

Decoding Social and Economic Status of Backward Muslims in Uttar Pradesh: A Study of Bhadohi District

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ABSTRACT

Since the declaration of independence, India has undergone immense growth and development. Human Development Indices metrics including literacy, education, and health have all improved. However, there are hints that minorities' conditions remained underdeveloped in many areas. Muslims, the largest minority in the nation, are among them and are severely trailing behind on key Human Development Indices.

The socio-economic and welfare status of Muslims in Uttar Pradesh has been dissatisfactory, especially OBC Muslims' performance in the organised private sector and, more crucially, in government decision-making institutions. It has resulted to feelings of prejudice and neglect, which have contributed to certain social tensions in the community. Facilitating interventions from both inside and outside the political system is the most effective approach to addressing this issue. The paper focuses on analysing Muslim OBCs' socioeconomic status, employment situation, educational background, and political representation. It makes an effort to assess the existing government policies and problems with the 27% OBC quota, an advantage which has more or less bypassed Muslim OBCs. Finally, our study recommends how to get this category on the state government's development agenda.

Keywords: Socio-economic status, Equality and social justice, debate on Affirmative policy, Political System, Representation.

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“A Civilisation can be judged by the way it treats its minorities”. – MK Gandhi

I. INTRODUCTION

People are socially categorised in Indian society according to class, religion, region, tribe, gender, and language. Even in religious monarchies, caste plays a significant role in human existence. In India, there are countless castes, each of which is based on long-established occupations, cultures, and endogamous groups. Muslims are likewise divided into numerous castes, much like the caste system in Hindu society, the hierarchical structuring of social groups, traditional occupations, and endogamy.

Muslims are categorized into three broad categories: the Ashraf or upper-class Muslims that include all clear descendants of foreign Muslims (that is, Arabs, Persians, and Afghans) and converts from higher castes of Hindus; Ajlaf includes functional groups such as weavers, cotton carders, oil pressers, barbers and tailors, as well as converts of originally humble castes; and finally, Arzal who are similar to Schedule Caste Hindus. Due to a Presidential Order from 1950 that stated clearly that the SC group was exclusive to Hindus due to the social practice of untouchability and social hardship, Arzal was unable to be added to the Scheduled Caste (SC) list. However, the Sikhs fought for their rights and were granted reservation status in 1956 as a result of the SC affirmative policy. Later, in 1990, along with Hindus and Sikhs, Buddhists were also included in the SC group. Thus, Christians and Muslims were the only two religious groups still not included on the SC reservation list.

The Kaka Kalelkar Commission made the first attempt to classify the social strata and divisions that existed among Indian Muslims in 1955. It identified 2,399 backward castes and communities, 837 of which were deemed to be the most backward, and Muslims were included in this list. The Commission's Report was the first time that some castes and communities of Muslims who experienced social discrimination and backwardness in their own society were also recognised as such and brought under the purview of affirmative action. In fact, the Commission recommended for their employment reservation, although this proposal was only made on paper. The issue of backwardness across communities, including Muslims, was acknowledged by the Second Backward Classes Commission.

The Arzal and Ajlaf Muslims were both placed into a single OBC category by the Mandal Commission, which also ignored the differences in the types of deprivation experienced by Muslim OBCs. For all OBCs, including Muslims, the Mandal Commission recommended 27% job reservations in the central government and public sector organisations.

The percentage of Muslims in India's overall population is 14.2%. The majority of Muslims live in Uttar Pradesh, the most populous state in India, more than any other state in the union. Muslims make up 19.2 percent of the overall population of Muslims in UP, as per the 2011 census, as was already mentioned. According to the study conducted by the high-level committee appointed by the prime minister and led by Justice Rajendra Sachar, Muslims make up a very small portion of society overall. They participate relatively little in politics and have fewer opportunities to obtain services like mainstream education. According to the Sachar Committee study, 25% of all Muslim students either do not attend school, do not have access to it, or are excluded. Among all graduate and postgraduate students in India, Muslims make up only 4 and 2 percent of the overall student body, respectively.

This study aims to provide a brief and comparative reflection of the situation of marginalised Muslims in Bhadohi and their entitlement for government benefits. The purpose of the study is to support more community-based involvement in securing rights and Muslim community participation in various socio-economic and political activities.

