

MUSLIM COMMUNITY IN INDIA: PROFILE, PROBLEMS AND WAY FORWARD

Farha Tabassum¹ & S. Mehartaj Begum²

¹Research Scholar, Centre for Federal Studies, Jamia Hamdard, New Delhi- 110062

²Professor, Centre for Federal Studies, Jamia Hamdard, New Delhi- 110062

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ABSTRACT

The recent slogan of the Prime Minister Narendra Modi's government, "SABKA SATH, SABKA VIKAS AND SABKA PRAYAS", signifies development for the whole country. In a developed country, the benefits acquiring from the growth and development are equally shared by all the sections of the society. India has approximately 48.3% women population but empowerment of women in the critical infrastructure like education, health, employment, politics, services, security, ICT literacy, and leadership for 21st century skill requirement is still an unfulfilled dream. The problem is more severe in case of Muslim women. The backwardness of Muslims in India is a well-established fact but the prolonged backwardness has culminated a "sustenance" crisis. This paper provides an overview of poor participation of Muslims and especially Muslim women in the growth and development of the country.

KEYWORDS: Muslim Community, Problems

INTRODUCTION

India is the second largest populated country of the world. The women constitute 48.3% of the total population 1.39 billion but their potential as human resource is not channelized properly for the socio-economic development of the country. There are powerful empowerment schemes and policies initiated by the government of India but the outcome is very poor.

"The citizenship of India is a shared citizenship. Danger to even one citizen, to whatever community, caste, religion, or linguistic group he may belong, is a danger to all of us, and what is worse, it demeans us all." Indira Gandhi

India is the second largest populated country of the World with 656.6 million males and 615 million females. Women make 48.4% of the total population but their potential as a human resource is not channelized properly for the development of the country. Although there is no dearth of women empowerment schemes and policies initiated by the government of India but the results are not very promising.

Ministry of Women and Child Development, Government of India is the nodal ministry of the government working for the welfare of women and child in India. It has come up with various schemes, programmes, social welfare schemes, Health and Nutrition, scholarship for women empowerment, Girl Child pregnant women, mothers, ward members, Anganwadi Workers, Women Health Volunteers, the women living in the rural & tribal areas, ex-servicemen, physically handicapped, nursing women, Lactating mother, widows/destitute, old age women, women self-help group (SHG), Women Entrepreneurs and Adolescent Girls'.

Also, it helps to the women and child belonging to Scheduled Caste (SC) and Scheduled Tribe (ST), Other Backward Classes (OBC), Socially and Educationally Backward Classes (SEBC) Minority Category, below poverty line (BPL) and also for General Category

Moreover, it provides assistance for Education, Training, Financial assistance/Cash, Subsidy on the loans, Scholarship, Nutrition, self-employment and other facilities. The prime goal is for empowerment, development, protection and welfare of Women & Child.

The Central Government Sponsored Schemes for Women Empowerment are listed below:

- Beti Bachao Beti Padhao Scheme
- The Indira Gandhi Matritva Sahyog Yojana
- One Stop Centre Scheme
- Rajiv Gandhi National Creche Scheme for the Children of Working Mothers
- Support to Training and Employment Programme for Women
- Swadhar Greh-A Scheme that caters to the primary needs of women in difficult circumstances
- Women Helpline Scheme
- Working Women Hostel

Despite these schemes the empowerment status of women in India is not as 'shining' as it should be. According to the Ministry of Labour and Employment (Government of India), the Statistical Profile on Women Labour based on the Census 2011 shows that the percentage of female workers in rural areas is 30.02% and in urban areas only 15.44% as compared to the percentage of male workers which in the rural areas is 53.03% and in the urban areas 53.76%. Although the female work participation rate (25.5%) has increased over time yet it is far less than the male work participation rate (53.3%). Moreover, the literacy rate among males has increased from 75.26% to 82.14% and among females from 53.67% to 65.46% which means there is a big leap in the female literacy rate in India but again it is far behind the male literacy rate and this increase in the female literacy rate does not have a corresponding increase in the female employment rate in India.

