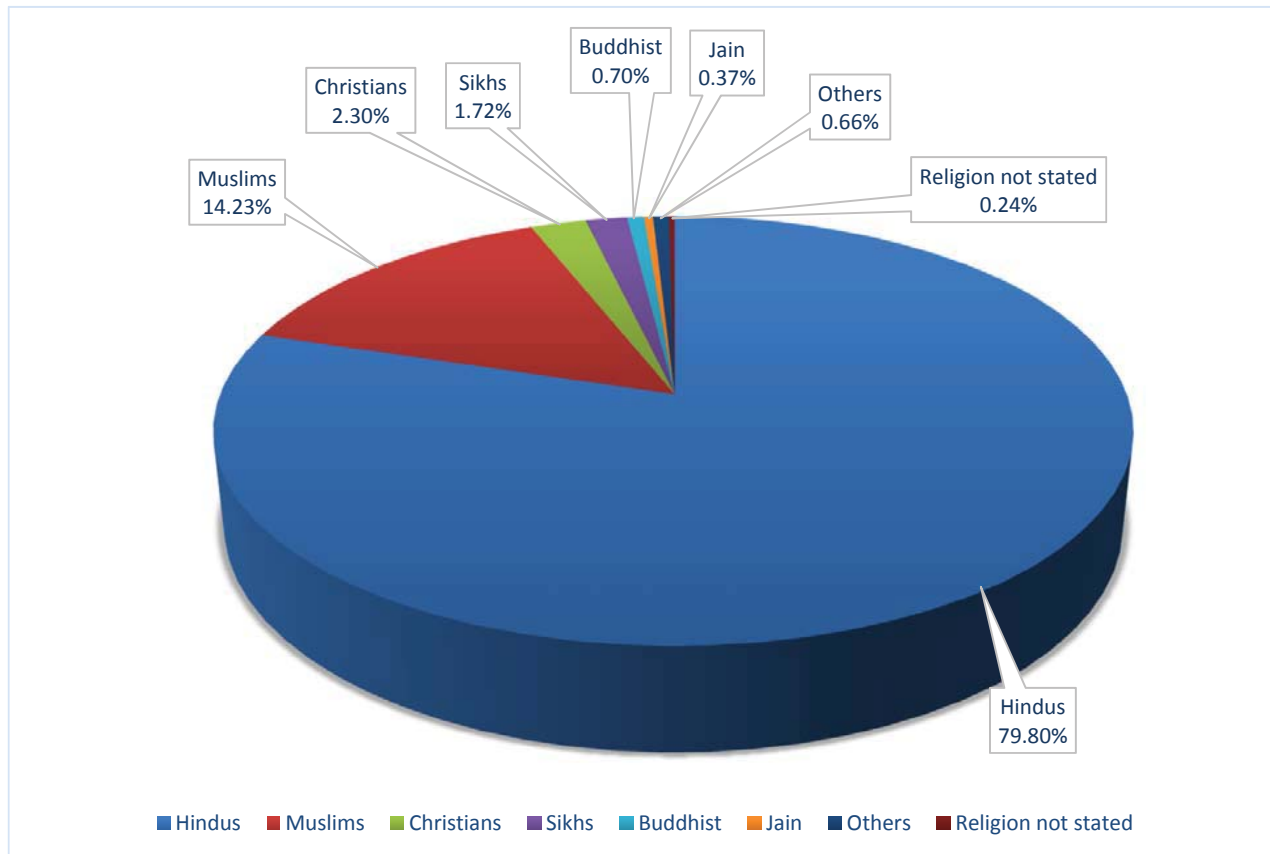


Table 1.02

## Statewise Religious Population Data

Source: Census Data 2011

| State                | Total         | Hindus       | Muslims      | Christians  | Sikhs       | Buddhist  | Jain      | Others 1* | Not stated |
|----------------------|---------------|--------------|--------------|-------------|-------------|-----------|-----------|-----------|------------|
| INDIA                | 121,08,54,977 | 96,62,57,353 | 17,22,45,158 | 2,78,19,588 | 2,08,33,116 | 84,42,972 | 44,51,753 | 79,37,734 | 28,67,303  |
| UTTAR PRADESH        | 19,98,12,341  | 15,93,12,654 | 3,84,83,967  | 3,56,448    | 6,43,500    | 2,06,285  | 2,13,267  | 13,598    | 5,82,622   |
| MAHARASHTRA          | 11,23,74,333  | 8,97,03,057  | 1,29,71,152  | 10,80,073   | 2,23,247    | 65,31,200 | 14,00,349 | 1,78,965  | 2,86,290   |
| BIHAR                | 10,40,99,452  | 8,60,78,686  | 1,75,57,809  | 1,29,247    | 23,779      | 25,453    | 18,914    | 13,437    | 2,52,127   |
| WEST BENGAL          | 9,12,76,115   | 6,43,85,546  | 2,46,54,825  | 6,58,618    | 63,523      | 2,82,898  | 60,141    | 9,42,297  | 2,28,267   |
| ANDHRA PRADESH       | 8,45,80,777   | 7,48,24,149  | 80,82,412    | 11,29,784   | 40,244      | 36,692    | 53,849    | 9,547     | 4,04,100   |
| MADHYA PRADESH       | 7,26,26,809   | 6,60,07,121  | 47,74,695    | 2,13,282    | 1,51,412    | 2,16,052  | 5,67,028  | 5,99,594  | 97,625     |
| TAMIL NADU           | 7,21,47,030   | 6,31,88,168  | 42,29,479    | 44,18,331   | 14,601      | 11,186    | 89,265    | 7,414     | 1,88,586   |
| RAJASTHAN            | 6,85,48,437   | 6,06,57,103  | 62,15,377    | 96,430      | 8,72,930    | 12,185    | 6,22,023  | 4,676     | 67,713     |
| KARNATAKA            | 6,10,95,297   | 5,13,17,472  | 78,93,065    | 11,42,647   | 28,773      | 95,710    | 4,40,280  | 11,263    | 1,66,087   |
| GUJARAT              | 6,04,39,692   | 5,35,33,988  | 58,46,761    | 3,16,178    | 58,246      | 30,483    | 5,79,654  | 16,480    | 57,902     |
| ODISHA               | 4,19,74,218   | 3,93,00,341  | 9,11,670     | 11,61,708   | 21,991      | 13,852    | 9,420     | 4,78,317  | 76,919     |
| KERALA               | 3,34,06,061   | 1,82,82,492  | 88,73,472    | 61,41,269   | 3,814       | 4,752     | 4,489     | 7,618     | 88,155     |
| JHARKHAND            | 3,29,88,134   | 2,23,76,051  | 47,93,994    | 14,18,608   | 71,422      | 8,956     | 14,974    | 42,35,786 | 68,343     |
| ASSAM                | 3,12,05,576   | 1,91,80,759  | 1,06,79,345  | 11,65,867   | 20,672      | 54,993    | 25,949    | 27,118    | 50,873     |
| PUNJAB               | 2,77,43,338   | 1,06,78,138  | 5,35,489     | 3,48,230    | 1,60,04,754 | 33,237    | 45,040    | 10,886    | 87,564     |
| CHHATTISGARH         | 2,55,45,198   | 2,38,19,789  | 5,14,998     | 4,90,542    | 70,036      | 70,467    | 61,510    | 4,94,594  | 23,262     |
| HARYANA              | 2,53,51,462   | 2,21,71,128  | 17,81,342    | 50,353      | 12,43,752   | 7,514     | 52,613    | 2,548     | 42,212     |
| NCT OF DELHI         | 1,67,87,941   | 1,37,12,100  | 21,58,684    | 1,46,093    | 5,70,581    | 18,449    | 1,66,231  | 2,197     | 13,606     |
| JAMMU & KASHMIR      | 1,25,41,302   | 35,66,674    | 85,67,485    | 35,631      | 2,34,848    | 1,12,584  | 2,490     | 1,508     | 20,082     |
| UTTARAKHAND          | 1,00,86,292   | 83,68,636    | 14,06,825    | 37,781      | 2,36,340    | 14,926    | 9,183     | 993       | 11,608     |
| HIMACHAL PRADESH     | 68,64,602     | 65,32,765    | 1,49,881     | 12,646      | 79,896      | 78,659    | 1,805     | 856       | 8,094      |
| TRIPURA              | 36,73,917     | 30,63,903    | 3,16,042     | 1,59,882    | 1,070       | 1,25,385  | 860       | 1,514     | 5,261      |
| MEGHALAYA            | 29,66,889     | 3,42,078     | 1,30,399     | 22,13,027   | 3,045       | 9,864     | 627       | 2,58,271  | 9,578      |
| MANIPUR              | 28,55,794     | 11,81,876    | 2,39,836     | 11,79,043   | 1,527       | 7,084     | 1,692     | 2,33,767  | 10,969     |
| NAGALAND             | 19,78,502     | 1,73,054     | 48,963       | 17,39,651   | 1,890       | 6,759     | 2,655     | 3,214     | 2,316      |
| GOA                  | 14,58,545     | 9,63,877     | 1,21,564     | 3,66,130    | 1,473       | 1,095     | 1,109     | 258       | 3,039      |
| ARUNACHAL PRADESH    | 13,83,727     | 4,01,876     | 27,045       | 4,18,732    | 3,287       | 1,62,815  | 771       | 3,62,553  | 6,648      |
| PUDUCHERRY           | 12,47,953     | 10,89,409    | 75,556       | 78,550      | 297         | 451       | 1,400     | 168       | 2,122      |
| MIZORAM              | 10,97,206     | 30,136       | 14,832       | 9,56,331    | 286         | 93,411    | 376       | 808       | 1,026      |
| CHANDIGARH           | 10,55,450     | 8,52,574     | 51,447       | 8,720       | 1,38,329    | 1,160     | 1,960     | 246       | 1,014      |
| SIKKIM               | 6,10,577      | 3,52,662     | 9,867        | 60,522      | 1,868       | 1,67,216  | 314       | 16,300    | 1,828      |
| ANDAMAN & NICOBAR    | 3,80,581      | 2,64,296     | 32,413       | 80,984      | 1,286       | 338       | 31        | 564       | 669        |
| DADRA & NAGAR HAVELI | 3,43,709      | 3,22,857     | 12,922       | 5,113       | 217         | 634       | 1,186     | 293       | 487        |
| DAMAN & DIU          | 2,43,247      | 2,20,150     | 19,277       | 2,820       | 172         | 217       | 287       | 79        | 245        |
| LAKSHADWEEP          | 64,473        | 1,788        | 62,268       | 317         | 8           | 10        | 11        | 7         | 64         |

\* Other religions and persuasions (incl. Unclassified Sect.)

Table 1.03  
**Population data - State Vs Religion**

*Source: Census Data 2011*

| State                | Total   | Hindus | Muslims | Christians | Sikhs  | Buddhist | Jain  | Others 1* | Not stated |
|----------------------|---------|--------|---------|------------|--------|----------|-------|-----------|------------|
| INDIA                | 100.00% | 79.80% | 14.23%  | 2.30%      | 1.72%  | 0.70%    | 0.37% | 0.66%     | 0.24%      |
| UTTAR PRADESH        | 100.00% | 79.73% | 19.26%  | 0.18%      | 0.32%  | 0.10%    | 0.11% | 0.01%     | 0.29%      |
| MAHARASHTRA          | 100.00% | 79.83% | 11.54%  | 0.96%      | 0.20%  | 5.81%    | 1.25% | 0.16%     | 0.25%      |
| BIHAR                | 100.00% | 82.69% | 16.87%  | 0.12%      | 0.02%  | 0.02%    | 0.02% | 0.01%     | 0.24%      |
| WEST BENGAL          | 100.00% | 70.54% | 27.01%  | 0.72%      | 0.07%  | 0.31%    | 0.07% | 1.03%     | 0.25%      |
| ANDHRA PRADESH       | 100.00% | 88.46% | 9.56%   | 1.34%      | 0.05%  | 0.04%    | 0.06% | 0.01%     | 0.48%      |
| MADHYA PRADESH       | 100.00% | 90.89% | 6.57%   | 0.29%      | 0.21%  | 0.30%    | 0.78% | 0.83%     | 0.13%      |
| TAMIL NADU           | 100.00% | 87.58% | 5.86%   | 6.12%      | 0.02%  | 0.02%    | 0.12% | 0.01%     | 0.26%      |
| RAJASTHAN            | 100.00% | 88.49% | 9.07%   | 0.14%      | 1.27%  | 0.02%    | 0.91% | 0.01%     | 0.10%      |
| KARNATAKA            | 100.00% | 84.00% | 12.92%  | 1.87%      | 0.05%  | 0.16%    | 0.72% | 0.02%     | 0.27%      |
| GUJARAT              | 100.00% | 88.57% | 9.67%   | 0.52%      | 0.10%  | 0.05%    | 0.96% | 0.03%     | 0.10%      |
| ODISHA               | 100.00% | 93.63% | 2.17%   | 2.77%      | 0.05%  | 0.03%    | 0.02% | 1.14%     | 0.18%      |
| KERALA               | 100.00% | 54.73% | 26.56%  | 18.38%     | 0.01%  | 0.01%    | 0.01% | 0.02%     | 0.26%      |
| JHARKHAND            | 100.00% | 67.83% | 14.53%  | 4.30%      | 0.22%  | 0.03%    | 0.05% | 12.84%    | 0.21%      |
| ASSAM                | 100.00% | 61.47% | 34.22%  | 3.74%      | 0.07%  | 0.18%    | 0.08% | 0.09%     | 0.16%      |
| PUNJAB               | 100.00% | 38.49% | 1.93%   | 1.26%      | 57.69% | 0.12%    | 0.16% | 0.04%     | 0.32%      |
| CHHATTISGARH         | 100.00% | 93.25% | 2.02%   | 1.92%      | 0.27%  | 0.28%    | 0.24% | 1.94%     | 0.09%      |
| HARYANA              | 100.00% | 87.46% | 7.03%   | 0.20%      | 4.91%  | 0.03%    | 0.21% | 0.01%     | 0.17%      |
| NCT OF DELHI         | 100.00% | 81.68% | 12.86%  | 0.87%      | 3.40%  | 0.11%    | 0.99% | 0.01%     | 0.08%      |
| JAMMU & KASHMIR      | 100.00% | 28.44% | 68.31%  | 0.28%      | 1.87%  | 0.90%    | 0.02% | 0.01%     | 0.16%      |
| UTTARAKHAND          | 100.00% | 82.97% | 13.95%  | 0.37%      | 2.34%  | 0.15%    | 0.09% | 0.01%     | 0.12%      |
| HIMACHAL PRADESH     | 100.00% | 95.17% | 2.18%   | 0.18%      | 1.16%  | 1.15%    | 0.03% | 0.01%     | 0.12%      |
| TRIPURA              | 100.00% | 83.40% | 8.60%   | 4.35%      | 0.03%  | 3.41%    | 0.02% | 0.04%     | 0.14%      |
| MEGHALAYA            | 100.00% | 11.53% | 4.40%   | 74.59%     | 0.10%  | 0.33%    | 0.02% | 8.71%     | 0.32%      |
| MANIPUR              | 100.00% | 41.39% | 8.40%   | 41.29%     | 0.05%  | 0.25%    | 0.06% | 8.19%     | 0.38%      |
| NAGALAND             | 100.00% | 8.75%  | 2.47%   | 87.93%     | 0.10%  | 0.34%    | 0.13% | 0.16%     | 0.12%      |
| GOA                  | 100.00% | 66.08% | 8.33%   | 25.10%     | 0.10%  | 0.08%    | 0.08% | 0.02%     | 0.21%      |
| ARUNACHAL PRADESH    | 100.00% | 29.04% | 1.95%   | 30.26%     | 0.24%  | 11.77%   | 0.06% | 26.20%    | 0.48%      |
| PUDUCHERRY           | 100.00% | 87.30% | 6.05%   | 6.29%      | 0.02%  | 0.04%    | 0.11% | 0.01%     | 0.17%      |
| MIZORAM              | 100.00% | 2.75%  | 1.35%   | 87.16%     | 0.03%  | 8.51%    | 0.03% | 0.07%     | 0.09%      |
| CHANDIGARH           | 100.00% | 80.78% | 4.87%   | 0.83%      | 13.11% | 0.11%    | 0.19% | 0.02%     | 0.10%      |
| SIKKIM               | 100.00% | 57.76% | 1.62%   | 9.91%      | 0.31%  | 27.39%   | 0.05% | 2.67%     | 0.30%      |
| ANDAMAN & NICOBAR    | 100.00% | 69.45% | 8.52%   | 21.28%     | 0.34%  | 0.09%    | 0.01% | 0.15%     | 0.18%      |
| DADRA & NAGAR HAVELI | 100.00% | 93.93% | 3.76%   | 1.49%      | 0.06%  | 0.18%    | 0.35% | 0.09%     | 0.14%      |
| DAMAN & DIU          | 100.00% | 90.50% | 7.92%   | 1.16%      | 0.07%  | 0.09%    | 0.12% | 0.03%     | 0.10%      |
| LAKSHADWEEP          | 100.00% | 2.77%  | 96.58%  | 0.49%      | 0.01%  | 0.02%    | 0.02% | 0.01%     | 0.10%      |

\* Other religions and persuasions (incl. Unclassified Sect.)

Table 1.04  
Statewise number of Indian Muslims in descending order

Source: Census Data 2011

|    | State                | Total Population | Muslims      | % of Muslims out of total Indian Muslims |
|----|----------------------|------------------|--------------|--|
|    | INDIA                | 121,08,54,977    | 17,22,45,158 | 100.00%                                  |
| 1  | UTTAR PRADESH        | 19,98,12,341     | 3,84,83,967  | 22.34%                                   |
| 2  | WEST BENGAL          | 9,12,76,115      | 2,46,54,825  | 14.31%                                   |
| 3  | BIHAR                | 10,40,99,452     | 1,75,57,809  | 10.19%                                   |
| 4  | MAHARASHTRA          | 11,23,74,333     | 1,29,71,152  | 7.53%                                    |
| 5  | ASSAM                | 3,12,05,576      | 1,06,79,345  | 6.20%                                    |
| 6  | KERALA               | 3,34,06,061      | 88,73,472    | 5.15%                                    |
| 7  | JAMMU & KASHMIR      | 1,25,41,302      | 85,67,485    | 4.97%                                    |
| 8  | ANDHRA PRADESH       | 8,45,80,777      | 80,82,412    | 4.69%                                    |
| 9  | KARNATAKA            | 6,10,95,297      | 78,93,065    | 4.58%                                    |
| 10 | RAJASTHAN            | 6,85,48,437      | 62,15,377    | 3.61%                                    |
| 11 | GUJARAT              | 6,04,39,692      | 58,46,761    | 3.39%                                    |
| 12 | JHARKHAND            | 3,29,88,134      | 47,93,994    | 2.78%                                    |
| 13 | MADHYA PRADESH       | 7,26,26,809      | 47,74,695    | 2.77%                                    |
| 14 | TAMIL NADU           | 7,21,47,030      | 42,29,479    | 2.46%                                    |
| 15 | NCT OF DELHI         | 1,67,87,941      | 21,58,684    | 1.25%                                    |
| 16 | HARYANA              | 2,53,51,462      | 17,81,342    | 1.03%                                    |
| 17 | UTTARAKHAND          | 1,00,86,292      | 14,06,825    | 0.82%                                    |
| 18 | ODISHA               | 4,19,74,218      | 9,11,670     | 0.53%                                    |
| 19 | PUNJAB               | 2,77,43,338      | 5,35,489     | 0.31%                                    |
| 20 | CHHATTISGARH         | 2,55,45,198      | 5,14,998     | 0.30%                                    |
| 21 | TRIPURA              | 36,73,917        | 3,16,042     | 0.18%                                    |
| 22 | MANIPUR              | 28,55,794        | 2,39,836     | 0.14%                                    |
| 23 | HIMACHAL PRADESH     | 68,64,602        | 1,49,881     | 0.09%                                    |
| 24 | MEGHALAYA            | 29,66,889        | 1,30,399     | 0.08%                                    |
| 25 | GOA                  | 14,58,545        | 1,21,564     | 0.07%                                    |
| 26 | PUDUCHERRY           | 12,47,953        | 75,556       | 0.04%                                    |
| 27 | LAKSHADWEEP          | 64,473           | 62,268       | 0.04%                                    |
| 28 | CHANDIGARH           | 10,55,450        | 51,447       | 0.03%                                    |
| 29 | NAGALAND             | 19,78,502        | 48,963       | 0.03%                                    |
| 30 | ANDAMAN & NICOBAR    | 3,80,581         | 32,413       | 0.02%                                    |
| 31 | ARUNACHAL PRADESH    | 13,83,727        | 27,045       | 0.02%                                    |
| 32 | DAMAN & DIU          | 2,43,247         | 19,277       | 0.01%                                    |
| 33 | MIZORAM              | 10,97,206        | 14,832       | 0.01%                                    |
| 34 | DADRA & NAGAR HAVELI | 3,43,709         | 12,922       | 0.01%                                    |
| 35 | SIKKIM               | 6,10,577         | 9,867        | 0.01%                                    |

#### Regional Distribution

| Region     | States   | %   |
|------------|--|-----|
| North      | UP, WB, Bihar, Uttarkhand, Jharkhand   | 50% |
| North East | Assam, Tripura, Manipur, HP, Meghalaya, Nagaland, Arunachal P, Mizoram, Sikkim | 7%  |
| South      | Kerala, Karnataka, Goa, Tamilnadu, Puducherry, Andhra                          | 17% |
| Rest       | Rest of the States   | 26% |



**Table 1.05**  
**State ranking based on Muslim percentage**

Source: Census Data 2011

| Rank | State / UT           | Count       | Muslims % |
|------|----------------------|-------------|-----------|
| 1    | LAKSHADWEEP          | 62,268      | 96.58     |
| 2    | JAMMU & KASHMIR      | 85,67,485   | 68.31     |
| 3    | ASSAM                | 1,06,79,345 | 34.22     |
| 4    | WEST BENGAL          | 2,46,54,825 | 27.01     |
| 5    | KERALA               | 88,73,472   | 26.56     |
| 6    | UTTAR PRADESH        | 3,84,83,967 | 19.26     |
| 7    | BIHAR                | 1,75,57,809 | 16.87     |
| 8    | JHARKHAND            | 47,93,994   | 14.53     |
| 9    | UTTARAKHAND          | 14,06,825   | 13.95     |
| 10   | KARNATAKA            | 78,93,065   | 12.92     |
| 11   | NCT OF DELHI         | 21,58,684   | 12.86     |
| 12   | MAHARASHTRA          | 1,29,71,152 | 11.54     |
| 13   | GUJARAT              | 58,46,761   | 9.67      |
| 14   | ANDHRA PRADESH       | 80,82,412   | 9.56      |
| 15   | RAJASTHAN            | 62,15,377   | 9.07      |
| 16   | TRIPURA              | 3,16,042    | 8.60      |
| 17   | ANDAMAN & NICOBAR    | 32,413      | 8.52      |
| 18   | MANIPUR              | 2,39,836    | 8.40      |
| 19   | GOA                  | 1,21,564    | 8.33      |
| 20   | DAMAN & DIU          | 19,277      | 7.92      |
| 21   | HARYANA              | 17,81,342   | 7.03      |
| 22   | MADHYA PRADESH       | 47,74,695   | 6.57      |
| 23   | PUDUCHERRY           | 75,556      | 6.05      |
| 24   | TAMIL NADU           | 42,29,479   | 5.86      |
| 25   | CHANDIGARH           | 51,447      | 4.87      |
| 26   | MEGHALAYA            | 1,30,399    | 4.40      |
| 27   | DADRA & NAGAR HAVELI | 12,922      | 3.76      |
| 28   | NAGALAND             | 48,963      | 2.47      |
| 29   | HIMACHAL PRADESH     | 1,49,881    | 2.18      |
| 30   | ODISHA               | 9,11,670    | 2.17      |
| 31   | CHHATTISGARH         | 5,14,998    | 2.02      |
| 32   | ARUNACHAL PRADESH    | 27,045      | 1.95      |
| 33   | PUNJAB               | 5,35,489    | 1.93      |
| 34   | SIKKIM               | 9,867       | 1.62      |
| 35   | MIZORAM              | 14,832      | 1.35      |

**Table 1.06**  
**Rural Vs Urban population - %**

Source: Census Data 2011

| State / UT           | ALL         |             | MUSLIMS     |             |
|----------------------|-------------|-------------|-------------|-------------|
|                      | Rural       | Urban       | Rural       | Urban       |
| <b>INDIA</b>         | <b>68.9</b> | <b>31.1</b> | <b>60.1</b> | <b>39.9</b> |
| ANDAMAN & NICOBAR    | 62.3        | 37.7        | 46.7        | 53.3        |
| ANDHRA PRADESH       | 66.6        | 33.4        | 35.1        | 64.9        |
| ARUNACHAL PRADESH    | 77.1        | 22.9        | 46.2        | 53.8        |
| ASSAM                | 85.9        | 14.1        | 92.5        | 7.5         |
| BIHAR                | 88.7        | 11.3        | 86.6        | 13.4        |
| CHANDIGARH           | 2.7         | 97.3        | 2.6         | 97.4        |
| CHHATTISGARH         | 76.8        | 23.2        | 30.4        | 69.6        |
| DADRA & NAGAR HAVELI | 53.3        | 46.7        | 26.6        | 73.4        |
| DAMAN & DIU          | 24.8        | 75.2        | 13.6        | 86.4        |
| GOA                  | 37.8        | 62.2        | 16.8        | 83.2        |
| GUJARAT              | 57.4        | 42.6        | 35.0        | 65.0        |
| HARYANA              | 65.1        | 34.9        | 80.0        | 20.0        |
| HIMACHAL PRADESH     | 90.0        | 10.0        | 85.3        | 14.7        |
| JAMMU & KASHMIR      | 72.6        | 27.4        | 74.2        | 25.8        |
| JHARKHAND            | 76.0        | 24.0        | 71.9        | 28.1        |
| KARNATAKA            | 61.3        | 38.7        | 36.5        | 63.5        |
| KERALA               | 52.3        | 47.7        | 47.9        | 52.1        |
| LAKSHADWEEP          | 21.9        | 78.1        | 22.1        | 77.9        |
| MADHYA PRADESH       | 72.4        | 27.6        | 35.3        | 64.7        |
| MAHARASHTRA          | 54.8        | 45.2        | 27.0        | 73.0        |
| MANIPUR              | 70.8        | 29.2        | 65.2        | 34.8        |
| MEGHALAYA            | 79.9        | 20.1        | 88.2        | 11.8        |
| MIZORAM              | 47.9        | 52.1        | 44.2        | 55.8        |
| NAGALAND             | 71.1        | 28.9        | 47.0        | 53.0        |
| NCT OF DELHI         | 2.5         | 97.5        | 1.4         | 98.6        |
| ODISHA               | 83.3        | 16.7        | 55.0        | 45.0        |
| PUDUCHERRY           | 31.7        | 68.3        | 17.4        | 82.6        |
| PUNJAB               | 62.5        | 37.5        | 52.1        | 47.9        |
| RAJASTHAN            | 75.1        | 24.9        | 50.9        | 49.1        |
| SIKKIM               | 74.8        | 25.2        | 37.1        | 62.9        |
| TAMIL NADU           | 51.6        | 48.4        | 23.5        | 76.5        |
| TRIPURA              | 73.8        | 26.2        | 85.3        | 14.7        |
| UTTAR PRADESH        | 77.7        | 22.3        | 62.8        | 37.2        |
| UTTARAKHAND          | 69.8        | 30.2        | 56.2        | 43.8        |
| WEST BENGAL          | 68.1        | 31.9        | 77.7        | 22.3        |

**Table 1.07**  
**Male Vs Female population - %**

Source: Census Data 2011

| State / UT           | ALL  |        | MUSLIMS |        |
|----------------------|------|--------|---------|--------|
|                      | Male | Female | Male    | Female |
| INDIA                | 51.5 | 48.5   | 51.2    | 48.8   |
| ANDAMAN & NICOBAR    | 53.3 | 46.7   | 53.4    | 46.6   |
| ANDHRA PRADESH       | 50.2 | 49.8   | 50.6    | 49.4   |
| ARUNACHAL PRADESH    | 51.6 | 48.4   | 57.5    | 42.5   |
| ASSAM                | 51.1 | 48.9   | 51.2    | 48.8   |
| BIHAR                | 52.1 | 47.9   | 51.5    | 48.5   |
| CHANDIGARH           | 55.0 | 45.0   | 58.1    | 41.9   |
| CHHATTISGARH         | 50.2 | 49.8   | 51.2    | 48.8   |
| DADRA & NAGAR HAVELI | 56.4 | 43.6   | 59.6    | 40.4   |
| DAMAN & DIU          | 61.8 | 38.2   | 58.9    | 41.1   |
| GOA                  | 50.7 | 49.3   | 52.5    | 47.5   |
| GUJARAT              | 52.1 | 47.9   | 51.4    | 48.6   |
| HARYANA              | 53.2 | 46.8   | 52.8    | 47.2   |
| HIMACHAL PRADESH     | 50.7 | 49.3   | 53.9    | 46.1   |
| JAMMU & KASHMIR      | 53.0 | 47.0   | 51.7    | 48.3   |
| JHARKHAND            | 51.3 | 48.7   | 51.5    | 48.5   |
| KARNATAKA            | 50.7 | 49.3   | 50.8    | 49.2   |
| KERALA               | 48.0 | 52.0   | 47.1    | 52.9   |
| LAKSHADWEEP          | 51.4 | 48.6   | 50.1    | 49.9   |
| MADHYA PRADESH       | 51.8 | 48.2   | 51.4    | 48.6   |
| MAHARASHTRA          | 51.8 | 48.2   | 52.3    | 47.7   |
| MANIPUR              | 50.4 | 49.6   | 50.2    | 49.8   |
| MEGHALAYA            | 50.3 | 49.7   | 52.0    | 48.0   |
| MIZORAM              | 50.6 | 49.4   | 64.4    | 35.6   |
| NAGALAND             | 51.8 | 48.2   | 58.3    | 41.7   |
| NCT OF DELHI         | 53.5 | 46.5   | 53.9    | 46.1   |
| ODISHA               | 50.5 | 49.5   | 51.1    | 48.9   |
| PUDUCHERRY           | 49.1 | 50.9   | 48.2    | 51.8   |
| PUNJAB               | 52.8 | 47.2   | 53.7    | 46.3   |
| RAJASTHAN            | 51.9 | 48.1   | 51.4    | 48.6   |
| SIKKIM               | 52.9 | 47.1   | 66.2    | 33.8   |
| TAMIL NADU           | 50.1 | 49.9   | 49.6    | 50.4   |
| TRIPURA              | 51.0 | 49.0   | 50.9    | 49.1   |
| UTTAR PRADESH        | 52.3 | 47.7   | 51.6    | 48.4   |
| UTTARAKHAND          | 50.9 | 49.1   | 52.6    | 47.4   |
| WEST BENGAL          | 51.3 | 48.7   | 51.3    | 48.7   |