It is interesting to notice that in Indian politics, the issues pertaining to the greatest minority have taken centre stage in debate and discussion. The government is running a number of programmes that are specifically aimed at minorities. One of the most crucial programmes for the wellbeing of minorities is the PM's New 15 Point Programme. However, the fact that not many people are aware of the greatest minority in India's worsening state is a serious subject of worry. There are quantitative facts and descriptive notes about Muslim-related topics, however it is upsetting to see how the media and society primarily focus on Hijab, Talaq, and Madrasa debates.

This study will give us a lot of scope to expand our understanding of the socioeconomic disadvantages faced by Muslims in Uttar Pradesh, particularly in the Bhadohi district, and the causes of that disadvantage. It also highlights the reality that policies and programmes have fallen short of their goals of improving the underprivileged groups, particularly Muslims, for a number of reasons.

II. RESEARCH METHODOLOGY

The study is mainly based on Primary data and secondary data from various sources regarding the social, economic and educational status of OBC Muslims in Bhadohi, U.P. In the course of compiling this study Muslims residing in rural and urban areas in Bhadohi were interviewed through one-to-one Interview from the respondent(s). Through this form, more than thirty questions were posed. The questionnaire was divided into five distinct sections, each of which addressed a different issue. These were set up to examine the three key determinants of human development—health, education, and economy. The primary data collection source was the interview scheduling. Focused group talks and social group sessions were used to gather qualitative data. Bhadohi, an Uttar Pradesh district, served as the source of both quantitative and qualitative data. Gyanpur, Gopiganj, Modh, Aurai, Deegh, and Bhadohi are this district's six blocks covering both the rural and urban areas. Purposive sampling was the method used, and as a result, the majority of the families interviewed were Muslim. Government records and linked publications were used to gather secondary data, particularly on government programmes. The study was conducted between November and December 2022, with data collecting done through planned interview schedules and targeted group discussions.

Universe of the Study

This study was conducted in Bhadohi, a district of Uttar Pradesh. Out of this district selected, rural and urban areas were covered in the district. 28 respondents from rural and 22 respondents from urban areas were interviewed. The proportion of rural and urban respondents here is 57.7 and 42.3 percent respectively. The composition of male and female respondents in the coverage area is 56 and 44 percent respectively.

Demographic Profile of Bhadohi

In 2011, Bhadohi had a population of 1,578,213 of which male and female were 807,099 and 771,114 respectively. In the 2001 census, Bhadohi had a population of 1,353,705 of which males were 705,997 and the remaining 647,708 were females. There was a change of 16.58 percent in the population compared to the population as of 2001. In the previous census of India 2001, Bhadohi District recorded an increase of 25.62 percent in its population compared to 1991. The average literacy rate of Bhadohi in 2011 was 68.97 compared to 68.97 in 2001. If things are looked out at gender-wise, male and female literacy were 81.47 and 56.03 respectively. For the 2001 census, the same figures stood at 75.76 and 38.44 in Bhadohi district. The total literate

in Bhadohi District was 910,146 of which male and female were 546,782 and 363,364 respectively. In 2001, Bhadohi District had 625,404 in its district.

Socio-Economic Profile of Respondents

50 respondents in all, whose ages ranged from 18 to 80, were interviewed as part of this study using a structured interview schedule. Interviews were conducted with 95.3 percent of Muslims and 4.7 percent non-Muslim respondents. 89.4% of households were headed by men, despite the fact that the majority of respondents were male. Only 10.5% of families had a female as the head. Muslim respondents made up 44% of the female respondents and 56% of the male respondents.

The results of this survey reveal a low presence of women as household heads, despite the fact that the total proportions of male and female respondents were 56 and 44 percent, respectively. Only 4.5 percent of rural families and 18.7 percent of urban households are led by women.

Constitutional Rights accorded to Minorities and their protection

Article 14: People's right to 'Equality before the law' and 'Equal protection of the laws.'

Article 15(1) & 15(2): Prohibition of discrimination against citizens on grounds of religion, race, caste, sex or place of birth.

Article 16(1) & 16(2): Citizens' Right to 'equality of opportunity' in matters relating to employment or appointment to any office under the State – and prohibition in this regard of discrimination on grounds of religion, race, caste, sex or place of birth.

Article 25(1): People's freedom of conscience and right to freely profess, practice and propagate religion – subject to public order, morality and other Fundamental Rights.

