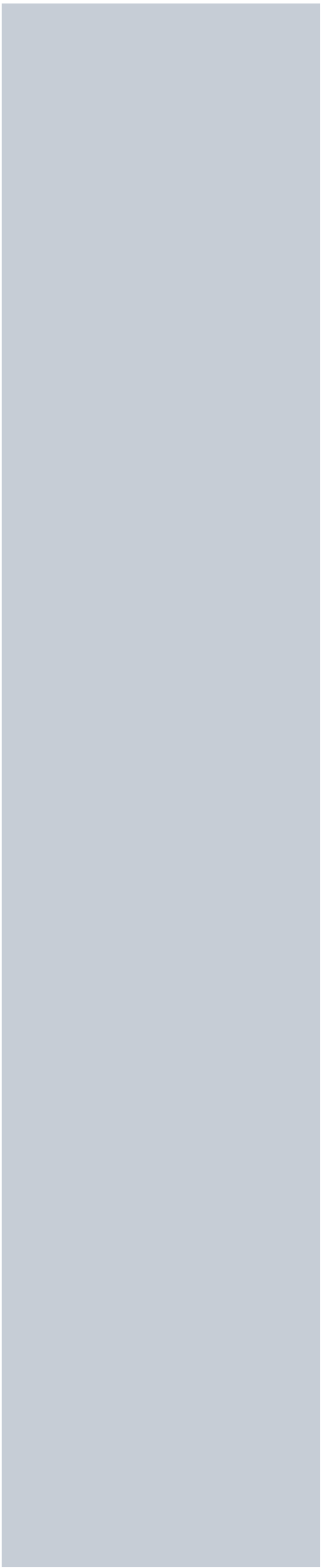


A young girl in a purple headscarf is the central focus, looking directly at the camera with a slight smile. She is working on a piece of fabric, possibly a garment, which is held taut by her hands. In the background, another person is partially visible, and the setting appears to be a simple, possibly outdoor or semi-outdoor, workspace. The overall tone is one of quiet industry and resilience.

**A SOCIO-ECONOMIC
REVIEW OF THE MUSLIMS
OF SHAMLI DISTRICT,
UTTAR PRADESH-2014**

OUR INDIA FOUNDATION

**A SOCIO ECONOMIC REVIEW
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“ Inclusion is not a strategy to help people fit into the systems and structures which exist in our societies; it is about transforming those systems and structures to make it better for everyone. Inclusion is about creating a better world for everyone”.

Diane Richler, President, Inclusion International

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CHAPTER 1

Introduction

Introduction

India is among the most diverse societies in the world. It has people from all the major religions of the world. Hindus, Muslims, Christians, Sikhs, Buddhists, Jains and Zoroastrians . Even though Hindus constitute about 80.5 per cent of the population, there are more than 138 million Muslims (13.4 percent of the total population) in the country (2001 Census), making it the second largest population of Muslims in the world Religious diversity is coupled with enormous linguistic and cultural diversity

Table : 1.1 Distribution of Population by Religious Groups

Name of Religion	Percentage of Total Population
Hindus	80.5
Muslims	13.4
Christian	2.3
Sikhs	1.9
Buddhists	0.8
Jains	0.4
Other Religions	0.6
India	100

Source: 2001 Census

When India gained independence in 1947, the Political leadership and the framers of the constitution took note of this diversity, and they deliberated on a framework that would provide for a unified but culturally diverse nation state. While most societies grant individuals the right to religious belief, in India communities enjoy the right to continue

with their distinct religious practices. Perhaps the most significant part of this is that in all matters of family, individuals are governed by their community personal laws . Religious communities also have the right to set up their own religious and charitable institutions; they can establish their own educational institutions, and, above all, these institutions can receive financial support from the state. Taken together, these are ways by which public recognition has been granted to different religious communities and space made for them to continue with their way of life . On the symbolic plane, policies pertaining to the declaration of public holidays, permissible dress in educational institutions and public jobs, and the naming of public places also acknowledge and give due recognition to the different communities living in India. (Negotiating cultural diversity and minority rights in India Gurpreet Mahajan, Centre for Political Studies, Jawaharlal Nehru University) However, In spite of all the safeguards, the good intentions and various statutes in the constitution , minorities in India is yet to see a significant transformation in terms of poverty alleviation, education and democratic participation. The Sachar Committee Report has officially authenticated the reality that was widely believed that the Muslims, in terms of educational and economic indices constitute the most backward segment of Indian society

Literacy Rate by Religious Communities

Muslims lags behind all other communities in the 2001 census in the literacy rate by religious communities. Male and female literacy rates very much below

Table : 1.2 Literacy Rate by Religious Communities

Name of Religion	Literacy Rate (Total)	Literacy Rate (Male)	Literacy Rate (Female)
Hindus	65.1	76.2	53.2
Muslims	59.1	67.6	50.1
Christian	80.3	84.4	76.2
Sikhs	69.4	75.2	63.1
Buddhists	72.7	83.1	61.7
Jains	94.1	97.4	90.6
Other Religions	47.0	60.8	33.2
India	64.8	75.3	53.7

Source: 2001 Census

The gap of male-female literacy rates is the lowest among Jains which is only 6.8 per cent points against the national gender literacy gap of 21.6 per cent points. Among Christians also the gap is as low as 8.2 per cent points. The biggest gap is found against other religions (27.6 per cent points) followed by Hindus (23 per cent points) and Buddhists (21.4 per cent points).

Table: 1.3 Work Participation Rate by Religion

Name of Religion	Work participation Rate		
	Total	Male	Female
Hindus	40.4	52.4	27.5
Muslims	31.3	47.5	14.1
Christian	39.7	50.7	28.7
Sikhs	37.7	53.3	20.2
Buddhists	40.6	49.2	31.7
Jains	32.9	55.2	9.2
Other Religions	48.4	52.5	44.2
India	39.1	51.7	25.6

Source: 2001 Census

Work participation rate, i.e., the percentage of workers to total population for the country is 39.1 per cent in 2001 Census. Muslims have the lowest participation rate of 31.3 percent followed by Jains with 32.9 per cent and Sikhs with 37.7 per cent. Religious groups which have work participation rate above the national average in descending order are Other religions (48.4 per cent), Buddhists (40.6 per cent), Hindus (40.4 per cent) and Christians (39.7 per cent). Male work participation rate for the country in 2001 is 51.7 per cent. Male work participation rate for Hindus, Jains and other religions are above the national Average. The highest was among Jains with 55.2 per cent which is followed by Sikhs (53.3 per cent) and Hindus (52.4 per cent). Muslims, Christians and Buddhists are the other major religious communities which have rates below the national level. The work participation rate for Muslims which is 47.5 per cent is the lowest. The second lowest of 49.2 per cent is found among Buddhists.

Wide variations are found in the female work participation rate among the major religions. The rate varies from the lowest of 9.2 per cent among Jains to 44.2 per cent among other religions, work participation rate at the national level being 25.6 per cent. Female work participation among Muslims is found to only 14.1 percent. Besides other religions, Buddhists (31.7 per cent), Christians (28.7 per cent) and Hindus (27.5 per cent) have female participation rate above the national level. The gender gap in the work participation rate is particularly very large among Jains (46 per cent points), Muslims (33.4 per cent points) and Sikhs (33.1 per cent points), even as the gap at the national level being 26.1 percent points. All these statistics point to the fact that Muslims of India lags behind in all developmental indices.