**Table 1.08**  
**Muslim Population - % of growth**

Source: Census Data 2011

| State / UT        | 2001 Census  | 2011 Census  | Growth %    |
|-------------------|--------------|--------------|-------------|
| <b>INDIA</b>      | <b>13.43</b> | <b>14.22</b> | <b>0.79</b> |
| ANDAMAN & NICOBAR | 8.22         | 8.52         | 0.30        |
| ANDHRA PRADESH    | 9.17         | 9.56         | 0.39        |
| ARUNACHAL PRADESH | 1.88         | 1.95         | 0.07        |
| ASSAM             | 30.92        | 34.22        | 3.30        |
| BIHAR             | 16.53        | 16.87        | 0.34        |
| CHANDIGARH        | 3.95         | 4.87         | 0.92        |
| CHHATTISGARH      | 1.97         | 2.02         | 0.05        |
| D & N HAVELI      | 2.96         | 3.76         | 0.80        |
| DAMAN & DIU       | 7.76         | 7.92         | 0.16        |
| DELHI             | 11.72        | 12.86        | 1.14        |
| GOA               | 6.84         | 8.33         | 1.49        |
| GUJARAT           | 9.06         | 9.67         | 0.61        |
| HARYANA           | 5.78         | 7.03         | 1.25        |
| HIMACHAL PRADESH  | 1.97         | 2.18         | 0.21        |
| JAMMU & KASHMIR   | 66.97        | 68.31        | 1.34        |
| JHARKHAND         | 13.85        | 14.53        | 0.68        |
| KARNATAKA         | 12.23        | 12.92        | 0.69        |
| KERALA            | 24.70        | 26.56        | 1.86        |
| LAKSHADWEEP       | 95.47        | 96.58        | 1.11        |
| MADHYA PRADESH    | 6.37         | 6.57         | 0.20        |
| MAHARASHTRA       | 10.60        | 11.54        | 0.94        |
| MANIPUR           | 8.81         | 8.40         | -0.41       |
| MEGHALAYA         | 4.28         | 4.40         | 0.12        |
| MIZORAM           | 1.14         | 1.35         | 0.21        |
| NAGALAND          | 1.76         | 2.47         | 0.71        |
| ORISSA            | 2.07         | 2.17         | 0.10        |
| PUDUCHERRY        | 6.09         | 6.05         | -0.04       |
| PUNJAB *          | 1.57         | 1.93         | 0.36        |
| RAJASTHAN         | 8.47         | 9.07         | 0.60        |
| SIKKIM            | 1.42         | 1.62         | 0.20        |
| TAMIL NADU        | 5.56         | 5.86         | 0.30        |
| TRIPURA           | 7.95         | 8.60         | 0.65        |
| UTTAR PRADESH     | 18.50        | 19.26        | 0.76        |
| UTTARAKHAND       | 11.92        | 13.95        | 2.03        |
| WEST BENGAL       | 25.25        | 27.01        | 1.76        |



**Table 2.01**  
**Literacy Rate of Muslims 2007 - 08 (%)**

Source: National Sample Survey (NSS) 64th Round

| States               | RURAL        |              |              | URBAN        |              |              |
|----------------------|--------------|--------------|--------------|--------------|--------------|--------------|
|                      | Male         | Female       | All          | Male         | Female       | All          |
| <b>INDIA</b>         | <b>71.70</b> | <b>55.00</b> | <b>63.50</b> | <b>80.90</b> | <b>68.80</b> | <b>75.10</b> |
| ANDAMAN & NICOBAR    | 96.90        | 89.70        | 93.20        | 95.40        | 88.10        | 92.10        |
| ANDHRA PRADESH       | 74.00        | 57.80        | 65.60        | 85.90        | 70.90        | 78.40        |
| ARUNACHAL PRADESH    | 100.00       | 90.30        | 95.50        | 90.30        | 97.20        | 93.10        |
| ASSAM                | 79.80        | 66.30        | 73.40        | 87.20        | 81.40        | 84.60        |
| BIHAR                | 56.80        | 34.80        | 46.20        | 68.30        | 55.40        | 62.30        |
| CHANDIGARH           | 78.00        | 41.70        | 69.30        | 71.50        | 9.40         | 56.90        |
| CHHATTISGARH         | 100.00       | 89.10        | 95.80        | 97.70        | 94.10        | 95.80        |
| DADRA & NAGAR HAVELI | 100.00       | 100.00       | 100.00       | 100.00       | -            | 50.00        |
| DAMAN & DIU          | 100.00       | 100.00       | 100.00       | 94.70        | 84.80        | 90.50        |
| DELHI                | 100.00       | 79.70        | 88.40        | 80.70        | 64.50        | 74.20        |
| GOA                  | 78.70        | 41.20        | 66.00        | 73.90        | 49.00        | 62.60        |
| GUJARAT              | 75.40        | 55.40        | 65.70        | 88.10        | 73.40        | 81.10        |
| HARYANA              | 70.20        | 43.00        | 57.80        | 84.20        | 57.10        | 75.40        |
| HIMACHAL PRADESH     | 66.30        | 51.00        | 58.10        | 83.30        | 83.80        | 83.50        |
| JAMMU & KASHMIR      | 66.60        | 44.30        | 55.80        | 84.40        | 64.30        | 74.50        |
| JHARKHAND            | 76.70        | 54.20        | 65.90        | 81.30        | 64.80        | 73.20        |
| KARNATAKA            | 70.10        | 56.70        | 63.20        | 85.80        | 75.50        | 80.90        |
| KERALA               | 96.00        | 92.60        | 94.20        | 96.20        | 91.60        | 93.80        |
| LAKSHADWEEP          | 99.20        | 86.40        | 93.10        | 92.40        | 84.80        | 88.30        |
| MADHYA PRADESH       | 81.90        | 65.00        | 73.40        | 81.40        | 80.20        | 80.80        |
| MAHARASHTRA          | 84.00        | 65.60        | 75.10        | 87.50        | 77.10        | 82.70        |
| MANIPUR              | 86.80        | 64.70        | 76.50        | 90.80        | 58.70        | 76.70        |
| MEGHALAYA            | 96.90        | 88.90        | 93.40        | 64.90        | 100.00       | 80.80        |
| MIZORAM              | 100.00       | 100.00       | 100.00       | 100.00       | 100.00       | 100.00       |
| NAGALAND             | 92.50        | 52.80        | 74.10        | 86.40        | 74.80        | 81.70        |
| ORISSA               | 85.30        | 66.10        | 75.60        | 79.80        | 62.30        | 71.60        |
| PUDUCHERRY           | 100.00       | 95.70        | 97.80        | 100.00       | 85.10        | 92.90        |
| PUNJAB               | 69.60        | 65.60        | 67.80        | 56.50        | 48.10        | 53.00        |
| RAJASTHA N           | 61.10        | 27.40        | 45.30        | 80.70        | 60.10        | 70.70        |
| SIKKIM               | 87.70        | 69.20        | 83.50        | 91.10        | 59.50        | 85.00        |
| TAMIL NADU           | 90.60        | 80.20        | 84.90        | 93.90        | 83.30        | 88.70        |
| TRIPURA              | 73.90        | 64.10        | 69.00        | 84.40        | 71.80        | 77.40        |
| UTTAR PRADESH        | 64.40        | 42.50        | 53.60        | 68.40        | 57.90        | 63.30        |
| UTTARAKHAND          | 68.80        | 50.10        | 59.30        | 79.80        | 63.20        | 72.50        |
| WEST BENGAL          | 75.20        | 63.60        | 69.40        | 82.70        | 64.00        | 74.60        |

**Table 2.02**  
**Literacy Rate of Religious communities 2007 - 08 (%)**

Source: Post Sachar Evaluation Committee

| States           | RURAL |        | URBAN |        |
|------------------|-------|--------|-------|--------|
|                  | Male  | Female | Male  | Female |
| Muslims          | 74.00 | 59.00  | 82.00 | 71.00  |
| Hindu (SC/ST)    | 73.00 | 53.00  | 86.00 | 69.00  |
| Hindu (FC)       | 89.00 | 73.00  | 96.00 | 89.00  |
| Hindu (All)      | 79.00 | 60.00  | 92.00 | 81.00  |
| Other Minorities | 83.00 | 73.00  | 95.00 | 88.00  |

**Table 2.03**  
**Never attended any Educational Institutions 2011 - 12 (%)**

Source: Post Sachar Evaluation Committee

| Community        | Age Group > | 6 - 14 | 15 - 19 | 20 - 25 |
|------------------|-------------|--------|---------|---------|
| Muslim (OBC)     |             | 11.20  | 16.10   | 22.20   |
| Muslim (All)     |             | 8.70   | 12.70   | 18.90   |
| Hindu (SC/ST)    |             | 5.40   | 8.60    | 21.30   |
| Hindu (FC)       |             | 1.20   | 1.50    | 3.70    |
| Hindu (All)      |             | 3.60   | 5.40    | 13.50   |
| Other Minorities |             | 2.60   | 2.30    | 7.20    |

**Table 2.04**  
**Reason for not enrolled / dropout / discontinued education among Muslims (%)**

Source: Post Sachar Evaluation Committee

| Reasons                                | Age Group > | 5 - 14 | 15 - 24 |
|--|-------------|--------|---------|
| Parent not interested in studies       |             | 23.80  | 15.50   |
| Financial constraints                  |             | 29.40  | 26.80   |
| Education not considered necessary     |             | 11.30  | 5.40    |
| Child not interested in studies        |             | 10.00  | 14.10   |
| To participate in economic activities  |             |        | 10.00   |
| Unable to cope up or failure instudies |             |        | 7.00    |
| Completed desired level / class        |             |        | 5.20    |

**Table 2.05**  
**Graduate and above - persons age 20 and above (%)**

Source: Post Sachar Evaluation Committee

| Community        | RURAL |        | URBAN |        |
|------------------|-------|--------|-------|--------|
|                  | Male  | Female | Male  | Female |
| Muslims          | 4.00  | 2.00   | 10.00 | 7.00   |
| Hindu (SC/ST)    | 3.00  | 1.00   | 14.00 | 9.00   |
| Hindu (FC)       | 12.00 | 6.00   | 38.00 | 28.00  |
| Hindu (All)      | 6.00  | 3.00   | 27.00 | 19.00  |
| Other Minorities | 6.00  | 5.00   | 28.00 | 23.00  |

Table 2.06

**Percentage of Muslim Enrolment in Primary Level School - Class I to V***Source: Census Data 2011 (DISE – District information system for education)*

| State/UT          | 2006-07 | 2007-08 | 2008-09 | 2009-10 | 2010-11 | 2011-12 | 2012-13 | Muslim Population % |       |
|-------------------|---------|---------|---------|---------|---------|---------|---------|---------------------|-------|
|                   |         |         |         |         |         |         |         | 2001                | 2011  |
| INDIA             | 9.39    | 10.49   | 11.03   | 13.04   | 13.04   | 13.31   | 14.20   | 13.43               | 14.22 |
| ANDAMAN & NICOBAR | 4.29    | 1.49    | 3.08    | 6.97    | 7.86    | 8.09    | 8.64    | 8.22                | 8.52  |
| ANDHRA PRADESH    | 10.00   | 10.51   | 10.79   | 8.99    | 9.69    | 10.07   | 10.33   | 9.17                | 9.56  |
| ARUNACHAL PRADESH | 0.04    | 0.04    | 0.10    | 0.34    | 0.38    | 0.37    | 0.68    | 1.88                | 1.95  |
| ASSAM             | 30.42   | 31.94   | 35.08   | 39.89   | 40.29   | 40.21   | 40.00   | 30.92               | 34.22 |
| BIHAR             | 8.95    | 11.27   | 12.96   | 13.83   | 14.38   | 15.20   | 15.06   | 16.53               | 16.87 |
| CHANDIGARH        | 2.87    | 3.81    | 4.73    | 5.26    | 5.18    | 5.08    | 3.18    | 3.95                | 4.87  |
| CHATTISGARH       | 0.56    | 0.68    | 0.21    | 1.20    | 1.27    | 1.37    | 1.45    | 1.97                | 2.02  |
| D & N HAVELI      | NA      | NA      | NA      | 3.37    | 2.86    | 3.23    | 3.38    | 2.96                | 3.76  |
| DAMAN & DIU       | 0.12    | 3.87    | 8.33    | 8.95    | 9.20    | 9.52    | 9.90    | 7.76                | 7.92  |
| DELHI             | 5.40    | 5.33    | 12.33   | 15.15   | 15.74   | 13.24   | 16.06   | 11.72               | 12.86 |
| GOA               | 4.59    | 2.49    | 0.21    | 8.69    | 9.81    | 9.48    | 9.75    | 6.84                | 8.33  |
| GUJARAT           | 4.11    | 4.57    | 4.73    | 6.45    | 8.58    | 8.57    | 8.70    | 9.06                | 9.67  |
| HARYANA           | 0.55    | 5.34    | 3.61    | 6.68    | 8.65    | 9.82    | 10.87   | 5.78                | 7.03  |
| HIMACHAL PRADESH  | 1.17    | 1.08    | 1.18    | 1.56    | 1.68    | 1.82    | 1.73    | 1.97                | 2.18  |
| JAMMU & KASHMIR   | 62.52   | 59.29   | 66.42   | 67.80   | 67.54   | 68.47   | 67.38   | 66.97               | 68.31 |
| JHARKHAND         | 7.29    | 10.30   | 10.74   | 13.25   | 13.62   | 14.49   | 13.83   | 13.85               | 14.53 |
| KARNATAKA         | 13.54   | 15.06   | 14.67   | 15.52   | 15.32   | 15.95   | 15.93   | 12.23               | 12.92 |
| KERALA            | 10.13   | 21.49   | 26.22   | 33.24   | 31.67   | 31.29   | 32.04   | 24.70               | 26.56 |
| LAKSHADWEEP       | NA      | 99.92   | 99.73   | 99.61   | 89.10   | 99.38   | 97.70   | 95.47               | 96.58 |
| MADHYA PRADESH    | 2.30    | 3.27    | 3.22    | 4.23    | 4.64    | 4.96    | 5.41    | 6.37                | 6.57  |
| MAHARASHTRA       | 7.94    | 8.61    | 9.31    | 12.03   | 12.83   | 13.59   | 13.67   | 10.60               | 11.54 |
| MANIPUR           | NA      | NA      | NA      | 6.02    | 7.65    | 8.97    | 9.33    | 8.81                | 8.40  |
| MEGHALAYA         | 0.04    | 0.15    | 0.42    | 2.39    | 3.27    | 3.51    | 2.27    | 4.28                | 4.40  |
| MIZORAM           | NA      | NA      | 0.18    | 0.09    | 0.21    | 0.42    | 0.16    | 1.14                | 1.35  |
| NAGALAND          | 0.03    | 0.03    | 0.01    | 0.03    | 0.64    | 0.93    | 0.94    | 1.76                | 2.47  |
| ORISSA            | 7.26    | 1.67    | 1.69    | 1.72    | 1.59    | 1.47    | 1.92    | 2.07                | 2.17  |
| PUDUCHERRY        | 5.10    | 6.77    | 6.38    | 7.23    | 7.54    | 7.63    | 1.41    | 6.09                | 6.05  |
| PUNJAB            | 0.22    | 0.51    | 0.95    | 1.60    | 1.44    | 1.59    | 1.71    | 1.57                | 1.93  |
| RAJASTHAN         | 2.30    | 5.40    | 5.05    | 6.73    | 7.29    | 8.43    | 9.24    | 8.47                | 9.07  |
| SIKKIM            | 0.33    | NA      | 0.50    | 0.58    | 0.87    | 1.26    | 1.38    | 1.42                | 1.62  |
| TAMIL NADU        | 3.82    | 4.74    | 4.47    | 5.25    | 5.54    | 5.84    | 5.94    | 5.56                | 5.86  |
| TRIPURA           | NA      | 7.51    | 7.83    | 9.15    | 9.76    | 11.85   | 12.94   | 7.95                | 8.60  |
| UTTAR PRADESH     | 9.24    | 9.34    | 9.59    | 10.31   | 10.43   | 10.18   | 14.14   | 18.50               | 19.26 |
| UTTARAKHAND       | 0.31    | 14.80   | 13.78   | 15.39   | 17.07   | 17.59   | 16.05   | 11.92               | 13.95 |
| WEST BENGAL       | 27.92   | 28.13   | 28.28   | 30.03   | 31.67   | 32.22   | 32.33   | 25.25               | 27.01 |

Table 2.07

**Average annual expenditure per student of age 5–29 years in general education by major religious communities - 2007-08**

Source: National Sample Survey (NSS) 64th Round

| States                    | Hindus   | Muslims | Christians | Sikhs    |
|---------------------------|----------|---------|------------|----------|
| INDIA                     | ₹ 2,434  | ₹ 2,007 | ₹ 3,924    | ₹ 5,522  |
| ANDAMAN & NICOBAR ISLANDS | ₹ 4,285  | ₹ 5,672 | ₹ 2,007    | ₹ 20,320 |
| ANDHRA PRADESH            | ₹ 2,562  | ₹ 2,508 | ₹ 2,969    | NA       |
| ARUNACHAL PRADESH         | ₹ 2,476  | ₹ 2,267 | ₹ 2,287    | ₹ 3,550  |
| ASSAM                     | ₹ 2,258  | ₹ 1,286 | ₹ 863      | ₹ 3,817  |
| BIHAR                     | ₹ 1,484  | ₹ 1,207 | ₹ 214      | ₹ 3,892  |
| CHANDIGARH                | ₹ 12,433 | ₹ 432   | ₹ 3,950    | ₹ 18,176 |
| CHHATTISGARH              | ₹ 1,043  | ₹ 2,020 | ₹ 1,635    | ₹ 7,230  |
| DADRA & NAGAR HAVELI      | ₹ 1,725  | ₹ 2,010 | ₹ 3,594    | NA       |
| DAMAN & DIU               | ₹ 3,363  | ₹ 2,779 | ₹ 10,106   | NA       |
| DELHI                     | ₹ 5,810  | ₹ 3,607 | ₹ 14,946   | ₹ 18,940 |
| GOA                       | ₹ 2,330  | ₹ 3,843 | ₹ 5,394    | NA       |
| GUJARAT                   | ₹ 2,424  | ₹ 1,781 | ₹ 2,427    | ₹ 2,688  |
| HARYANA                   | ₹ 5,020  | ₹ 2,140 | ₹ 1,655    | ₹ 6,044  |
| HIMACHAL PRADESH          | ₹ 3,804  | ₹ 1,881 | ₹ 1,870    | ₹ 33,523 |
| JAMMU & KASHMIR           | ₹ 4,358  | ₹ 3,866 | ₹ 8,470    | ₹ 9,718  |
| JHARKHAND                 | ₹ 1,951  | ₹ 1,459 | ₹ 1,326    | ₹ 1,082  |
| KARNATAKA                 | ₹ 2,183  | ₹ 2,231 | ₹ 8,423    | NA       |
| KERALA                    | ₹ 3,679  | ₹ 2,822 | ₹ 4,942    | NA       |
| LAKSHADWEEP               | ₹ 7,130  | ₹ 676   | ₹ 500      | NA       |
| MADHYA PRADESH            | ₹ 1,565  | ₹ 2,225 | ₹ 1,559    | NA       |
| MAHARASHTRA               | ₹ 3,200  | ₹ 2,693 | ₹ 7,347    | ₹ 9,865  |
| MANIPUR                   | ₹ 4,721  | ₹ 3,762 | ₹ 3,545    | NA       |
| MEGHALAYA                 | ₹ 4,051  | ₹ 2,766 | ₹ 2,260    | NA       |
| MIZORAM                   | ₹ 3,484  | NA      | ₹ 3,132    | NA       |
| NAGALAND                  | ₹ 4,740  | ₹ 5,383 | ₹ 6,058    | NA       |
| ORISSA                    | ₹ 1,707  | ₹ 897   | ₹ 542      | ₹ 5,688  |
| PUDUCHERRY                | ₹ 3,368  | ₹ 4,880 | ₹ 2,875    | NA       |
| PUNJAB                    | ₹ 6,420  | ₹ 4,076 | ₹ 2,292    | ₹ 4,851  |
| RAJASTHAN                 | ₹ 2,609  | ₹ 1,870 | ₹ 370      | ₹ 4,896  |
| SIKKIM                    | ₹ 2,533  | ₹ 858   | ₹ 2,277    | NA       |
| TAMIL NADU                | ₹ 2,794  | ₹ 3,485 | ₹ 3,936    | NA       |
| TRIPURA                   | ₹ 3,087  | ₹ 1,720 | ₹ 3,724    | NA       |
| UTTAR PRADESH             | ₹ 1,862  | ₹ 1,785 | ₹ 7,513    | ₹ 3,951  |
| UTTARAKHAND               | ₹ 3,070  | ₹ 2,100 | ₹ 2,645    | ₹ 8,732  |
| WEST BENGAL               | ₹ 3,581  | ₹ 1,675 | ₹ 3,816    | ₹ 7,200  |

Table 2.08

**Age Specific Attendance Ratio (%) for different age groups by religion***Source: Education in India -NSS 71st Round. Jan – June 2014*

|         | Age-group (years) | Religion |         |            |       |       |                 |
|---------|-------------------|----------|---------|------------|-------|-------|-----------------|
|         |                   | Hindus   | Muslims | Christians | Sikhs | Other | All (incl.n.r.) |
| Male    | 6 to 13           | 91       | 85      | 95         | 94    | 95    | 90              |
|         | 14 to 17          | 79       | 64      | 86         | 83    | 89    | 77              |
|         | 18 to 23          | 36       | 24      | 50         | 36    | 46    | 35              |
|         | 24 to 29          | 5        | 3       | 5          | 5     | 5     | 4               |
| Female  | 6 to 13           | 90       | 82      | 93         | 96    | 92    | 89              |
|         | 14 to 17          | 77       | 60      | 89         | 83    | 86    | 75              |
|         | 18 to 23          | 29       | 18      | 46         | 41    | 36    | 28              |
|         | 24 to 29          | 2        | 2       | 5          | 2     | 3     | 2               |
| Persons | 6 to 13           | 91       | 84      | 94         | 95    | 93    | 90              |
|         | 14 to 17          | 78       | 62      | 87         | 83    | 88    | 76              |
|         | 18 to 23          | 33       | 21      | 48         | 38    | 41    | 32              |
|         | 24 to 29          | 3        | 2       | 5          | 4     | 4     | 3               |

\*includes Jainism, Buddaism, Zoroastrianism and others

Table 2.09

*Source: Education in India -NSS 71st Round. Jan – June 2014***Gross Attendance Ratio (%) for different level of education for each religion**

|         | Education level             | Religion |         |            |       |       |                 |
|---------|-----------------------------|----------|---------|------------|-------|-------|-----------------|
|         |                             | Hindus   | Muslims | Christians | Sikhs | Other | All (incl.n.r.) |
| Male    | Primary                     | 103      | 100     | 99         | 110   | 112   | 102             |
|         | Upper primary               | 93       | 84      | 99         | 85    | 81    | 92              |
|         | Secondary                   | 89       | 71      | 118        | 102   | 118   | 87              |
|         | Higher Secondary            | 68       | 47      | 84         | 86    | 67    | 66              |
|         | Primary to Higher Secondary | 92       | 84      | 100        | 98    | 98    | 91              |
|         | Above Higher Secondary      | 15       | 9       | 18         | 15    | 17    | 14              |
| Female  | Primary                     | 102      | 95      | 100        | 100   | 104   | 101             |
|         | Upper primary               | 89       | 81      | 93         | 111   | 82    | 88              |
|         | Secondary                   | 90       | 69      | 112        | 82    | 141   | 87              |
|         | Higher Secondary            | 65       | 43      | 87         | 92    | 70    | 63              |
|         | Primary to Higher Secondary | 91       | 80      | 98         | 97    | 96    | 89              |
|         | Above Higher Secondary      | 13       | 7       | 19         | 16    | 10    | 12              |
| Persons | Primary                     | 102      | 97      | 100        | 105   | 108   | 101             |
|         | Upper primary               | 91       | 83      | 96         | 95    | 82    | 90              |
|         | Secondary                   | 89       | 70      | 115        | 92    | 127   | 87              |
|         | Higher Secondary            | 67       | 45      | 86         | 89    | 69    | 64              |
|         | Primary to Higher Secondary | 92       | 82      | 99         | 98    | 97    | 90              |
|         | Above Higher Secondary      | 14       | 8       | 18         | 15    | 14    | 13              |

\*includes Jainism, Buddaism, Zoroastrianism and others

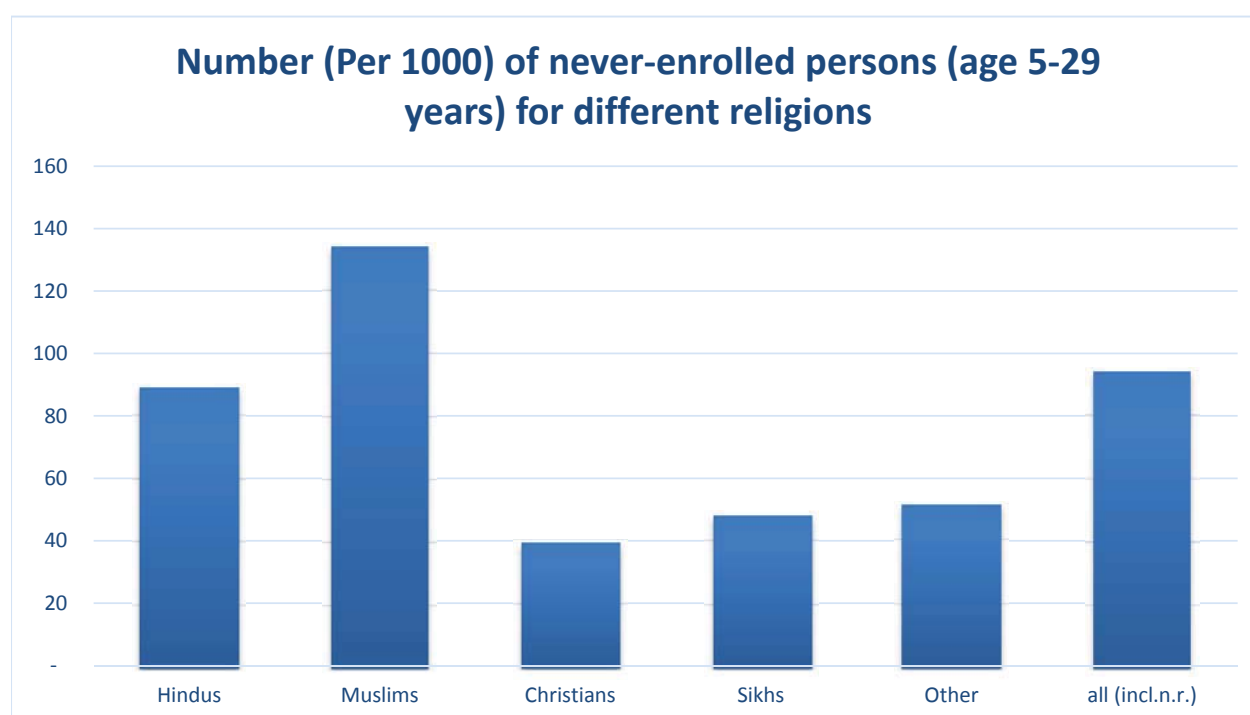


Table 2.10

**Number (Per 1000) of never-enrolled persons (age 5-29 years) for different religions***Source: NSS 71st Round Jan – June 2014*

|                    | Religion |         |            |       |       |                 |
|--------------------|----------|---------|------------|-------|-------|-----------------|
|                    | Hindus   | Muslims | Christians | Sikhs | Other | all (incl.n.r.) |
| <b>Rural</b>       | 104      | 154     | 49         | 53    | 71    | 109             |
| <b>Urban</b>       | 47       | 100     | 20         | 34    | 21    | 56              |
| <b>Rural+Urban</b> | 89       | 134     | 39         | 48    | 51    | 94              |

\*Include Jainism,Buddism,Zoroastrianism and others



**Table 2.11**  
**Statewise number of Out of School Children by Religion in the age group 6-13 years (2014 - Rural + Urban)**

Source: National Survey 2014, SRI - IMRB

| State                | Hindus           | Muslims          | Christians    | Others        | All              |
|----------------------|------------------|------------------|---------------|---------------|------------------|
| <b>All India</b>     | <b>44,02,414</b> | <b>15,57,100</b> | <b>62,699</b> | <b>42,017</b> | <b>60,64,229</b> |
| Andaman Nicobar      | 1,015            |                  |               |               | 1,015            |
| Andhra Pradesh       | 1,03,077         | 2,187            | 2,564         |               | 1,07,828         |
| Arunachal Pradesh    |                  |                  | 4,691         | 1,826         | 6,517            |
| Assam                | 55,031           | 97,206           | 4,935         | 641           | 1,57,813         |
| Bihar                | 9,16,768         | 2,46,004         | 6,950         |               | 11,69,722        |
| Chandigarh           | 1,090            |                  |               |               | 1,090            |
| Chattisgarh          | 1,67,072         |                  |               |               | 1,67,072         |
| Dadra & nager Haveli | 745              |                  |               |               | 745              |
| Daman & Diu          | 421              |                  |               |               | 421              |
| Goa                  |                  |                  |               |               | 0                |
| Gujarat              | 1,37,419         | 21,889           |               |               | 1,59,308         |
| Haryana              | 13,585           | 30,294           |               |               | 43,879           |
| Himachal pradesh     | 2,176            |                  |               |               | 2,176            |
| Jammu & kashmir      | 1,291            | 44,177           |               |               | 45,468           |
| Jharkhand            | 72,407           | 63,805           | 4,214         |               | 1,40,426         |
| Karnataka            | 1,08,432         | 560              | 13,147        |               | 1,22,139         |
| Kerala               | 20,840           | 9,620            | 2,701         |               | 33,161           |
| Lakshadweep          |                  | 267              |               |               | 267              |
| Madhya Pradesh       | 3,33,122         | 1,17,830         |               |               | 4,50,952         |
| Maharastra           | 1,16,823         | 15,928           |               | 12,574        | 1,45,325         |
| manipur              | 3,148            | 2,789            | 563           | 536           | 7,036            |
| Meghalaya            | 505              |                  | 14,194        | 2,538         | 17,237           |
| Mizoram              |                  |                  | 583           | 389           | 972              |
| Nagaland             |                  |                  | 2,896         |               | 2,896            |
| NCT of Delhi         | 32,946           | 52,138           |               |               | 85,084           |
| Odisha               | 3,93,764         | 7,287            |               |               | 4,01,051         |
| Puducherry           | 285              |                  |               |               | 285              |
| Punkab               | 72,538           |                  |               | 19,041        | 91,579           |
| Rajasthan            | 5,14,439         | 83,487           |               | 3,936         | 6,01,862         |
| Sikkim               |                  |                  |               | 535           | 535              |
| Tamilnadu            | 52,351           | 1,508            | 3,670         |               | 57,529           |
| Tripura              | 2,929            |                  | 1,590         |               | 4,519            |
| Uttar Pradesh        | 10,54,415        | 5,57,870         |               |               | 16,12,285        |
| Uttarkhand           | 43,498           | 43,296           |               |               | 86,794           |
| West Bengal          | 1,80,282         | 1,58,957         |               |               | 3,39,239         |

Table 2.12

**Comparative Picture of Out of School Children***Source: Department of School Education Literacy Annual Report 2014 - 15*

| Category       | 2006        |      | 2009      |      | 2014      |      |
|----------------|-------------|------|-----------|------|-----------|------|
|                | Count       | %    | Count     | %    | Count     | %    |
| Over all       | 1,34,59,734 | 6.94 | 81,50,317 | 4.28 | 60,64,229 | 2.97 |
| Boys           | 67,72,506   | 6.18 | 41,05,097 | 3.92 | 31,66,409 | 2.77 |
| Girls          | 66,87,228   | 7.92 | 40,45,521 | 4.71 | 28,97,820 | 3.23 |
| SC             | 31,04,866   | 8.17 | 23,08,850 | 5.96 | 19,66,027 | 3.24 |
| ST             | 16,56,978   | 9.54 | 10,69,298 | 5.60 | 10,07,562 | 4.20 |
| OBC            | 46,02,260   | 6.90 | 28,96,726 | 2.67 | 22,06,001 | 3.07 |
| Hindus         |             |      |           |      | 44,02,414 | 2.73 |
| Muslims        | 22,53,252   | 9.97 | 18,75,744 | 7.67 | 15,57,100 | 4.43 |
| Christians     |             |      |           |      | 62,699    | 1.52 |
| Other Religion | 18,42,378   | 3.73 |           |      | 42,017    | 1.26 |