Article 26: Right of every religious denomination or any section thereof – subject to public order, morality and health – to establish and maintain institutions for religious and charitable purposes, 'manage its own affairs in matters of religion', and own and acquire movable immovable property and administer it 'in accordance with law.'

Article 28: People's 'freedom as to attendance at religious instruction or religious worship in educational institutions' wholly maintained, recognized, or aided by the State

Article 29 (2): Restriction on denial of admission to any citizen, to any educational institution maintained or aided by the State, 'on grounds only of religion, race, caste, language or any of them'.

Article 30(1): Right of all Religious and Linguistic Minorities to establish and administer educational institutions of their choice.

Article 30(2): Freedom of Minority-managed educational institutions from discrimination in the matter of receiving aid from the State.

DPSP (Art. 36-51)

Article 38: The State shall strive to promote the welfare of the people by securing and protecting a social order by **ensuring social, economic and political justice** and by **minimising inequalities** in income, status, facilities and opportunities.

Article 46: The State shall **promote educational and economic interests of the weaker sections** of the people particularly that of the **Scheduled Castes (SCs), Scheduled Tribes (STs) and other weaker sections.**

SCHEMES/ INITIATIVES FOR DEVELOPMENT OF MINORITIES

India has undertaken numerous initiatives to empower all sections of society without any discrimination. Particular focus has been given to the rights of women; education of children; skill development; and protect and promote culture, especially for minority communities.

a. Prime Minister's New 15 Point Programme

In June 2006, the Prime Minister introduced the PM's New 15 Point Programme for the Welfare of Minorities. It offers programme-specific interventions with clear objectives that must be met in a predetermined time frame. The program's goals include: (a) expanding educational opportunities; (b) ensuring minorities have an equitable share of economic opportunities and employment through current and new programmes, enhanced credit support for self-employment, and recruitment to positions in State and Central Government; (c) improving the living conditions of minorities by ensuring their participation in infrastructure development programmes; and (d) preventing and controlling communal violence.

b. Multi-Sectoral Development Programme (MSDP)

In order to improve people's quality of life and lessen imbalances in Minority Concentration Districts (MCDs), the programme aims to improve socioeconomic and basic amenities characteristics over the course of the Eleventh Five Year Plan. A district-specific strategy for improving elementary and secondary education facilities, sanitation, pucca housing, drinking water, and electricity supply, together with beneficiary-oriented programmes for developing income-generating businesses, addresses identified "development deficiencies." Infrastructure linkages that are absolutely necessary for enhancing living conditions, generating income-

generating activities, and catalysing the growth process, such as connecting roads, basic health infrastructure, ICDS centres, skill development and marketing facilities, are eligible for inclusion in the plan. The focus of this programme is on rural and semi-rural areas of the identified 90 MCDs

c. National Minorities Development & Finance Corporation (NMDFC)

On September 30, 1994, NMDFC was established with the purpose of fostering economic and developmental initiatives for underprivileged minorities. To accomplish its goal, NMDFC offers concessional financing for self-employment activities to qualified beneficiaries from minority communities who have family incomes below twice the poverty line, which is currently set at Rs. 55,000 per year in urban areas and Rs. 40,000 per year in rural areas, respectively. Each Minority SHG member is receiving a microcredit up to 25,000 through the NGOs' microfinance programme. The NGOs are given access to funds for this purpose at a rate of 1% for further loans with an annual interest rate of 5%. Along with lending, NMDFC offers focused group training for skill advancement and marketing support. Through the State Channelizing Agencies, NMDFC is putting the Educational Loan Scheme into action. Under this programme, NMDFC offers \$250,000 at a reduced interest rate of 3% per year to candidates from minority groups who wish to pursue professional and technical education. Some other initiatives being implemented since 2014 include:

d. EDUCATIONAL EMPOWERMENT

Several programmes have been put into place for coaching, study abroad, government employment, etc. Over 300,000 children from minority communities benefited from the aforementioned educational empowerment programmes between 2014 and 2018.

a) "Naya Savera" (New Dawn) Free Coaching and Allied Scheme is designed to improve students' and job hopefuls' knowledge and skills in preparation for competitive exams and entrance to technical and professional programmes.

b) "PadhoPardes" Scheme (Study Abroad Scheme) provides interest-free student loans for technical and professional courses taken abroad.

c) "Nai Udaan" is a programme to help students pass preliminary exams administered by the federal government and state governments, including those by the U.S. Public Service Commission, State Public Service Commission, and others.

d) The Maulana Azad Educational Foundation offers the "Begum Hazrat Mahal National Scholarship" for Deserving Girls (MAEF).