In Indian states, highest population of Muslims is in Uttar Pradesh that has 35 million or 3.5 crores Muslims. Muslims of Uttar Pradesh constitute for the 19 percentage of the total state population. Bihar has 14 million Muslims which accounts for the 16 percentage of the total state population and West Bengal houses 20 million Muslims which is 25 percentage of the total state population. These three states are home to 42 percentage of the whole Muslim population of India.

Relevance of the study

Social exclusion is a very complex situation. It affects and put the people or whole generation in a vicious circle of concurrent backwardness. Inclusive development will never happen when communities are excluded from the rest of the society and denied access to social and economic goods in society. Indian Muslims especially that of north India lags behind in education, employment, democratic participation and all other developmental indices when compared to other communities. The recent communal riots have also brought insecurity faced by the Indian Muslims to central focus. Various measures and attempts of the central and state governments have failed to make any significant improvements in the well being of the Muslims of India. It is in this context that this study is undertaken to probe deep into the psyche of North Indian Muslims and recommend constructive suggestions to the NGO which has undertaken the mission of establishing educational and health care initiatives in North India.

Objectives of the Study

The main objectives of the present study are

- To find out social economic and political factors which directly support for sustainability of an English medium school at Kandla in Shamli district ,Uttar Pradesh.
- To explore the strength, weaknesses, opportunities and threats for functioning of the school in short and long run and also suggestions and recommendations.

Data Source and Methodology

Both primary and secondary data were the sources of the study. The primary data was collected through field work. Secondary data was gathered from research papers ,Government reports, census reports and other publications. The study is based on a sample survey. Both purposive and systematic random sampling methods have been followed. A coded questionnaire was prepared, field tested and finalized before the commencement of the survey. The field study was conducted mainly concentrating on Kandla municipality of Shamli District. kairana and Gangeru villages of Shamli district. Seventy households have been selected from these localities for the extensive study. Allocation of the samples to each area were done both randomly and purposively. Focused group discussion (FGD) with community leaders , social activists, parents were conducted . These study also inclusively , selected educational institutions , both formal and informal viz. madrassa , government school , UP board private schools and CBSE board private schools.

Limitation of the study

As the study period was immediately after the Muzzafar Nagar riots ,it was very difficult to get information from Government offices and educational institutions. Time was also a big constraint . The whole period of the study was only forty days from April 22nd 2014 to June 2nd 2014. Access to interview women was virtually nil as the community norms of the locality do not permit strangers talking to women.

Structure of the Report

The study is categorised into chapters. The first chapter deals with the importance of the Research matter and an overall assessment of the muslims of north India . The second chapter deals casteism among the Muslims of Shamli district. The third chapter dwells with the economic status and economic engagement of the Muslims of Shamli. and the fourth chapter is about challenges and opportunities in interventions in the educational sector and the last and final fifth chapter is Recommendations and suggestions .



CHAPTER 2

Casteism and Social Exclusion within Muslims of Shamli



Casteism and Social Exclusion Within Muslims of Shamli

The caste system in India is a system of social stratification. Strict segmentation of society, with the various groups being rigidly defined and membership of them determined by birth. A hierarchical system defines a ranking place for all of the castes. There is limited choice of occupation, which is enforced within a caste as well as by other castes. The egalitarian project of Islam came to be sabotaged from within, with the emergence of a parallel caste system among the Muslims themselves. Over time, it grew into such a strong and pervasive force that it made a complete mockery of Islam's insistence on the brotherhood and fundamental equality of all believers. This was particularly noticeable in those parts of India where the carriers of Islam were not Arabs, in particular in regions where ruling Muslim dynasties were non-Arab or Ajami, and that were, unlike the early Arab Muslims, not committed to the equality of all Muslims. Despite being Muslims, they had not rid themselves of ethnic pride and notions of social hierarchy. To some extent, caste divisions and prejudices among the Muslims of the country were also a result of the lingering caste consciousness among 'upper' caste Hindus who had converted to Islam for various reasons. The impact of the wider Hindu caste-ridden society on the Indian Muslims, both converts as well as those of foreign origin, and its role in fomenting caste divisions and consciousness among them cannot also be discounted. Gradually, then, the ruling Muslim elites of foreign Ajami extraction came to uphold and champion caste-based social hierarchy, appearing, in this regard, no different from their Hindu counterparts, and in complete contrast to the early Arab Muslims. So caste-ridden did Indian Muslim society become that in the period of 'Muslim'

rule in India it was almost impossible to distinguish between Hindu and Muslim oppressed castes. The oppressed Muslim castes had converted to Islam to escape Brahminical oppression, but the Muslim rulers, instead of assisting them in any way, branded them as 'low-born' and subjected them to various forms of degradation. They even devised a four-fold caste system almost identical to that of the four-fold varna order of the Brahminical Hindus. Accordingly, the four ethnic groups that claimed foreign—Arab, West Asian and Central Asian—descent, the Syeds, Shaikhs, Mughals and Pathans, came to be considered as ashraf/sharif or 'noble'. Converts from the 'high' caste Hindus were also considered as sharif. On the other hand, impoverished Muslims of indigenous origin, converts from the oppressed castes, who came to form the vast majority of the Indian Muslim population, were branded as ajlaf or 'low' or even as arzal/razil or 'despicable'. (Masood Alam Falahi - “Mai Zat-Pat Aur Musalman”).

However, the caste system is not as rigid as among Hindus. Many studies argue for its roots and its similarity with Hindu caste. The two differs in significant ways, (Dumont, 1980) finds that caste among muslims is” weakened or incomplete but not lacking all together”. The caste exist in social relations , but it had modified. There is no sense of purity and pollution, occupational division is not much developed, but there is. There is no restriction of entry at mosque (unlike Dalits have restriction of entry of temples). There is no ritual practices exclusively practiced by upper caste people.

In Kandla municipality , Muslims constitute the majority with 70 percent of the population. Caste based hierarchy has an echoe in social relations. Close to twenty castes have been identified within the muslim community. Caste hierarchy very dictates in marriage ,and choosing of the occupation . The caste based structure restrict the individual in the process of social mobility especially in terms of social status , eduation attainment , employment oppurtunities and social security. The human settlements of Mohalla , is somewhat divided on basis of their social status. Parts of Kandla inhabited by those in the lowest of the hierarchy is filthy and unhiegenic and the muslims living in these places are partially or totally excluded from mainstream majority community. Either they are invisible or deliberately marginalized from the public domain .

Major caste Communities among Muslims at Shamli

1. Gujjar : Farming is the main occupation. They own large swathes of land. They employ other people in farming. Mainly converts from Hindu religion ,they are estimated to be twenty thousand living in different parts of the district.
2. Thakur: They are known with caste surname , Rajputs. In Hindu hierarchical order they were soldiers mostly engaged in warfare . Muslim Thakurs are now engaged in whole sale business. Most of them are financially sound.
3. Ranghand: Like Thakurs ,they have Rajput origins. They are into big business. Export fruits to Delhi and near by cities.
4. Ansari : Considered as lower in the caste hierarchy. They are largely into real estate business . They are also fruit whole salers.