**Table 2.13**  
**Out of school Muslim children - 6 to 17 years (%)**

*Source: 2007-08 NSS 64th Round*

| Source: States       | Male | Female | All  |
|----------------------|------|--------|------|
| Andhra Pradesh       | 15.2 | 26.7   | 21.2 |
| Assam                | 17.0 | 21.6   | 18.9 |
| Bihar                | 36.5 | 44.0   | 39.8 |
| Chhattisgarh         | 25.7 | 8.4    | 16.7 |
| Delhi                | 23.0 | 28.9   | 25.6 |
| Goa                  | 20.9 | 37.2   | 26.9 |
| Gujarat              | 28.1 | 44.0   | 35.7 |
| Haryana              | 26.8 | 46.4   | 36.0 |
| Jharkhand            | 23.4 | 28.6   | 25.9 |
| Karnataka            | 17.5 | 19.2   | 18.4 |
| Kerala               | 3.5  | 3.3    | 3.4  |
| Madhya Pradesh       | 22.9 | 22.0   | 22.4 |
| Maharashtra          | 20.6 | 29.4   | 24.9 |
| Orissa               | 32.0 | 43.0   | 37.9 |
| Punjab               | 15.2 | 35.5   | 24.9 |
| Rajasthan            | 27.0 | 37.3   | 31.7 |
| Tamil Nadu           | 11.1 | 10.3   | 10.7 |
| Uttar Pradesh        | 33.6 | 41.0   | 37.2 |
| West Bengal          | 29.2 | 24.4   | 26.9 |
| Arunachal Pradesh    | 4.6  | 3.0    | 4.0  |
| Himachal Pradesh     | 9.2  | 25.2   | 17.4 |
| Jammu & Kashmir      | 9.1  | 18.5   | 13.6 |
| Manipur              | 14.3 | 29.5   | 20.3 |
| Meghalaya            | 1.4  | 9.7    | 4.8  |
| Mizoram              | NA   | NA     | NA   |
| Nagaland             | 47.1 | 45.5   | 46.1 |
| Sikkim               | NA   | NA     | NA   |
| Tripura              | 22.4 | 19.6   | 21.0 |
| Uttarakhand          | 31.3 | 29.9   | 30.6 |
| Andaman & Nicobar    | 7.7  | 4.9    | 6.4  |
| Chandigarh           | 35.4 | 48.4   | 40.2 |
| Dadra & Nagar Haveli | NA   | NA     | NA   |
| Daman & Diu          | NA   | NA     | NA   |
| Lakshadweep          | 5.4  | 7.1    | 6.2  |
| Puducherry           | 6.1  | 10.0   | 7.7  |
| All India            | 26.4 | 31.5   | 28.8 |

Table 2.14

**Educational Indicators for major group of excluded children***Source: India Exclusion report 2013 - 14*

|          | Current attendance rate among 5-14 years olds (%) | Drop in enrollment from primary to upper primary level (%) | Out of School Rate (%) |
|----------|---|--|------------------------|
| Overall  | 87.10   | 51.80  | 4.28                   |
| Girls    | 85.80   | 51.40  | 4.71                   |
| Dalits   | 85.20   | 54.40  | 5.96                   |
| Adivasis | 81.70   | 58.50  | 5.60                   |
| Muslims  | 82.30   | 58.90  | 7.67                   |

Table 2.15

**Literacy, current attendance and dropout of students***Source: India Exclusion report 2013 - 14*

|          | Literacy rate - 15 years & above (%) | Current attendance rate (%) |                       | Drop in enrollment from primary to upper primary level (%) |
|----------|--------------------------------------|-----------------------------|-----------------------|--|
|          | 2009 - 10                            | 5 - 14 yrs 2009 - 10        | 15 - 19 yrs 2009 - 10 | 2012 - 13  |
| Overall  | 68.30                                | 87.10                       | 57.60                 | 51.80  |
| Men      | 78.60                                | 88.20                       | 61.50                 | 52.20  |
| Women    | 57.70                                | 85.80                       | 52.80                 | 51.40  |
| Dalits   | 58.50                                | 85.20                       | 50.70                 | 54.40  |
| Adivasis | 55.40                                | 81.70                       | 46.10                 | 58.50  |
| Muslims  | 63.70                                | 82.30                       | 45.30                 | 58.90  |



Table 2.16

**Statewise % of Muslim students enrollment in Higher Educational Institutions***Source: All India Survey of Higher Education - AISHE*

|    | State                | 2012 - 2013 (in %) |             |             | 2013 - 2014 (in %) |             |             | 2014 - 2015 (in %) |             |             |
|----|----------------------|--------------------|-------------|-------------|--------------------|-------------|-------------|--------------------|-------------|-------------|
|    |                      | Male               | Female      | Total       | Male               | Female      | Total       | Male               | Female      | Total       |
| 1  | A & N Islands        | 1.77               | 2.06        | 1.93        | 5.76               | 7.89        | 6.85        | 5.85               | 6.83        | 6.36        |
| 2  | Andhra Pradesh       | 2.43               | 2.46        | 2.44        | 2.27               | 2.70        | 2.46        | 2.74               | 2.73        | 2.74        |
| 3  | Arunachal Pradesh    | 0.22               | 0.17        | 0.19        | 0.19               | 0.07        | 0.13        | 0.32               | 0.09        | 0.21        |
| 4  | Assam                | 8.74               | 8.01        | 8.38        | 10.66              | 9.64        | 10.16       | 10.97              | 9.62        | 10.31       |
| 5  | Bihar                | 7.65               | 7.87        | 7.74        | 8.89               | 8.69        | 8.80        | 8.98               | 8.80        | 8.90        |
| 6  | Chandigarh           | 0.27               | 0.05        | 0.17        | 0.54               | 0.08        | 0.31        | 0.28               | 0.19        | 0.24        |
| 7  | Chhatisgarh          | 0.69               | 0.87        | 0.77        | 0.61               | 0.83        | 0.71        | 0.78               | 1.10        | 0.93        |
| 8  | Dadra & Nagar Haveli | 1.41               | 0.35        | 0.96        | 1.08               | 0.46        | 0.82        | 0.59               | 1.08        | 0.80        |
| 9  | Daman & Diu          | 3.02               | 3.04        | 3.03        | 2.84               | 1.40        | 2.24        | 2.75               | 2.70        | 2.73        |
| 10 | Delhi                | 1.84               | 1.10        | 1.50        | 2.32               | 1.21        | 1.80        | 2.32               | 1.33        | 1.85        |
| 11 | Goa                  | 3.23               | 2.56        | 2.85        | 4.16               | 3.29        | 3.69        | 3.73               | 3.44        | 3.58        |
| 12 | Gujarat              | 1.85               | 1.80        | 1.83        | 1.83               | 1.65        | 1.76        | 2.13               | 1.83        | 2.01        |
| 13 | Haryana              | 1.15               | 0.32        | 0.79        | 1.39               | 0.36        | 0.95        | 1.63               | 0.38        | 1.08        |
| 14 | Himachal Pradesh     | 0.37               | 0.18        | 0.28        | 0.22               | 0.14        | 0.18        | 0.43               | 0.17        | 0.29        |
| 15 | Jammu and Kashmir    | 36.55              | 35.74       | 36.14       | 39.01              | 34.36       | 36.66       | 40.89              | 35.27       | 38.00       |
| 16 | Jharkhand            | 4.63               | 6.13        | 5.35        | 5.35               | 6.48        | 5.88        | 5.49               | 5.85        | 5.66        |
| 17 | Karnataka            | 5.00               | 4.17        | 4.61        | 5.01               | 4.33        | 4.69        | 5.02               | 4.69        | 4.86        |
| 18 | Kerala               | 10.84              | 10.86       | 10.85       | 11.58              | 11.03       | 11.27       | 11.47              | 9.97        | 10.57       |
| 19 | Lakshadweep          |                    |             |             |                    |             |             | 94.29              | 81.28       | 84.62       |
| 20 | Madhya Pradesh       | 1.78               | 2.44        | 2.03        | 1.72               | 1.86        | 1.78        | 1.80               | 2.00        | 1.88        |
| 21 | Maharashtra          | 2.39               | 2.62        | 2.49        | 2.43               | 2.68        | 2.53        | 2.50               | 2.92        | 2.68        |
| 22 | Manipur              | 2.49               | 2.51        | 2.50        | 4.04               | 3.34        | 3.69        | 4.14               | 3.36        | 3.75        |
| 23 | Meghalaya            | 1.74               | 0.45        | 1.07        | 0.82               | 0.40        | 0.61        | 0.99               | 0.56        | 0.77        |
| 24 | Mizoram              | 0.07               | 0.03        | 0.05        | 0.09               | 0.02        | 0.06        | 0.20               | 0.03        | 0.11        |
| 25 | Nagaland             | 0.38               | 0.41        | 0.39        | 0.48               | 0.34        | 0.42        | 0.82               | 0.71        | 0.77        |
| 26 | Odisha               | 0.86               | 1.04        | 0.94        | 0.98               | 1.16        | 1.06        | 1.03               | 1.18        | 1.09        |
| 27 | Puducherry           | 2.76               | 2.49        | 2.63        | 3.02               | 2.81        | 2.92        | 3.85               | 2.98        | 3.44        |
| 28 | Punjab               | 0.74               | 0.29        | 0.52        | 0.77               | 0.21        | 0.49        | 0.88               | 0.25        | 0.57        |
| 29 | Rajasthan            | 1.52               | 1.38        | 1.47        | 1.97               | 1.65        | 1.83        | 2.01               | 1.67        | 1.86        |
| 30 | Sikkim               | 0.84               | 0.25        | 0.52        | 0.55               | 0.19        | 0.37        | 0.46               | 0.10        | 0.27        |
| 31 | Tamil Nadu           | 2.89               | 2.33        | 2.64        | 3.13               | 2.35        | 2.77        | 3.27               | 2.51        | 2.91        |
| 32 | Telangana            | 6.23               | 6.79        | 6.48        | 6.60               | 6.61        | 6.60        | 6.44               | 6.74        | 6.58        |
| 33 | Tripura              | 3.77               | 2.88        | 3.40        | 3.37               | 2.88        | 3.16        | 3.01               | 2.83        | 2.93        |
| 34 | Uttar Pradesh        | 3.85               | 4.92        | 4.37        | 4.04               | 4.85        | 4.44        | 3.93               | 4.95        | 4.42        |
| 35 | Uttarakhand          | 1.48               | 0.90        | 1.19        | 1.12               | 0.58        | 0.85        | 1.36               | 1.07        | 1.21        |
| 36 | West Bengal          | 9.96               | 10.05       | 10.00       | 10.28              | 10.81       | 10.51       | 10.59              | 11.34       | 10.93       |
|    | <b>All India</b>     | <b>4.01</b>        | <b>4.32</b> | <b>4.15</b> | <b>4.28</b>        | <b>4.37</b> | <b>4.32</b> | <b>4.39</b>        | <b>4.52</b> | <b>4.45</b> |

Table 3.01

**National rural & urban poverty rates by religious groups at Lakdawala lines (%)***Source: SIPA, ISERP*

| Religion     | Rural        |              |              |              |              |
|--------------|--------------|--------------|--------------|--------------|--------------|
|              | 1983         | 1987 - 88    | 1993 - 94    | 2004 -05     | 2009 - 10    |
| Budhist      | 59.40        | 57.70        | 53.80        | 43.40        | 33.60        |
| Christians   | 38.30        | 33.20        | 34.90        | 19.60        | 12.90        |
| Hindus       | 47.00        | 40.00        | 36.60        | 28.00        | 20.40        |
| Muslims      | 51.30        | 44.10        | 45.10        | 33.00        | 21.70        |
| Jains        | 12.90        | 7.80         | 14.10        | 2.60         | -            |
| Sikhs        | 12.00        | 10.10        | 11.70        | 10.40        | 3.70         |
| Others       | 46.10        | 46.90        | 41.50        | 51.40        | 24.20        |
| <b>Total</b> | <b>46.50</b> | <b>39.80</b> | <b>37.00</b> | <b>28.20</b> | <b>20.20</b> |

| Religion     | Urban        |              |              |              |              |
|--------------|--------------|--------------|--------------|--------------|--------------|
|              | 1983         | 1987 - 88    | 1993 - 94    | 2004 -05     | 2009 - 10    |
| Budhist      | 51.10        | 62.10        | 51.90        | 42.20        | 39.30        |
| Christians   | 30.70        | 30.10        | 24.50        | 15.30        | 13.00        |
| Hindus       | 38.80        | 37.50        | 31.00        | 23.80        | 18.50        |
| Muslims      | 55.10        | 55.10        | 47.80        | 40.70        | 33.70        |
| Jains        | 18.50        | 17.70        | 6.40         | 4.50         | 2.10         |
| Sikhs        | 19.70        | 11.30        | 11.10        | 3.20         | 5.50         |
| Others       | 35.90        | 45.50        | 34.20        | 18.10        | 7.90         |
| <b>Total</b> | <b>40.40</b> | <b>39.80</b> | <b>33.10</b> | <b>26.10</b> | <b>20.70</b> |

| Religion     | Rural + Urban |              |              |              |              |
|--------------|---------------|--------------|--------------|--------------|--------------|
|              | 1983          | 1987 - 88    | 1993 - 94    | 2004 -05     | 2009 - 10    |
| Budhist      | 57.50         | 58.90        | 53.20        | 43.00        | 36.00        |
| Christians   | 36.30         | 32.30        | 31.60        | 18.20        | 13.00        |
| Hindus       | 45.50         | 39.50        | 35.30        | 27.00        | 20.00        |
| Muslims      | 52.20         | 47.50        | 46.00        | 35.50        | 25.80        |
| Jains        | 16.80         | 14.20        | 8.30         | 4.10         | 1.90         |
| Sikhs        | 13.40         | 10.40        | 11.60        | 8.80         | 4.20         |
| Others       | 42.70         | 45.70        | 39.40        | 47.00        | 20.10        |
| <b>Total</b> | <b>45.20</b>  | <b>39.80</b> | <b>36.00</b> | <b>27.70</b> | <b>20.40</b> |

Table 3.02

**National rural and urban poverty rates by religious groups at Tendulkar lines (%)**

Source: SIPA, ISERP

|              | Rural       |             |             | Urban       |             |             | Total       |             |             |
|--------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
|              | 1993 - 94   | 2004 -05    | 2009 - 10   | 1993 - 94   | 2004 -05    | 2009 - 10   | 1993 - 94   | 2004 -05    | 2009 - 10   |
| Budhist      | 73.2        | 65.8        | 44.1        | 47.2        | 40.4        | 31.2        | 64.9        | 56.0        | 39.0        |
| Christians   | 44.9        | 29.8        | 23.8        | 22.6        | 14.4        | 12.9        | 38.4        | 25.0        | 20.5        |
| Hindus       | 50.3        | 42.0        | 33.5        | 29.5        | 23.1        | 18.7        | 45.4        | 37.5        | 29.7        |
| Muslims      | 53.5        | 44.6        | 36.2        | 46.4        | 41.9        | 34.0        | 51.1        | 43.7        | 35.5        |
| Jains        | 24.3        | 10.6        | -           | 5.5         | 2.7         | 1.7         | 10.2        | 4.6         | 1.5         |
| Sikhs        | 19.6        | 21.8        | 11.8        | 18.8        | 9.5         | 14.5        | 19.4        | 19.0        | 12.5        |
| Others       | 57.3        | 57.8        | 35.3        | 31.5        | 18.8        | 13.6        | 51.2        | 52.5        | 29.9        |
| <b>Total</b> | <b>50.1</b> | <b>41.9</b> | <b>33.3</b> | <b>31.7</b> | <b>25.8</b> | <b>20.9</b> | <b>45.5</b> | <b>37.8</b> | <b>29.9</b> |

Table 3.03

**Poverty Incidence by religious groups (%)**

Source: India Exclusion report 2013 - 14

| Religious group | 1993-94 |       |       | 2004-05 |       |       | 2009-10 |       |       |
|-----------------|---------|-------|-------|---------|-------|-------|---------|-------|-------|
|                 | Rural   | Urban | Total | Rural   | Urban | Total | Rural   | Urban | Total |
| Hindus          | 37.50   | 29.90 | 35.60 | 28.90   | 23.30 | 27.40 | 23.90   | 21.10 | 23.20 |
| Muslims         | 41.30   | 48.10 | 43.70 | 29.30   | 41.40 | 33.70 | 25.60   | 37.10 | 29.40 |
| Christians      | 30.30   | 21.40 | 27.40 | 16.20   | 12.50 | 14.90 | 13.00   | 14.50 | 13.50 |
| Sikhs           | 5.90    | 12.90 | 7.60  | 5.00    | 6.10  | 5.30  | 8.50    | 8.70  | 8.50  |
| Jains           | 14.00   | 5.40  | 7.90  | 2.60    | 2.60  | 2.60  |         | 3.80  | 3.30  |
| Buddhist        | 55.40   | 43.90 | 51.30 | 40.60   | 28.60 | 35.90 | 39.20   | 22.30 | 32.30 |
| Others          | 35.20   | 28.80 | 34.60 | 36.00   | 18.30 | 34.30 | 25.70   | 6.80  | 21.80 |
| All             | 37.20   | 31.90 | 35.90 | 28.30   | 25.60 | 27.60 | 23.70   | 23.20 | 23.50 |

Estimate based on NSSO unit level data on household consumer expenditure and the lakdawala methodology

Table 3.04

**Incidence of poverty and average per capita expenditure - Urban only (%)**

Source: Thorat and Dubey 2012 (Urban Poverty in India)

| Poverty  | Unit | SC   | ST   | Muslims | All Urban |
|--|------|------|------|---------|-----------|
| Head Count Ratio (HCR) 1993 - 94                               | %    | 50.2 | 48.3 | 45.0    | 32.8      |
| Head Count Ratio (HCR) 2004 - 05                               | %    | 34.2 | 40.9 | 40.6    | 25.8      |
| Head Count Ratio (HCR) 2009 - 10                               | %    | 28.6 | 32.8 | 34.3    | 20.8      |
| Monthly Per Capita Expenditure (MPCE) 2004 - 05                | Rs   | 737  | 644  | 659     | 896       |
| Monthly Per Capita Expenditure (MPCE) 2009 - 10                | Rs   | 920  | 725  | 757     | 1,030     |
| Rate of decline in HCR from (2004 - 05) to (2009 - 10)         | %    | -3.3 | -3.9 | -3.1    | -3.9      |
| Compound annual growth rate of MPCE (1993 - 94) to (2004 - 05) | %    | 1.8  | 1.4  | 1.5     | 1.9       |
| Compound annual growth rate of MPCE (2004 - 05) to (2009 - 10) | %    | 5.0  | 2.5  | 3.0     | 3.0       |

Table 3.05  
**Head Count Ratio (Percentage of Poor)**

Source: Post Sachar Evaluation Committee Data

| Social Groups     | 2011 - 12 |       |
|-------------------|-----------|-------|
|                   | Rural     | Urban |
| Hindu SC          | 44.8      | 27.3  |
| Hindu ST          | 33.8      | 21.8  |
| Muslim OBC        | 30.8      | 26.5  |
| Muslim others     | 25.4      | 19.3  |
| Hindu OBC         | 23.2      | 13.9  |
| Hindu others (FC) | 12.3      | 4.8   |
| Other Religions   | 11.1      | 7.1   |

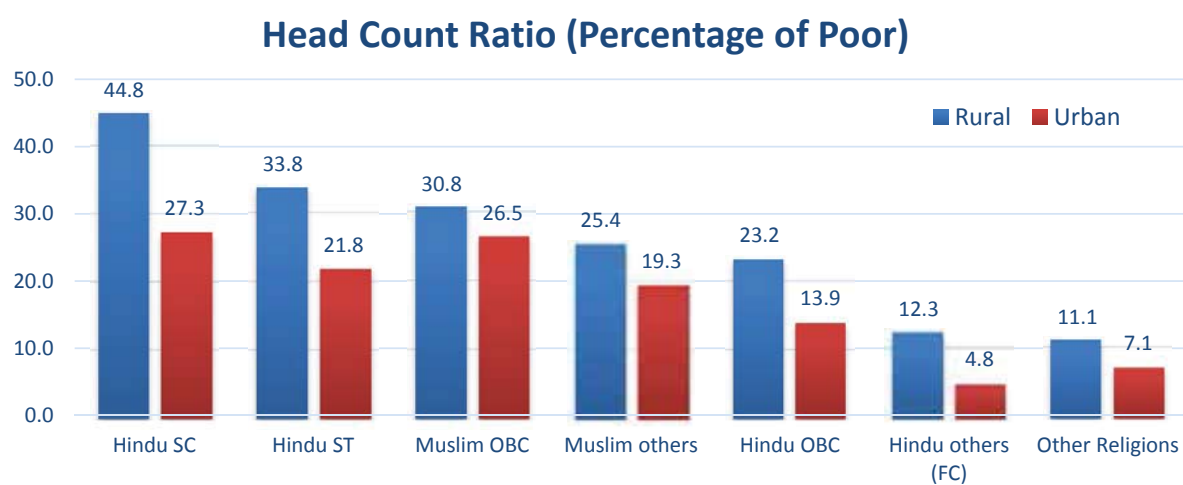


Table 3.06

**Monthly Per Capita household consumer Expenditure (MPCE)***Source: NSS 66th Round 2009 - 2010*

| Social Groups    | MPCE in Rupees |              |               |
|------------------|----------------|--------------|---------------|
|                  | Rural          | Urban        | Rural + Urban |
| Hindus           | 888            | 1,797        | 1,125         |
| Muslims          | 833            | 1,272        | 980           |
| Christians       | 1,296          | 2,053        | 1,543         |
| Sikhs            | 1,498          | 2,180        | 1,659         |
| Others           | 880            | 2,074        | 1,402         |
| <b>All India</b> | <b>901</b>     | <b>1,733</b> | <b>1,128</b>  |

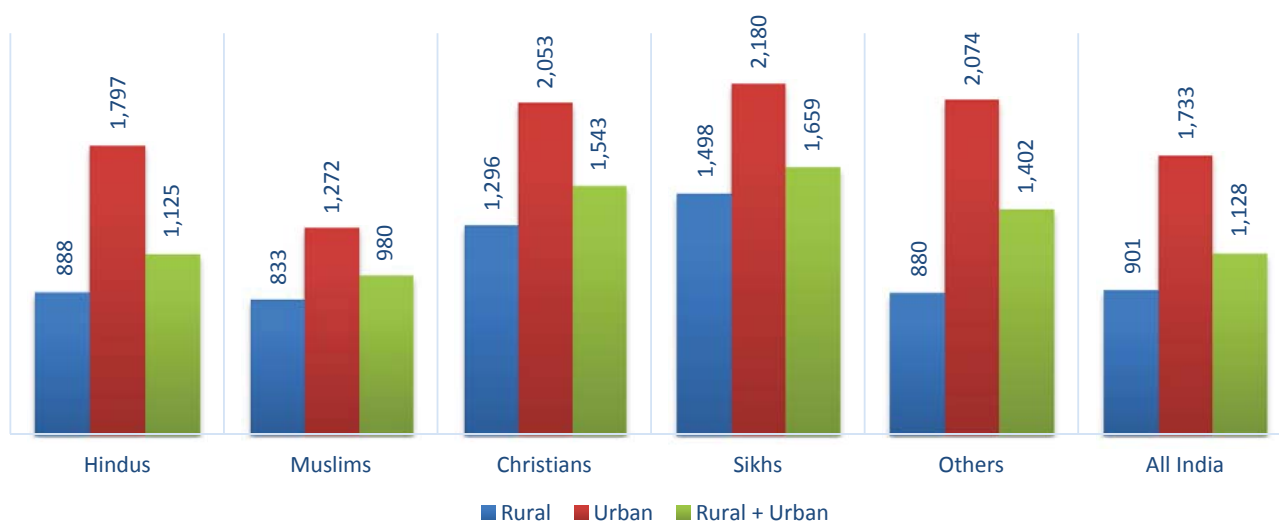
**Monthly Per Capita household consumer Expenditure (MPCE)**



Table 3.07

**Monthly per capita consumption expenditure (MPCE)***Source: Post Sachar Evaluation Committee Data*

|                   | <b>2011 - 12 (Rupees)</b> |                          |                       |              |
|-------------------|---------------------------|--------------------------|-----------------------|--------------|
|                   | <b>Rural</b>              | <b>Urban - Million +</b> | <b>Urban - Others</b> | <b>Urban</b> |
| Hindu SC          | 167.1                     | 430.3                    | 283.5                 | 320.4        |
| Hindu ST          | 192.6                     | 350.9                    | 284.2                 | 305.1        |
| Hindu OBC         | 221.9                     | 470.8                    | 340.5                 | 371.6        |
| Hindu others (FC) | 275.3                     | 681.5                    | 480.2                 | 556.4        |
| Hindu All         | 218.8                     | 549.6                    | 377.2                 | 429.9        |
| Muslim OBC        | 214.3                     | 319.6                    | 259.4                 | 273.9        |
| Muslim others     | 201.3                     | 390.4                    | 285.0                 | 322.1        |
| All Muslims       | 207.9                     | 361.0                    | 271.0                 | 297.6        |
| Other Religions   | 319.3                     | 639.5                    | 484.5                 | 527.4        |

Table 3.08

**State-Wise Distribution Of Enterprises By Religion Of The Owner***Source: Fourth All India Census of MSME (2006-07) - Unregistered Sector*

| S # | State/UT                    | Numbers in Lakhs |              |             |             |             |             |
|-----|-----------------------------|------------------|--------------|-------------|-------------|-------------|-------------|
|     |                             | Hindu            | Muslim       | Sikh        | Christian   | Jain        | Buddhist    |
| 1   | Jammu and Kashmir           | 0.34             | 0.80         | 0.02        | 0.01        |             |             |
| 2   | Himachal Pradesh            | 1.54             | 0.03         | 0.01        |             |             |             |
| 3   | Punjab                      | 4.24             | 0.11         | 5.15        | 0.08        |             |             |
| 4   | Chandigarh                  |                  |              |             |             |             |             |
| 5   | Uttarakhand                 | 1.54             | 0.42         | 0.02        | 0.01        |             |             |
| 6   | Haryana                     | 4.49             | 0.18         | 0.14        | 0.02        |             |             |
| 7   | Delhi                       | 1.24             | 0.33         | 0.03        |             | 0.01        |             |
| 8   | Rajasthan                   | 7.96             | 0.96         | 0.06        | 0.08        | 0.06        |             |
| 9   | Uttar Pradesh               | 16.57            | 5.03         | 0.10        | 0.57        |             |             |
| 10  | Bihar                       | 6.41             | 1.01         |             | 0.03        |             |             |
| 11  | Sikkim                      |                  |              |             |             |             |             |
| 12  | Arunachal Pradesh           | 0.03             |              |             | 0.03        |             | 0.05        |
| 13  | Nagaland                    | 0.02             |              |             | 0.15        |             |             |
| 14  | Manipur                     | 0.10             | 0.02         |             |             |             |             |
| 15  | Mizoram                     |                  |              |             | 0.03        |             |             |
| 16  | Tripura                     | 0.25             |              |             |             |             | 0.01        |
| 17  | Meghalaya                   | 0.05             | 0.01         |             | 0.34        |             |             |
| 18  | Assam                       | 1.63             | 0.43         | 0.02        | 0.05        |             |             |
| 19  | West Bengal                 | 16.12            | 4.42         | 0.02        | 0.14        |             | 0.03        |
| 20  | Jharkhand                   | 3.14             | 0.88         | 0.04        | 0.12        |             |             |
| 21  | Orissa                      | 9.20             | 0.33         | 0.01        | 0.18        |             |             |
| 22  | Chhattisgarh                | 2.60             | 0.14         | 0.01        | 0.01        |             |             |
| 23  | Madhya Pradesh              | 10.01            | 1.21         | 0.06        | 0.09        | 0.09        |             |
| 24  | Gujarat                     | 12.32            | 0.61         | 0.02        | 0.05        | 0.02        |             |
| 25  | Daman & Diu                 | 0.01             |              |             |             |             |             |
| 26  | Dadar and Nagar Haveli      | 0.03             |              |             |             |             |             |
| 27  | Maharashtra                 | 10.59            | 2.08         | 0.09        | 0.78        | 0.06        | 0.27        |
| 28  | Andhra Pradesh              | 13.17            | 1.21         | 0.26        | 0.19        | 0.02        |             |
| 29  | Karnataka                   | 9.41             | 1.48         | 0.03        | 0.15        | 0.03        |             |
| 30  | Goa                         | 0.37             | 0.03         |             | 0.16        |             |             |
| 31  | Lakshadweep                 |                  |              |             |             |             |             |
| 32  | Kerala                      | 8.16             | 3.00         |             | 1.71        |             |             |
| 33  | Tamil Nadu                  | 15.76            | 0.78         | 0.07        | 1.45        | 0.02        |             |
| 34  | Puducherry                  | 0.13             |              |             |             |             |             |
| 35  | Andaman and Nicobar Islands | 0.02             |              |             | 0.04        |             |             |
|     | <b>All India</b>            | <b>157.45</b>    | <b>25.54</b> | <b>6.16</b> | <b>6.46</b> | <b>0.34</b> | <b>0.36</b> |

Table 3.09

**Unemployment rate by current daily status by religious communities (rural and urban) as a percentage of labour force, 2004-05 and 2007-08**

Source: www.data.gov.in

| States             | RURAL       |             |             | URBAN       |             |              | URBAN       |             |              |
|--------------------|-------------|-------------|-------------|-------------|-------------|--------------|-------------|-------------|--------------|
|                    | 2004 - 2005 |             |             | 2004 - 2005 |             |              | 2007 - 2008 |             |              |
|                    | Hindus      | Muslims     | Christians  | Hindus      | Muslims     | Christians   | Hindus      | Muslims     | Christians   |
| Andhra Pradesh     | 9.30        | 8.50        | 8.30        | 8.60        | 6.60        | 11.00        | 7.30        | 8.40        | 10.40        |
| Assam              | 7.50        | 5.50        | 10.10       | 8.20        | 12.40       | 18.90        | 11.00       | 9.40        | 12.80        |
| Bihar              | 7.20        | 8.80        | 15.50       | 10.30       | 8.60        |              | 6.20        | 5.10        |              |
| Chhattisgarh       | 6.90        | 6.80        | 0.40        | 7.20        | 9.60        | 2.40         | 8.50        | 5.80        | 5.00         |
| Delhi              | 3.60        |             |             | 5.80        | 6.80        |              | 2.80        | 2.40        |              |
| Goa                | 4.60        | 18.60       | 5.90        | 14.20       | 25.00       | 12.40        | 8.10        | 1.50        | 11.70        |
| Gujarat            | 3.30        | 4.60        | 2.80        | 4.70        | 5.60        | 8.20         | 3.70        | 5.00        | 5.40         |
| Harya              | 7.20        | 4.30        |             | 6.90        | 0.20        |              | 3.30        | 9.00        |              |
| Jharkhand          | 11.50       | 8.60        | 12.30       | 9.50        | 6.00        | 1.00         | 11.10       | 7.20        | 5.70         |
| Karnataka          | 5.60        | 12.90       | 3.60        | 5.90        | 6.20        | 9.10         | 4.90        | 6.00        | 5.80         |
| Kerala             | 21.60       | 18.00       | 13.40       | 26.00       | 27.10       | 20.70        | 16.50       | 25.20       | 17.70        |
| Madhya Pradesh     | 7.90        | 11.90       |             | 6.90        | 6.50        | 2.40         | 7.30        | 9.10        | 0.40         |
| Maharashtra        | 7.00        | 10.00       | 29.60       | 7.70        | 9.80        | 15.70        | 5.20        | 7.00        | 6.00         |
| Orissa             | 8.40        | 5.20        | 6.10        | 15.40       | 7.90        | 13.50        | 9.20        | 3.80        | 6.00         |
| Punjab             | 10.70       | 10.60       | 18.50       | 6.90        | 3.80        | 7.00         | 3.90        | 5.40        |              |
| Rajasthan          | 5.00        | 5.50        |             | 5.20        | 9.90        |              | 5.50        | 5.50        |              |
| Tamil nadu         | 17.20       | 16.60       | 18.70       | 8.40        | 8.80        | 12.60        | 11.40       | 6.90        | 11.70        |
| Uttar Pradesh      | 5.80        | 6.30        |             | 5.90        | 6.80        |              | 8.30        | 8.10        |              |
| West Bengal        | 12.10       | 10.70       | 8.60        | 11.10       | 7.40        |              | 9.60        | 8.10        |              |
| Arunachal Pradesh  | 1.70        |             | 2.50        | 3.50        | 16.30       |              | 2.70        |             |              |
| Himachal Pradesh   | 7.00        | 2.60        |             | 4.00        | 12.20       |              | 6.20        | 9.20        |              |
| Jammu & Kashmir    | 6.00        | 5.90        |             | 8.20        | 4.40        |              | 4.90        | 8.60        |              |
| Manipur            | 5.60        | 2.50        | 3.40        | 6.90        |             | 2.50         | 5.30        |             | 10.00        |
| Meghalaya          |             |             | 1.50        | 2.00        |             |              | 6.30        |             |              |
| Mizoram            |             |             | 0.60        |             |             |              |             |             |              |
| Nagaland           | 12.40       |             | 7.10        | 6.70        |             | 6.70         | 3.00        |             | 19.60        |
| Sikkim             | 4.80        |             | 4.90        | 4.00        |             | 5.30         | 4.80        |             | 17.20        |
| Tripura            | 19.00       | 15.00       |             | 30.60       | 3.20        |              | 27.10       | 8.80        |              |
| Uttarakhand        | 9.40        | 5.20        |             | 7.00        | 6.20        |              | 11.30       | 3.60        |              |
| Andaman & Nicobar  | 11.70       | 22.70       | 6.60        | 11.40       | 21.00       |              | 8.90        | 23.00       |              |
| Chandigarh         | 7.30        |             |             | 4.40        |             |              | 8.10        |             |              |
| Dadra & Nagar Have | 6.20        |             |             | 5.20        |             |              | 1.20        |             |              |
| Daman & Diu        | 1.70        |             |             | 6.50        |             |              | 2.50        |             |              |
| Lakshadweep        |             | 17.00       |             |             |             |              |             |             |              |
| Puducherry         | 25.30       |             |             |             |             |              |             |             |              |
| <b>All India</b>   | <b>8.30</b> | <b>8.80</b> | <b>9.80</b> | <b>8.10</b> | <b>8.10</b> | <b>12.60</b> | <b>7.30</b> | <b>7.30</b> | <b>10.20</b> |