Over 300,000 children from minority communities benefited from the aforementioned educational empowerment programmes between 2014 and 2018. Aligarh Muslim University in Aligarh and Jamia Milia Islamia in New Delhi offer a bridge course for madrasa students and school dropouts as part of the Nai Manzil Scheme.

e. SUPPORT TO MINORITY INSTITUTIONS

The Maulana Azad Education Foundation (MAEF) has received Grants-in-Aid from the Indian government to execute programmes relating to education and skill development. Equity to the National Minorities Development and Finance Corporation (NMDFC), which offers loans to minorities at low interest rates so they can engage in self-employment and other sources of income. Concessional loans for minority populations' employment and education was INR 19.79 billion in 2017–18.

f. INFRASTRUCTURE DEVELOPMENT

In designated Minority Concentration Blocks, Minority Concentration Towns, Minority Concentration District Headquarters, and Cluster Villages for Infrastructural Development, the government is putting Pradhan Mantri Jan Vikas Karyakram (PMJVK) into action. The government built 340 multipurpose community centres, 67 residential schools in the style of gurukuls, 436 market sheds for farmers and craftsmen, 11 degree colleges, 163 girls' hostels, 53 ITIs, and 925 school buildings in the minority-dominated areas between 2014 and 2018. This scheme will get INR 14.70 billion during the current fiscal year, which is 2019–20.

g. SKILL DEVELOPMENT AND EMPLOYMENT GENERATION

The Government has initiated following schemes for the overall skill development and more importantly for the purpose of employment generation for the minorities. Some of the Schemes are:

a) "Nai Manzil" Program for educating and retraining school dropouts;

b) A placement-linked skill development programme for minorities called "Seekho aur Kamao" aims to improve the skills of minority youth in a variety of model and traditional skills based on their educational background, current market trends, and market potential so they can find suitable employment or be prepared to start their own business.

c) **Garib Nawaz Skill Development Training** for Minorities is a programme that offers students from the six centrally recognised minority populations short-term job-oriented skill development training. 5,23,890

members of minority communities have benefited from the government's employment-oriented skill development initiative between 2014 and 2018.

d) Upgrading the Skills and Training in Traditional Arts/Crafts for Development is also known as **USTTAD**. From 2016 to 2017, HunarHaat will also be held as part of the Scheme to enhance market ties, create jobs, and advance traditional crafts and arts. HunarHaat has been set up since its inception to give more than 300,000 artists and craftspeople from minority populations jobs and employment prospects.

e) To empower and build confidence in women, the "**Nai Roshni**" Scheme for Leadership Development of Minority Women was created. Since its start, this programme has benefited almost 400 000 women from minority communities.

h. SPECIAL NEEDS:

HamariDharohar Scheme was established with the objective of preserving the rich cultural history of minority cultures within the context of Indian culture. Under the Swachh Vidyalaya programme, schools and other institutions without restrooms on the campus are given money to build separate toilet buildings for boys and females.

Key Findings of the Study

Education: According to this study, only 55.8% of Muslim households had children enrolled in government elementary schools. There are 16.3% of households that send their kids to private schools.14.1% of households send their children to madrasas for their basic education. In addition to the aforementioned, children from the 13.6% of Muslim households do not attend or reach any kind of school.The majority of Muslim households (47.1%) choose not to enrol their children in government schools because they are too far away from their communities, while 29.4% object to how teachers treat their children at school, and 23.5% choose to keep their children home for traditional or cultural reasons.Only 66.2 per cent get benefit of scholarship, while rest of the families either do not get any scholarship or very are rarely benefited.

Health: There are 76.8% of Muslim households without easy access to healthcare. The majority of respondents stated that they had to go 5-7 kilometres in order to receive the same. Muslim households rely on self-medication and private hospitals/clinics in excess of 50% (51.6%) of all households.Only 5.3 percent of the 8.8 percent of BPL households with health cards have received benefits from the RashtriyaSwasthyaBimaYojna (RSBY), and only 8.8 percent of BPL households have been issued RSBY cards.Only 13% (12.9%) of Muslim households with BPL or Antyoday cards have benefited from the Janani Suraksha Yojana (JSY).