-
5. Quraishi: Traditionally they are engaged in slaughter and meat business. They do slaughter in market. The new generation have diversified into sale and distribution of textiles
 6. Shaikh Siddiqui: Upper cast community. Landlords from ancestral times. A financially influential block with ownership of land financial muscle.
 7. Pathan: Considered to be of the Sharif or the noble class. They were Khansahebs. They were Nawab in pre colonial period and Zamindars in post colonial periods. During partition many of them left to Pakistan. There are families in Kandhla.with Pathan lineage.
 8. Mansoori : They are called as Pumbe. There are engaged in stitching blankets and cotton. These products have a huge market in North India.
 9. Salmani: They are known as Nai . This community traditionally is into the occupation of hair cutting. Most of them run hair cutting shops and beauty parlours.
 10. Mulle Jaat: Converted community from Hindu Jaat community. Even after conversion they follow traditional ritual practices in villages and keep notion of purity and pollution among muslims also. They employ other people in their farming and they keep bonded labor from lower caste communities.
 11. Bhaadi or Bhadai :, They are known among localities as Vishwa karmas. They are carpenters and do furniture business.
 12. Sayyid: Upper caste community. Only a minority is financially sound and retains the past glory. A good number of them are taxi drivers in major cities.
 13. Bhishti or Sakhi: Mainly engaged in the distribution of water in households . They are also experts in sewing woven cots .
 14. Leelgarh : The community do textile dyeing .

My Personal Encounters with Casteism at Shamli

During the survey for this study, I was invited for a marriage function at Gangeru. There were separate arrangements for seating and dining for those who belong to lower class or biradari and upper castes. The space allotted to lower classes were without much facilities, looked like an abandoned area without much cleanliness. Marriage is one institution where there is clear demarcation between Ashraf and Ajlaf. Marriages and choosing of the girl in the marriage market is solely dictated by the caste structure. Inter caste love affairs are not all tolerated. The upper caste men have more than one wife. Higher education and economic affluence doesn't enable a lower caste person marry into the Ashrafi or Sharif class.

CHAPTER 3

Employment Status and Economic Engagement.

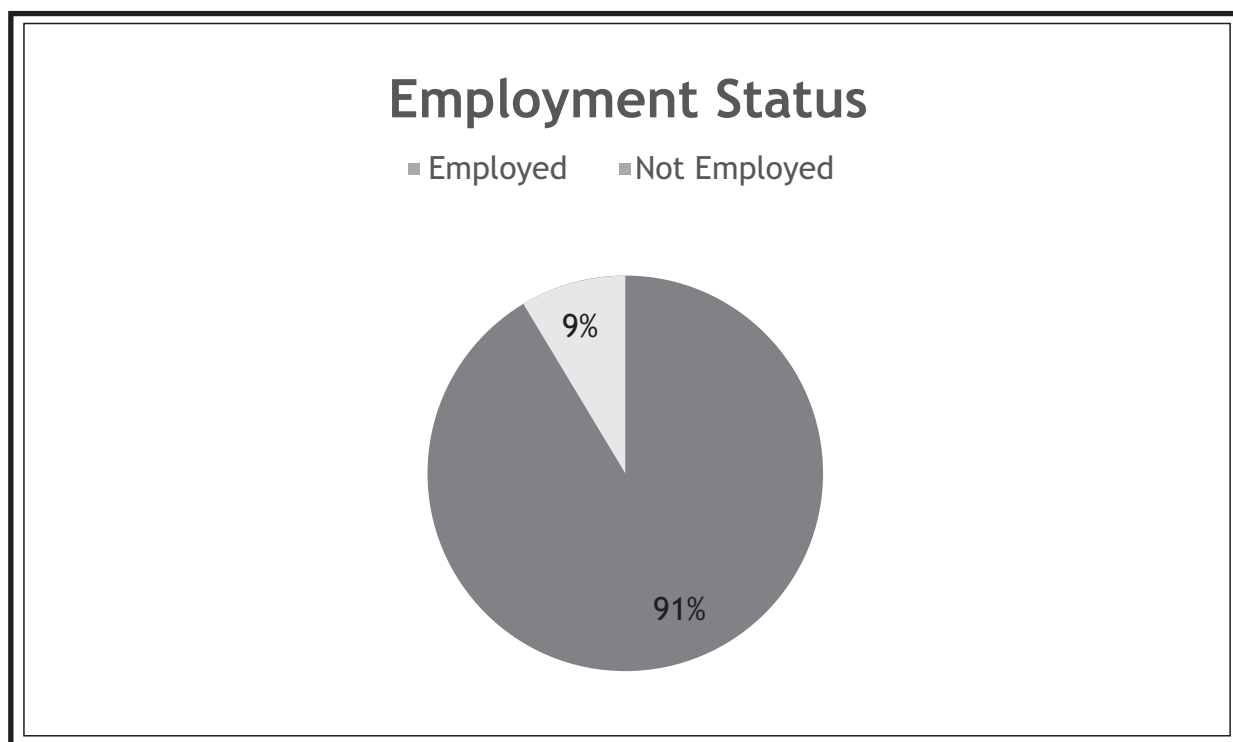
Employment Status and Economic Engagement.

Employment provides an individual and his family with purchasing power. It enables him to acquire subsistence as well as consumption goods to satisfy the basic needs, comfort and leisure. In addition, enhanced earnings through employment allow investment. This can take the form of purchase of durable consumption goods and investments in areas like education, health and capital assets. Such investments are critical in sustaining growth at the level of the individual as well as the economy. While economic benefits derived from such an increase in the entitlements are substantial, employment also has significant non-economic benefits. The belief that one is engaged in some worthwhile activity provides a sense of esteem and well-being to the worker.

Ownership of physical assets (especially land) and human capital (especially education) not only affects employment opportunities but also determines occupational patterns. Relatively poor access to these assets may force workers to remain at the lower end of the labour market hierarchy. Employment, education and investments in physical assets interact dynamically. It has been argued that the positive impact of education crucially depends upon the existence of market (employment) opportunities. Without economic returns to education provided in the form of a higher probability of getting employment or earning higher income, investment in human capital formation will not occur. Similarly, while ownership of physical capital creates opportunities for employment, growth in employment generates resources for new capital formation. (Sachar Committee Report, 2006).

After independence, religious minorities particularly , muslims are excluded and they bearing the brunt of backwardness in employment and education . The partition had created a rift and caused the communal tension between Hindus and Muslim. In north India , muslim populated areas known as “red zone or Chotta Pakistan” , identified with filthy, densely populated which lack of housing and sanitary facilities. The access to education and employment comparably is too low(Basant,2012).

Figure : 3.1 The Employment Status Among Respondents



Source: Field survey 2014

The Muslim society of Shamli is pre-dominantly male dominated. Female employment is frowned and looked down upon. The male members of the household take it up as their responsibility to feed the family. Usually it is the elder male member who shoulder the entire burden. This practise take a toll on the education of the men. School education is discontinued and they mostly end up taking jobs in the informal sector. The wide prevailing casteism among muslims narrow the scope of employment to a considerable extend.