**Table 3.10**  
**Muslims in Indian Incorporations**

Source: Times of India - Economic Times, 07 - 09 - 2015

|  | BSE - 500 |         |      | BSE - 100 |         |      |
|--|-----------|---------|------|-----------|---------|------|
|  | Total     | Muslims | M %  | Total     | Muslims | M %  |
| Number of Directors / Top executives (in Numbers)  | 2,324     | 62      | 2.67 | 587       | 27      | 4.60 |
| Remuneration of Directors / Top executives (in Cr) | 1,994     | 63      | 3.14 | 760       | 19      | 2.56 |

**Table 3.11**  
**Housing Indicator by Social Groups, Urban India (% of Households)**

Source: Urban Poverty in India and Post- MDG Framework, 2013

| Source: Indicator  | SC   | ST   | OBC  | Muslims |
|--|------|------|------|---------|
| <b>Housing Availability</b>  |      |      |      |         |
| % living in slums  | 14.3 | 18.9 | 7.1  | 13.0    |
| % living in squatter settlements                                       | 1.2  | 1.7  | 1.5  | 1.1     |
| <b>Housing Structure</b>   |      |      |      |         |
| % living in kutchha houses   | 5.0  | 4.4  | 2.5  | 2.2     |
| % living in pucca houses   | 83.5 | 85.1 | 90.0 | 90.9    |
| <b>Congestion/Crowding</b>   |      |      |      |         |
| Average per capita living space(sq m)                                  | 10.1 | 8.0  | 10.1 | 8.6     |
| % of households where the married couple does not have a separate room | 52.9 | 52.1 | 59.0 | 55.6    |
| % of households with a separate kitchen                                | 52.2 | 46.2 | 61.8 | 53.2    |

**Table 3.12**  
**Average Floor Area of Home (NSS 69th Round - 2012)**

Source: Post Sachar Evaluation Committee Data

| Religion   | Sq Ft |
|------------|-------|
| Hindus     | 419   |
| Muslims    | 387   |
| Christians | 532   |
| Sikhs      | 635   |
| Others     | 467   |
| All        | 422   |

Table 3.13

**Water and Sanitation Indicator by Social Groups, Urban India (% of Households)***Source: Urban Poverty in India and Post- MDG Framework, 2013*

| Source: Indicator   | SC   | ST   | OBC  | Muslims | BPL HHs |
|---|------|------|------|---------|---------|
| As % of total urban households  | 3.3  | 14.4 | 37.8 | 13.2    | 29.7    |
| <b>Drinking Water</b>   |      |      |      |         |         |
| % using bottled water for drinking  | 3.0  | 1.1  | 2.6  | 1.2     | 1.3     |
| % using tap water for drinking  | 68.5 | 69.8 | 71.6 | 67.9    | 61.8    |
| %with no access to safe drinking water                                      | 28.5 | 29.1 | 26.8 | 30.9    | 38.9    |
| % of households sharing a water source                                      | 66.5 | 68.1 | 58.1 | 56.6    | 68.7    |
| % with water supply within the premises                                     | 67.5 | 57.3 | 71.7 | 71.6    | 55.5    |
| <b>Sanitation</b>   |      |      |      |         |         |
| % with no access to a bath  | 27.6 | 37.1 | 23.8 | 27.2    | 40.6    |
| % with attached bath  | 53.7 | 48.1 | 55.2 | 55.0    | 40.1    |
| % of households with no access to a toilet                                  | 21.1 | 22.7 | 14.8 | 69.1    | 64.2    |
| % of households with access to an individual toilet among those with access | 57.0 | 54.1 | 64.5 | 10.9    | 27.5    |
| % of households with access to septic tank flush toilet                     | 82.7 | 84.1 | 86.2 | 80.8    | 77.6    |
| % of households with no access to drainage                                  | 21.6 | 22.3 | 17.8 | 16.2    | 28.2    |
| % of households with access to underground and covered drainage             | 52.2 | 44.1 | 52.2 | 48.6    | 33.9    |
| % of households reporting garbage collection by the local government        | 47.4 | 54.1 | 61.2 | 59.1    | 50.9    |

Table 3.14

**Bathroom Facility, (% of Households)***Source: Post Sachar Evaluation Committee Data*

| Religion   | Attached | Detached | No Facility |
|------------|----------|----------|-------------|
| Hindus     | 55.6     | 28.1     | 16.3        |
| Muslims    | 49.9     | 27.6     | 22.5        |
| Christians | 65.7     | 27.3     | 7.1         |
| Sikhs      | 63.0     | 27.0     | 10.0        |
| Others     | 62.9     | 24.9     | 12.2        |
| All        | 55.4     | 27.9     | 16.7        |



**Table 3.15**  
**AMENITIES 2008 - 09 (%)**

Source: NSS 65th Round

| State / UT           | Toilet |                     |           | Source of Drinking water of House holds |           |      | Electricity | Housing     |              |
|----------------------|--------|---------------------|-----------|---|-----------|------|-------------|-------------|--------------|
|                      | Pit    | Septic tank / flush | No toilet | Tap                                     | Tube well | Well |             | Pucca House | Kutcha House |
| Andaman & Nicobar    | 2.0    | 97.0                | 1.0       |   |           |      | 98.0        | 54.9        | 10.3         |
| Andhra Pradesh       | 4.5    | 65.5                | 28.4      | 75.6                                    | 14.3      | 2.6  | 96.6        | 84.3        | 2.3          |
| Arunachal Pradesh    | 11.4   | 33.4                | 10.9      | 76.0                                    | 14.7      | 0.7  | 83.6        | 44.5        | 8.7          |
| Assam                | 56.9   | 11.8                | 19.7      | 7.7                                     | 72.0      | 11.4 | 27.1        | 12.7        | 45.2         |
| Bihar                | 9.1    | 23.1                | 57.8      | 9.1                                     | 87.7      | 2.5  | 38.2        | 51.1        | 29.3         |
| Chandigarh           |        | 92.9                | 7.1       |   |           |      | 90.8        | 97.6        | -            |
| Chhattisgarh         | 7.1    | 78.6                | 14.4      | 59.3                                    | 33.0      |      | 92.0        | 76.1        | 1.4          |
| Dadra & Nagar Haveli | 61.6   | 38.4                | -         | 91.7                                    | 8.3       |      | 100.0       | 96.0        | -            |
| Daman & Diu          | 2.5    | 85.7                | 4.8       | 99.9                                    | 0.1       |      | 100.0       | 100.0       | -            |
| Delhi                | 4.3    | 88.8                | 1.9       | 89.2                                    | 10.0      |      | 94.0        | 88.8        | 8.5          |
| Goa                  | 5.7    | 55.3                | 39.0      | 88.5                                    |           | 11.5 | 100.0       | 87.3        | -            |
| Gujarat              | 15.8   | 48.9                | 34.5      | 78.8                                    | 18.0      | 2.0  | 95.1        | 87.5        | 4.0          |
| Haryana              | 5.7    | 30.9                | 63.4      | 34.3                                    | 47.8      | 7.6  | 91.1        | 90.9        | 4.2          |
| Himachal Pradesh     | 2.2    | 50.8                | 47.0      | 72.9                                    | 12.7      | 2.0  | 98.7        | 77.5        | 4.4          |
| India                | 21.9   | 35.4                | 35.8      | 35.8                                    | 51.8      | 9.2  | 67.5        | 63.8        | 14.7         |
| Jammu & Kashmir      | 31.3   | 27.7                | 7.8       | 79.0                                    | 7.4       | 0.9  | 94.4        | 67.2        | 8.9          |
| Jharkhand            | 20.4   | 12.8                | 63.9      | 9.7                                     | 59.6      | 30.1 | 49.6        | 39.5        | 16.1         |
| Karnataka            | 19.9   | 40.1                | 35.4      | 81.2                                    | 11.5      | 4.1  | 98.0        | 70.6        | 1.7          |
| Kerala               | 76.4   | 20.5                | 1.4       | 13.1                                    | 3.3       | 82.9 | 97.3        | 79.4        | 1.4          |
| Lakshadweep          | 68.3   | 29.9                | 0.5       | 3.8                                     | 7.1       | 84.2 | 100.0       | 93.4        | 3.6          |
| Madhya Pradesh       | 2.9    | 53.6                | 39.3      | 49.8                                    | 42.5      | 4.3  | 92.9        | 74.6        | 6.2          |
| Maharashtra          | 3.4    | 74.4                | 18.1      | 79.4                                    | 8.3       | 4.8  | 95.8        | 87.1        | 1.2          |
| Manipur              | 68.6   | 12.7                | 0.8       | 16.7                                    | 26.6      | 1.9  | 99.2        | 10.2        | 2.5          |
| Meghalaya            | 56.9   | 13.6                | -         | 16.8                                    | 57.2      | 26.1 | 78.3        | 28.7        | 46.3         |
| Mizoram              | 14.1   | 85.9                | -         | 58.1                                    |           |      | 100.0       | 85.9        | -            |
| Nagaland             | 42.5   | 4.2                 | 10.2      | 2.1                                     | 3.3       | 87.4 | 100.0       | 1.1         | 31.3         |
| Orissa               | 0.3    | 36.4                | 56.0      | 32.5                                    | 59.7      | 7.9  | 68.1        | 56.9        | 29.5         |
| Puducherry           | 7.0    | 81.9                | 9.4       | 69.8                                    | -         | 28.5 | 100.0       | 83.8        | -            |
| Punjab               | 14.5   | 54.2                | 31.3      | 64.2                                    | 34.3      | -    | 84.9        | 84.1        | 5.9          |
| Rajasthan            | 14.4   | 36.9                | 45.7      | 64.4                                    | 19.3      | 5.3  | 79.1        | 83.0        | 12.5         |
| Sikkim               | 1.4    | 98.6                | -         | 77.7                                    |           |      | 98.6        | 80.8        | 0.9          |
| Tamil Nadu           | 2.5    | 75.7                | 19.7      | 88.6                                    | 5.9       | 1.8  | 99.4        | 82.7        | 1.2          |
| Tripura              | 71.8   | 6.2                 | 3.5       | 30.8                                    | 45.6      | 17.5 | 60.4        | 16.0        | 11.7         |
| Uttar Pradesh        | 10.8   | 35.7                | 46.8      | 12.5                                    | 85.3      | 1.4  | 56.5        | 73.6        | 12.4         |
| Uttarakhand          | 19.2   | 27.7                | 21.4      | 56.2                                    | 43.5      | -    | 96.5        | 90.4        | 5.3          |
| West Bengal          | 32.5   | 18.2                | 41.0      | 15.9                                    | 81.6      | 1.8  | 47.9        | 43.3        | 22.3         |

**Table 3.16**  
**Availability of Assets (across groups)**

Source: Source: India Exclusion report 2013 - 14

| Size of Landholdings<br>(% of Rural Population) 2009-10 | Landless | <= 1 Hectare | 1.01- 2 Hectares | > 2 Hectares |
|---|----------|--------------|------------------|--------------|
| Overall   | 8.30     | 72.60        | 9.70             | 9.50         |
| Dalits  | 8.60     | 83.50        | 4.70             | 3.20         |
| Adivasis  | 10.10    | 66.40        | 13.00            | 10.50        |
| Muslims   | 10.40    | 80.40        | 5.50             | 3.70         |

**Table 3.17**  
**Percentage Distribution of Households by Employment Status (2009-10)**

Source: NSSO 2012, 2013

| Groups              | Rural Areas   |                          |        | Urban Areas   |                 |                 |        |
|---------------------|---------------|--------------------------|--------|---------------|-----------------|-----------------|--------|
|                     | Self-Employed | Agr. / Non Agr. Labourer | Others | Self Employed | Wage / Salaried | Casual Labourer | Others |
| Overall             | 47.4          | 40.4                     | 12.2   | 34.7          | 39.7            | 13.4            | 12.1   |
| Scheduled Casts     | 30.8          | 59.0                     | 10.3   | 26.2          | 39.4            | 25.1            | 9.2    |
| Scheduled Tribes    | 44.0          | 46.5                     | 9.5    | 23.3          | 38.4            | 21.1            | 16.9   |
| OBCs                | 51.3          | 37.3                     | 11.4   | 36.8          | 35.0            | 17.1            | 11.1   |
| Other Social Groups | 57.5          | 26.2                     | 16.3   | 36.2          | 44.1            | 6.0             | 13.6   |
| Muslims             | 46.3          | 40.7                     | 13.0   | 45.5          | 30.4            | 15.5            | 8.6    |

**Table 3.18**  
**Unemployment Rate by Current Daily Status (%)**

Source: 2009-10NSS 64th round

|            | Rural | Urban |
|------------|-------|-------|
| Hindus     | 6.80  | 7.00  |
| Muslims    | 6.40  | 7.80  |
| Christians | 9.20  | 6.20  |
| Sikhs      | 5.10  | 4.60  |

Table 3.19

**Labour Force Participation Rate and Worker Population Ratio (%)***Source: NSSO 2009, 2010\**

| Groups             | Labour Force Participation Rate (LFPR) | Worker Population Ratio (WPR) |
|--------------------|--|-------------------------------|
| Overall            | 40.0                                   | 39.2                          |
| Men                | 55.7                                   | 54.6                          |
| Women              | 23.3                                   | 22.8                          |
| Dalits             | 41.2                                   | 40.4                          |
| Adivasis           | 46.0                                   | 45.2                          |
| OBCs               | 40.0                                   | 39.3                          |
| Other Social Group | 37.5                                   | 36.5                          |
| Muslims            | 33.8                                   | 33.1                          |

\*India Exclusion report

Table 3.20

**Work Participation Rate - WPR, 2011-12 (%)***Source: Post Sachar Evaluation Committee Data*

| Groups     | Rural |        | Urban |        |
|------------|-------|--------|-------|--------|
|            | Male  | Female | Male  | Female |
| Hindus     | 80.0  | 36.7   | 73.7  | 20.1   |
| Muslims    | 80.4  | 23.0   | 77.3  | 14.8   |
| Christians | 77.5  | 38.7   | 70.7  | 31.6   |
| Sikhs      | 77.7  | 33.5   | 70.4  | 15.5   |
| All        | 80.0  | 35.2   | 74.1  | 19.5   |

**Table 4.01**  
**Muslim Women and Children - Health data**

Source: NFHS 3 2005 - 06 - MUSLIMS

| State             | Women with BMI < 18.5 | Women with any Anaemia | Children with any Anaemia | Infant Mortality Rate | U5MR     | Children Immunized All Vaccinations | Children Immunized No Vaccinations | Under weight Children 0-5 years |
|-------------------|-----------------------|------------------------|---------------------------|-----------------------|----------|-------------------------------------|------------------------------------|---------------------------------|
|                   | %                     | %                      | %                         | Per 1000              | Per 1000 | %                                   | %                                  | %                               |
| India             | 35.20                 | 54.70                  | 69.70                     | 52.40                 | 70.00    | 36.30                               | 7.60                               | 41.80                           |
| Andhra Pradesh    | 27.60                 | 58.10                  | 61.40                     | 52.20                 | 60.00    | 48.30                               | 3.60                               | 25.40                           |
| Arunachal Pradesh | 30.80                 | 58.50                  | 64.40                     |                       |          | 33.30                               |                                    |                                 |
| Assam             | 45.70                 | 59.20                  | 67.10                     |                       | 114.70   | 19.90                               | 24.00                              | 43.60                           |
| Bihar             | 49.70                 | 68.10                  | 82.70                     | 72.10                 | 108.90   | 18.50                               | 7.50                               | 59.80                           |
| Chhattisgarh      | 29.40                 | 48.10                  | 74.50                     |                       |          | 60.00                               |                                    | 26.40                           |
| Delhi             | 18.60                 | 46.60                  | 56.00                     | 43.10                 | 48.00    | 54.80                               | 28.80                              | 31.10                           |
| Goa               | 25.70                 | 47.40                  | 45.70                     |                       |          | 79.50                               |                                    |                                 |
| Gujarat           | 37.30                 | 56.50                  | 67.10                     | 40.40                 | 48.00    | 40.00                               | 3.30                               | 43.20                           |
| Haryana           | 47.70                 | 63.40                  | 78.50                     | 58.70                 | 86.30    | 10.20                               | 42.00                              | 51.20                           |
| Himachal Pradesh  | 21.10                 | 49.70                  | 50.80                     |                       |          | 60.00                               |                                    | 25.00                           |
| Jammu & Kashmir   | 21.00                 | 48.00                  | 56.10                     | 46.20                 | 53.90    | 60.10                               | 5.60                               | 23.00                           |
| Jharkhand         | 47.00                 | 61.80                  | 69.40                     | 61.20                 | 91.40    | 26.10                               | 7.40                               | 51.40                           |
| Karnataka         | 26.80                 | 52.20                  | 71.90                     | 45.30                 | 57.20    | 47.20                               | 7.70                               | 36.80                           |
| Kerala            | 15.60                 | 37.90                  | 50.90                     | 17.20                 | 18.60    | 56.60                               | 3.30                               | 22.60                           |
| Madhya Pradesh    | 37.20                 | 47.70                  | 77.70                     | 59.60                 | 89.30    | 56.20                               | 0.10                               | 59.80                           |
| Maharashtra       | 23.70                 | 43.10                  | 58.90                     | 25.90                 | 28.60    | 54.80                               | 2.10                               | 29.10                           |
| Manipur           | 22.60                 | 40.80                  | 51.70                     | 59.80                 | 85.00    | 32.60                               | 14.90                              |                                 |
| Meghalaya         | 40.90                 | 50.40                  | 66.70                     |                       |          |                                     |                                    |                                 |
| Mizoram           | 39.00                 | 39.00                  | 66.70                     |                       |          |                                     |                                    |                                 |
| Nagaland          | 32.50                 |                        |                           | 46.40                 | 54.90    | 5.80                                |                                    |                                 |
| Orissa            | 64.10                 | 57.60                  | 50.20                     |                       |          | 71.60                               | 28.40                              | 54.40                           |
| Punjab            | 22.10                 | 42.40                  | 58.00                     |                       |          | 33.10                               | 10.30                              | 27.00                           |
| Rajasthan         | 36.10                 | 56.30                  | 72.60                     | 67.80                 | 77.50    | 20.30                               | 15.40                              | 41.50                           |
| Sikkim            | 25.30                 | 54.80                  | 73.00                     |                       |          | 66.70                               | 9.80                               |                                 |
| Tamil Nadu        | 20.70                 | 54.20                  | 53.60                     |                       |          | 86.30                               |                                    | 15.00                           |
| Tripura           | 48.20                 | 49.70                  | 46.80                     |                       |          | 20.00                               | 26.20                              |                                 |
| Uttar Pradesh     | 36.60                 | 51.50                  | 78.30                     | 76.50                 | 101.10   | 14.80                               | 4.30                               | 41.40                           |
| Uttarakhand       | 30.10                 | 64.60                  | 71.20                     | 48.30                 | 80.90    | 42.70                               | 22.00                              | 42.40                           |
| West Bengal       | 42.80                 | 61.30                  | 61.30                     | 59.50                 | 80.00    | 58.10                               | 8.60                               | 40.30                           |

Table 4.02

**Adult Nutrition and Health (across Group) 2005 - 06***Source: India Exclusion report 2013 - 14*

|          | Adults With Normal |       | Adults With |       | Institutional Delivery (%) |
|----------|--------------------|-------|-------------|-------|----------------------------|
|          | Men                | Women | Men         | Women |                            |
| Overall  | 56.5               | 51.8  | 24.2        | 55.3  | 38.7                       |
| Dalits   | 54.7               | 50.0  | 26.6        | 58.3  | 32.9                       |
| Adivasis | 55.3               | 49.0  | 39.6        | 68.5  | 17.7                       |
| Muslims  | 57.1               | 50.7  | 21.6        | 54.7  | 33.0                       |

Table 4.03

**Child Nutrition and Health (across group)***Source: India Exclusion report 2013 - 14 ( NFHS 3 2005 - 06 )*

| Groups   | Child mortality per   |                           | Nutritional Status of Children (%)         |   |   |                  | Fully Immunized Children (%) |
|----------|-----------------------|---------------------------|--|---|---|------------------|------------------------------|
|          | Infant Mortality Rate | Under Five Mortality Rate | Under Weight Children (low-weight for age) | Stunted Children (low - height for age) | Wasted Children (low weight for height) | Anaemic Children |                              |
| Overall  | 57                    | 74                        | 42.5                                       | 48.0                                    | 19.8                                    | 69.5             | 43.5                         |
| Men      | 56                    | 70                        | 41.9                                       | 48.1                                    | 20.5                                    | 69.0             | 45.3                         |
| Women    | 58                    | 79                        | 43.1                                       | 48.0                                    | 19.1                                    | 69.9             | 41.5                         |
| Dalits   | 66                    | 88                        | 47.9                                       | 53.9                                    | 21.0                                    | 72.2             | 39.7                         |
| Adivasis | 62                    | 96                        | 54.5                                       | 53.9                                    | 27.6                                    | 76.8             | 31.3                         |
| Muslims  | 52                    | 70                        | 41.8                                       | 50.3                                    | 18.4                                    | 69.7             | 36.3                         |

Table 4.04

**Percentage of children below -2SD of the Indicator***Source: NFHS 3 2005 - 06*

| Anthropometric Indicator | Underweight (Weight for age) | Stunting (Height for age) | Wasting (Weight for age) |
|--------------------------|------------------------------|---------------------------|--------------------------|
| Hindus                   | 43.2                         | 48.0                      | 20.3                     |
| Muslims                  | 41.8                         | 50.3                      | 18.4                     |
| Christians               | 29.7                         | 39.0                      | 15.5                     |
| Sikhs                    | 22.0                         | 29.8                      | 11.0                     |
| Buddhist                 | 24.0                         | 31.2                      | 15.8                     |
| Jain                     | 39.2                         | 56.1                      | 21.0                     |
| Others                   | 62.7                         | 58.5                      | 33.6                     |



Table 5.01

**Number of Muslim MP's in Parliament***Source: From media reports from respective dates*

| Year | Total elected members | Number of Muslims MPs elected | Expected representation on population basis | Under-representation |
|------|-----------------------|-------------------------------|---|----------------------|
| 1952 | 489                   | 21                            | 49  | 28                   |
| 1957 | 494                   | 24                            | 49  | 25                   |
| 1962 | 494                   | 23                            | 53  | 30                   |
| 1967 | 520                   | 29                            | 56  | 27                   |
| 1971 | 518                   | 30                            | 58  | 28                   |
| 1977 | 542                   | 34                            | 61  | 27                   |
| 1980 | 529                   | 49                            | 59  | 10                   |
| 1984 | 542                   | 46                            | 62  | 16                   |
| 1989 | 529                   | 33                            | 60  | 27                   |
| 1991 | 534                   | 28                            | 65  | 37                   |
| 1996 | 543                   | 28                            | 66  | 38                   |
| 1998 | 543                   | 29                            | 66  | 37                   |
| 1999 | 543                   | 32                            | 66  | 34                   |
| 2004 | 543                   | 36                            | 73  | 37                   |
| 2009 | 543                   | 28                            | 78  | 50                   |
| 2014 | 543                   | 22                            | 78  | 56                   |

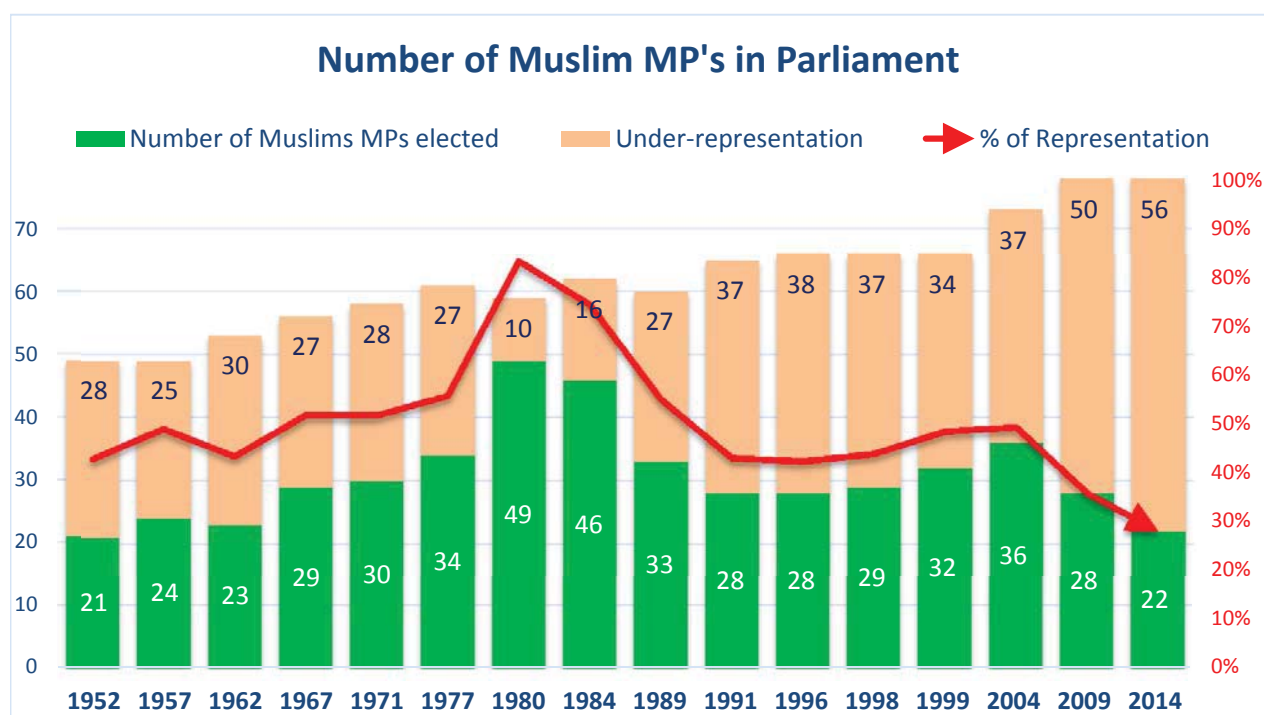


Table 5.02

**Representation in Indian Administrative Service (IAS)***Source: From media reports from respective dates*

| Year | Total IAS Recruited | Muslims | % Share |
|------|---------------------|---------|---------|
| 1958 | 64                  | 2       | 3.12    |
| 1960 | 2,216               | 103     | 4.65    |
| 1964 | 3,392               | 105     | 3.09    |
| 1981 | 3,882               | 116     | 2.99    |
| 2006 | 3,542               | 80      | 2.30    |
| 2009 | 791                 | 31      | 3.90    |
| 2010 | 875                 | 21      | 2.40    |
| 2011 | 920                 | 31      | 3.30    |
| 2012 | 998                 | 31      | 2.80    |
| 2013 | 1,122               | 34      | 3.00    |

Table 5.03

**Representation in Indian Police Service (IPS)***Source: From media reports from respective dates*

| Year | Total IPS Recruited | Muslims | % Share |
|------|---------------------|---------|---------|
| 1960 | 1,086               | 48      | 4.10    |
| 1974 | 1,661               | 53      | 3.19    |
| 1981 | 1,753               | 50      | 2.85    |
| 2006 | 2,297               | 63      | 2.70    |

Table 5.04

**Officers in IAS and IPS***Source: Indian Express \**

|              | Officers | UPSC Cleared | Promoted |
|--------------|----------|--------------|----------|
| <b>IAS</b>   |          |              |          |
| Total        | 4,619    | 3,245        | 1,374    |
| Muslims      | 153      | 81           | 72       |
| % of Muslims | 3.3%     | 2.5%         | 5.2%     |
| <b>IPS</b>   |          |              |          |
| Total        | 3,798    | 2,617        | 1,181    |
| Muslims      | 139      | 79           | 60       |
| % of Muslims | 3.7%     | 3.0%         | 5.1%     |

\* <http://indianexpress.com/article/india/india-others/muslims-add-up-to-3-in-ias-ips-list/>

Table 5.05

**Muslim Employment in National Security Agencies\* 2001 (%)***Source: Sachar Report*

| <b>Job Position</b> | <b>Muslims</b> | <b>SC /ST</b> | <b>Other Minorities</b> |
|---------------------|----------------|---------------|-------------------------|
| Higher Position     | 3.6            | 11.7          | 8.9                     |
| Lower Position      | 4.6            | 24.4          | 6.7                     |
| Group A             | 3.1            | 11.9          | 10.9                    |
| Group B             | 3.9            | 11.6          | 7.9                     |
| Group C             | 4.6            | 23.8          | 6.7                     |
| Group D             | 4.3            | 36.8          | 6.4                     |
| Others              | 3.3            | 24.2          | 11.3                    |