Livelihood: The study finds that 78.6% of households rely on casual wage labour in Dastkari, manufacturing, baking, weaving, labour, pulling rickshaws, selling wood, and other industries.

The findings of the survey showed that 27.7% of children worked and supported their families financially.

Discrimination: More than fifty percent (51.5%) of Muslim respondents reported experiencing injustice and prejudice in a variety of spheres of their lives.The majority of Muslim respondents (60.0%) experience discrimination when attempting to take use of government programmes.24.4 percent of Muslim voters who are eligible lack a voter identity card.

Entitlements: 24.6% of Muslim households do not utilise PDS shops, and 59% of families do not regularly receive services of a PDS shop.There are 68.5 percent of low-income Muslim families without an MNREGA work card.The majority of Muslim respondents (79.3%) were unaware of the essential components of the PM's New 15 Point Programme for the welfare of minorities, such as free coaching, pre- and post-matric scholarships, merit-based scholarships, and scholarships based on the cumulative mean.Due to ignorance and exclusion, it was reported that the impoverished and marginalised Muslims are immediately removed from the list of recipients for the majority of programmes under the PM's New 15 Point Programme.

III. Livelihood and Income

Self-entrepreneurship has always been highly influenced by Muslims. The many small-scale self-employment activities including weaving, zardozi, brassware repair and manufacture are all considered to be skilled workers. It has been noted from several studies that the Muslim community's traditional means of livelihood are either decimated or they no longer have any influence over them. The majority of them have started doing temporary labor. It has been noted that these traditional sources of support are currently less sustainable. As a result, the Muslim community has no choice but to adapt to new sources of income, which forces them to move into urban slums.

Table: Source of Livelihood of Muslims

Type of Livelihood Source	Overall	% Of	% Of
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	Workforce (%)	Female	Male
Self-employment (Agri)	15.4	11.6	11.1
Self-employment (Non-Agri)	7.0	14.4	6.7
Casual Labour	68.6	70.0	69.1
Govt. Job	1.0	1.0	.9
Pvt. Job	4.3	2.2	4.7
Shop/business	3.0	3.3	2.9
Vender	1.9	1.1	1.9
Other	3.7	2.2	3.7

According to the survey, 15.4% of Muslim households depend on work in agriculture, while 68.6% of Muslim households depend on casual wage labour. Only 1% of homes are employed by the government, while 3.7% of households have a variety of seasonal occupations, such as private jobs, shops or businesses, vending or small stores, etc. The results of this survey show that among Muslims who are the most economically deprived, 80% of women labour in agriculture to support their families.

This report also demonstrates unequivocally that 99.9% of Muslims labour are engaged in the unorganised sector. The unorganised sector does not provide them any social security plans or government social security initiatives.

Access to Government Employment Schemes.

a. Awareness about the Minority Targeted Schemes

Today, information may be sent between locations through a variety of communication methods. Newspapers, TV, radio, and sociopolitical debate-discussion/seminars held at the block and village levels have a significant impact on raising awareness of government programmes among the target audience. The knowledge of Muslims who are most deprived was investigated in this study. The majority of respondents were found to be ignorant about the programmes that are crucial parts of the Prime Minister's New 15 Point Programme for the Welfare of Minorities. Only 18.5% of respondents and 1% of respondents, respectively, were aware of the Pre-Matric scholarship programme. Among the respondents, 79.3% were unaware of free coaching, Merit cum mean scholarships, post-matric scholarships, and pre-matric scholarships. The remaining 2.1% of respondents knew very little about the subject. In this sense, it is clear that Muslims who are poor and disadvantaged have been automatically disqualified from receiving benefits under the majority of the PM's New 15 Point Programme initiatives despite having little to no knowledge of them.

7.2 Access to Basic Health Care Services

Living a dignified life requires access to health care services. Poor Muslims have been burdened by health care costs. One of the primary measures of development is health. Sub-Centre, PHC, CHC, Combined Hospitals/Base Hospitals, and District Hospitals make up the current structure of the government health system. Along with private hospitals, quacks, and maulanans, there are also government health centres that offer medical care. The results of this survey show that 76.8% of Muslim households lack accessible access to health care services.