Women in India are not a monolithic entity. The generic word includes women belonging to different religion, culture, region etc. withholding their distinctiveness in terms of their conditions, requirements, challenges and status in the society. In the present scenario where women empowerment is still lacking in India, there is a need to understand and analyze the empowerment status of women belonging to the Minority Communities of India.

The government of India has notified five Minority Communities in India namely Muslims, Christians, Buddhists, Parsis and Jains. Muslims are the largest Minority Community of the country and/but the most backward section of the society.

POPULATION

Religion-wise distribution of the population is shown in Table 1. The overwhelming majority of the country's population (82%) adhere to Hinduism, followed by little over 13 percent population who adhere to Islamic faith. Thus the Muslim population is the one of the largest minority group (13.4) present in India today (Table 1)

Table 1

Name of the Religion	Percentage to Total Population	Sex Ratio
Hindu	80.5	931
Muslim	13.4	936
Christian	2.3	1009
Sikh	1.9	893
Buddhist	0.8	953
Jain	0.4	940
Other religions	0.6	992
India	100	933

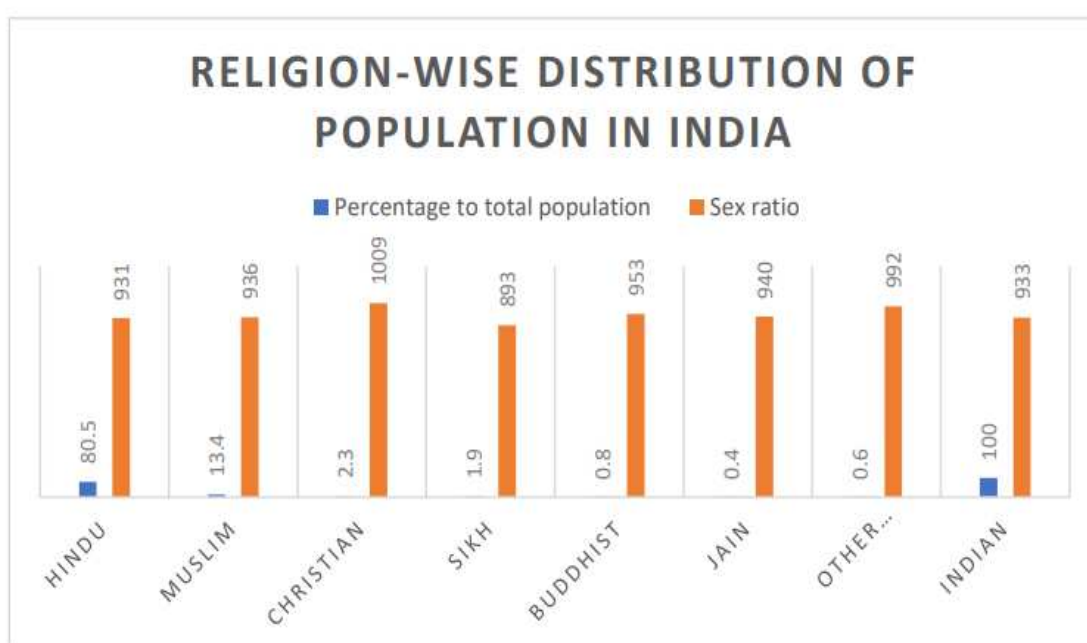


Figure 1

STATE-WISE DISTRIBUTION

The geo-graphical distribution of Muslim population in different states is quite uneven. For example, the proportion of Muslim population out of the total population of Jammu & Kashmir was 67.0 percent, followed by Assam (30.9%), West Bengal (25.3%), Kerala (24.7%), Uttar Pradesh (18.5%), Bihar (16.5%) and so on (table 2).