\* *BSF, CRPF, CISF, SSB*

Table 5.06

**Representation of Muslims in Police Force 2007 - 2012 (%)***Source: National Crime Records Bureau*

| Stat | State / UT        | Percentage of Muslims in State Police |       |       |       |       |       | Muslim Population (%) |       |
|------|-------------------|---------------------------------------|-------|-------|-------|-------|-------|-----------------------|-------|
|      |                   | 2007                                  | 2008  | 2009  | 2010  | 2011  | 2012  | 2001                  | 2011  |
| 1    | A & N ISLANDS     | 8.56                                  | 8.76  | 4.80  | 8.40  | 8.78  | 9.29  | 8.22                  | 8.52  |
| 2    | ANDHRA PRADESH    | 12.51                                 | 12.10 | 9.20  | 8.95  | 9.99  | 9.99  | 9.17                  | 9.56  |
| 3    | ARUNACHAL PRADESH | 1.40                                  | 1.17  | 1.17  | 1.14  | 1.14  | 0.93  | 1.88                  | 1.95  |
| 4    | ASSAM             | 10.55                                 | 4.42  | 4.42  | 4.22  | 4.22  | 4.09  | 30.92                 | 34.22 |
| 5    | BIHAR             | 4.88                                  | 4.51  | 7.35  | 7.04  | 4.57  | 4.57  | 16.53                 | 16.87 |
| 6    | CHANDIGARH        | 0.30                                  | 0.30  | 0.34  | 0.40  | 0.32  | 0.52  | 3.95                  | 4.87  |
| 7    | CHHATTISGARH      | 2.96                                  | 2.59  | 0.68  | 0.65  | 0.92  | 0.94  | 1.97                  | 2.02  |
| 8    | D & N HAVELI      | 1.38                                  | 1.41  | 1.80  | 1.92  | 1.31  | 1.39  | 2.96                  | 3.76  |
| 9    | DAMAN & DIU       | 4.17                                  | 3.18  | 3.18  | 3.18  | 2.28  | 3.52  | 7.76                  | 7.92  |
| 10   | DELHI             | 2.15                                  | 2.03  | 2.28  | 2.09  | 2.02  | 1.98  | 11.72                 | 12.86 |
| 11   | GOA               | 1.45                                  | 1.49  | 1.46  | 1.85  | 1.82  | 1.82  | 6.84                  | 8.33  |
| 12   | GUJARAT           | 6.23                                  | 5.32  | 7.75  | 6.89  | 4.31  | 4.47  | 9.06                  | 9.67  |
| 13   | HARYANA           | 0.58                                  | 0.60  | 0.62  | 0.77  | 0.82  | 1.05  | 5.78                  | 7.03  |
| 14   | HIMACHAL PRADESH  | 1.59                                  | 1.43  | 1.42  | 1.47  | 1.31  | 1.28  | 1.97                  | 2.18  |
| 15   | JAMMU & KASHMIR   | 59.31                                 | 57.88 | 41.89 | 57.73 | 60.22 | 54.37 | 66.97                 | 68.31 |
| 16   | JHARKHAND         | 3.64                                  | 3.08  | NA    | 4.74  | 4.27  | 5.00  | 13.85                 | 14.53 |
| 17   | KARNATAKA         | 7.22                                  | 5.26  | 6.24  | 6.65  | 6.42  | 5.21  | 12.23                 | 12.92 |
| 18   | KERALA            | 13.62                                 | 14.41 | 14.37 | 14.47 | 7.93  | 8.41  | 24.70                 | 26.56 |
| 19   | LAKSHADWEEP @     | 0.69                                  | 0.65  | 0.79  | 0.60  | 0.71  | 0.50  | 95.47                 | 96.58 |
| 20   | MADHYA PRADESH    | NA                                    | NA    | NA    | 4.48  | 3.56  | 3.53  | 6.37                  | 6.57  |
| 21   | MAHARASHTRA       | 3.44                                  | 4.38  | 5.32  | 1.01  | 1.06  | 3.87  | 10.60                 | 11.54 |
| 22   | MANIPUR           | 11.39                                 | 11.05 | 10.42 | 10.96 | 10.79 | 11.12 | 8.81                  | 8.40  |
| 23   | MEGHALAYA         | 1.56                                  | 1.39  | 1.42  | 1.40  | 1.27  | 1.79  | 4.28                  | 4.40  |
| 24   | MIZORAM           | 0.53                                  | 0.19  | 0.28  | 0.34  | 0.39  | 0.37  | 1.14                  | 1.35  |
| 25   | NAGALAND          | 1.06                                  | 1.05  | 1.10  | 1.10  | 1.10  | 1.10  | 1.76                  | 2.47  |
| 26   | ORISSA            | 2.39                                  | 2.27  | 2.10  | 2.11  | 1.99  | 2.02  | 2.07                  | 2.17  |
| 27   | PUDUCHERRY        | 2.88                                  | 2.89  | 2.98  | 2.68  | 2.68  | 1.10  | 6.09                  | 6.05  |
| 28   | PUNJAB *          | 0.32                                  | 0.32  | 0.31  | 0.32  | 0.39  | 0.37  | 1.57                  | 1.93  |
| 29   | RAJASTHAN         | 3.12                                  | 0.70  | 1.30  | 0.75  | 1.25  | 1.17  | 8.47                  | 9.07  |
| 30   | SIKKIM            | -                                     | 0.08  | 0.08  | 0.08  | 0.07  | 0.07  | 1.42                  | 1.62  |
| 31   | TAMIL NADU        | 3.56                                  | 3.49  | 3.50  | 3.52  | 3.20  | 1.98  | 5.56                  | 5.86  |
| 32   | TRIPURA           | 4.11                                  | 4.10  | 4.07  | 3.84  | 4.22  | 4.74  | 7.95                  | 8.60  |
| 33   | UTTAR PRADESH     | 4.35                                  | 5.46  | 4.73  | 4.84  | 4.89  | 4.96  | 18.50                 | 19.26 |
| 34   | UTTARAKHAND       | 2.68                                  | 2.34  | 2.35  | 2.16  | 2.20  | 2.25  | 11.92                 | 13.95 |
| 35   | WEST BENGAL       | 8.59                                  | 7.83  | 8.19  | 8.20  | 9.15  | 8.98  | 25.25                 | 27.01 |
| 36   | <b>ALL INDIA</b>  | 7.55                                  | 7.05  | 7.18  | 6.91  | 6.53  | 6.51  | 13.43                 | 14.22 |

**Table 5.07**  
**Communal Violence in India**

*Source: Annual Reports of Ministry of Home Affairs*

| Year | Communal Incidents | Lives Lost | Injured |
|------|--------------------|------------|---------|
| 2002 | 722                | 1,130      | 4,375   |
| 2003 | 711                | 193        | 2,261   |
| 2004 | 640                | 129        | 2,022   |
| 2005 | 779                | 124        | 2,066   |
| 2006 | 698                | 133        | 2,170   |
| 2007 | 761                | 99         | 2,227   |
| 2008 | 943                | 167        | 2,354   |
| 2009 | 826                | 125        | 2,424   |
| 2010 | 701                | 116        | 2,138   |
| 2011 | 580                | 91         | 1,899   |
| 2012 | 668                | 94         | 2,117   |
| 2013 | 823                | 133        | 2,269   |
| 2014 | 644                | 95         | 1,921   |

#### HINDU – MUSLIM

| Year | Communal Incidents | Lives Lost | Injured |
|------|--------------------|------------|---------|
| 2007 | 681                | 96         | 2,117   |
| 2008 | 656                | 123        | 2,272   |
| 2009 | 750                | 123        | 2,380   |

#### HINDU – CHRISTIAN

| Year | Communal Incidents | Lives Lost | Injured |
|------|--------------------|------------|---------|
| 2007 | 80                 | 3          | 110     |
| 2008 | 287                | 44         | 82      |
| 2009 | 76                 | 2          | 44      |



**Table 5.08**  
**Percentage of Muslims in Prison - 2014**

*Source: Prison Statistics of India - 2014*

| STATE/UT          | Convicts (in %) | Undertrial Prisoners (%) |
|-------------------|-----------------|--------------------------|
| ANDHRA PRADESH    | 8.3             | 9.0                      |
| ARUNACHAL PRADESH | 9.4             | 8.4                      |
| ASSAM             | 32.0            | 37.4                     |
| BIHAR             | 16.6            | 18.3                     |
| CHHATISGARH       | 5.2             | 4.9                      |
| GOA               | 12.4            | 13.6                     |
| GUJARAT           | 22.0            | 22.9                     |
| HARYANA           | 7.0             | 9.7                      |
| HIMACHAL PRADESH  | 5.6             | 3.5                      |
| JAMMU & KASHMIR   | 43.8            | 59.2                     |
| JHARKHAND         | 21.5            | 23.8                     |
| KARNATAKA         | 24.0            | 13.1                     |
| KERALA            | 25.3            | 23.5                     |
| MADHYA PRADESH    | 9.0             | 13.3                     |
| MAHARASHTRA       | 22.5            | 26.4                     |
| MANIPUR           | 53.8            | 11.2                     |
| MEGHALAYA         | 17.6            | 12.2                     |
| MIZORAM           | 2.8             | 6.3                      |
| NAGALAND          | 21.7            | 12.2                     |
| ORISSA            | 2.3             | 7.7                      |
| PUNJAB            | 2.5             | 1.3                      |
| RAJASTHAN         | 19.2            | 18.4                     |
| SIKKIM            | 3.7             | 6.4                      |
| TAMILNADU         | 21.7            | 20.7                     |
| TELANGANA         | 22.9            | 24.5                     |
| TRIPURA           | 8.6             | 12.0                     |
| UTTAR PRADESH     | 19.7            | 28.6                     |
| UTTARKHAND        | 31.4            | 36.6                     |
| WEST BENGAL       | 42.4            | 46.6                     |
| A & N ISLANDS     | 1.5             | 5.7                      |
| CHANDIGARH        | 6.3             | 8.0                      |
| D & N HAVELI      |                 | 11.1                     |
| DAMAN & DIU       | 0.0             | 17.5                     |
| DELHI             | 18.7            | 21.9                     |
| LAKSHADWEEP       |                 | 100.0                    |
| PONDICHERRY       | 4.2             | 3.1                      |
| <b>All India</b>  | <b>16.4</b>     | <b>21.1</b>              |

Table 6.01

**Millenium Development Goals, Targets & Achievments in India and of Indian Muslims***Source: Millenium Development Goals & Muslims of India, Dr. Tanweer Fazal, 2013*

| Source:<br>Millenium<br>Development<br>Goals       | Monitarable Target  | Data<br>Source                       | All India  |                         |           | Muslims  |           |           |                         |
|--|---|--------------------------------------|--|-------------------------|-----------|--|-----------|-----------|-------------------------|
|  |   |                                      | 2009 - 10  | 2004 - 05               | 1993 -94  | 2009 - 10  | 2004 - 05 | 1993 -94  |                         |
| Eradicate extreme poverty and hunger               | Halve between 1990 to 2015 the proportion of population whose income is below \$1 a day                             | NSSO 2009 - 10                       | 29.80%   | 29%                     | 33%       | Rural 36.2%  | 44%       | 47%       |                         |
|  |   |                                      | Urban 33.9%  | MPCE poorest quintile : |           |  |           |           | MPCE poorest quintile : |
|  |   |                                      | Achieve universal primary education  |                         |           | Ensure that by 2015, children everywhere boys & girls alike, complete full course of primary education |           |           | NSSO 2007 - 08          |
| Promote gender equality and women's empowerment    | Eliminate gender disparity in primary and secondary education at all levels of education                            | NSSO 2007 - 08                       | Illiterates: Males 27.9% Females - 43.7%<br>Current enrollment in primary and above (5 to 29 |                         |           | Illiterates: Males 34.7% Females - 47.3%<br>Current enrollment in primary and above (5 to 29           |           |           |                         |
| Reduce under 5 Mortality rate by two-thirds by the | Reducing U5MR by two-third  | NFHS - 3 (2005 - 06)                 |  | 1992 - 93               | 2004 - 05 |  | 1992 - 93 | 2004 - 05 |                         |
|  |   |                                      | IMR  | 86                      | 57        | IMR  | 77        | 52.4      |                         |
|  |   |                                      | U5MR   | 119                     | 74.3      | U5MR   | 106       | 70        |                         |
| Ensure environmental sustainability                | To bring down by half the proportion of population without sustainable access to safe drinking water and sanitation | India Human Development Report, 2011 | 2011 : 50% of Indians without toilet facilities<br>Tap water coverage - 40.1%                |                         |           | 2011 : One-third of households without toilet facilities<br>Tap water coverage - 36%                   |           |           |                         |



# PART V ANNEXURE



## Annexure 1

# PROJECT HISTORY

### 1.1 Introduction

The demographic and development indices have time and again shown various socio-economic imbalances prevailing in India. The relative backwardness and marginalization of the minorities, Dalits and Adivasis are documented at length.

Though the Indian Muslims face an array of distressing socio-economic conditions, the community has great potential to go ahead. It is time to intervene positively. The governments are obliged to ensure equitable distribution of nation's resources. They do make projects and schemes for the growth and development of the weaker sections. But these schemes fail to reach the real target groups fully due to rampant corruption and the apathy inherent in the system. In a democracy it is the right as well as the duty of the aggrieved communities to strive for their due share in growth and development.

Social intervention can be in different ways. Empowerment is the ideal goal which also encompasses all other lower levels of social being such as existence, survival, growth and development. Empowerment is building the 'future of one's choice'. It is the process of enabling community members to gain control over their lives. As the famous proverb goes, giving fish helps only for the day. Sustenance is in teaching people how to fish. Instilling confidence is most important. Motivation carries people ahead.

The movement for empowerment has to start with an understanding that the stumbling block on the path of social change is lack of self initiative, individual as well as collective. Difficulties are challenges by other name. Challenges carry with them opportunities.

Let's not be pessimists who see only demon around the corner. Let's be optimists who can turn every difficulty into an opportunity.

### 1.2 Organization

It was in this backdrop, the activists belonging to Empower India Foundation, an NGO based in Delhi, pondered over ideas of uplifting the community and change their state and status, and to transform them to the status of the 'Best Community' as described by the Almighty Allah in Holy Qur'an. On the auspicious Independence Day on 15th August 2013, those at EIF shared the need of setting a new vision and mission for equal empowerment of the Indian Muslim community along with other section of the Indian society. Subsequently, a background paper was submitted by EM Abdul Rahiman in the first consultative meeting held in November 2013.

### 1.3 Initial discussions

**Brainstorming:** Brainstorming sessions were held during January – August 2014 on plans to empower the community in all spheres of life by 2047 – the dawn of the second century of independence.

**Project:** A consensus was reached. Instead of lamenting the past, let us start planning for the future so that at least the next generation of India enjoys a better, bright future. At this juncture, the Muslim community has to take up the responsibility of setting the vision and mission and prepare and execute a long-term plan, with short term sub-plans for empowerment. This was identified as a task to be accomplished in alliance with the other communities



and with the support of the government. It has to be viewed as a nationalistic goal because India will remain crippled till all sections of its population get equally empowered.

All the different possible situations that may emerge in India during the next three decades need to be taken into account in this exercise. Not only will the national, but the global trends and developments will also definitely be playing a role in shaping the destiny of the Indian Muslim community. However, most significantly the future of a particular community lies on its own behaviour than on outside factors. The message of Holy Quran that the situation of a community will not be changed by Allah, unless and until the task is taken up by the community, is worth remembering.

A detailed discussion was held in January 2014. Different focus areas were identified, and In-charges identified.

Based on the initial discussion, Empower India Foundation initiated a comprehensive plan to address the issues faced by the Muslim community and empower the community in all domains of the day to day life. The project was later named “India 2047.”

## 1.4 National seminars

With the support of various NGOs, six seminars were conducted on different aspects of the central theme “India 100 Years: Muslim Agenda - Roadmap 2047” during March – September 2014 in many cities across the country. The aim was to gather inputs from scholars and experts on various topics that are to be addressed towards building an “Empowered Nation”, a nation of equal justice to all citizens. Subject experts were contacted in advance to present scholarly papers on the topics of their expertise.

Each seminar focused on any one aspect of the general theme.

| Place     | Date          | Topic  | Sponsors  |
|-----------|---------------|--|---|
| Kozhikode | 8, 9 Mar 2014 | Muslim agenda: past, present and future                                  | Institute of Objective Studies, Calicut Chapter |
| Bangalore | 25 May 2014   | Muslim education: Roadmap 2047   | Rehab India Foundation                          |
| Chennai   | 10 Aug 2014   | Empowering Muslim women: Roadmap 2047                                    | National Women’s Front                          |
| Delhi     | 17 Aug 2014   | Muslim representation in Legislature, Executive, Judiciary: Roadmap 2047 | Empower India Foundation                        |
| Kolkata   | 31 Aug 2014   | Reforming Indian Muslim community: Roadmap 2047                          | All India Imams Council                         |
| Hyderabad | 6 Sep 2014    | Indian Muslim economy: Roadmap 2047                                      | Rehab India Foundation                          |

### Kozhikode

The first seminar in the series was held in Kozhikode on 8, 9 March 2014 on the topic “Muslim Agenda: Past, Present, Future – Road Map 2047.” Institute of Objective Studies, Calicut Chapter and Centre for Human Resource Development, Manjeri were the local organisers of the event. More than 50 invited delegates attended. 11 papers were presented in 3 sessions. Prof. Z.M. Khan, General Secretary IOS, New Delhi delivered the key-note address.

| Topic   | Presenter            |
|---|----------------------|
| 1. Muslim India – practical environment of identity protection            | P.T Kunjali          |
| 2. Society and culture: a woman-side reading                              | Dr A. Jadeeda        |
| 3. Role of various modern and traditional institutions and organizations  | Dr A. Nisarudeen     |
| 4. Education and power  | Sadarudeen Vazhakkad |
| 5. Education: principle and practice                                      | KM Munavir Kodyathur |
| 6. Muslim education: possibilities and trends                             | Dr Z.A. Ashraf       |
| 7. Market literacy and financial status among Muslims                     | V.M. Fahad           |
| 8. Mohalla based development  | P.K. Hameed Kutty    |
| 9. Lessons of state terrorism   | V.A.M. Ashraf        |
| 10. Role of Muslims in Indian politics: past, present and future          | A.A. Vahab           |
| 11. Muslim political parties: present status and political representation | A.P. Kunhamu         |

### Bangalore

The second seminar was in Bangalore on 25th May 2014. The meeting was locally organised by Rehab India Foundation. The theme of the seminar was “Muslim Education: Road Map 2047.” Seven papers were presented at the seminar attended by more than 50 invited delegates. Following papers were presented:

| Topic   | Presenter               |
|---|-------------------------|
| 1. Education: awareness and commitments                                       | Prof. Naznin Begum      |
| 2. Educating Muslims: conceptual issues                                       | Ishrat Nisar            |
| 3. Educating individuals and educating community                              | Nishath Khalida Parveen |
| 4. Our priorities in education  | Abdul Wahid Sait        |
| 5. Institution building   | Ayesha Masood           |
| 6. The study of transformational leadership emergence in a faith based school | Amar                    |
| 7. Utilising public and establishing private institutions                     | Shabbir Musthafa        |

### Chennai

Third seminar of the series with the theme “Empowering Muslim Women – Road Map 2047” locally organised by National Women’s Front was in Chennai on 10th August 2014. Despite the relatively scant attendance, six papers were presented in the seminar. Following papers were presented:

| Topic   | Presenter     |
|---|---------------|
| 1. Educating Muslim women   | Prof. Shanthi |
| 2. Rights of women in the religion of Islam under Islamic ideology and practice | A.S. Fathima  |

- |    |   |                |
|----|---|----------------|
| 3. | Muslim women in social issues and struggle  | Prof. P. Koya  |
| 4. | Muslim women in Legislature, Executive and Judiciary  | Prof. A. Marx  |
| 5. | Problems and remedies in the path of empowering muslim women with special reference to higher education | Raziya Parveen |
| 6. | Role of Muslim women in empowering society  | Sidhi Aliya    |

### New Delhi

“Muslim Representation in Legislature, Executive & Judiciary: Roadmap 2047” was the theme of the fourth seminar held in New Delhi. The seminar directly organised by Empower India Foundation took place on 17th August 2014. Altogether seven papers were presented at the seminar which was presided by E. Abubacker, Chairman, Empower India Foundation and attended by 50 odd invited delegates.

| Topic                                  | Presenter           |
|--|---------------------|
| 1. Theme paper                         | E.M. Abdul Rahiman  |
| 2. Muslims and politics of exclusion   | Ram Puniyani.       |
| 3. Muslim representation in parliament | Dr Nuzhath Parveen  |
| 4. Priorities for a better India       | Abdul Rasheed Agwan |
| 5. Muslims as political subjects       | Saroj Giri          |
| 6. Muslim representation in Executive  | N. Mohamed          |
| 7. Muslim representation in Judiciary  | Adv. Mushtaq Ahmed  |

### Kolkata

Kolkata was the hosting city of the fifth seminar of the series on 31st August 2014. All India Imams Council and Popular Front of India jointly organised the seminar with the theme “Reforming Indian Muslim Community: Roadmap 2047.” 75 invited delegates were present, and ten papers were presented.

| Topic  | Presenter          |
|--|--------------------|
| 1. Theme paper   | Ilyas Thumbe       |
| 2. Modern Muslim institution & organization imparting modern education               | Dr. Nazrul Islam   |
| 3. Social reformation of the Muslim society  | Moulana Usman Baig |
| 4. Conceptual change in education  | Afsar Ali          |
| 5. Reforming the community to take up the task of empowerment                        | S.K. Biswas        |
| 6. State of Muslim community & culture at the conceptual level                       | Bajale Rahman      |
| 7. Divisions within the community  | Ahmed Baig Nadvi   |
| 8. Identity crises, social and cultural challenges from fanatics and communal forces | Santhosh Rana      |

- |     |  |                      |
|-----|--|----------------------|
| 9.  | Modern Mohalla system                            | Arshad Nadvi         |
| 10. | Creating sense of dignity among Muslim community | Adv. Mohammed Rafeeq |

## Hyderabad

Sixth seminar of the series with the theme “Indian Muslim Economy: Roadmap 2047” organised by Rehab India Foundation was held in Hyderabad on 7th September 2014. Number of delegates attended was 35 and four papers were presented. K.M. Shareef, Chairman, Popular Front of India presented the Theme Paper.

| Topic   | Presenter           |
|---|---------------------|
| 1. Waqf – opportunities and options and high-performance education realizing Muslim aspirations | Adv. Shafiq Muhajir |
| 2. Higher rate of urbanization in Muslims, corrective interventions                             | Prof. Abdul Qayyum  |
| 3. Economic inclusion of Muslims through government schemes: a critical evaluation              | Dr. Syed Najiulla   |
| 4. Overcoming the challenge of urban poverty  | Mr. Sreenivasan Rao |
| 5. Empowering community and society through socio-economic tools                                | Lubna Sarwath       |
| 6. Governance, convergence and demographic dividend   | Aaris Muhammed      |

Ideas and suggestions evolved from these seminars were discussed and the initial draft proposals were reviewed in September 2014, and necessary amendments and modifications were suggested.

### 1.5 Working groups

Detailed discussions were held on the concept “India 2047” in January 2014. Based on the discussions, eleven Focus Areas of the proposed project, as given below, were identified. Separate teams with a working group in-charge were also recognised.

1. Governance
2. Economy
3. Education
4. Health
5. Media
6. Women
7. Children and Youth
8. Civil Rights
9. Broad Based Alliance
10. Social Reformation and
11. Culture and Heritage

Three Support Areas viz. Human Resource Development, Finance & Marketing, and Organization also were identified for the successful implementation of the project.

### 1.5.1 Data collection

Data collection, research and brainstorming sessions were conducted by individual working groups in the respective areas. (primary sources referred to are: Justice Sachar Committee Report, Amitabh Kundu Report, Justice Misra Commission Report, Census Report 2011, NSSO data, published books and articles on the focussed issues, data from Crime Records Bureau of India, District Information System for Education (DISE), etc).

### 1.5.2 Drafts and resources

Separate documentations on the real issues, possible solutions, opportunities and challenges in each area were presented in the combined forum and reviewed. Each working group identified its goal and suggested the target objectives and initiatives for implementation.

### 1.5.3 Discussion with experts and leaders

The project teams have undertaken extensive tours to meet eminent experts of national repute with the first draft of the plan, and detailed discussions were held. They include, but not limited to, Justice Rajinder Sachar, Prof. Amitabh Kundu, Maulana Wali Rahmani (Acting Gen. Secretary, AIMPB), Adv. Zafaryab Jilani (Addl. Adv. General, UP), Dr. Asma Zehra (Member AIMPB), Moulana Anisur Rahman Qasimi (Secretary, Imarat Sharia – Bihar), Dr. Zafarul Islam Khan (Editor, The Milli Gazette), Kaviko S. Abdu Rahman (Poet and Ex-Chairman TN Waqf Board), Zahid Ali Khan (Editor, Siasat Daily), Zameer Pasha IAS (Retd.), Dr. Muhammad Manzoor Alam (Gen. Secretary, All India Milli Council), Dr. Ameer Ullah Khan, Dr. Arshi Khan, et al.

## 1.6 City get-together programmes

City get-together programmes were held in several centres across the country for wider consultations with the local intelligentsia and to seek support from volunteers and NGOs. About 50 programmes were conducted in various cities and towns across the country.

| S.No | State          | Place      | Date     |
|------|----------------|------------|----------|
| 1.   | Andhra Pradesh | Kurnool    | 15-05-15 |
| 2.   | Andhra Pradesh | Guntur     | 16-05-15 |
| 3.   | Assam          | Guwahati   | 21-05-15 |
| 4.   | Assam          | Karimganj  | 24-05-15 |
| 5.   | Bihar          | Patna      | 18-05-15 |
| 6.   | Bihar          | Purnea     | 19-05-15 |
| 7.   | Bihar          | Kathihar   | 20-05-15 |
| 8.   | Bihar          | Darbhanga  | 01-05-16 |
| 9.   | Delhi          | Delhi      | 27-07-15 |
| 10.  | Delhi          | JMU        | 14-12-15 |
| 11.  | Goa            | Goa        | 09-06-15 |
| 12.  | Jharkhand      | Jamshedpur | 26-08-15 |
| 13.  | Jharkhand      | Ranchi     | 27-08-15 |
| 14.  | Jharkhand      | Pakur      | 04-05-16 |
| 15.  | Karnataka      | Bangalore  | 21-04-15 |
| 16.  | Karnataka      | Mysore     | 17-06-15 |



|     |               |                   |          |
|-----|---------------|-------------------|----------|
| 17. | Karnataka     | Mangalore         | 23-08-15 |
| 18. | Karnataka     | Bangalore PM      | 10-10-15 |
| 19. | Kerala        | Kozhikode         | 13-05-15 |
| 20. | Kerala        | Alapuzzha         | 07-06-15 |
| 21. | Kerala        | Kollam            | 13-06-15 |
| 22. | Kerala        | Trivandrum        | 14-06-15 |
| 23. | Kerala        | Malapuram W       | 27-08-15 |
| 24. | Kerala        | Kannur            | 30-08-15 |
| 25. | Kerala        | Ernakulam         | 08-09-15 |
| 26. | Kerala        | Manjeri           | 02-10-15 |
| 27. | Madya Pradesh | Indore            | 20-05-15 |
| 28. | Madya Pradesh | Bhopal            | 25-08-15 |
| 29. | Maharashtra   | Pune              | 18-05-15 |
| 30. | Maharashtra   | Aurangabad        | 19-05-15 |
| 31. | Maharashtra   | Nanded            | 20-05-15 |
| 32. | Maharashtra   | Mumbai            | 21-05-15 |
| 33. | Manipur       | Lilong            | 25-08-15 |
| 34. | Manipur       | Lilong2           | 15-05-16 |
| 35. | Rajasthan     | Jaipur            | 21-05-15 |
| 36. | Rajasthan     | Kota              | 23-05-15 |
| 37. | Rajasthan     | Jodhpur           | 22-08-15 |
| 38. | Tamilnadu     | Tiruchirapalli    | 17-06-15 |
| 39. | Tamilnadu     | Bangalore (Tamil) | 04-07-15 |
| 40. | Tamilnadu     | Madurai           | 30-08-15 |
| 41. | Tamilnadu     | Coimbatore        | 16-09-15 |
| 42. | Tamilnadu     | Chennai           | 19-09-15 |
| 43. | Tamilnadu     | Ramanadapuram     | 04-10-15 |
| 44. | Tamilnadu     | Adirampattinam    | 06-11-15 |
| 45. | Uttar Pradesh | Lucknow           | 25-11-15 |
| 46. | Uttar Pradesh | AMU               | 15-12-15 |
| 47. | West Bengal   | Berhampore        | 22-05-15 |
| 48. | West Bengal   | Kolkata           | 24-05-15 |
| 49. | West Bengal   | Malda             | 10-05-16 |

Later, in all the above 15 states 'State Associate Meets' were convened with selected participants of the City Get-togethers as invitees. The SAM held in each state helped to identify a core group to work with the project.

## 1.7 Project Management Office (PMO)

Establishment of main office – New Delhi: A Project Management Team (PMT) was constituted to manage and coordinate the project, and a national level office was opened at the premises of Empower India Foundation Press showroom in New Delhi.

Satellite office: A satellite office is working in Calicut in Kerala.

State teams: State level project executive committees (EXCOMs) were constituted for the effective implementation of the project.

State offices: State Project Offices were started in Kochi (Kerala), Bangalore (Karnataka) and Chennai (Tamil Nadu).

State Associates' Meet (SAM) and Project Associates: Those who had expressed their willingness to be a part of the project were registered as Project Associates in the State Associates' Meet (SAM) held for them in various states.

State level planning: State level project executive committees (EXCOM) were given training on the basics of project planning and implementation.

## 1.8 Phase Zero (P0)

Initiatives to be tried on an experimental basis were identified and circulated to all agencies who expressed their willingness to partner. The period of 2015-16 on which the thus listed Action Items would be worked out is named as Phase Zero (P0).

### 1.8.1 Pilot Projects

The Pilot Projects identified to be started during P0 are:

1. Master Trainers Development Centre – Bangalore / Delhi
2. Literacy Program (Full literacy in 25 Villages) – Bihar
3. Poverty Eradication Drive (Women's Self Help Group Cluster) – U.P.
4. Finishing School – Rajasthan
5. D-Voter Issue Support System – Assam
6. Drinking Water Supply Project – West Bengal
7. Sanitation Project (Providing Toilets) – Tamil Nadu

## 1.9 PR and publications

Brochures and pamphlets were printed and circulated during the seminars and get-together programs. Eminent Muslim personalities from different walks of life were contacted to discuss the project and seek their opinions.

First Draft Plan and Draft Project Report were published.

“India 2047” Website was launched: [www.India100years.com](http://www.India100years.com)

PR work continues by meeting more and more eminent personalities and NGOs; apprising them about the project and seeking their support and association.