Access to Health Care Centres	
Type of Health Care Centre	Percent %
Govt. Hospital	29.8
Private Hospital	51.6
Quack	18.5
Maulana	0.1

To access the same, the residents of these families would walk 5 to 7 kilometres. More than half (51.6%) of Muslim families, according to this report, rely on private hospitals and clinics and self-medication. Approximately 30% (29.8%) of Muslim households use government hospitals for treatment, which they deem ineffective. They also mentioned that, in addition to facing discrimination, using government health services costs them one day's wage. The remaining Muslims (18.5%) rely on quacks for medical care.

Status of Drinking Water and Sanitation

A person's health and hygiene are heavily dependent upon their having access to enough clean drinking water and good sanitation. Water, sanitation, and health are therefore directly related to one another. The consumption of contaminated drinking water, incorrect excreta disposal, poor environmental sanitation, and a lack of personal and food hygiene have all been identified as key contributors to the development of several illnesses in

developing nations. This also applies to India. Additionally, inadequate sanitation is a major contributor to the high infant mortality rate (IMR). In this setting, the Central Rural Sanitation Programme (CRSP) was introduced in 1986 with the primary goals of enhancing rural residents' quality of life and granting women's privacy and dignity.

In the view overhead, the Total Sanitation Campaign (TSC) was launched in 1999, and the CRSP was reorganised. With a larger objective to end the practise of open defecation, the Total Sanitation Campaign is a comprehensive programme to ensure sanitation facilities in rural areas. 16 Individual household latrines (IHHL) have been provided to 869.52 APL/BPL families so far through TCS. Here, we'll talk about two fundamental requirements: having access to clean, fresh drinking water.

This survey found that 34.2% of Muslim families utilise a public tap for drinking water and 37.9% rely on a public hand pump. Only 1.8% of families have their own hand pumps, while 25.7% can utilise the public water system. Therefore, public faucets or hand pumps provide drinking water to 72.1% of Muslim homes. 90% of respondents said that there is a lack of adequate sanitation in their communities. This includes maintaining the lanes, having access to canals, and having an appropriate drainage system so that the community can avoid the issue of water logging.

Access of Electricity to the Muslim Households

Muslim homes make up 74.7% of all households without a power connection. The PDS service, which entitles families with PDS cards to a specific amount of kerosene oil, might be connected to this question. Both lighting and cooking appliances require kerosene oil. The fact that most Muslims lack simple access to PDS services, including kerosene oil, has already been brought up. As a result, a large fraction of the Muslim population does not have access to kerosene or electricity.

Access to Education

A government primary school is reported to be in or close by as many as 91.5% of Muslim households. Only 55.8% of Muslim households enrol their children in government schools at the primary level, according to this report. The equivalent percentages are 60.2% for rural regions and 48.7% for urban areas. 16.3% of households send their kids to private schools, with 17.6% of urban households doing so compared to 15.4% of rural households. These data

demonstrate Uttar Pradesh's Muslims' decree to deprive them access to education. The segregated enrolment of school-age children in Madrasas that are officially recognised by the government and those that are more commonly referred to as Madrasas or private Madrasas is not addressed in the Sachar committee report. Only 3% of Muslim children who are of school

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

age attend the 17 Madarsas, according to the Sachar findings. Our research shows that whereas 12.8% of households rely on private madrasas, 1.3% of households send their kids to recognised madrasas. No respondents in rural regions mentioned any recognized madrasas, although 16.5% of families indicated they send their kids to private madrasas. 3.4% of urban households send their kids to recognised Madrasas, while 6.7% send them to unrecognised Madrasas (e.g., Private Madrasas). Madrasas are the primary source of elementary education for 14.1% of all families. In addition, none of the 13.6% of Muslim households' children attend any kind of school.

Political Representation of Muslim OBCs

Despite making up 19.2% of the state's overall population, Muslim OBCs have a dismal 4.22 and 3.23 percent representation in the state assembly in 2012 and 2007, respectively. However, a significant rise in Muslim participation was seen in Uttar Pradesh following the 2012 elections for urban local governments. Due to the concentration of Muslim neighbourhoods in urban regions, nearly one-third of the urban local body seats

in the state were won by Muslim candidates. But since the majority of assembly and parliamentary seats are split between urban and rural areas, it is challenging for Muslim politicians to gain an advantage through community support. The community identification of a candidate is a significant aspect that affects how Indian voters vote.