Table : 3.1. The Main Work Status for 12 Months

	Kind of Employment	Percentage
1	Medium Scale Business	5
2	Small Scale and Street Hawkers	43.6
3	Sales Men	22.9
4	Agriculture/self-employed	10
5	Agriculture employer	1.4
6	Service Sector	1.4
7	Skilled manual	7.1
8	Unskilled manual	5.7
9	Unemployed	2.9
10	Total	100

Source: Field survey, 2014

In Kandhla, majority of the people are engaged in informal sector. Very few work in formal, secondary and tertiary sector. People with very high educational qualifications and good jobs is a rarity.

Cultivation

Kandla is one of the most fertile of lands in the whole of sub continent. The mainstay of the general populace is agriculture and agriculture related activities. Sociologically , the term farming is used for those who own their own land do employ others while cultivator are those who lend their employment for others(Jodhka, 2008). Kandhla is semi-urban city. The rural-urban continuum is there in terms of occupation and trade . Those who migrated to urban space, had purchased land and they employ workers there. In Kandla the land is owned mostly by Zamindar communities like Gujjar and Pathan . Recently they have diversified into trading. In Shamli district, the Hindu Jaat community is the predominant land lord class . Muslims work in their agriculture land. The Jat community continues exploit muslims laborers with low wage and over time work. After ,the riots , most of the muslims stay from the Hindu Jaat agriculture lands. There is wide spread unemployment among these class.

Business

Muslims engagement in small scale business is very high when compared to their presence in organised and service sector. Table. 3.1 illustrates the presence of muslims in medium scale business is comparatively high. These are people who are concentrated in the urban pockets and who have mostly inherited the traditional family business. In business certain castes have the monopoly of the certain type of business. Any attempts of entry by any from other castes is collectively opposed. The castes in the upper and middle order of the caste hierarchy do well in the business with their moderately good educational background. Most of them have diversified into textiles and trading. A considerable large section of the muslims are small shop keepers , street vendors and hawkers. The income of these group is highly fluctuating and there is no livelihood security. The fruit and vegetable shop keepers run small shops and their business is seasonal. In north india , the weather shift is extreme. The fruit business is badly hit in the winter and these people get into some other business for survival. For these people ,the absence of a steady income make them very vulnerable.

Table:3.2 Employment Status Among Religious Communities in UP

Occupation	All Religious Communities	Hindus	Muslims	Christians	Sikhs	Buddhists	Jains	Zoroastrians	Others
Cultivation	41.1	44.2	41.1	25.7	51.3	41	0	0	0
Agricultural Labour	24.8	25.6	21.6	13.1	9.1	35.4	0	0	0
House hold Industries	5.6	4.4	11.9	5	3.4	3.1	0	0	0
Other Workers	28.5	25.9	40.7	67.1	36.2	20.5	0	0	0

Source: Ranganatha Misra Commission Report, 2006

Table.3.3. Major Caste Communities and Their Occupation in Kandla

1	Major Caste Communities at Kandla	Occupation	Percentage
2	Gujjar	Cultivation	15%
3	Shaikh Sidheequi	Landowners and Business	9%
4	Pathan, Khansaheb	Zamindars	10%
5	Ansari	Farming	25%
6	Rana	Business	18%
7	Malik	Hawkers	1%
8	Mansoori	Stitching Blankets and Over Coats	3%
9	Dhobhi	Washing	6%
10	Quraishi	Slaughtering	4%
11	Sayyid	Taxi Driving	1%
12	Salmani	Barbers	1%
13	Saifi	Carpenter and Furniture makers	2%
14	Shaikh	Manual Workers	5%
15	Total		100%

Source: field survey, 2014

Cattle and Slaughter

In north India, cattle transport, slaughter and meat business work is the monopoly of the Quraishi's . Even the new generation Quarishi's are into this business. There are tensions with Hindu's on cow slaughter. The legal restrictions imposed by the governments in regard to red meat business and slaughtering has put the whole business on a shaky plain.

Saifi Community

They are the new affluent class. Basically, they are Lohars and carpenters, They run furniture shops, electronic shops and repairing works. The community has learned the tricks of modern business and also giving importance in educating their children. They are an emerging influential class and they have marked their presence in all muslim pockets.

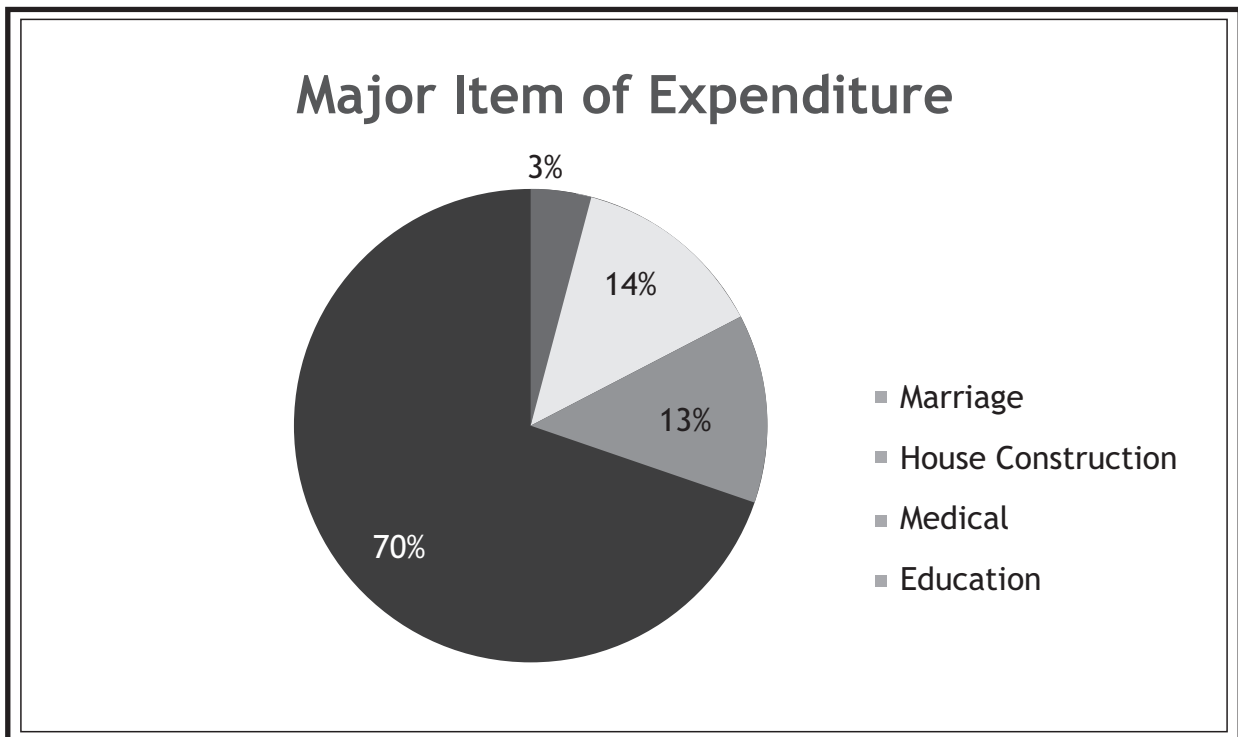
Manual workers - Skilled and Unskilled

5.7% of the Muslims depend on manual works. Those who are skilled are engaged on all days. They provide service in electric shops, wood industries and other small scale works. Unskilled manual workers belong to the lower castes. They are a excluded and marginalized community.. They work in the fields, estates , brick industries and small scale construction . Most of them work on daily wage basis; earn Rs. 200- 300 per day. The livelihood security is very unstable and most of the time they are at the mercy of the employer. The working location shifts from place to place and they move with all the family members. Their children also join with parents in this migration. They support their parents in their works and help them in household chores like washing and cooking food. Most of the children of these unskilled workers go to government schools. In harvest season, as the whole family move to different locations, the school attendance is the first causality. These children dropout after the primary education and in future they end up in teas shops and other like jobs. It is a vicious circle that is very difficult to get out .