## 1.10 Chronology of events

|                       |  |
|-----------------------|--|
| <b>Nov 2013</b>       | <b>Background Paper:</b> As the first step of the initiative, a background paper was prepared and presented in November 2013   |
| <b>Jan 2014</b>       | <b>Discussion on ‘New India – 2047’</b><br>Detailed discussion was held on the concept “New India 2047” in January 2014. Different focus areas and In-charges were identified.   |
| <b>Mar – Aug 2014</b> | <b>Brainstorming sessions</b><br>Project named as ‘India 2047’<br>Working groups for each of the following focus areas formed <ol style="list-style-type: none"> <li>1. Governance</li> <li>2. Economy</li> <li>3. Education</li> <li>4. Health</li> <li>5. Media</li> <li>6. Women</li> <li>7. Children and Youth</li> <li>8. Civil Rights</li> <li>9. Broad Based Alliance</li> <li>10. Social Reformation and</li> <li>11. Culture and Heritage</li> </ol> <p>Three Support Areas viz. Human Resource Development, Finance &amp; Marketing, and Organization also were identified for the successful implementation of the project.</p> <p>Data collection, research and brainstorming sessions were conducted by the individual working groups in the respective areas.</p> <p>Separate documentations on the real issues, possible solutions, opportunities and challenges in each area were presented in the combined forum and reviewed. Each working group identified its goal and suggested the target objectives and initiatives for implementation.</p> |
| <b>Mar – Sep 2014</b> | <b>Roadmap seminar series</b><br>Six National seminars conducted on various aspects of the central theme “India 100 Years: Muslim Agenda - Roadmap 2047” for gathering input from scholars and experts on various topics. Each seminar conducted in different cities focused on any one aspect of the general theme. A report on these seminars was published.   |
| <b>Sep 2014</b>       | <b>National review</b><br>Initial draft proposals were reviewed in September 2014 and necessary amendments and modifications were suggested.   |
| <b>Nov 2014</b>       | <b>Project Management Office started</b><br>Formed a Project Management Team (PMT) and a satellite Project Management Office opened in Calicut.  |
| <b>Dec 2014</b>       | <b>First draft of the plan</b><br>First draft of the plan was prepared in December 2014. The entire project implementation was divided into 6 phases with an average of 5 years each.  |

|                       |  |
|-----------------------|--|
| <b>Jan 2015</b>       | <b>Pilot phase (Phase Zero) proposals</b><br>Initiatives to be tried on an experimental basis were identified and circulated to all agencies who expressed their willingness to partner. The period of 2015-16 on which the thus listed Action Items would be worked out is named as Phase 0.          |
| <b>Mar 2015</b>       | <b>Formation of organisation structure</b><br>State level project EXCOMs were constituted for the effective implementation of the project.   |
| <b>Mar – Apr 2015</b> | <b>Meetings with experts</b><br>Eminent experts of national repute were consulted with the first draft of the plan and detailed discussions held.  |
| <b>Apr – Dec 2015</b> | <b>City get together programmes</b><br>City get together programmes were held in several centres across the country for wider consultations with local intelligentsia and to seek support from volunteers and NGOs. About 50 programmes were conducted in various cities and towns across the country. |
| <b>Oct – Nov 2015</b> | <b>Expert panel review</b><br>The final set of Objectives and Initiatives after incorporating the input from different level of consultations were reviewed by a panel of experts.   |
| <b>Nov – Dec 2015</b> | <b>State Associate Meet (SAM)</b><br>State Associate Meets were held for the participants of get together programmes who expressed their willingness to join hands in this mission.  |
| <b>Nov 2015</b>       | <b>EXCOM Training (ECT)</b><br>State level project executive committees (EXCOM) were given training on the basics of project planning and implementation.  |
| <b>Dec 2015</b>       | <b>State project offices</b><br>State project offices opened in Cochin, Chennai and Bangalore.   |
| <b>Jan 2016</b>       | <b>Pilot projects</b><br>Seven projects of national importance were identified to supplement Phase 0 plan. These will be implemented in different states and this model could be replicated elsewhere by interested individuals or agencies.   |
| <b>May 2016</b>       | <b>Reach out programme</b><br>As part of the reach out programme, various NGOs with similar vision and mission were visited and details of joining hands were discussed.   |
| <b>June 2016</b>      | <b>Final draft of project report</b><br>Final draft of the project report was completed in June 2016.  |
| <b>Aug 2016</b>       | Release of project document is scheduled on Aug 15, the 70th independence day  |

## Glimpses of National Seminars and City Get-togethers



Delhi - 17 August 2014



Kolkata - 31 August 2014

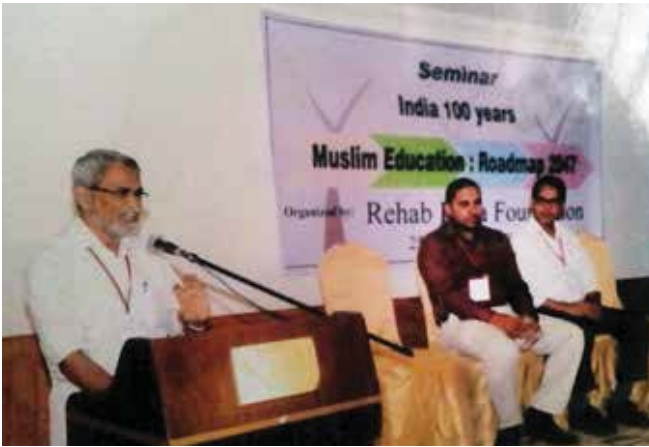


Hyderabad - 06 September 2014





## Glimpses of National Seminars and City Get-togethers



Banglore - 25 May 2014



Chennai - 10 August 2014



Calicut - 8, 9 March 2014







Baharampur, W. Bengal - May 22, 2015



Guwahati, Assam - May 24, 2015



Calicut, Kerala - May 13, 2015



Malappuram, Kerala - August 27, 2015



Jamshedpur - August 26, 2015



Manipur - August 25, 2015



Mysore, Karnataka - June 17, 2015



Ranchi, Jharkhand - August 27, 2015

## Annexure 2

# TEAM INDIA 2047

### A. Project Coordination Committee

1. E. M. Abdul Rahiman (Co-ordinator)
2. E. Abubacker
3. Prof. P. Koya
4. O.M.A. Salam
5. Afsal Chandrankandy
6. Muhammad Ismail
7. Mohammad Raphy
8. Muhammed Rasheed P.K.

### B. Project Editorial Board

1. Prof. P. Koya (Editor)
2. Mohamed Asif Ben Mammatty
3. Muhammed Rasheed P.K.
4. Riyas Tanur

### C. Research and Analysis Team

1. Nainar Sultan (Lead Analyst)
2. Mohamed Arif Hussain
3. Farhad Ali Ahmed
4. Thanjeel Thaha
5. Shamim Akhtar

### D. Project Management Office

1. Mohammad Raphy (Executive Secretary)
2. Ahmed Kutty
3. Nainar Sultan
4. Shaik Muhammed Kalim
5. Ilyas Malayil
6. Jamal Muhammed
7. Dr. Muhammed Minarul Shaikh

## Annexure 3

# ACKNOWLEDGEMENT

Empower India Foundation thankfully acknowledges the efforts, big or small, put in by all those persons who have been in our contact across the country during the past three years till the completion of this Project Document. They belong to a wide variety of individuals ranging from subject experts, who belong to prestigious institutes, to hundreds of participants in our seminars and get-together programmes. It is not possible to mention all those names as part of this document. From among them, the following names are put on record here because without the support and services rendered by them in varied capacities this task could not have been accomplished.

### A. Scholars and Subject Experts

Given below is the incomplete list of leaders, scholars and subject experts whom our project team met and held consultations

1. Justice Rajinder Sachar
2. Prof. Amitabh Kundu, Post Sachar Evaluation Committee
3. Dr. Abusaleh Shariff, US-India Policy Institute, Washington D.C, USA
4. Dr. TanweerFazal, Jawaharlal Nehru University
5. Dr. Sajjad Hassan, Centre for Equity Studies - New Delhi
6. Mujtaba Farooq, General Secretary, All India Muslim Majlis-e-Mushavarat
7. Dr. Zafarul Islam Khan, Editor, The Milli Gazette, New Delhi
8. Dr. Hilal Ahmed, Centre for the Study of Developing Societies, New Delhi
9. Dr. Md. Sanjeer Alam, Centre for the Study of Developing Societies, New Delhi
10. Dr. Syed Zafar Mahmood, President, Zakat Foundation of India
11. Maulana Mohammad Wali Rahmani, Acting General Secretary, All India Muslim Personal Law Board
12. Dr. Amir Ullah Khan, Economist
13. Dr. Arshi Khan, Aligarh Muslim University
14. Prof. Azra Razzak, Jamia Millia Islamia
15. Dr. Mohammad ManzoorAlam, Chairman, Institute of Objective Studies, New Delhi
16. Dr. Javed Jamil, Writer and Scholar, New Delhi
17. Kamal Farooqui, Ex-Chairman, Delhi State Minority Commission
18. Prof. Z.M. Khan, Secretary General, Institute of Objective Studies, New Delhi
19. Dr. Muhammed Sayeed, Kerala
20. Prof. Nilamuddin, Tamilnadu
21. K. Sukumaran, Secretary, Federation for People's Rights, Pondicherry
22. Dr. P. Mansure, Tamilnadu
23. Dr. P. K. Abdul Azeez, Ex-Vice Chancellor, Aligarh Muslim University
24. Justice P.K. Shamsudeen, Former Judge, Kerala High Court
25. Dr. Fakhrudeen Mohamed, Honorary Secretary, MESCO, Hyderabad

26. Abdul Qadir Abdul Rahman Buhari, Chairman, BSA University, Chennai
27. Zafaryab Jeelani, Additional Advocate General, Uttar Pradesh
28. P. Abdul Nazar, President, Campus Front of India
29. Dr. Syed Iftikar Ahmed, Chairman, AIDS Prevention Society, Guwahati
30. Maulana Aneesur Rahman Qasimi, Imarat-e-Sharia, Patna
31. Dr. Ahmad Sajjad, Ranchi

## B. Seminar Resource Persons

The following persons have contributed to the contents of the project by presenting papers or giving talks in the six national seminars organised for the purpose.

### New Delhi

1. Prof. Ram Puniyani
2. Dr. Nuzhath Parveen Khan
3. Abdul Rasheed Agwan
4. Dr. Saroj Giri
5. Adv. Mushtaq Ahmed
6. Dr. Shakeel Samdani

### Kolkata

1. Dr. Nazrul Islam
2. Maulana Usman Baig Rashadi
3. Afsar Ali
4. S. K. Biswas
5. Bajle Rahman
6. Ahmad Baig Nadvi
7. Santhosh Rana
8. Arshad Muhammed Nadvi
9. Adv. M Muhammed Rafeek

### Chennai

1. Prof. A Marx
2. Prof. Shanthi
3. A. S. Fathima Muzaffer
4. Dr. M. Raziya Parveen
5. Sithiya Aliya Fakrudeen

### Hyderabad

1. Adv. Shafeequr Rahman
2. Dr. Abdul Qayyum
3. Dr. Syed Najjullah
4. Sreenivasan Rao
5. Dr. LubnaSarwath
6. Aariz Muhammed

### Bangalore

1. Prof. Nazneen Begum
2. Ms. Ishrat Nisar
3. Ayesha Masood
4. Abdul Wahid Sait
5. Prof. Nishath Khalida Parveen
6. Dr. Ambar
7. Prof. Shabir Mohamed Mustafa

### Calicut

1. Jamal Kochangadi
2. P.T. Kunjali
3. Dr. A. Jadeeda
4. Dr. A. Nisarudeen
5. Dr. A. I. Rahmathullah
6. Sadarudeen Vazhakkad
7. K. M. Munavir Kodyathur
8. Dr. Z. A. Ashraf
9. V. M. Fahad
10. P. K. Hameed Kutty
11. C. Dawood
12. V. A. M. Ashraf
13. A. A. Vahab
14. A. P. Kunhamu
15. A. Sayeed
16. Ashraf Kalpetta
17. O. Abdulla
18. Civic Chandran
19. N. P. Chekkutty
20. Karamana Ashraf Moulavi
21. A. Vasu

## C. Focus Area Discussions

1. Mohammed Nainar
2. Mohammed Shakif
3. Prof. Anwar Sadath
4. Dr. Zakaria
5. Salamathullah
6. Remiz Mohamed
7. O. M. A. Salam
8. Ilyas Muhammed Thumbel
9. K. M. Shareef
10. Mohammed Ali Jinnah
11. Abdul Wahid Sait
12. Mohammad Roshan
13. A. S. Ismail
14. Adv. Mohammad Yusuf
15. Mohd Khalid Rashadi
16. C. Abdussamad
17. M. Abdussamad
18. Hamid Mohammad
19. YaMoideen
20. Mohammad Shafi
21. C. Abdul Hameed
22. K. H. Nazar
23. Adv. K.P. Mohd Shareef
25. N. P. Chekkutty
26. P.A.M. Haris
27. Dr. A.I. Rahmathullah
28. Dr. Saeed
29. Dr. Z.A. Ashraf
30. N. Muhammed
31. Abdul Raheem
32. Anis Ahmed



## Annexure 4

# RECOMMENDATIONS OF PRIME MINISTER'S HIGH LEVEL COMMITTEE FOR PREPARATION OF REPORT ON SOCIAL, ECONOMIC AND EDUCATIONAL STATUS OF THE MUSLIM COMMUNITY OF INDIA

(Justice Rajindar Sachar Committee)

- (1) The Committee strongly suggests that the policies to deal with the relative deprivation of the Muslims in the country should sharply focus on inclusive development and 'mainstreaming' of the Community while respecting diversity. (Chapter - 12 Para - 1.3 Page - 237-238)
- (2) Need for Transparency, Monitoring and Data Availability We recommend creation of a National Data Bank (NDB) where all relevant data for various SRCs are maintained.. (Chapter - 12 Para - 2.1 Page - 238 to 239)
- (3) The Committee recommends the setting up of an autonomous Assessment and Monitoring Authority (AMA) to evaluate the extent of development benefits which accrue to different SRCs through various programmes. (Chapter - 12 Para - 2.1 Page - 239)
- (4) The Committee recommends that an Equal Opportunity Commission (EOC) should be constituted by the government to look into the grievances of the deprived groups. (Chapter - 12 Para-2.2 Page-240)
- (5) Enhancing Participation in Governance: The Committee recommends that on the lines of initiatives taken by the Andhra Pradesh government, appropriate state level laws can be enacted to ensure minority representation in local bodies (See Box 9.2 in Chapter 9). Each state implementing this provision may need to recognize both linguistic and religious minorities. (Chapter - 12 Para-2.3 Page-241)
- (6) The Committee also recommends the elimination of the anomalies with respect to reserved constituencies under the delimitation schemes discussed in Chapter 2. ((Chapter - 12 Para - 2.3 Page - 241)
- (7) Shared Spaces: Need to Enhance Diversity The idea of providing certain incentives to a 'diversity index' should be explored. (Chapter - 12 Para - 2.4 Page - 242)
- (8) The State should encourage such initiatives in mixed localities and across neighbourhoods so that children belonging to different SRCs can interact and at the same time pursue studies. Part of the funds earmarked for the Jawaharlal Nehru National Urban Renewal Mission (JNNURM) can be used

- for this purpose. (Chapter - 12 2.4 242)
- (9) A large scale programme for sensitization of various staff members, especially those who come in public contact on a regular basis is desirable, with a focus on health personnel, teachers, police and other security personnel. (Chapter – 12 Para - 2.4 Page – 243)
  - (10) Criticality of Education A sharper focus on school education is desirable. In addition, a sharper focus on a few areas listed below is desirable. (Chapter – 12 Para - 3.1 Page – 243)
  - (11) The Committee recommends that a process of evaluating the content of the school text books needs to be initiated to purge them of explicit and implicit content that may impart inappropriate social values, especially religious intolerance. (Chapter – 12 Para - 3.1 Page – 244)
  - (12) Ensure that all children in the age group 0-14 have access to free and high quality education more urgent. (Chapter – 12 Para - 3.1 Page – 244)
  - (13) It is absolutely necessary to create local community study centres for students so that they can spend a few hours to concentrate on their studies. High quality Government schools should be set up in all areas of Muslim concentration. - Exclusive schools for girls should be set up, particularly for the 9-12 standards. In co-education schools more women teachers need to be appointed. - There is an urgent need to undertake appropriate mapping of Urdu speaking population and provide primary education in Urdu in areas where Urdu speaking population is concentrated. Once again utilization of JNNURM funds for these purposes should be explored. (Chapter – 12 Para - 3.1 Page – 244)
  - (14) The Committee recommends that: - 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. - Skill development initiatives of ITIs and polytechnics should focus on sectors which have high growth potential and in which the Muslim population is concentrated. These training initiatives should also focus on areas where the minority population concentrated. - The eligibility for such programmes should also be extended to the Madarsa educated children, as they are ineligible to get trained under many current formal technical education streams. (Chapter – 12 Para - 3.1 Page – 245)
  - (15) The University Grants Commission (UGC) should be encouraged to evolve a system where part of the allocation to colleges and universities is linked to the diversity in the student population. Even private colleges, including those run by the minorities and which have affiliation with universities or are recognized by state bodies can be provided additional funds if they have a diverse student population and charge reasonable fees. (Chapter – 12 Para - 3.1 Page – 245)
  - (16) To facilitate admissions to the ‘most backward’ amongst all the SRCs in the regular universities and autonomous colleges, alternate admission criteria need to be evolved. (Chapter – 12 Para - 3.1 Page – 246)
  - (17) Providing hostel facilities at reasonable costs for students from minorities must be taken up on a priority basis.. (Chapter-12 Para - 3.1 Page – 246)
  - (18) Teacher training should compulsorily include in its curriculum components which introduce the importance of diversity/ plurality within the country and sensitize teachers towards the needs and aspirations of Muslims and other marginalized communities. The implementation of this should be monitored by the National Council of Teacher Education (NCTE). Chapter – 12 Para - 3.1 Page – 247
  - (19) The other issue is that of dearth of Muslim school teachers, especially women. Given the current education levels, the possibility of more Muslims opting for B.Ed course is limited. But more Muslims may be able to participate as para teachers. An effort should be made to enhance participation of Muslims in this cadre as an interim measure. (Chapter – 12 Para - 3.1 Page – 247)
  - (20) Preference to teachers who can instruct through Urdu medium is desirable in all teacher training

departments in states where Urdu speaking population is substantial. Chapter – 12 Para - 3.1 Page - 247

- (21) Urdu should be introduced as an optional subject in all government and government-aided schools in states having a substantial Urdu speaking population. (Chapter – 12 Para - 3.1 Page - 247-248)
- (22) Madarsas should not be looked upon as alternatives to the regular school, but a complement. The following steps seem desirable: - Work out mechanisms whereby Madarsas can be linked with a higher secondary school board so that students wanting to shift to a regular/mainstream education can do so after having passed from a Madarsa. - Provision of “equivalence” to Madarsa certificates/degrees for subsequent admissions into institutions of higher level of education. Flexibility should be introduced so as to enable Madarsa graduates to move across to regular mainstream education after graduating from these institutions, if they so wish. In other words the opportunity should be made available to them, especially in courses where admission is done through an entrance test/ competitive examination.
- (23) Recognition of the degrees from Madarsas for eligibility in competitive examinations such as the Civil Services, Banks, Defense Services and other such examinations.. (Chapter – 12 Para - 3.1 Page – 248)
- (24) Enhancing Access to Credit and Government Programmes : All banks should be required to provide information to anyone who asks about the localities to which loans have been disbursed. (Chapter – 12 Para - 3.2 Page – 249)
- (25) The Committee, therefore, recommends promoting and enhancing access to Muslims in Priority Sector Advances. Any shortfall in achievement of targeted amount in minority specific programmes should be parked with NMDFC, NABARD and SIDBI and specific programmes should be funded with this amount. (Chapter – 12 Para - 3.2 Page – 249)
- (26) Provide incentives to banks to open more branches in Muslim concentration areas. (Chapter – 12 Para - 3.2 Page – 249)
- (27) The Committee also recommends that the coverage under Public Programmes should be extended to include more schemes and should also include lending by NABARD and SIDBI. SIDBI should set aside a fund for training for minorities under its Entrepreneurial Development Programme. Such programmes should not only aim to improve skills of artisans in traditional occupations but also reequip them with modern skills required to face the adverse effects of globalization in their area of artisanship. Given the substantial presence of Muslims in these occupational groups special attention should be given to them. (Chapter – 12 Para - 3.2 Page – 250)
- (28) A policy to enhance the participation of minorities in the micro-credit schemes of NABARD should be laid down. This policy should spell out the intervention required by NABARD through a mix of target and incentive schemes based on the population percentage of Muslims in the village in order to enhance the participation of Muslims in micro-credit. In any case, data on the participation of different SRCs in such schemes should be collected and shared with the RBI or the NDB. The implementation of such schemes may need to be tailored to specific situations. (Chapter – 12 Para - 3.2 Page – 250)
- (29) The detailed analysis of Muslim participation in government employment and other programmes has shown very limited participation in both. While no discrimination is being alleged, it may be desirable to have experts drawn from the Community on relevant interview panels and Boards. (Chapter – 12 Para - 3.3 Page – 252)
- (30) There is a need to revise the coverage of districts under the Prime Minister’s 15 Point Programme based on the Census 2001 data. The Committee recommends that all 58 districts with more than 25 % Muslim population should be brought under the 15 Point Programme. A special assistance package for the development of these districts should be launched. The same principle might be applied to units taluka/block with similar concentration of Muslims. (Chapter – 12 Para - 3.2 Page – 250)

- (31) There should be transparency in information about minorities in all activities. It should be made mandatory to publish/furnish information in a prescribed format once in three months and also to post the same on the website of the departments and state governments. There should be provision for reporting default and delays in processing/rejection of application at the state/district/block levels. In line with the thrust towards greater transparency, applicants should also have full rights to information about the status of their applications. (Chapter – 12 3.2 250-251)
- (32) Detailed data should be collected regularly on the participation of different SRCs in government programmes, both at the state and the Central level. As suggested earlier such data should be made available to the NDB which will maintain it and make it available to users. (Chapter – 12 Para - 3.2 Page – 251)
- (33) Last but not the least, although there are many Centrally Sponsored Schemes (CSS) and Central Plan Schemes (CPS) available for the welfare of SCs, STs and OBCs, such schemes for the welfare of minorities are rare. Even the available schemes are inadequately funded. Overall, targeting backward districts and clusters where special artisanal groups exist, will ensure a sharp reduction in disparities of access and attainment. The Central Government should introduce a few schemes with large outlays for welfare of minorities with an equitable provision for Muslims. (Chapter – 12 Para - 3.2 Page – 251)
- (34) (3.3) Improving Employment Opportunities and Conditions: Provide financial and other support to initiatives built around occupations where Muslims are concentrated and that have growth potential. These initiatives can take the form of interventions where existing skills of the workers are combined with knowledge of modern management practices, new technology, and emerging market needs. (Chapter – 12 Para - 3.3 Page – 251)
- (35) While initiatives of the kind discussed in the earlier point can also be undertaken in areas/clusters which have large concentrations of Muslim population, a few more cluster/area specific initiatives are desirable. Since skill up-gradation needs might be high in such clusters, location of ITIs, polytechnics and other institutions that provide skill training to non-matriculates need to be located here. Availability of such institutions in the vicinity would not only help those sections of the workers who are involved in growth-oriented industries but also those who wish to move to new sectors through skill (Chapter – 12 Para - 3.3 Page – 252)
- (36) A mandated social security system for self-employed and the casual workers in the informal sector should also be able to participate in such schemes. Since the State is already thinking of such a scheme, an early implementation would benefit a large section of the Muslim population along with helping the larger segment of the informal sector workforce. (Chapter – 12 Para - 3.3 Page – 252)
- (37) Efforts should be made to increase the employment share of Muslims amongst the teaching community, health workers, police personnel, bank employees and so on. Employers should be encouraged to endorse their organizations as 'Equal Opportunity Institutions' so that applicants from all SRCs may apply. A time bound effort in this direction is desirable. (Chapter – 12 Para - 3.3 Page – 252)
- (38) Some simple measures like undertaking a visible recruitment process in areas and districts with high percentage of Muslims, job advertisements in Urdu and vernacular newspapers and other media, or simple messages like 'women, minority, and backward class candidates are encouraged to apply' may create an atmosphere of trust and confidence. Similarly, not as a measure to eliminate discrimination but as an initiative to build confidence, it may be useful to have at least one Muslim inspector/sub-inspector in the Muslim concentrated Thanas, Muslim health personnel in health units located in such areas, a few Muslim teachers in schools located in such areas and so on. (Chapter – 12 Para - 3.3 Page - 252-253)
- (39) Enhancing the Efficacy of Infrastructure: The registration of trusts set up by the Community, such as wakf institutions and mosque committees should be facilitated. These institutions, being closer

to the community can indeed play an important role as intermediaries between policy programmes announced by the government and their beneficiaries within the Muslim community. Besides, there is need to encourage the setting up of civil society organizations from amongst the Muslim community as well. But once again, the reach of such organizations is going to be very limited and the responsibility of the State in providing basic health and other infrastructure facilities remains the main hope of all poor, including Muslims. (Chapter – 12 Para - 3.4 Page – 253)

- (40) The government would therefore be well advised that all villages/towns/habitations/ be provided with basic amenities, good quality government schools and health facilities, pucca approach roads, and general improvement in living conditions (supply of electricity/housing/ clean drinking water and sanitation). This is in the overall interest of India and not only of Muslims alone. (Chapter – 12 Para - 3.4)
- (41) (3.5) Encouraging Community Initiatives Many of the measures suggested above would become more efficacious if there is community participation. In fact, partnerships between the government, the community and the private sector maybe quite useful to deal with problems faced by the Muslims. In this context, better utilization of wakf properties can provide partnership opportunities. (Chapter – 12 Para - 3.5 Page – 254)
- (42) The resistance to recognize minority educational institutions has been a matter of serious concern with the Community in several states as they face severe difficulties in setting up minority educational institutions. This is also a clear violation of Article 30 of the Indian Constitution. Several people alleged that they face severe difficulties in setting up minority educational institutions. (Chapter - 2 Para - 4.1 Page – 19)
- (43) Muslim women have minimal participation in Government micro-finance programmes such as Self Help Groups (SHGs), Watershed Programmes and Panchayati Raj. Efforts to increase their participation are necessary. (Chapter - 2 Para - 4.2 Page – 22)
- (44) Efforts should be made to make information widely available through media, especially in the language understood by Muslims , e.g., Urdu & through counseling centres to ensure that the people are aware of the schemes meant for them and can access them. (Chapter - 2 Para - 5 Page – 26)
- (45) Contrary to common perception, there is substantial demand for fertility regulation and for modern contraception among Muslims. This calls for the programme to provide better choices to couples. (Chapter - 3 Para 8 Page 47)
- (46) The Muslims are at a double disadvantage with low levels of education combined with low quality education; their deprivation increases manifold as the level of education rises. In some instances the relative share for Muslims is lower than even the SCs who are victims of a long standing caste system. Such relative deprivation calls for a significant policy shift, in the recognition of the problem and in devising corrective measures, as well as in the allocation of resources. (Chapter - 4 Para - 1 Page – 50)
- (47) The analysis of the changes overtime undertaken suggests that while both Muslims and SCs/STs continue to have significant disadvantage vis-à-vis other SRCs, the pool of eligible population for higher education seems to be increasing faster for SCs/STs than for Muslims. These trends need to be probed further. (Chapter - 4 Para - 7 Page – 75)
- (48) A fresh evaluation of the scheme for modernization of madarsas is required which may result in its being overhauled. (Chapter - 4 Para - 8 Page – 79)
- (49) Relative deprivation in education of Muslims vis-à-vis other SRCs calls for a significant shift in the policy of the State, along with the creation of effective partnership with private and voluntary sectors. (Chapter - 4 Para - 10 Page – 84)
- (50) Overall, therefore, at the macro level, of the manufacturing sectors which are important for Muslims,



wearing apparel, auto repair and electrical machinery seem to be segments where policy focus can bring in employment related dividends for the Muslim workers. (Chapter - 5 Para - 6.1 Page – 101)

- (51) A more elaborate exercise to identify sectors where Muslims are concentrated is desirable. While, policy focus on high growth sectors where Muslim workers are located is desirable, strategies through which Muslim workers can move from low to high growth sectors will also have to be thought of. (Chapter - 5 Para - 6.1 Page – 101)
- (52) Steps should be introduced to specifically direct credit to Muslims, create awareness of various credit schemes through publicity and organize entrepreneurial development programmes. One of the important ways to help communities living in poorer areas, both urban and rural, is to provide micro credit, especially to women. (Chapter - 6 Para - 5 Page – 137)
- (53) Thus the reduction in poverty shows a unique trend for Muslims living in urban and rural areas - conditions of urban Muslims remains vulnerable with lower decline in poverty while rural Muslims appear to have had some extraordinary favorable economic opportunities and recorded the highest decline in poverty. These trends need to be analyzed systematically. (Chapter - 8 Para - 3.4 Page – 160)
- (54) Maulana Azad Education foundation The interest from the corpus is too low for its scheme to have a significant impact on educational status. The reduction in interest rates too has reduced funding capacity of the foundation. During 2002-03 to 2005-06 the foundation was sanctioned grants of only Rs 27 crores. To be effective, the corpus fund needs to be increased to Rs. 1000 crores. (Chapter - 9 Para - 3.2 Page – 183)
- (55) The data furnished to the Committee from the Ministry of Human Resource Development (Minority Cell) reveals that 4694 Madarsa have been provided assistance under this scheme. The total allocation in the four years covered from April 2002 to March 2006 is a paltry Rs.106 crores of which Rs.79 crores is for Infrastructure Development and Rs.27 crores for modernization of Madarsa. This needs to be enhanced considerably. (Chapter - 9 Para - 3.2 Page – 183)
- (56) State government remains the biggest hurdle to getting a loan from the NMDFC. Given the tight financial position of State governments, they are becoming increasingly reluctant to guarantee loans. This has lessened the flow of funds to beneficiaries. In addition, the identification of beneficiaries based on recommendations has led to credit flowing to households that are not DBL households. The time taken for loan disbursal is not standardized; in many cases it is slow and depends upon the availability of funds from the NMDFC. Under Micro Finance, the demand for loans from NGOs is quite high. The availability of funds from NMDFC has to be increased and made more regular to meet targeted needs. (Chapter - 9 Para - 3.2 Page – 186)
- (57) 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 atleast in a separate category, Most backward (MBCs) carved out of the OBCs. (Chapter - 10 Para - 4 Page – 195)
- (58) The Committee therefore is of the opinion that enumeration of castes/groups as part of the decennial Census exercise is critical to assess the equitable distribution of benefits meant for groups included in the category, OBC. (Chapter - 10 Para - 7 Page – 213)
- (59) The three groups (Ahsraf, Ajlaf, Arzal) require different types of affirmative action. The second group, ajlaf/OBCs, need additional attention which could be similar to that of Hindu-OBCs. The third group, those with similar traditional occupation as that of the SCs, may be designated as Most Backward Classes (MBCs) as they need multifarious measures, including reservation, as they are 'cumulatively oppressed' (Chapter - 10 Para - 7 Page – 214)
- (60) The Minorities Department of U.P. Government has unauthorisedly passed orders over-ruling the quasi-judicial orders given by the Wakf Board a copy of the most recent example of the UP government

over ruling the Wakf Board orders is available with the community. Such actions are ultra vires the Wakf Act. The Wakf Act 1995 may be amended to prevent such interference. (Chapter - 11 Para-3.2 Page-225)

- (61) It appears to be essential to provide a technical advisory body for development of wakf properties both at the state and national levels. This body may comprise representatives from state Wakf Boards, area experts from institutions such as School of Planning and Architecture, National Institute of Design and IITs and academics such as sociologists, economists, financial and legal experts. A representative from appropriate government department should also be part of this body. (Chapter - 11 Para-4.1 Page-228-229)
- (62) Woman Representation: It is of utmost importance to provide for atleast two women each in the Central Wakf Council and each state Wakf Board. Besides providing gender equity this will help in improving direct access to welfare measures for women and children. (Chapter - 11 Para-4.1 Page-229)
- (63) Composition of the Central Wakf Council (CWC): It is proposed that a full time President should be appointed from out of eminent persons like retired high court judges, chancellors and vice chancellors of central universities and former chiefs of state Wakf Boards. The President may hold office for a period of three years. The other members of the Central Wakf Council could be nominated from a list of eminent Muslims drawn from various professions such as architects, doctors, lawyers, chartered accountants and academicians. The representation of MPs and MLAs as at present may be combined and their gross number in each state Wakf Board may be reduced from the existing four to two. The Secretary of the Central Wakf Council should be an officer of the rank of at least Joint Secretary to Government of India so that meaningful and effective communication and interaction with government authorities is facilitated. In order to be effective, this officer must have a good knowledge of wakf matters, Muslim scriptures and proficiency in Urdu. (Chapter - 11 Para-4.1 Page-229)
- (64) State Wakf Boards: The chairmen and members of the state Wakf Board can be selected from a list of eminent persons in each state. For example, a retired high court judge, the former vice chancellors, and those who have established Muslim educational institutions of repute should be considered for appointment in the Wakf Board. The other members of the Wakf Boards can be nominated from a list of Muslim professionals drawn from various professions such as the architects, doctors, lawyers, chartered accountants and academicians. The representation of MPs and MLAs as at present may be combined and their gross number in each state Wakf Board may be reduced from the existing four to two. The Act does not provide any qualification for a person to be appointed by the state Government as Chief Executive Officer of the Board. It has been found that in cases where the Chief Executive Officer is not high ranking in the hierarchy of state bureaucracy the interests of the Wakf Board often suffer. It is, therefore, necessary that the Chief Executive Officer must be full time and must rank with senior officers of the state Government. Ideally a Class I Officer of All India or Central Services directly recruited through UPSC should be appointed as CEO. (Chapter - 11 Para-4.1 Page-229)
- (65) Group-A Officers for Wakfs: There is strong case to create a new cadre of officers to manage the affairs of State Wakf Boards and Central Wakf Council. It is estimated that up to 200 Group-A officers are needed to service the wakfs affairs across India. The government may, therefore, consider creating a new cadre of officers to be recruited by the UPSC so that they can deal with the specific affairs of the wakfs efficiently. Such officers, however, should have the knowledge of Islamic law and Urdu, as most of the documents relating to Wakfs are in that language. Some officers of this cadre could, subject to the concurrence of the Central Haj Committee, be seconded to the Central and State Haj Committees for giving them administrative support. (Chapter - 11 Para-4.1 Page-230)
- (66) Maintenance of Accounts: It is recommended that all the Wakfs are compulsorily brought under the scheme of 'financial audit'. (Chapter - 11 Para-4.1 Page-230)