Due to unjust delimitation procedures in several areas, seats with a considerable Muslim population were proclaimed to be allocated for SC candidates solely, despite the fact that a significant number of them did not have a strong SC population. Muslims were thus prevented from running in elections from such safe seats. The likelihood that members of this community will be elected to democratic institutions is further lowered by this prejudice. In addition, political parties that favour candidates from the majority of communities have undernominated Muslims, which has decreased the representation of Muslims.

Identity, Discrimination and Justice

b. Securing Justice and Prohibiting Discrimination

One of the top priorities of any secular democracy is ensuring minorities receive justice. The third chapter of the Indian constitution contains Articles 14 to 28 that describe the fundamental rights of Indian people. In addition to this, Articles 29 and 30 include additional safeguards for the nation's linguistic and religious minorities. In this research, the biggest minority in India is used as a lens through which to analyse the issues of justice and prejudice. In general, Article 16 (1) and (2) provide a clear explanation of the right to equal opportunity. The ban on discrimination on the basis of religion, race, caste, sex, or place of birth in this article applies to any situation that involves employment or appointment to any office under the State. Additionally, minorities are given protections under Articles 29 and 30 in distinct domains. Discrimination against citizens on the basis of religion, race, caste, sex, or place of birth is illegal under Article 15(1) and (2). However, it is very uncommon for individuals to be denied their fundamental rights in daily life through practises like untouchability. Some members of the disadvantaged groups experience prejudice in the workplace, hospitals, police stations, courts, and tahsil, among other places. Others have their children denied entry to schools.

Focused group meetings have revealed that Muslims in the community frequently are unaware of any possible discrimination in the democratic, secular, and constitutionally-established system. Although there appears to be a high rate of violations of citizenship rights during communal disturbances, most individuals, particularly women from minority communities, are accustomed to facing prejudice from the government when seeking benefits and justice.

According to the study, 21.1% of Muslim respondents experience injustice (a figure higher than their share of the population in the state), but only 44.6% of these respondents' sought assistance from the police, and only 22.8% of them claimed to be able to file a formal complaint with ease, while the remaining 70.9% were unable to do so. 6.3% of the 21.1% of respondents who sought police in any specific example of injustice claimed they did not wish to file an F.I.R. Thus, the study found that, for the most part, the police had a little role in ensuring the Muslim minority received justice. On the other side, the community also faces difficulties with the police department. Muslims refrain of courtroom disputes because they cannot afford the expensive judicial remedies.

12.2 Access to Tahsils and Courts for Legal Matters

One common misconception regarding Muslims is that they follow Muslim Personal Law processes to resolve their legal issues. Although they must also go to the Tahsils and the Judiciary for a variety of reasons, relatively few households do so in this situation. Only 11.2 percent of respondents seek legal assistance from Tahsils or courts. Out of the 11.2 percent respondents, just 36.2% were satisfied with the way the Tahsil and court were operating.

12.3 Discrimination against Muslim Woman in the Public Domain

Women have long suffered as a result of a patriarchal, male-dominated culture. The condition of women has changed, but more emphasis has to be paid to the extent and type of discrimination against women. According to this study, 29% of women experience discrimination in social situations. Among the 29% of women who responded, 35% believe they experience prejudice in social situations just because they are women, and 46.7% believe it occurs because they are Muslim women. The remaining 18.2% of respondents believed that both factors contributed equally to the discrimination they had experienced.

The research aims to examine the degree of prejudice against Muslims due to their religious identity. Muslim respondents reported experiencing injustice and prejudice in a majority (51.5%) of spheres of life. 10.3% of respondents claimed to experience discrimination when applying to schools, and 8.9% of those respondents reported that their kids experience discrimination from the teachers in their classrooms.

The deprivation of these communities in many spheres of life has intensified as a result of the stereotypes fabricated and developed by right-wing forces against a particular minority, particularly Muslims and Dalits. The work opportunities have decreased as a result of them. Reputable business people avoid hiring

Muslims as their primary preference for employment. In the Sachar Committee report, it is clearly stated that Muslim employment prospects are decreasing. One of the biggest causes of Muslims being denied access to public facilities and government departments is religious prejudice. According to this viewpoint, the Muslim community's most underprivileged segment has no access to government services. Muslims have a better rate of self-employment than their non-Muslim counterparts, although 54% of respondents said that Muslims face discrimination when applying for jobs. Respondents reported that discrimination against Muslims at the workplace by 47.6%.