Major expenditure

Most of the muslims in the town belong to the lower middle class and lower class families. The average household size is six with the husband and wife with an average of four children. In family survey, 70 percent responded that the major expenditure was on education of their children. House construction comes second and third is related to medical expenses. Marriage expenses come fourth

Figure :3.2. Major Item of Expenditure



Source : Field survey,2014

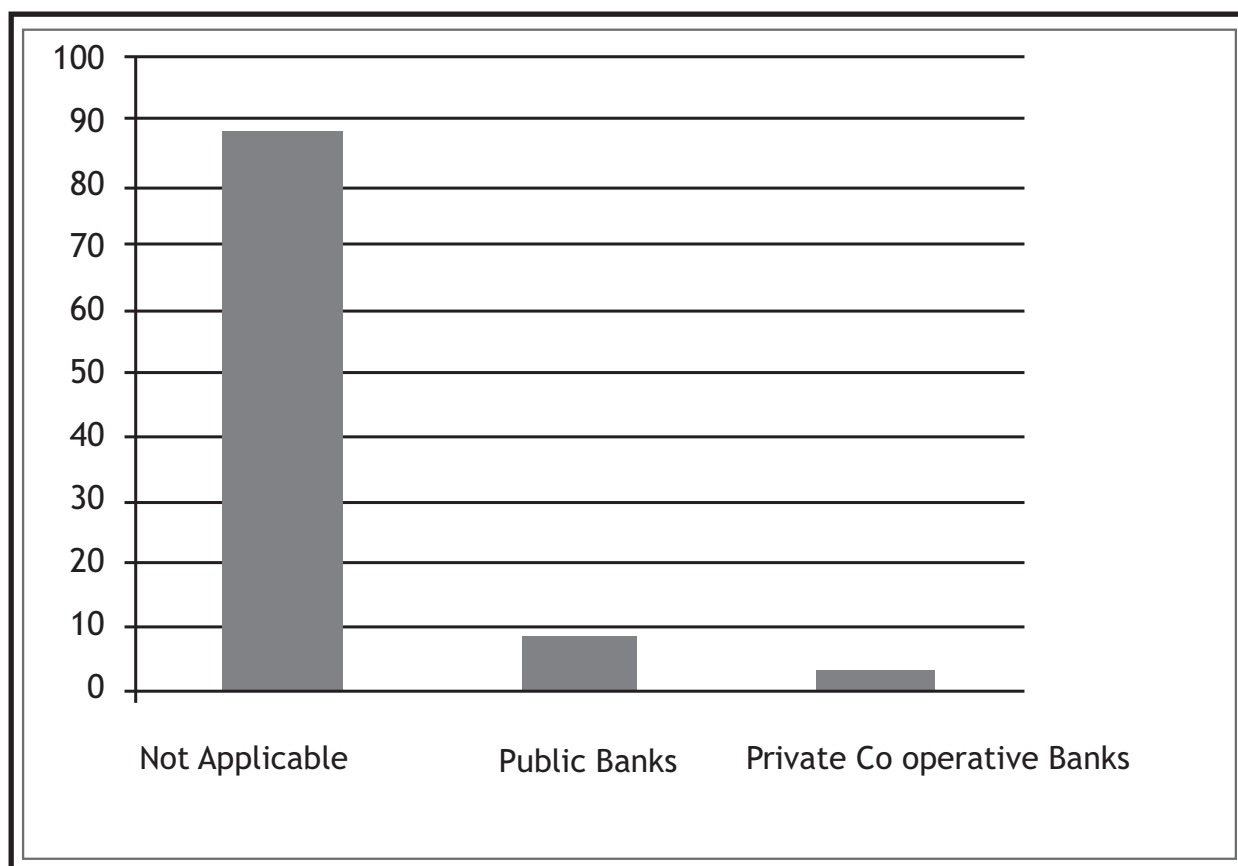
In Kandhla , most the middle class muslim children are enrolled in unaided private schools. The educational expenditure includes tuition fee, course fee, transport fee, books and uniforms . On average parents spend 1000 - 1500 rupees for each child per month. . Five percent of the total 5 % get enrolled in private CBSE international schools where the school fees varies between 3000 and 5000 rupees per month. After education most of them spend their money on house construction . A typical house hold is a joint family one. Brothers family along with old aged parents live under one roof in the joint family set up. The pressure to move to a new house after marriage is very less.. Comparatively , the expenditure on house construction is low and raw material like sand , cement , bricks are easily available. The wages for workers like mason and carpenter is also low and the people of the locality are not much concerned of house construction.

The third major expenditure is spend on health care. The expenditure on health care is very less comapared to the other urban centers and other affluent states of India. Most of the major ailments are absent in big numbers. Seasonal diseases like Diarrhea, Malaria and chicken pox are prevalent in summer and Pneumonia in winter. For major ailments ,one has to resort to private hospitals of New Delhi , Meerut and Muzzafar Nagar.

Loan and Banking

Economic transactions are the part and parcel of a vibrant and dynamic society. Investment, and Enterprenueship stimulates economy. The banks in modern days serve as a facilitator for businesses by giving loans. Here in kandla, for religious reasons ,the majority of the muslim population keep away from bank loans. Ninety perecent stay away from taking bank loans..