- (67) National & State Wakf Development Corporations: A National Wakf Development Corporation may be constituted by the central Government with a revolving corpus fund of Rs 500 crores. It would also be advisable to seek out matching funds to be added to the corpus from the community and NGOs. The CMD of this corporation should be well versed in Muslim religious practices and be proficient in Urdu. The corporation may continue providing financial and technical help for development of wakf properties with a view to enhance wakf resources. Similar corporations should be established in all the states. (Chapter - 11 Para-4.1 Page-230)
- (68) Ajmer Dargah Act needs to be amended: Wakf Act 1954 was amended in 1995. Now some more amendments are being suggested in this Report. However, Dargah Khwaja Saheb Ajmer Act 1955 has never been amended while the problems there are same as in the case of all other Wakfs in the rest of India. Hence it is necessary to introduce comprehensive changes in Dargah Khwaja Saheb Ajmer Act also. (Chapter - 11 Para-4.1 Page-230)
- (69) Legal and Administrative Remedies - Removal of Avoidable Judicial Dichotomy: Amendment of Wakf Act Section (6) sub-section (1): The Supreme Court in Board of Muslim Wakf, Rajasthan vs Radha Kishan and Others stated that where a non-Muslim is in possession of a certain property his right, title and interest therein can not be put in jeopardy merely because the property is included in the list of Wakfs. Such a person is not required to file a suit (within a period of one year) for declaration of his title, as required in the Wakf Act. That is to say, the special rule of limitation laid down in the proviso to sub-section (1) of Section 6 is not applicable to non-Muslims. Such interpretation is detrimental to the interests of wakf and may well tend to encourage encroachments. Section 6 may therefore be amended to avoid the confusion and the amendment should be given retrospective effect from the date of notification of the property as wakf. In section 6(1) of the Wakf Act 1995 after the expression "or any person interested therein" the following words may be added "irrespective of his / her / its religion". (Chapter - 11 Para-4.2 Page-230)
- (70) Enhanced Lease Period: Increase the maximum period of lease of wakf properties from 3 to 30 years where the property is used by registered charitable societies or trusts for building and/or running educational or health care institutions, or for other social and economic developmental purposes consistent with the objects of the wakf (if any specified) and as permissible under Islamic law. (Chapter - 11 Para:4.2 Page-231)
- (71) Define 'Encroacher': The definition of 'Encroacher' needs to be inserted in Section 3. This definition should say that 'Encroacher' means "any person occupying the wakf premises without the authority of law and includes a person whose tenancy, lease or license has expired or has been terminated by the Board, or who has altered the property leased out or occupied by him without the prior written permission of the Wakf Board concerned". The inclusion of this definition will help the Wakf Boards in removing encroachments. Secondly, a person occupying the wakf premises should be included in the definition of "person interested". Thirdly, the "wakf premises" should be defined to mean "any Mosque, Graveyard, Mazar, Takiya, Eidgah, Imambara, Dargah, Khanqah, Maqbara, Anjuman and land appurtenant or belonging to them, the property dedicated for their maintenance, the property purchased from their income, the land, garden, well, baoli, school, hospital and other institutions dedicated as wakf and the passages used leading to the wakf premises". This definition will help in the proceedings under Section 54, for removal of unauthorised occupants of wakf property. (Chapter - 11 Para-4.2 Page-231)
- (72) Rent Control Act: Often the Rent Control Act (RCA) provides protection to the tenants in such a way that the owners lose incentive to develop and maintain properties. wakf properties are in the purview of RCAs in most of the states. Thus the application of the RCA to wakfs is damaging the noble interests of wakfs and hurting the entitlements of the beneficiaries. Therefore, an amendment exempting the wakf properties from the purview of the RCA within the Wakf Act is urgently needed. This can be done by introducing an over-riding provision in the Wakf Act. (Chapter - 11 Para - 4.2 Page - 231)

- (73) Extension of Time for Recovery from Adverse Possession: The Public Wakf (Extension) of Limitation Act, 1959 facilitated the recovery of properties forming part of public Wakfs by way of suits. Under the said Act the time for filing suits for recovery of wakfproperties against adverse possession was extended till 31st December 1970. Various states extended the said time further; these are as follows : .....However, since 1947, most state Wakf Boards were either not properly constituted or were not sufficiently equipped to utilise or take advantage of the periods of extension of limitation. Although the administration and supervision of public works is the statutory obligation of the State, often for very long periods there has existed a virtual vacuum or absence of wakf administration. Consequently, a large number of wakf properties have been subjected to adverse possession and suits for recovery of the same have become time-barred. Therefore, the period of limitation should be extended till 2035 with retrospective effect. (Chapter - 11 Para-4.2 Page-231)
- (74) The Ancient Monuments and Archeological Sites and Remains (AMASR) Act, 1958: Given the present state of large number of wakf properties under the control of the Archeological Survey of India (ASI), it would only be proper if their lists are annually reviewed and their condition is assessed in a joint meeting of senior officers of the ASI with the representatives of the Central Wakf Council. The minutes should be signed by both the parties, copies should be preserved by both of them as well as the ministries concerned. (Chapter - 11 Para - 4.2 Page - 232)
- (75) Thika Act: The Committee is of the firm view that law should not be used for acquiring wakf properties and recommends that to ensure this on permanent basis the Government should take appropriate action. (Chapter - 11 Para-4.2 Page-233)
- (76) Wakf Rules: Even after a lapse of eleven years since the Wakf Act 1995 was enacted, a large number of states have not framed the Wakf Rules; this is one of the main reasons for non-implementation of the provisions of the Wakf Act and perpetuation of corruption and lack of accountability. Refresher training courses are to be offered regularly so that the staff of the State Wakf Boards are adequately trained. This work could be supervised by the Central Wakf Council. (Chapter - 11 Para-4.2 Page-233)
- (77) Enabling Legal Provisions Amendments to Wakf Act 1995
- (78) The Committee suggests that the following issues should be dealt with in the Wakf Act 1995 in such a way that the state Wakf Boards become effective and are empowered to properly deal with the removal of encroachment of wakf properties. ....It would therefore be appropriate to amend Section 83 (4) of the Wakf Act to specify that the Wakf Tribunal will be manned by full time presiding officer appointed exclusively for wakf purposes. The Wakf Tribunal would also have the power to give the interim relief and award damages etc., as the case may be. ....wakf deserves to get benefited in two ways: firstly, some enactments that are found in various laws need to be amended to facilitate the functioning of wakfs and, secondly there are a few other Acts that offer empowerment in such a way that Wakf Boards can take advantage of by getting legally empowered. The state level examples for both the above types are given below:
- (79) Public Premises (Eviction of Unauthorized Occupants) Act All wakfs as notified in the Gazette should be treated as public premises. Wakfs are meant for a large section of the public. Some activities of Wakfs such as running schools, orphanages, monthly financial assistance to the needy, are philanthropic and secular in nature. Any encroachment on these properties should be treated like encroachment on government land. The Public Premises (Eviction of Unauthorized Occupation) Act, 1971 should be applied to remove encroachment from wakf properties and arrears of rent, at market rates, should be recovered as arrears of land revenue. - Other Legal Structures which can empower WakfsAs stated in the beginning of this chapter the character of wakf properties is quite different from privately held properties. The ownership of wakf properties is vested in God, understood in mundane sense as an artificial juridical person. And, the usufruct invariably belongs to the downtrodden, the poor and the needy. Yet, the state and central legislation, does not usually take cognizance of such difference. While the exemption of wakf properties from some enactments would serve the greater philanthropic

purpose of wakf properties, appropriate though minor amendments in the following Acts would strengthen the functioning of the wakfs without in any way hurting their general public objective. Government may like to take necessary action after consulting Wakf Boards and enlightened public opinion. Some of such enactments are: - Rent Control Act, Land Reforms Act - Agricultural Land Ceilings Act - Urban Land Ceiling Act - Registration of Properties Act - Tenancy Act - Stamp Duty Act - Court Fee Act - Income-tax Act - Private Forest Vesting & Assignments Act. (Chapter - 11 Para-4.2 Page-233-234)



## Annexure 5

# RECOMMENDATIONS OF NATIONAL COMMISSION FOR RELIGIOUS AND LINGUISTIC MINORITIES

(Justice Ranganath Misra Commission)

### RECOMMENDATIONS AND MODALITIES FOR THEIR IMPLEMENTATION

1. In the preceding chapters, we have discussed at length the socio-economic status of the religious and linguistic minorities, the legal and constitutional provisions for safeguarding their interests, and welfare and developmental measures adopted for giving a greater thrust to their growth and development with a view to mainstream them. We have also reviewed the criterion which already exists for identifying the socially and economically backward amongst different categories of people in the country including the religious and linguistic minorities. While reviewing the status of socially & economically backward amongst different classes including the minorities, the Commission has been guided by the Constitutional provisions and the goals that the Constitution has set for the country. The ultimate objective as laid down by the Constitution is of a country secular in nature, based on the principles of equality, social justice and equity for all its citizens without discrimination on the basis of caste, creed, sex or religion. Taking note of the existing inequalities, it makes both mandatory and enabling provisions for facilitating the creation of a society where caste, class, religion will have none or minimal influence. In conformity with Constitutional directives two pronged strategy has been evolved for enhancing the status of its people. The socially and economically backward are eligible for benefits from all policies and programmes of Government without any discrimination as they are meant for all. Additionally, special provisions have been made for the categories of SCs, STs, OBCs, weaker sections and minorities to ensure greater thrust and focus for their accelerated development to bring them at par with the general category of people through line Ministries/Departments/ Institutions. The Commission is aware that many of these programmes and interventions have enabled positive discrimination in favour of the backwards for their educational, social and economic development which have had favourable impact on their status. These programmes are being implemented for the last several decades.
2. The Commission has also taken note of the changing nature of the socio-economic structure of the society since independence. It was noted that due to the impact of various departmental and other policies and programmes, industrialisation and migration from rural to urban areas, the rigidities of the age-old social structures have undergone a change which have substantially blurred the existing divisions in the society. The dwindling role of Government has reduced the potential for employment within the Government. The economy is growing at a fast pace due to technological advancements, industrialisation and expansion of communication network. These have opened newer vistas for employment with the result that the potential for employment by and large exists outside the Government.
3. Despite the initiative taken by the Government through policies of positive discrimination and

affirmative action through reservation, special schemes and programmes for social, educational and economic Recommendations And Modalities For Their Implementation 145 development, it was noted that there is a wide spread perception by both policy formulators and implementers of programmes as also the target groups that the flow of benefits to them has not been uniform and the poorest amongst them have by and large been left out. While reviewing the policies and programmes, the Commission has consciously tried to identify the causes for such wide spread belief regarding unequal treatments. 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.

4. 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.
5. On the basis of the above, the Commission strongly feels that 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 instills 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.
6. As we have discussed in the Chapter on Welfare Measures, education is the key to development. It is the most important requirement for improving the socioeconomic 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 UP 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 under-developed 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 backward 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.
7. Now that national programmes like Sarva Siksha Abhiyan are available to all sections of society throughout the country, there is a need Report of the National Commission for Religious and Linguistic Minorities 146 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.
8. The educational status of minorities has been discussed in the preceding chapters. We find that 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.

9. As in the case of education, 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 wellbeing 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 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.
10. From the above figures, it can safely be said that by and large 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.
11. The status of women in the society largely determines the social and economic well-being of a society and country. Their participation Recommendations And Modalities For Their Implementation 147 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.
12. In every organisation – governmental or nongovernmental, 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 realisation of aims and objectives.

13. In the preceding Chapters we have pointed out 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 SEB families.
14. Reservation as a measure of affirmative action has been discussed in detail in Chapter No. 8. The Commission considered various view-points brought before it during the visits to States as also during interaction with governmental authorities, NGOs, social scientists etc. The Commission was of the view that 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. As we have mentioned earlier, the lists of SC/ST and OBC have not been scientifically prepared either on the basis of a proper survey or reliable data on socioeconomic 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 Report of the National Commission for Religious and Linguistic Minorities 148 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, as pointed out in Chapter-VIII 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 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.
15. The Commission is of the view that 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. As discussed in the Workshop organised by the Delhi School of Economics, referred to in the Chapter on Reservation, 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.

16. We now proceed to list the concrete recommendations we would like to make to answer each of the Commission's Terms of Reference – three original and a fourth one added later.

**Term of Reference No. 1 - Criteria for Identifying Socially and Economically Backward Classes among the Religious and Linguistic Minorities.**

- 16.1.1. In our considered opinion 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, we do suggest that overall efforts should be directed towards gradually leading the Nation to that goal.
- 16.1.2 We, however, do understand that 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. We are, therefore, recommending some other measures to be adopted now, pending the possible achievement of what we have called the ultimate goal.
- 16.1.3. The measures recommended by us will in our opinion pave the way for achieving the aforesaid 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.

**Religious Minorities**

- 16.1.4. We wish to clarify, at the outset, that whatever recommendations of a general nature (for all minorities) we are making here 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.
- 16.1.5. We recommend that in the matter of criteria for identifying backward classes there should be absolutely no Recommendations And Modalities For Their Implementation 149 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.
- 16.1.6. As a natural corollary to the aforesaid recommendation we recommend that 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.
- 16.1.7. We further recommend that 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 ‘zat’ or known by any other synonymous expression – should be treated as backward.
- 16.1.8. To be more specific, we recommend that 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.
- 16.1.9. We also recommend that 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.



## Linguistic Minorities

- 16.1.10. In our opinion the concept of 'backwardness' is to be confined in its application to religious minorities as it has no relevance for the linguistic minorities. The latter may be facing some other problems like discrimination and denial of constitutional rights in practice, but no linguistic group may be regarded as backward by itself. We are not, therefore, recommending any criterion for identifying 'socially and economically backward classes' among the linguistic minorities.
- 16.1.11. We are, of course, conscious of the fact that those linguistic minority groups who keep their education restricted to their own language are often handicapped in the matter of competing with others in respect of educational development and economic advancement. To address this problem we are recommending some specific welfare measures, but would not like to identify language as one of the criteria for identifying backward classes among the people.

## Term of Reference No. II - Measures of Welfare for Minorities including Reservation

- 16.2.1. 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 Report of the National Commission for Religious and Linguistic Minorities 150 sections. It is keeping this in mind that we are making certain recommendations for the religious communities as such – though we are, of course, also recommending some special measures for the socially and educationally backward sections among the minorities.
- 16.2.2. We have a convinced opinion that backwardness – both social and economic – actually emanates from educational backwardness. We are, therefore, making certain measures for the educational advancement of the religious minorities – especially the Muslims and the NeoBuddhists - 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 we are also recommending some measures for the economic betterment of the backward sections among the religious minorities.
- 16.2.3. As regards linguistic minorities, they are entitled to certain reliefs under some specific provisions of the Constitution, and it is in accordance with those provisions that we are recommending some welfare measures also for them.

## General Welfare Measures

### Educational Measures

- 16.2.4. We further clarify that by the word 'education' and its derivatives as used below we 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.
- 16.2.5. 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, we recommend that 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.

- 16.2.6. 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 watchdog for a meticulous enforcement of all aspects of minorities' educational rights under the Constitution.
- 16.2.7. 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 – we strongly recommend that, by the same analogy and for the same purpose, at least 15 percent seats in all nonminority 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. Recommendations And Modalities For Their Implementation 151 (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.
- 16.2.8. As regards the backward sections among all the minorities, we recommend that 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, we recommend the same measure for them as well and suggest that other possible measures be also initiated for their educational advancement.
- 16.2.9. 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 – we recommend certain exclusive measures as follows:
- (i) 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.
  - (ii) 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.
  - (iii) 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.
  - (iv) 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 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.
  - (v) 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.

(vi) Anganwaris, 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.

#### **16.2.10 - As regards the linguistic minorities, we recommend the following measures :**

(a) The law relating to the Linguistic Minorities Commissioner should be amended so as to make this office responsible for ensuring full implementation of all the relevant Constitutional provisions for the benefit of each such minority in all the States and Union Territories.

(b) The three-language formula should be implemented everywhere in the country making it compulsory for the authorities to include in it the mothertongue of every child – including, especially, Urdu and Punjabi – and all necessary facilities, financial and logistic, should be provided by the State for education in accordance with this dispensation.

(c) Members of those linguistic minority groups whose education is limited to their mother tongue and who do not have adequate knowledge of the majority language of the region should be provided special facilities in the form of scholarships, fee concession and lower eligibility criteria for admission to enable them to acquire proficiency in the regionally dominant language. (d) Urdu-medium schools should be provided special aid and assistance – financial and otherwise – to enhance and improve their efficiency, standards and results.

#### **Economic Measures**

16.2.11. As many minority groups specialise in certain household and small scale industries, we recommend that 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.

16.2.12. As the largest minority of the country, the Muslims, as also some other minorities have a scant or weak presence in the agrarian sector, we recommend that special schemes should be formulated for the promotion and development of agriculture, agronomy and agricultural trade among them.

16.2.13. We further recommend that 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.

16.2.14. We recommend that 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.

16.2.15. We further recommend that 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.

#### **Reservation**

16.2.16. Since the minorities – especially the Muslims – are very much under-represented, and sometimes

wholly unrepresented, in government employment, we recommend that 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 Recommendations And Modalities For Their Implementation 153 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.

- 16.2.17. We are convinced that the action recommended by us 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 we recommend that 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.
- 16.2.18. We further recommend that 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.
- 16.2.19. We recommend that 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.

### **Additional Term of Reference**

#### **Para 3 of the Constitution (Scheduled Castes) Order 1950**

- 16.3.1. On a careful examination of prevalence of the caste system among various sections of the Indian citizenry we have 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.
- 16.3.2. We are also conscious of the fact that 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, we are convinced that any religion-based discrimination in selecting particular castes for affirmative action will conflict with the letter and spirit of the constitutional provisions. We are accordingly making the following recommendations on this additional Term of Reference added by the government to our original Terms of Reference several months after we began our work
- 16.3.3. We recommend that the caste system should be recognised as a general social Report of the National Commission for Religious and Linguistic Minorities 154 characteristic of the Indian society as a whole, without questioning whether the philosophy and teachings of any particular religion recognise 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.

- 16.3.4. We would like this fact to be duly recognised 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.
- 16.3.5. In view of what has been said above, we recommend 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 de-link the Scheduled Caste status from religion and make the Scheduled Castes net fully religion-neutral like that of the Scheduled Tribes.
- 16.3.6. We further recommend that 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.
- 16.3.7. We further recommend that 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 our 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.

### **Term of Reference No. III**

#### **Modalities for Implementing Our Recommendations**

- 16.4.1. We have been asked also “to suggest the necessary constitutional, legal and administrative modalities” required for the implementation of our recommendations. In this regard we have to say as follows.
- 16.4.2. We are not suggesting any amendment in the Constitution – as we are fully convinced that none of our recommendations requires for its implementation any amendment of the Constitution and that each of these can be fully implemented by legislative or/ and administrative action.
- 16.4.3. We recommend that all Central and State Acts, Statutory Rules and Regulations be suitably amended to implement those of our recommendations which in the opinion of the Ministry of Law and Justice or any another concerned authority may require such amendments.
- 16.4.4. More specifically, we recommend the following legislative actions which in our opinion are required either for the implementation of some of our recommendations stated above or otherwise in the interest of the welfare of minorities : (a) Enactment of a detailed law to enforce the dictates of Article 30 of the Constitution; Recommendations And Modalities For Their Implementation 155 (b) Amendment of the National Commission for Backward Classes Act 1993; (c) Amendment of the Constitution (Scheduled Castes) Order 1950 and the Constitution (Scheduled Tribes) Order 1951 as also of the Central and State lists of the Scheduled Castes and Scheduled Tribes; (d) Review of the laws and rules, processes and procedures, relating to selection and notification of OBCs at the Central and State levels; (e) Enactment of a law to clothe with statutory status and judicial enforceability the Prime Minister’s 15-Point Programme for Minorities 1983 as modified in 2006; (f) Amendment of the National Commission for Minorities Act 1992 and the National Commission for Educational Institutions Act 2004 so as to



make it necessary for the government to appoint as the chairpersons and members of these bodies – through a Search Committee as in the case of the National Human Rights Commission – only reputed experts in the constitutional, legal, educational and economic matters relating to the minorities; (g) Necessary amendments in the Wakf Act 1993 and all the Rules framed under its provisions; (h) Review and necessary overhaul of the laws, rules, regulations, procedures and processes relating to the National Minorities Development and Finance Corporation and the Maulana Azad Education Foundation.

- 16.4.5. We recommend the following administrative measures which in our opinion are required either for the implementation of some of our recommendations or otherwise in the interest of the welfare of minorities: (a) Establishment of a Parliamentary Committee to consider and decide in the light of the Constitution policy matters relating to the minorities; (b) Establishment of a National Committee consisting of Chairpersons of NHRC, NCW, NCBC, NCST, NCSC, NCM, NCMEI, NMDFC, CLM, Central Wakf Council and Maulana Azad Foundation along with nominated experts for monitoring the educational and economic development of the minorities; (c) Creation of similar bodies in all the States/UTs for the same purpose and consisting of local top-level officials dealing with minority-related matters and independent experts; (d) Establishment of a National-level

## Annexure 6

# RECOMMENDATIONS OF POST SACHAR EVALUATION COMMITTEE

(Prof Amitabh Kundu Committee)

### Summary and Recommendations

A start has been made in addressing the development deficit of the Muslim minorities during the past few decades, particularly after the acceptance of the Sachar Committee Report. And yet, serious bottlenecks remain since a) the scale of government interventions have not been big enough to make a dent due to the large number of the marginalized, the depth of their economic social and educational deprivations; b) the design and implementation structures of the programmes have often not targeted the minority settlements and people directly and effectively; c) the institutional structures designed to implement these initiatives have not been adequate and strong in terms of personnel, mandate, training, and support; d) the demand side has been weak - civil society and NGOs have not been able to come up or appropriately incentivized to work in partnership with government towards actively fostering confidence and leadership among minority citizens at the local level; and e) not much attention has been given for strengthening community institutions, particularly of women, youth, working for poor minority communities, to enable them to reach out to government programmes and for promoting the vision of inclusive India with the ideals of diversity and equal opportunity for all.

To these ends, this Committee makes its recommendations both at the level of policy and in the context of specific programmes to promote the welfare of India's Muslim minority.

#### A. Towards a new equity paradigm: Diversity Index, Equal Opportunity, Anti-Discrimination legislation

- i. The Sachar Committee had recommended implementation of Diversity Index based incentive system covering all citizens to promote equality and diversity in all spheres of social and economic development. An expert committee constituted for this purpose recommended the constitution of a Diversity Commission to oversee the incentivisation of diversity both in public and private domain, particularly in education institutions, employment establishments and housing societies.
- ii. This Committee recommends that the ambit of the Diversity index should include spheres of education, employment, housing, healthcare, access to development schemes and various other sectors; and seek to provide remedies.
- iii. This Committee, in addition recommends formulation and enactment of a comprehensive Anti-Discrimination Legislation to prohibit discrimination based on disability, sex, caste, religion and other criteria. There is a need for such a comprehensive anti-discrimination legislation that recognizes multiple, sometimes overlapping, grounds of identity along which discrimination takes place; that include both State and non-state spheres in terms of discriminatory acts; that protects against discrimination in a wide range of fields; The legislation must provide a statutory 177 definition of discrimination that specifies a legal threshold for recognizing the many ways the latter manifests itself and provides legally mandated civil remedies.

- iv. These recommendations represent a paradigm shift in India's approach to equality. Moving beyond reservations, they use diversity promotion and anti-discrimination to achieve social justice. Reservations are only one of several tools to address widespread, systemic discrimination in a society. Diversity index and Anti-discrimination legislation together can help build a more equitable society and a deeper and more widespread notion of equality that go beyond group-specific quotas and accompanying quota politics. Yet, anti-discrimination legislation does not in any way seek to derail the existing right to reservation, and can run parallel to existing reservations. It will, however, be a positive paradigm shift in how India as a democracy seeks to institutionalise equality for a wide spectrum of its population.
- v. This Committee is of the view that this equity framework (promoting diversity and antidiscrimination) must be used to promote inclusion of all deprived social groups and communities and not be restricted to any one social group alone.
- vi. The Committee further recommends extensive application of diversity index in resource allocation, implementation of policies and programmes of the government and functioning of the institutions. This would help initiating a new process and trend in the country, enabling the idea of diversity taking root in the minds of the decision makers at all levels. The Committee proposes extending the incentive framework for promoting diversity to all public and private sector institutions and building public awareness on this. This would go a long way in taking the country to a scenario when the manifestation of diversity becomes a matter of celebration rather than a cause for social turmoil and political anxiety.

## **B. Equity in Employment and Wellbeing**

The relative employment situation of SRCs has not undergone much change since the adoption of the JSCR. The decline in the share of Muslims in Rural-Urban migration, as noted in the nineties, has continued, reflecting an exclusionary urbanization in which cities and towns have become less welcoming for weaker and vulnerable social groups. Percentage of increase in share of urban population in the case of Muslims is low, especially in smaller urban centers, reflecting social factors and discrimination constraining their mobility. Wide differentials exist in the quality of employment wherein Muslims are found in a disadvantageous situation with reference to the type and sectors of employment. The lower percentage of Muslim households participating in public employment programme, compared to Hindu or Christian households suggests that such programmes are unlikely to address the core problem of the Muslims - the most deprived minority in the labour market. More importantly, these would not improve the quality of employment, which is the major issue for the Muslims and not an increase in work participation rate. 178

- i. This Committee recommends efforts, including active outreach, recruitment and scholarships, by both government and private universities to increase participation of Muslims in higher education, as well as increased access to high quality professional and technical education to help Muslim youth move to better quality employment. The government must incentivize both public and private sector companies to undertake large scale and strong affirmative action initiatives in skill trainings and internship programmes leading to employment for Muslim youth.
- ii. As regards the high unemployment among the youth especially among urban males and rural females, it would also be necessary to develop an entrepreneurial environment and create formal support structures as well as social and employment networks that can assist unemployed Muslim youth who relocate themselves from homes and want to take up the jobs in manufacturing and modern service sectors. The government and private sector can create such support structures and a stipend system during training period, through help centres and employment exchanges, not only in large metros but in small towns and cities where the problem of Muslim livelihood is most acute.
- iii. Over the recent years, it appears that more of urban Muslim household have shifted to self -employment as a major source of household income. Access to credit facilities and organization of training facilities for skill development must be linked with the employment generation programmes at micro level, particularly targeted to the Muslim concentration districts.
- iv. The share of minorities in government employment remains low – less than half of the share of their total

population in the country - despite all efforts. This must be corrected by government-led planned and targeted recruitment drives in a time bound manner.

### C. Access to Housing and Basic Amenities

Housing conditions particularly in urban areas for different socio-religious groups suggest that Muslims households live in poorer conditions than other groups. It is also commonly observed that settlements, both rural and urban, with high proportions of Muslim minority residents, lack most basic services, required for dignified survival. These deprivations are similar to the condition of SC and ST settlements as well, and they arise from strong structural bias and discrimination, and will not end unless this is recognised and directly addressed. It is therefore recommended that

- i. Government's umbrella schemes of the PM's New 15 PP and the MsDP should be used with a clear time-bound implementation target of assuring all basic services and amenities to minority habitations.
- ii. All such settlements, rural and urban, should have a minimum of the following basic services: ICDS services; clean drinking water, individual sanitation; sewerage and drainage; pucca roads; electrification; access to a PHC; primary and upper primary schools. This assurance of basic services should be demand driven such that the appropriate government would be obliged to provide these services, on demand from any settlement, within a specified time frame, using funds available from MsDP and PM's new 15 PP. 179
- iii. Efforts to incentivize and promote integrated housing and neighborhoods is the most durable way to improve living conditions for all citizens, because divergence in living conditions will persist as long as different communities occupy differentiated spaces in the urban geography.

### D. Access to Health

The natural advantage that Muslims, largely due to internal cultural norms, have demonstrated in terms of initial health outcomes (better sex ratio, better life expectancy at birth, better child survival for both girls and boys) is reversed due to unequal access to health care and amenities. The Committee makes the following recommendations:

- i. Targeting and monitoring of health interventions under National Health Mission (NHM) by socio-religious community and other background characteristics would be extremely important for addressing the problems differential access to health care facilities and utilization. Muslims lag behind even the SCs in terms of access to amenities, and this problem needs to be addressed, irrespective of their better child health outcomes, due to community characteristics.
- ii. Inadequacy of health care infrastructure in most Muslim areas, as highlighted in the Sachar Committee Report, has not been addressed despite initiating specific schemes. Fixing specific targets through need based assessment and appropriate monitoring can remedy the situation. Health seeking behavior, in terms of outreach by Muslim families to hospitals and health care providers, must be encouraged and the complaints of discrimination should be dealt with through grievance redress mechanisms.
- iii. Deficiencies in municipal services that have a direct bearing on health need to be addressed with a sense of urgency. Strengthening of the community-based facilities should also be attempted to increase access for the Muslim women.
- iv. The relatively poor penetration of health insurance cover among Muslims should be corrected immediately. Regular monitoring of RSBY beneficiaries at the national level can correct this error as it is easy to track individual beneficiaries in real time.
- v. Health related data must be gathered for all children in Muslim dominated blocks from birth to the time of entry to schools at age 5 and annually in subsequent years to detect malnutrition and make age-specific correctives.
- vi. Vaccination rates in Muslim dominated districts should be carefully monitored. An evaluation team at the MoMA should identify gaps, assess reasons and suggest immediate remedies.

- vii. Special drives should be taken up for recruitments of ASHA, Anganwadi workers and ANMs in the Muslim dominated blocks.
- viii. Given that there are only 3% of registered Unani doctors in Medical councils (46,000 out of 14 lakhs), government must make efforts and resource allocation to increase the number of Unani doctors, given the promotion of AYUSH under the NRHM and the NUHM. It is noteworthy that there are only 38 Unani colleges out of a total of 723 (225 for Ayurveda; 182 for Homeopathy; 262 colleges for modern medicine).

#### **E. Access to Education**

The level of literacy among Muslims was lower than Hindus and yet gender disparity was lower among the former. At all levels of education, the outcome indicators for the Muslims were closer to the ST community with the lowest attainment. The enrolment of Muslim children in primary school was fairly high but came down significantly at higher levels of education. This implies that the Muslim community, irrespective of gender and rural-urban residence, are less likely to attain Secondary and Higher Secondary level of education. The OBC Muslims were the most deprived at all levels of education. The proportionate improvements in educational attainment during 2004-05 and 2011-12 do not alter this pattern. The Muslim community also had far lesser number of graduates and technically educated persons. The Committee thus makes the following recommendations:

##### **a) Higher Education, Professional Education, Technical Education**

- i. While retaining and improving access to basic education, the focus in the coming decades needs to shift strongly to increasing access for Muslim youth to higher education, technical skills, professional education, and access to the English language which is the currency for decent employment.
- ii. In this context, the higher education scholarship for minority students pursuing M.Phil. and PhD by the MoEF at approximately 750 new scholarships per year is negligible. If the overall thrust of the educational vision is to provide both basic literacy for the poor among Muslims and simultaneously create skilled professionals and intellectual thought leaders, the approach must change dramatically. Private and Public Universities must also come forward to recruit and provide scholarships to Muslim minority students to pursue higher learning.
- iii. Vocational training is critical given the degree of unemployment and the trend towards selfemployment among Muslim youth. However, the ITI model has become outmoded in its programmes and finds few takers among the target population. The remodeled ITI programme, as in Gujarat, should be introduced in the Muslim and SC/ST majority areas.
- iv. The new skill development and placement programmes under the NSDC through the private sector should be encouraged and set up in regions with large concentration of Muslim and SC/ST population. Incentives required to allow private sector to do so must also be devised.

##### **b) Secondary and Higher Secondary Education**

The percentage of enrolment at the secondary school level and above among Muslim population is low compared to Hindus and other SRCs, indicating a higher degree of drop out at this level. In order to correct this, efforts must be made to ensure retention, particularly of girl students. At this level of education, immediate employability is a key concern of the families. Also, given that financial constraints are cited as a common reason for such drop out, the Committee recommends:

- i. Scholarship amounts for secondary and higher secondary schooling should be raised in order to meet all related costs.
- ii. Vocational training courses should be re-introduced in schools where these do not exist.
- iii. Students undertaking vocational skill training in school should be given a special stipend to take care of the material requirements of such programmes.
- iv. In the globalized and digitalized world, English language has become an essential mode of learning.