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

As per 36.6% of respondents, Muslim patients—particularly females—experience bias when seeking medical care at government hospitals. 18.8% of homes and 22.1% of families reported experiencing discrimination in police stations, respectively. The majority of Muslim respondents (60.0%) suffer from discrimination when trying to take use of government programmes.

IV. Conclusion

Muslim OBCs' ability to defend their rights in a larger political framework has been weakened by their economic fragility and educational underperformance. Their failure to build and grow their economic power is exacerbated by insecurity and unfairness. There is no denying that the reservation policy has made a significant improvement in the representation of socially marginalised groups in the public sector workforce. For the effective emancipation of OBC Muslims and Dalit Muslims, it is important to review the current reservation policy. Since their Hindu equivalent castes have already been included into the SC list, Dalit Muslim castes including Bhatiyara, Fakir, Nat, Halalkhor, Lalbegi, Banjara, Dhobi, Mochi, and others may be removed from the OBC list and added to the SC list.

Some Muslim backward castes may be designated as Most Backward Castes within OBCs and given a special quota for reservation in services and educational institutions, taking social and educational backwardness into consideration. If a separate quota for Muslim OBCs is not possible, the 27% reservation for OBCs may be divided into three categories, according to the Committee on Social Justice's recommendation: backward, most backward, and extremely backward. The reservation benefit may not be received by the true groups of the same community if the creamy layer requirement is not strictly adhered to in the policy for OBCs. Equal Opportunity Commissions and other anti-discrimination measures may also be implemented. Since many Muslim OBCs rely on self-employment and home-based jobs, access to credit has been a significant barrier. Therefore, expanding this community's access to credit facilities could significantly contribute to their economic development. These actions will significantly aid in realising the aims of social justice and equity for the Muslim minority group as outlined in our Constitution.

Proposed Recommendations and way forward

According to the report, "Social and Economic Status of Backward Muslims in Uttar Pradesh: A Study of Bhadohi District," Muslims in Uttar Pradesh, particularly in Bhadohi District, suffer from socioeconomic disadvantage and educational exclusion.

The research also suggests a course of action for dealing with Muslim concerns and suggests the following areas for involvement to guarantee Muslims' rights to citizenship are upheld:

General

Building a general perspective and sensitising government administration

The administration should be held responsible for the proper execution of national programmes now in effect as well as programmes targeted at Muslims.

To counteract Prejudice and structural exclusion, there must be a coordinated administrative effort at all levels.

Education

Policy level programme for modernization of Madrasas; but these need effective implementation. The government website should make information on madrasas accessible so that an assessment may be made.

It should be made public information regarding the situation of Muslim students in public schools.

New ICDS centres and schools should be built close to Muslim areas, and there should be a specific effort to admit Muslim students to the schools.

Health

Availability and accessibility of health services should be Muslim culture friendly so that their health seeking behaviours can be changed.

New guidelines for the construction of new sub-centres, PHCs, and CHCs in the coverage area, particularly in rural regions, need to be established so that Muslims who are poor and marginalized may get medical services.

In addition, the JSY beneficiaries' coverage has to be expanded.

Livelihood

There is a need to link MNREGA with the traditional occupation of Muslim artisans. Alternative programmes like MNREGA should be introduced concurrently for urban poor.

To ensure that the underprivileged Muslims may readily receive loans, bank credit for economic growth should be made available through a single window.

Entitlements

There is an immense need for minority aimed schemes and empowerment both at government as well non-government level.

The Muslim community ought to be made more aware of the many government programmes and plans.

The 15-point program's eligibility requirements and implementation procedure, as well as other government programmes, need to be evaluated in order to determine why these initiatives are failing to assist the Muslim population.

Priority should be given to providing PDS and basic healthcare to Muslims. PDS should be made available and functional in Muslim communities, with priority given to Muslim pockets.

The competent departments should make sure that a social audit of PDS operation is conducted on a regular basis.

The identification of Muslim BPL families should not be on the quota basis. The proportion of BPL households in the population should reflect their percentage in the total. In order to identify BPL families, policy adjustments are also required.

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