Figure 3.3 Loan & Banking

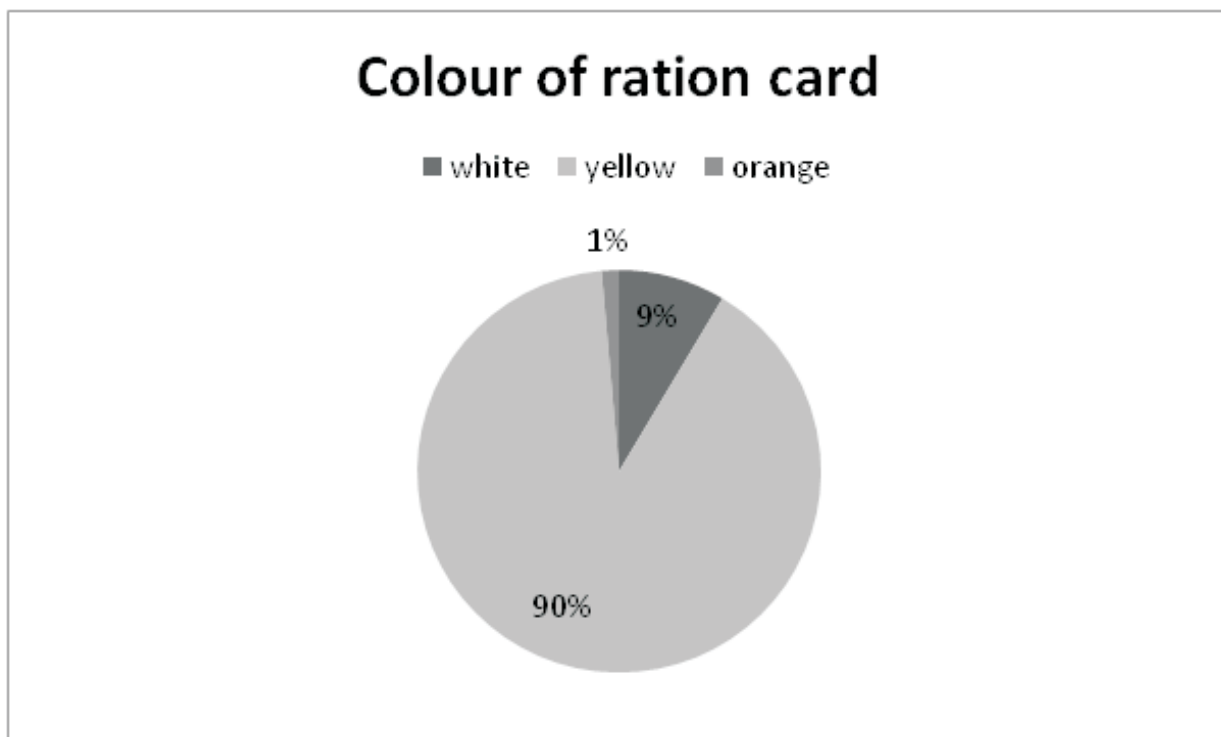


Source: Field survey, 2014

Poverty and destitute

The dictionary meaning of poverty is scarcity of money. Social scientists have extended the definition to lack or less access to livelihood, shelter, nutrient food and life security. The social exclusion due to poverty are on multi level.

Figure:3.4 Colour of Ration Card



There are three kinds of ration cards. (1) White one for the people who come under below poverty line (BPL), (2) Yellow card, which is provided for above the poverty line (APL), (3) Orange card for the poorest of the poor and they come under Aardrodaya Anna Yojana (AAY).

90 percent do not come under BPL list. It is too below the national average. The reason for this is even when there is a large section of the Muslims which deserves to be included in this category is the absence of Muslim leaders and officials at the local government level. The Pradhan is often the deciding authority and he usually allots the BPL status to his near kith and kin.

CHAPTER 4

Educational Scenario of Shamli District

Educational Scenario of Shamli District

Education is one of the major social institutions which performs a catalyzing role in socialization process of individual in society. In modern society, educational institutes like schools, provides a major role. Even though many laws have been enacted like right to education, the truth is that the quality education is the still the preserve of the middle and the uperclass. The compulsion of every muslims to study religion make the scene a whole lot complex. Almost all the Muslims in the country have religious education atleast on a parttime. In many of the states ,they attend madrassas before or after the school hours. According to Sachar committee report, 4 percent of the Muslims are into full time religious or madrassa education . This chapter deals with educational status of the muslims of Shamli and also throws light into educational institutions where Muslims children are enrolled for their mainstream formal and religious education.

Table: 4.1 Educational Institutions

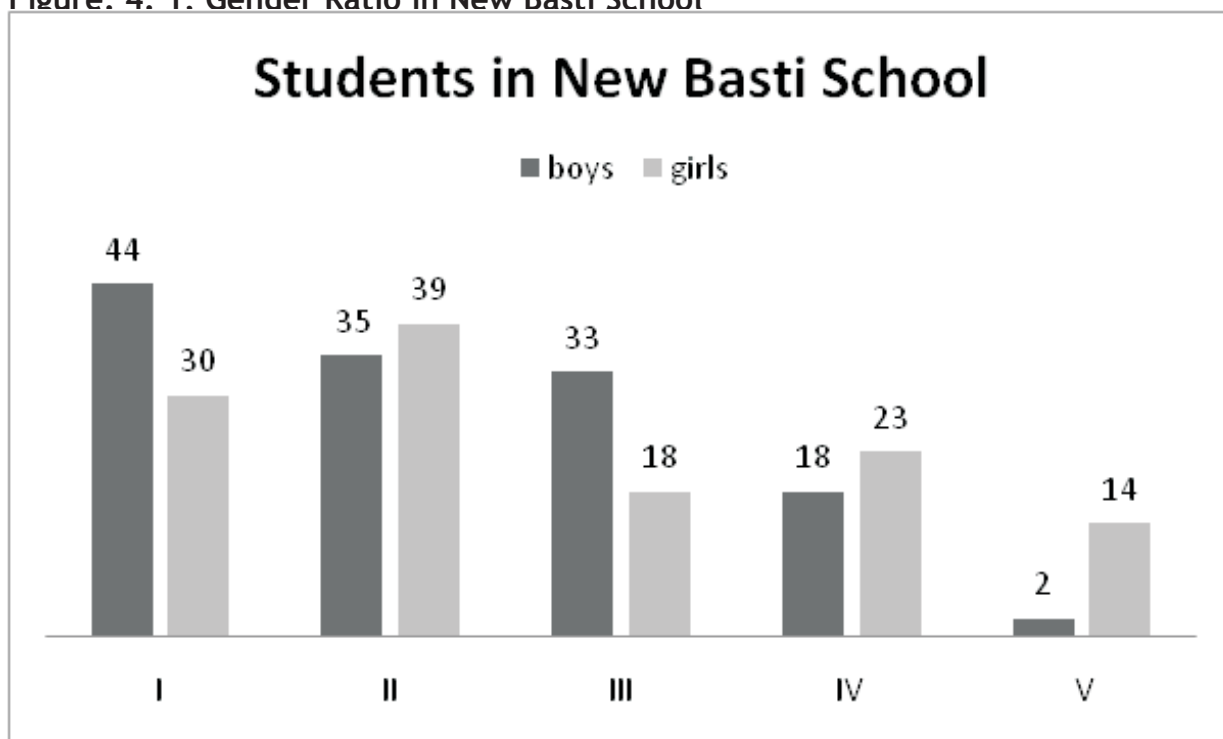
1	Kind of School	in percentage
2	Private	34.3
3	Government	52.9
4	Semi-Government	1.4
5	Madrassa	11.4
6	Total	100

Source: Field survey, 2014

Government schools


In kandla municipality, the New Basti School is the only one government school. In this school there are 256 students in five classes. The students of this school come from the lower classes of the society . Students are overwhelmingly muslim. Close to hundred percent.