Special classes for students to learn English reading, writing and comprehension skill need to be organized within the schooling system.

c) Literacy, Primary and Middle School

Within socio-religious groups SC/ST among Hindus and OBCs among Muslim have the lowest levels of literacy. Non OBC Muslim boys aged 6-14 years category in urban areas report the highest percentage figure for persons who never attended a school and also currently not attending schools. It is possible that they are more likely to work to enhance family incomes. It would be important to keep children in school through the following measures:

- i. Rigorously implement and monitor the Mid-day Meal Scheme in schools in Muslim dominated areas with food items that are in the normal diet of these communities.
- ii. Improve teacher quality to encourage children to attend and for parents to see and advantage in keeping the children in school.
- iii. Improve activities in schools to keep the children interested in attending the classes.
- iv. iv. Raise the scholarship amount available to children in class 1 to 6.

d) Education for OBC Muslims

The Committee has noted the poor outcomes for OBC Muslim boys and girls in all the indicators of educational development. Special attention needs to be paid to this disadvantaged group among the Muslims, including provisioning of scholarships for OBC Muslim boys and girls and vocational training that are inclusive for girls and gender sensitive, going beyond the traditional vocational programmes.

**F. Schemes and Programmes: Structure, Implementation & Monitoring**

a) Prime Minister's New 15 Point Programme for the Welfare of Minorities

- i. It must be noted that most of the development schemes/programmes under the 15 Point Programme (15 PP) are general schemes to which all economically deprived citizens are entitled. There are programmes like the Sarva Shiksha Abhiyaan, which, with the passing of the RTE Act, have become universal entitlement schemes. Only some schemes, largely run by the MoMA are targeted at minorities. Hence, for the most part, the 15 PP is not an additional resource allocation; it is only an exercise in equitable distribution. The poor impact of the 15 PP does, therefore, calls for urgent course correction.
- ii. Contrary to the intent of the programme, we find that the 15 PP is reduced often to a mere accounting exercise. Central Ministries & State Departments simply, 'book' a proportion of their expenditure (15%) under the minority (15 PP) head. This 'accounting approach' to 15 PP means - minorities 'pay for' a proportion of existing schemes, except for the schemes of Ministry of Minority Affairs & some education schemes of MHRD. There is no specific need-based planning under specific schemes for minorities nor is there an attempt to identify development gaps in basic services in minority localities. Our evaluation suggests that the current 'post-facto accounting approach' to the 15 PP has failed to deliver the outcomes and that this must be replaced by a robust 'pro-active planning approach' to secure genuine, inclusive growth.
- iii. This Committee recommends that in the central ministries covered by the PM's 15 PP, a dedicated nodal unit may be created with the responsibility of preparing annual plans for reaching minorities under designated 15 PP programmes and infrastructure schemes, and monitor their subsequent implementation. An existing autonomous body may be strengthened with adequate professional expertise and provided with supporting manpower to undertake independent evaluation of 15 PP schemes of the central ministries and to give feedback on a regular basis. It may also recommend schemes, which have the potential of addressing the development needs of minorities to the concerned central ministries for inclusion in the 15 PP.
- iv. This committee recommends expansion of the 15 PP to include other schemes such as MGNREGA, and

the recent Pradhan Mantri Jan Dhan Yojana towards financial inclusion.

- v. The unit of targeting should be village/habitation or urban ward, and data should be generated at this disaggregative level for monitoring. This is critical for the success of 15 PP. Information on achievements under 15 PP should also be disaggregated to ensure that minority settlements and targeted beneficiaries are getting their due. This must define the framework of reporting the achievements. Guidelines must mandate a specific number of Social Audits to be undertaken during each 6 monthly monitoring cycle. Community / social audit conductors must have access to village/ward annual targets and outlays. These must also be placed on websites for full transparency.

b) Implementation and monitoring of other programmes

- i. This Committee recommends a strengthening of the MoMA, which is the nodal Ministry entrusted with overseeing programmes and policies for the welfare of India's minorities. There is a need for enhancement of resources and personnel across the board in order to enable the MoMA to do justice to its mandate. There is also a need for MoMA to create a visible and accessible institutional presence in the States, particularly in States with a large minority population. The Government may decide how best to operationalize this presence at the level of States or in minority concentration districts.
- ii. Most of the schemes under PM's New 15 PP and MsDP have small allocations that need to be increased keeping in mind the depth and spread of deprivation among minorities and 183 specifically Muslims. The new pilot schemes should be reviewed in a time-bound manner and up-scaled.
- iii. It is suggested that akin to the allocations made under the Scheduled Caste Sub-Plan (SCSP) and the Tribal Sub-Plan (TSP), where budgetary outlays are made in proportion to the share of SC and ST population in the country, there is need to initiate a discussion on whether such budgetary strategies should be considered for the minorities as well.
- iv. At the all-India level, the share of physical and financial targets/achievements in MCDs, in most of the schemes have been less than their share of population which reveal a need for better planning and targeting. A more systematic need based assessment of the development deficits in MCDs for determination of the targets under different schemes should take place.
- v. There is a need to strengthen the coordination between Centre, State and District, and Panchayat level agencies responsible for planning and implementing the Programmes related to Minorities. The District and State Level Committees need to meet regularly and ensure coordination across various implementing departments.
- vi. The scholarship schemes have been popular among minorities. The numbers of scholarships have however been less than the demand and the amount is low. There is a need to make the number of scholarships demand-driven as is the case with other vulnerable groups. The implementation problems such as delays in disbursement need to be urgently addressed.
- vii. It will be important that coaching centres for the minority students are set up where the students can also get residential/hostel facilities and their precious times are not lost in commuting to these centres. Further, the coaching centres must be subject to rigorous evaluation including their success ratio prior to disbursement of funds to them.
- viii. MoMA reports that the share of priority sector lending (PSL) to minorities has increased to 16.09% in 2013-14 of total PSL by banks in the country. However, Muslims could get only 44.31%, while Sikh had 24.58%, Christian 21.87%, Buddhists 2.06%, Parsis 2.23% and Jains 4.96% in total PSL to minorities in the same year. This shows that except Muslims and Buddhists, the two most deprived minorities, other minorities are able to corner proper share in PSL. This distortion needs to be corrected at the earliest.
- ix. There is a need to develop a social audit scheme that invites NGOs across the country through grant-in-aid mechanisms, to undertake Social Audits on an on-going regular basis on the schemes and

programmes for the minorities. Government may specify that funds for this will be made available from the administrative costs of monitoring and evaluation from the MsDP and PM's 15 PP. Social audit for the implemented schemes should be made mandatory.

### c) Empowerment of Muslim Women

Without a broad range of empowerment initiatives, Muslim women will be unable to address their vulnerability and work towards empowerment. Unless critical masses of Muslim women are mobile and able to independently access the state machinery, they will not be able to seek redress for the development deficit facing them. 184

- i. A Leadership Development Scheme for Minority Women developed by women's activists and proposed in the 11th five year plan could not be rolled out due to design flaws. It was rolled out subsequently in the 12th five-year plan period, however, with an extremely small budgetary allocation. This allocation needs to be substantially enhanced and strengthened so that Muslim minority women can be helped, trained and empowered to exercise their citizenship to the fullest extent, both for their own rights and the rights of their community.
- ii. Muslim women must have access to institutional and policy level decision-making. There is a need for representation of Muslim women in all institutions intended to promote their welfare namely, the National and State level Women's Commissions, National and State Minority Commissions and Minority Financial Corporations, among others.
- iii. Programmes for the empowerment of women like Mahila Samakhya must be given directives to work in Muslim areas with Muslim women, with specified targets. All government micro-credit and SHG programmes should stipulate a special focus on Muslim women and earmark funds accordingly. In addition to making education accessible to Muslim girls, there is a need to make a wide-range of technical and higher education opportunities including training centers, available to them, with a direct link to employment. For Muslim female home-based workers, there is a need for policies that facilitate access to low interest credit, to markets, and training for manufacturing high value products. Loans for women in home-based industries must have single-window facilitation – without cumbersome paper work, which works as a deterrent to Muslim women, many of whom lack basic literacy skills.

### G. Institutional Restructuring and Piloting new ideas

A sustained course correction will require continual engagement with new ideas and new thinking that go beyond existing schemes and programmes for the welfare of minorities; to pilot new interventions that may be more responsive to the needs on the ground, with a view to up-scaling best practices. The MAEF is a valuable existing institution that can provide such a space.

#### Maulana Azad Educational Foundation (MAEF)

- i. This Committee recommends an independent evaluation and institutional restructuring of the MAEF with a view to re-vamping and transforming the Foundation as outlined in the 12th plan. This Committee recommends converting Maulana Azad Education Foundation (MAEF) into an innovative hub of excellence to undertake 'educational' pilot initiatives towards minority empowerment within the broad framework of ending social exclusion and promoting integration. The current grant abilities of the MAEF are not best suited to make a 185 significant impact on educational infrastructure, but may make an impact in terms of high quality, innovative pilot schemes for minority development.
- ii. The MAEF, mandated to work in the area of education, may undertake their pilot initiatives through NGO grant-in-aid mechanisms, with flexible guidelines, in a broad range of educational arenas, training for empowerment and leadership development of women & youth, capacity building for good governance and education for civic empowerment and advocacy. MAEF has the potential to turn into an incubator institution and hub of innovation and excellence. The government should undertake an expert evaluation and comprehensive institutional and organizational restructuring of MAEF towards this end.

## H. Strengthening Local Capacities on the Ground

As the Government seeks to respond to the condition of minorities, to empower them and make them equal partners in India's growth trajectory, there is a critical need for 'push and pull factors' to work in tandem. In other words, the minority community will also have to reach out to systems of governance to make the system responsive. In order for government schemes and programmes to work successfully on the ground, active participation of an alert citizenry is essential. Cutting across silos of sector-wise intervention (such as education, livelihood, health, or employment), we must seek to empower the community as a whole through developing transformative local leadership. Civil society organizations and NGOs have a critical role to play in strengthening local communities and creating transformative leadership. One of the positive impacts of the Sachar Committee was that civil society groups and NGOs were alerted to the need to undertake development work with the Muslim minorities. There is a need to further encourage and incentivize civil society groups to ensure that the promise of development reaches Muslim minorities on the ground. The Twelfth Plan document has proposed a role for 'facilitators' and young leadership which can be utilized for this purpose:

An important concern vis-à-vis the Muslim community is the perception of discrimination and alienation. This needs to be appropriately addressed in the Twelfth Plan. Innovative steps are needed, such as expanding facilitators in Muslim concentration villages and towns to act as interfaces between the community and the State institutions. Youth leadership programmes should also be initiated to strengthen this process.

On educational empowerment, the 12th plan document mentions that 'representatives of civil society, where required, should be encouraged to act as facilitators.' In this context several new schemes proposed in the 12th plan such as the Pilot Scheme for Training for Young Leaders among Minorities and Pilot Scheme for Urban Youth Support line should be rolled out by the government as soon as possible.

### Reservations and Affirmative action

- i. The 'Dalit' Muslims must be taken out of the OBC list and incorporated in the SC list. It should be possible to identify these Muslim caste groups based on the principle recommended by NCRLM that all groups and classes whose counterparts among the Hindus, Sikhs or Buddhists, are included in the Central or State Scheduled Castes lists should be brought under the Scheduled Caste net.
- ii. Many of the Muslim artisanal groups can be included in the 'Most Backward' subcategory within OBC along with other similarly placed caste groups from other religions, based on criteria of socio-economic backwardness. The Ashraf Muslims, may be accommodated in the OBC category or the Most Backward subcategory based on the necessary tests of social backwardness. The benefits of Affirmative Action must be extended only to the most backward sub-category, identified rigorously. Given their levels of deprivation, there is a need to apply all norms and procedures prescribed for SC/ST students related to government free-ships, scholarships and waiving of fees to them in toto.
- iii. There is a need to identify certain left out deprived Muslim castes into the OBC category and include all the communities identified as OBC in the states into the central government OBC list.

### J. Waqf related issues

- i. Exemption of Waqf properties from certain enactments is required to serve the greater philanthropic purpose of waqf properties though legal amendments.
- ii. Waqf lands, inaccessible to the Muslims or land surrounded illegally or encroached upon should be made accessible to them through law. The unused Qabristans may be developed with the help of appropriate agencies.
- iii. The lists of waqf properties must be annually reviewed and their conditions assessed in a joint meeting of senior officers of the ASI and the Central Waqf Council.
- iv. The NAWADCO could work towards creating a level playing field with other Muslim welfare/affairs organisations such as the Tabung Haji of Malaysia for attracting larger investments.

- v. In order to perform the expanded role, the Central Waqf Council and State Waqf Boards need to be strengthened by the government. It should also consider reviewing and amending the Dargah Khwaja Saheb Act in the context of the changing needs of the society. Permission may be given to use MPLADS funds for development of Waqf properties.

### **K. Statistical Database as a key pillar of governance**

The present Committee found that the data base required for evaluating the access and reach of Government programmes do not yet exist and had to rely on NSS for many of its findings that could help generate only final outcome indicators. Unfortunately, however, most of the key social sector programmes do not identify the beneficiaries by their socio-religious categories. Currently only limited data are placed in the NDB portal of the Ministry of Statistics and Programme Implementation, mostly tabulated data from Census and NSS.

- i. This Committee therefore recommends that all Government agencies should be directed to incorporate socio-religious categorization of beneficiaries in their information system designed for government programmes and other data collection exercises and provides such data to the NDB on a regular basis. The NDB should be constituted as a separate autonomous entity with adequate funding within the Ministry of Statistics and Programme Implementation, which is the nodal Ministry for maintaining NDB.
- ii. All surveys collecting data on health issues should collect and publish information by religion and other background characteristics. Health surveys should cover the burden of diseases by religion and other background characteristics.
- iii. All Muslim-concentration districts (MCDs) should be part of Annual Health Surveys so that the impact of health and other schemes targeted at them could be tracked unambiguously.
- iv. All Government agencies should be directed to incorporate socio-religious categorization of beneficiaries in their information system, designed for government programmes and other data collection exercises and provide such data to the NDB on a regular basis.

### **L. Security for Development**

Development for the Muslim minority must be built on a bedrock of a sense of security. The rising incidents of communal polarization and violence must be addressed firmly and urgently, both at the level of the Centre and the States through legally available means, and by upholding the stated national political commitment to bringing an end to the manufactured polarization. This would be the most critical input in bringing the nation closer to realizing the Constitutional promises of equality, equity and development for all.



## Annexure 7

# PRIME MINISTER'S NEW 15 POINT PROGRAMME FOR THE WELFARE OF MINORITIES

### 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 sections, by providing services through Anganwadi Centers such as supplementary nutrition, immunization, health check-up, referral services, pre-school and non-formal education. A certain percentage of the ICDS projects and Anganwadi Centers will be located in blocks/villages with a substantial population of minority communities to ensure that the benefits of this scheme are equitably 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 all such schools 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) Modernizing Madrasa Education. The Central Plan Scheme of Area Intensive and Madrasa Modernization Programme provides basic educational infrastructure in areas of concentration of educationally backward minorities and resources for the modernization of Madrasa education. Keeping in view the 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.

### Equitable Share in Economic Activities and Employment

- (7) Self-Employment and Wage Employment for the poor
  - a. The Swarnjayanti Gram Swarojgar Yojana (SGSY), the primary self-employment programme for rural areas, has the objective of 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. 5
  - b. The Swarn Jayanti Shahari Rojgar Yojana (SJSRY) 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.

- c. The Sampurna Grameen Rozgar Yojana (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) Up gradation of skills 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 'Centers of Excellence' will be selected on the same basis.
  - (9) Enhanced credit support for economic activities
    - a. 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 objectives.
    - b. Bank credit is essential for creation and sustenance of self-employment initiatives. 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, loans 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
    - a. 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.
    - b. The Central Government will take similar action in the recruitment of personnel to the Central police forces.
    - c. 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.
    - d. 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.

#### Improving the conditions of living of minorities

- (11) Equitable share in rural housing scheme The Indira Awaas Yojana (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
- (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.

### **Prevention & Control of Communal Riots**

- (13) **Prevention of communal incidents** In the areas, which have been identified as communally sensitive and riot prone, district 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 performances 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.

India 2047  
Empowering the People

### Culture and Heritage

Preserve and promote the culture and heritage of Indian Muslims and forefront their true role in creating the Indian nation.



Muslims had enriched every aspect of Indian culture from the very beginning. Their posterity became the part and parcel of India. They introduced a new value system and the existing system founded on casteism, untouchability and inequality was challenged.

The rich heritage of Indian Muslims is spread across the whole length and breadth of civilization. Their contribution ranges from kitchen to kingdom, i.e., from culinary habits of the common man to establishing a stable and vast empire.

There are governmental agencies in India dedicated to the preservation and enhancement of our history, culture and heritage. Many Muslim heritage sites are facing ruin and gradual destruction.

A proper understanding of the problems related to culture and heritage is a necessary prerequisite in preserving its rich past.



EMPOWER INDIA FOUNDATION, New Delhi  
www.india2047.com

*Empowering the People*

# India 2047 National Conclave

15th August 2016  
India Habitat Center, New Delhi

EMPOWER INDIA FOUNDATION

Gulmohar Hall  
(First Floor)



India 2047  
Empowering the People

### Civil Rights



Ensure fundamental rights, equal justice, social security and legal protection guaranteed to the citizens in general and minorities in particular under Indian Constitution, customs and international covenants.

The fundamental rights and freedoms that all people are entitled to, regardless of sex, national or ethnic origin, race, religion, language, descent, or another status in any particular nation are defined as civil rights.

The constitution guarantees civil liberties to all Indians so that they can lead their lives in peace and harmony as citizens of India.

It is the basic right of the people and the primary responsibility of the governments to see that civil rights are well protected. Since rights violation is habitual for any government, the only guarantee for their survival is people's vigilance and defence.

The situation calls for broad-based alliances among progressive and popular movements, marginalised and depressed classes and linguistic and religious minorities.



## Annexure 8

# INDIA 2047 NATIONAL CONCLAVE



Justice Rajindar Sachar, former Judge of Delhi High Court and the Chairman of the Prime Minister's High Level Committee constituted to prepare a comprehensive report on the social, economic and educational status of Indian Muslims, released the historic "India 2047: Empowering the People" Project Document on the 70th Independence Day of the nation, at the National Conclave conducted by Empower India Foundation (EIF) at Gulmohar Hall, India Habitat Centre, New Delhi.

Speaking after releasing the 250 pages document Justice Rajindar Sachar said that Empower India Foundation had done such a stupendous job which the governments of the day could not do in the last 70 years of Independence. "India 2047" project was like taking up the cudgels to empower Muslims and other marginalised communities of India, he added. He said that a civilised nation was one where the safety of minorities is guaranteed and they would get equal opportunity to prosper like other communities. This

is a litmus test for good governance of any nation, he commended. He lamented that the Equal Opportunity Commission, (EOC), a statutory body to check discrimination of the minority communities in jobs and education, as recommended by him in his report had not been established till date despite the UPA-





II government's nod for it. It may be pointed here that the Justice Sachar Committee, which went into the socio-economic backwardness of Muslims, had recommended setting up of such a panel. The EOC's mandate was to ensure that no minority community is discriminated against on religious grounds. It has to make binding recommendations that people from minority communities find adequate representation in government employment or educational institutions. EOC will also deal with grievances like denial of accommodation or buying rights to minorities in housing societies.

The day-long National Conclave that was designed as a get-together of select community leaders and activists from different states commenced with recitation of verses from the Holy Qur'an with its English translation by AMU student Jameel Husain. It was an occasion to share views and experiences in bringing inclusive growth by empowering the marginalised people, especially the Muslims and other backward communities in India.

E. M. Abdul Rahiman, Chairman EIF welcomed the gathering. He said that India was developing and the wealth of this nation was growing. However, growth and development at the cost of social justice was a real challenge. Haves and have-nots were also growing. Along with the Tribals and Dalits, the Muslims too were the victims of this unethical and unbalanced growth. "Our dream is of a strong nation. Strength of the people is the real strength of the nation. Our vision is of an all inclusive and just India, as the nation will remain handicapped till all sections are equally empowered.



The Project Document 'India 2047: Empowering the People' is a community centred project, but not a communal project and is also a national project," he continued.

Abdul Rahiman pointed out that the alliance building with other classes and communities is a pre-requisite for the empowerment of a particular community in a plural society like India. Responsibility stays at the top and bottom levels. At the top it is the duties of the governments of the day while at the bottom it's of the concerned communities. "Let us be the Agents of Change by volunteering, networking, micro-planning, execution, grassroots level system building etc.," he exhorted.

Maulana Mohammad Wali Rahmani, General Secretary, All India Muslim Personal Law Board presided over the opening session. Prof. Amitabh Kundu, Chairman, Post Sachar Evaluation Committee delivered the keynote address.





Wali Rahmani, in his presidential address, described the 2047 Document as a mission that would enable Muslims and other marginalised people to prosper and walk shoulder to shoulder, by getting empowered with their own efforts. “*Aaj Ka function Ek Naee Subah Ka Aaghaaz Hai* (Today’s function is the beginning of a new dawn)”, he remarked. He said that if the Muslims changed their mindset then they would be able to tread the path to success by their own efforts without looking towards the government agencies or others.

Central government had announced a lot of things following the Justice Sachar Committee Report, but except the scholarship schemes, none had been directly beneficial to Muslims. The Sachar Panel report had brought to fore the pitiful condition of Muslims since independence, and they had been pushed back to lead a life worse than the Dalits, he said.



Mohammad Raphy, Executive Secretary of EIF, presented the Project Activities Report. He gave a short description of the evolution of the project that started with a background paper in November 2013 followed by brainstorming sessions. Eleven Focus Areas, viz. Governance, Economy, Education, Health, Media, Women, Children & Youth, Civil Rights, Broad based Alliance, Social Reformation and Culture & Heritage;

were identified in the brainstorming sessions. Three Support Areas, Human Resource Department, Finance & Marketing and Organization were also identified for the successful implementation of the project. Thereafter, three years of hectic activities - seminars, discussions, get-together programs, etc., across the country continued and it culminated in the release of the final draft of the Project Report.



Project Document Editor Prof. P. Koya introducing the document said that EIF’s “India 2047” project carried a vision, mission, focus areas, objectives and initiatives. It carried dreams and hopes. It is not merely a vision document but a vision-to-action project. The role of EIF is to provide conceptual, intellectual and motivational support, create awareness and reach out to the local teams, promote pilot projects, and identify partnerships and implementation agencies.



During his keynote address, Prof. Amitabh Kundu, with the support of statistics, explained the present state of Muslims, and where they stand today vis-à-vis Scheduled Castes and Scheduled Tribes. He said that the sense of insecurity prevailing among Muslims would have to be addressed on priority basis as in the case of SCs & STs, if the vision of inclusive India and its suggested economic growth had to be achieved.





Prof. M. Aslam, VC of IGNOU, opined that we all were concerned about the welfare of the marginalised sections of the society, “but we keep on shouting about our pathetic state of affairs and do nothing ourselves at the ground level. The time has come now to be harshly frank about ourselves and our shortcomings and initiate an action plan as envisioned by EIF in its “India 2047: Empowering the People” project.

The professor appreciated EIF for its approach which is inscribed on the back page of the “India 2047: Empowering the People” document. It says: “Let’s not be pessimists who see only difficulties in opportunities; let’s be optimists who can turn every difficulty into an opportunity. Stop lamenting the past; start striving for the future”. Elaborating the meaning of empowerment, he said that it should take the marginalised communities to such a level wherein they will be able to take decisions and solve their problems on their own and improve their lot.



“We hope that the idea of India will be realised with our traditional values like the Constitutional guarantees of equal opportunity to one and all,” said Prof. P.K. Abdul Azis, former VC of AMU terming the project

document as a comprehensive report. He said that we had never seen such a document ever prepared by Muslims for the community and other marginalised people. He hoped that it would be the frame work of action plan. He said that Justice Sachar Committee Report was an eye opener, but the post-Sachar report period had revealed that no changes had been made in the conditions of Muslims.



Navaid Hamid, President AIMMM, lauded EIF for producing a well structured and analytical “India 2047: Empowering the People” document. He said that EIF had started the process of over-turning the well ensconced self-centred Muslim leadership which had harmed the community to a great extent. There were two types of political outfits viz. PPP (Permanent Paidal Party) and PRP (Permanent Ruling Party) among Muslims wherein the latter always ruled the roost to benefit themselves at the cost of the Muslim community, he said.



“The average annual educational expenditure per student by the government stands low for Muslims and almost half when compared to other communities,” said Prof. S. Sumayaa, Principal of TBAK College

for Women, Tamil Nadu. She described the release of “India 2047: Empowering the People” project document as the awakening moment for the Muslim community at large.

As such, to make Muslims self-reliant, Prof. Sumayaa suggested that the Masjids which were free from all activities after the Fajr prayer till the call for Zohar prayer in the afternoon should be utilised as Information and Guidance centres. It should be used for making the community aware of the opportunities and guide them accordingly depending upon their capabilities and aptitudes.



E. Abubacker, Chairman of Rehab India Foundation, stated that India could not claim to be a fully developed country until and unless all the communities here progressed equally. Commissions and committee reports are like repeatedly getting prescriptions for a known ailment. They never receive the medicine they need. Mere prescriptions will not cure any disease, he said.



Adv. Sharafuddin Ahmed, Vice President SDPI, while hailing “India 2047” document appealed EIF to unravel the 2nd part of Justice Sachar Committee Report which was on relinquishing Muslim Waqf properties worth crores of rupees. It had been put under the carpet and no one talked about it. So, EIF should take it up and do the needful, he urged.



“I would like to congratulate the team of Empower India Foundation as they are doing a great job with a national coverage,” lauded Kamal Farooqui, former Chairman, Minorities Commission. He termed the India 2047 project as the best visionary plan from the Muslim community.



Prof. Nishath Khalida Parveen, Principal of Abbas Khan College, Bangalore underlined the importance of girl’s education as a prerequisite for total empowerment of the community.



Anis Ahmed, General Secretary, EIF proposed a vote of thanks. Muhammed Rasheed, EXCOM member of EIF compered the session. 100 odd invited delegates from 15 states participated in the deliberations of the day-long conclave.



## Session 2

### Seminar on Opportunities and Challenges in Community Empowerment



Dr. Mohammad Manzoor Alam, Chairman, Institute of Objective Studies, New Delhi delivered the keynote address. He presented a statistical analysis of some most vital areas of deprivation which seek systematic intervention by the Muslim community.

The second session was a seminar on the theme 'Opportunities and Challenges in Community Empowerment'. Dr. Mohammad Minarul Shaikh, Liaison Officer, EIF welcomed the gathering.



Dr. Lubna Sarwath, an Economist from Hyderabad, and Nainar Sultan of EIF made presentations on "Focus areas and initiatives: National and regional priorities by 2020" and "Opportunities and challenges" respectively. Dr. Lubna highlighted a number of priority initiatives to be taken up in the present phase of the project.



Sultan while emphasising the need for a paradigm shift in the mindset of the affected communities detailed the

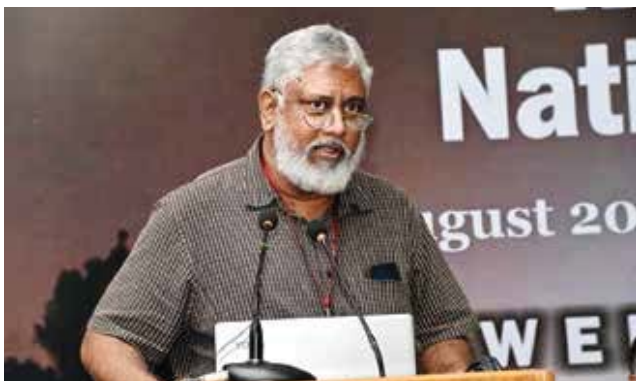




essential ingredients of an effective implementation system.



Dr. Zafrul Islam Khan, Editor of Milli Gazette was the moderator of the panel discussion held later. Dr. Khan in his presidential remarks pointed out the example of Palestinian people who are much ahead of Israelis in the field of education. This has happened after the Israeli occupation of Palestinian territories in 1948. Then Palestinians decided to give top priority to education in their scheme of things to beat their rivals and maintain an upper hand.



Dr. Fakhruddin Mohammad, Honorary Secretary MESCO, Hyderabad; Prof. Shakeel Samdani of AMU, and Abdul Wahid Sait, National Secretary, Popular Front of India took part in the discussion.

Dr. Fakhruddin emphasized the importance of education which plays a stellar role in shaping the careers of children if they are imparted with quality education. He cited the example of Telangana government which under the Telangana Minorities Residential Educational Institutions Society (TMREIS), had set the ball rolling in empowering the minorities by deciding to establish about 150 minorities residential schools all over the state with at least one such school in each district. This type of laudable schemes could be replicated in other states also, he added.



“Why South Indian Muslims are progressing in every walk of life, let it be educational, economical or social arena as compared to their counterparts in the North who are lagging behind in every field,” was the point pondered by Prof. Shakeel Samdani. He said that the Muslims from the South followed the directives of the Holy Quran in letter and spirit to some extent while in the North the letter was there but the spirit was missing. He suggested that the Muslims should offer at least 2-3 hours from their precious free time every week for social, community and Islamic works targeting the co-religionists belonging to the have-nots category. He coined it “Waqf Ki Zakat”.



Abdul Wahid Sait emphasised the importance of connecting the plan to grassroots level implementation. “We need to identify experienced NGOs and volunteers working in the ground,” he said.

Pilot projects undertaken by EIF in partnership with other groups were announced by E. M. Abdul Rahiman. He said that the implementation of the whole project had been planned to be carried out in six phases of 5 years each. As a model for the upcoming interventions and as a test phase, seven initiatives were identified in different states.

The seven Pilot Projects are:

- Master Trainers Development Programme – Bangalore and New Delhi
- Literacy Program (Full literacy in 25 villages) – Bihar
- Poverty Eradication Drive (Women's Self Help Group Cluster) – Uttar Pradesh
- Finishing School – Rajasthan
- D-Voter Issue: Legal Support System – Assam
- Drinking Water Supply Project – West Bengal
- Sanitation Scheme (Providing toilets) – Tamil Nadu

An Advisory Board for Empower India Foundation is constituted to guide and oversee project India 2047. Maulana Muhammad Wali Rahmani, who is a renowned scholar and reputed leader in the country, gave his consent to function as the chairman of the Advisory Board. He is also the General Secretary of All India Muslim Personal Law Board which is the most representative common platform of Indian Muslims. The following dignitaries who carry legacies of striving for various community causes also agreed to be members of the Board. We thank them all for their commitment and patronage.

**Dr. Muhammed Manzoor Alam**

Chairman, IOS, New Delhi

**Dr. Zafarul Islam Khan**

Editor, Milli Gazette, New Delhi

**Prof. P K Abdul Azeez**

Former Vice Chancellor, Aligarh Muslim University

**Mr. Kamal Faruqui**

Former Chairman, State Minorities Commission, Delhi

**Kavico Abdul Rahman**

Former Chairman, Wakf Board, Tamil Nadu

**Justice P K Shamsudheen**

Former Judge, High Court of Kerala

**Mr. Syed Zameer Pasha, IAS (Retd)**

Bangalore

**Prof. A Marx**

Chairman, NCHRO, Chennai

**Prof. Haseena Hashiya**

Jamia Millia Islamiya, New Delhi

**E. Abubaker**

Chairman, Rehab India Foundation

**Dr. Fakhruddin Mohammad**

Hon. Secretary, MESCO, Hyderabad



Mohammad Arif Ahmed, General Convener of the event proposed a vote of thanks. Anis Ahmed, General Secretary, Empower India Foundation, monitored the session.



## Annexure 9

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## Empowering the People

Let's not be pessimists who see only difficulties in opportunities;  
Let's be optimists who can turn every difficulty into an opportunity  
Stop lamenting the past; Start striving for the future

India 2047 sets vision and mission, identifies focus areas, lists objectives and initiatives for an inclusive and just republic by empowering the Muslim community that remains relatively more backward and deprived.

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