Figure: 4. 1. Gender Ratio in New Basti School



Source: Field survey,2014

In the after math of the Mussafar Nagar riots, as the muslims from the neighbouring districts have come to settle in Kandla ,there is an increase in strength in the enrolment to the school. There are more than forty students from riot hit families. The Figure :4.1 shows the decreasing number of girls in higher classes




The New Basti School gives an idea of education scenario at the grass root level at Shamli District, Western Uttar Pradesh. The overall standard in the quality of education of the school is very low. The students are made to sit on the floor. Chairs, electricity and Fans are absent. The class rooms look grave when the temperature soars at 47 C outside in summer. The enrolment is very low at the school. As it is a government school it is frequented by the children of manual labourers and almost close to hundred percent of the students are Muslims. There are constant absences as most of them belong to the families working in the agriculture and brick industry, which is migratory in nature. This school is also a classic example of the communal divisions and discrimination existing in Uttar Pradesh. During my visit to the school, out of the total eight teachers, three are Muslims and five non-Muslims. During my visit only the three Muslim teachers were present and the rest five were absent. When enquired, I found that the non-Muslim teachers have scant concern for the school as the school students are overwhelming Muslim. The boys somehow manage to finish fifth standard because it helps them to get driving licences. Even if they drop out the teachers say that they maintain their names in the register for it may help them for driving licenses. Another interesting point that could be made out from the graph is the gradual fall in numbers of girls in the higher classes. The main reason is because of the insecure social condition in terms of security concerning girls. Sexual assaults on girls is a very common problem in these regions.

Private school affiliated to UP Board

There is a mushrooming of private schools in the area. Most of the schools are commercially motivated. Quality is the last word. The private schools affiliated to UP board are located in the din and bustle of the markets. The rooms are small narrow and congested. The teaching staff are not well qualified. Parents send their wards to these school because the next best option after the pathetic Government schools are these private schools. The students are mainly from the lower middle class families. As the parents are not educated the students of these private schools do not get any help from them in home works and other assignments. The desire to get their children somehow educated is the driving force of many parents from lower middle class families to send their children to the private schools. The fees are also low compared to the CBSE schools of the area.

CBSE schools

CBSE schools caters to the financially sound and the elite population of Shamli district. The only one CBSE schools in Kandla municipality is St Drona school. The school is on a prime location on the Shamli - kairana road. Out of the total students, 40% are Muslims. The building and other infrastructure is moderately good. The fees is reasonable with only Rs 400 a month. The management of the school is Hindu Jaat community. After the communal riots of Mussafar Nagar, the communal rift has its reflection on the smooth running of the school. Along with the St Drona School, two other CBSE school of Shamli district have been subject of this study is Silver Bells school, Baskar Inetrnational school and Maples Academy. Silver Bells, is the best run school. The quality is excellent. Students from far off places even upto 30 km comes to the school. The teaching staff is well qualified. The strength of the students is close to three thousand.



Bahskar international school is the new CBSE School. Sixty percentages of the students are Muslim. As the Muslims constitute majority of the students, the dropout rate is high. The school management says that the school is in a loss and increasing the fees is the only option.

Maples academy is the school with real international standards. The school is run in a very professional way. The teachers are well trained. The ambience of the classrooms are world class. The library, the laboratory are excellent. The very fact that the school management has arranged a car for the principal of the school to commute to the school on a daily basis from Meerut ,which is 50km away shows ,how serious they are about the quality.

Madarassa, Centers of Islamic Learning

The compulsion of every muslims to study religion make the scene a whole lot complex. Almost all the Muslims in the country have religious education atleast on a part time basis. In many of the states ,they attend madrassas before or after the school hours.. According to Sachar committee report, 4 percent of the Muslims are into full time religious or madrassa education . Madrassas are considered as center for religious learning. The term madrasa in Arabic means a place of teaching and learning. Those who teach in madrassas are called as Mudarris or mua'llim and student called as mutha'llim (Makdisi,1981). Fundamentally, Madrassas are reserved for religious education and they provide secular education as ancillary to Islamic teachings. The orthodox ulamas oppose any kind of secular teaching in Maddrasa. Because, endowments , donations and philanthropy from community are specifically meant for religious education (Nadwi, 1998) In India, particularly, North India, the religious education of Madrassas are of three types (i)-Maktab (ii)-Darul quran and (iii)Maddrassa

Maktab: Maktab system is a wide and useful network of elementary education, where a child between age 5 to 12 goes and learns all basic Islamic tenets of Islam. Recitation of Qur'an, Urdu and Arabic are taught in these institutions. There is no compulsion. These Makthabs is run without disturbing the secular school timings. The timings of these Makthabs are usually before the school hours in the morning or after the school hours in the evening. The fees is very nominal and there are Maddrassas where it is free of cost.

Darul Qur'an: Are similar to Maktabas there are Islamic religious institutions cater specifically for Hifz (complete memorization of the Glorious Qur'an) and Tajweed (articulation of reciting the Qur'an). These institutions are called Darul Qur'an or Darut Tahfiz etc. Students mostly come at the early stage of their learning period and there is no fixed duration for Hifz in Darul Qur'an. It depends on the ability and IQ of each individual student; generally they finish the Hifz within 2 to 4 years. Nevertheless, the Tajweed course in general is of three years.

Madrassa: These are Arabic colleges. The courses are long term. All the madrasahs are residential. There are different courses. The students who come out of these institutions are called as scholars or Alims. They differ from Maktab and Darul Quran with respect to their regularity as an institution. These institutions are a combination of school and college. Madrasahs provide regular education to students from class one to higher Alim level. and combine many aspects of religious teachings. Urdu is commonly the medium of Madrasah

In Madrasahs students are engaged full time in learning religious texts. The class starts from early in the morning 5am after morning namaz and continues till 11 am and then provides a break for three hours for rest. After lunch at 2pm, they attend classes till 4.50 pm and then a break till evening prayer, 7pm. After prayer they go to class to revise the lessons and home works. There is one day holiday on Friday. There are two long vacation, during Ramadhan for 60 days and Eidul Adha vacation for 15 days. After end of half yearly examination in the month of Rabul Akhir, there is also a short half yearly vacation for 10 days.

The classes in Madrassas divided into four level.

1. Tahthaniya; primary education(classes 1-5)
2. Fouquaniya ; middle or upper primary (classes 6-8)
3. Munshi or Moulavi; secondary or high school(classes 9-10)
4. Alim or Alia ; senior secondary or intermediate (classes 11 and 12)

In Kandla , there are five residential madrassas , thirty Makatabs and sixty Masjids.

As part of the study , we visited two Madrassas , Madrasa sulamaniyya ,Eid Gah, Kandla and Jamia Badrul Uloom , Gadhi dowlath , Kandla. In these Madrassas, majority of the students are from the others states like Bihar and West Bengal . The local enrollment is in single digits. Most of the Madrassas in Kandhla they have the courses of duration of five years and for the rest three years they send their students to Drul Uloom Deoband or Mazahir Uloom Saharanpur for higher studies.

Madrassa Education and Muslims

Most of the students of madrasaa are from poor families. Most of the students stay about eight years in maadrassa . The syllabus is predominantly religious. Except for Arabic and Urdu and religious books ,the students are not well versed in any other subjects. As there is no affliation to any state educational boards, they are also not eligible for any government jobs .the students often end up as Imams in masjids for meagre salaries.

CHAPTER 5

Mussafar Nagar Communal Riots

Mussfar Nagar Communal Riots

No report on Shamli district will be complete without the mention of the August -September, 2013 communal riots. The excerpts from the Outlook magazine August 2014 will give an idea what happened at Mussafar Nagar and Shamli during the riots.

“Why were we raped if a boy eve-teased a girl? Did the whole nation go about raping the women of the community of Nirbhaya's rapists to avenge what was done to her?”

She is someone I'll call S, not because she does not want the world to know her name, but because her identity has to be protected, for the consequences it might possibly have. S is one of the 'Muzaffarnagar rape victims', of the seven whose ordeal is the collective shame and guilt of our entire country.

Around the end of August 2013, word was that a Muslim boy in Kawal village had eve-teased a Jat girl, though the incident remains uncorroborated till date. Her brother and cousin, in an attempt to safeguard their sister's 'honour', apparently killed him and were in turn allegedly lynched by an irate Muslim mob on the spot.

The men of both communities swore revenge. A congregation of Muslims did so after Friday prayers in Muzaffarnagar town; thousands of Hindu farmers gathered in Nanglamandor village some 15 to 20 km away on September 7, 2013, to ensure the avowed objective of 'beti bachao, bahu banao (save your daughters, make theirs (Muslims') your daughters-in-law'. Several khap panchayats in the vicinity issued this call, with help from local BJP leaders

The following morning, several villages woke up to the news that a Muslim mob had attacked groups of Jats returning from Kawal, killed them and dumped their bodies in Jauli canal, a Muslim-dominated area. Everyone heard it, in Lankh Bavdi, Lisad, Phugana, Kutba-Kutbi, Kirana, Budhana and Bahawdi. Thus began a vicious circle of violence and brutality. Mass rapes and sexual violence against women were freely used as instruments of asserting the power and authority of one community over the other. Officially, 72 people died, seven women were raped and a few hundreds injured. But visits to Ground Zero and conversations in relief camps suggest that many hundreds were killed, close to 100 women raped and over a lakh displaced from their homes forever.

(Outlook Magazine , Cover story | Aug 04, 2014)

CHAPTER 6

Recommendations

Recommendations

Engagement with local Community

Engaging with the local community has to be done with all the diplomacy. The clergy and the politicians wield high influence among the local populace. The school management should project itself as non-aligned with any groups, individuals or outfits. Efforts should be made to adopt an all-inclusive approach through consultations and meetings of all the diverse entities of the region.

Human Resource Development Centre and Outreach programme.

Outreach programmes along with the positive changes it is going to bring to the locality will help the foundation directly engage with the local community. It will also help boost the goodwill of the organisation. A night school under the NIOS scheme has to be initiated on an urgent basis. Specific coaching to equip existing and would-be graduates to get into government jobs. An English language skills development course for youth. Vocational skills training programmes for men and women. Relief activities by various charitable organisations carried out during Ramadan in the state of Kerala can be replicated in Kandla.

Teachers Training Institute. A teachers training institute is the need of the hour. Locally trained and qualified teachers will usher in a revolution.

The Institute Could Conduct Two Courses:

- 1) Training modules tailored for future requirements in upcoming school projects
 - 2) A general training Module which helps them to get into government schools.
- Both the courses could be based on a commercial model

School

- 1 Teaching Syllabus should be of CBSE; LKG and UKG classes could follow the Montessori way of teaching
- 2 The infrastructure should be of high quality and thereby differentiate from the rest of private CBSE schools
- 3 The school has to hire qualified trained teachers which will surely make a difference
- 4 In the survey conducted at Kandla, even the educated was rated poor in Science, Maths and English. This drawback pulls down the community in all the competitive exams. The proposed school should take special efforts to inculcate interest in these subjects through innovative teachings aids and methods
- 5 As there is intake into the first standard, many of the students come to enrol in the school right from the Madrasas/Maktabas. These students would have limited English proficiency needed for LKG and UKG classes. These students will have to given special orientation or remedial classes
- 6 As the area is Muslim dominated, special care should be taken that all the matters related to the school does not offend the religious sentiments
- 7 The management have to take extra care in finalizing the school uniform. Consultations with the local stake holders will be helpful
- 8 As the area is by and large conservative in outlook, the school management will have to provide time for religious education (One or two hours) along with the CBSE school curriculum

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Outlook Magazine , Cover story, Aug 04, 2014

Appendix

SURVEY INFORMATION

Consent, Interview Schedule Number, Date and Time

Consent has been read and obtained

Interview Schedule Number

Date and Time of interview
(24 hour clock)

Name of the respondent with Surname

Response		Code																																
Yes 1	No 2 If NO, END																																	
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ADDITIONAL INFORMATION

Address and other Contact Details

<p>Address:</p> <p>Pin Code:</p> <p>Phone Number:</p> <p>Email Id:</p>

Core Demographic Information

Gender

Age

Current Marital Status

Can you read and write?

Have you ever attended school?

How many years, in total, have you spent at school and in full-time study (excluding pre-school)?

Response		Code		
1. Male 2. Female				
Years	<table border="1"> <tr> <td><input type="text"/></td> <td><input type="text"/></td> </tr> </table>	<input type="text"/>	<input type="text"/>	
<input type="text"/>	<input type="text"/>			
1.Never Married 2.Currently Married 3.Separated 4.Divorced 5.Widowed				
1.Yes 2.No				
1.Yes 2.No				
Years	<table border="1"> <tr> <td><input type="text"/></td> <td><input type="text"/></td> </tr> </table>	<input type="text"/>	<input type="text"/>	
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employment and Education

Questions	Response	
What is the highest level of education you have completed?	1.No formal schooling 2.Less than primary school 3.Primary school completed 4.Secondary school completed 5.High school complete 6.College/university completed 7.Post graduate 88.Refused	
What kind of school / education institutions did you study in?	1-Private 2-Government 3-Semi-Government 4-Co- educational	
Are you currently employed?	1-yes 2-No	
Which of the following best describes your main work status over the past 12 months?	1.Professional/Executive/Manager/ Big business 2. Clerical/Medium business 3.Sales 4.Agriculture/Self-employed 5.Agriculture employer 6.Household and domestic work 7.Services 8.Skilled manual 9.Unskilled manual 10.Other (Specify 11. Do not work	

Household Structure (HS)

Name	Relation to Head	Gender	Age	Marital Status	Educational Qualification	Occupation	Income	Habits
2	3	4	5	6	7	8	9	10

Column 2 Please give the names of the persons who usually live in your household (May be temporarily away from the home)

Column 3 1. Head 2.Wife/Husband 3.Son/Daughter 4.Son-in-law/Daughter-in-law 5.Grand Child 6.Parent 7.Parent-in-law 8.Brother/Sister 9.Brother-in-law/Sister-in-law 10.Uncle/Aunty 11.Niece/Nephew 12.Grand Father/Grand Mother 13.Adopted of foster child 14. Other relative 15.Other not related

Column 4 1.Male 2.Female

Column 6 1.Never married 2.Currently married 3. Separated / Deserted 4.Divorced 5. 3.Widow/er 6.Can't say 7.Not Applicable 8.Other.....

Column 7. 1.Literate without schooling 2.Below Lower Primary (1-5) 3. Upper Primary (5-7) 4.High School (8-10) 5. Higher Secondary (11-12) 6.Graduation (13-15) 7.Post Graduation and above 8.Other.....

Column 8: 1.Professional/Executive/Manager/ Big business 2. Clerical/Medium business 3.Sales 4.Agriculture/Self-employed 5.Agriculture employer 6.Household and domestic work 7. Services 8.Skilled manual 9.Unskilled manual 10.Other

.....

11. Do not work
 Column 10: 1.Beedi 2.Cigarette 3.Tobacco 4.Other.....

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