Table 2: Trends in Share in Muslim Population, India and Large States, 1961 – 2001

S. No.	India/State/Union Territory	Percentage Muslim Population					Muslim Population (in Millions)	Total Population (in Millions)
		1961	1971	1981	1991	2001	2001	2001
0	India	10.7	11.2	11.75	12.65	13.4	138.19	1028.61
1	West Bengal	20.0	20.5	21.5	23.6	25.2	20.24	80.18
2	Kerala	17.9	19.5	21.3	23.3	24.7	7.86	31.84
3	Uttar Pradesh incl. Uttarakhand	14.6	15.5	15.9	17.3	18.2	31.75	174.69
4	Bihar incl. Jharkhand	12.5	13.5	14.1	14.8	15.9	17.45	109.94
5	Assam	24.7	24.6	N.A.	28.4	30.9	8.24	26.66
6	Jammu & Kashmir	68.3	65.9	64.2	N.A.	67	6.79	10.14
7	Karnataka	9.9	10.6	11.1	11.6	12.2	6.46	52.85
8	Delhi	5.8	6.5	7.7	9.4	11.7	1.62	13.85
9	Maharashtra	7.7	8.4	9.2	9.7	10.6	10.27	96.88
10	Andhra Pradesh	7.5	8.1	8.5	8.9	9.2	6.99	76.21
11	Gujarat	8.5	8.4	8.5	8.7	9.1	4.59	50.67
12	Rajasthan	6.5	6.9	7.3	8.0	8.5	4.79	56.51
13	Madhya Pradesh incl. Chhattisgarh	4.1	4.4	4.8	5.0	5.2	4.25	81.18
14	Tamil Nadu	4.6	5.1	5.2	5.5	5.6	3.47	62.41
15	Orissa	1.2	1.5	1.6	1.8	2.1	0.76	36.8
16	Punjab incl. Haryana, Chandigarh	2.0	2.2	2.3	2.7	3.5	1.64	46.4
17	Utter Pradesh	*	*	*	17.7	18.5	30.74	166.2
18	Uttaranchal	*	*	*	10.0	11.9	1.01	8.49
19	Bihar	*	14.5	15.1	15.7	16.5	13.72	83.0
20	Jharkhand	*	10.3	11.3	12.2	13.8	3.73	26.95
21	Madhya Pradesh	*	5.5	5.9	6.1	6.4	3.84	60.35
22	Chhattisgarh	*	1.4	1.7	1.7	2.0	0.41	20.83
23	Punjab	0.8	0.8	1.0	1.2	1.6	0.38	24.36
24	Haryana	3.8	4.0	4.1	4.6	5.8	1.22	21.41

For computing Muslim population shares for all-India, interpolated values for Assam for 1981 and Jammu & Kashmir for 1991 were used.

- Not shown as breakdown for the state is not available.
- N.A. Census was not conducted in the state in the year.
- Source: Computed from Table 2 and 3

EDUCATION

In the recent past different issues regarding the prevalence of discrimination against the Muslim Community in India in different spheres of life have been raised with serious political implications. Here an attempt has been made to examine to what extent the community has been disadvantaged in the area of education, employment, political participation, etc.

First, we shall examine whether there is any discrimination in the area of education. The figures in table 3 shows that in 2001, the literacy rates among the Muslim was below the national average. This thus clearly indicates that the Muslim population has remained at a clearly disadvantaged position. The low level of literacy among the Muslims is also responsible to a great deal, for their absence in higher level of jobs both in the Public and Private sectors in the country.

Table 3: Literacy Rate

Name of the Religion	Literacy Rate (Total)	Literacy Rate (Male)	Literacy Rate (Female)
Hindu	65.1	76.2	53.2
Muslim	59.1	67.6	50.1
Christian	80.3	84.4	76.2
Sikh	69.4	75.2	63.1
Buddhist	72.7	83.1	61.7
Jain	94.1	97.4	90.6
Other religions	47.0	60.8	33.2
India	100	75.3	53.7

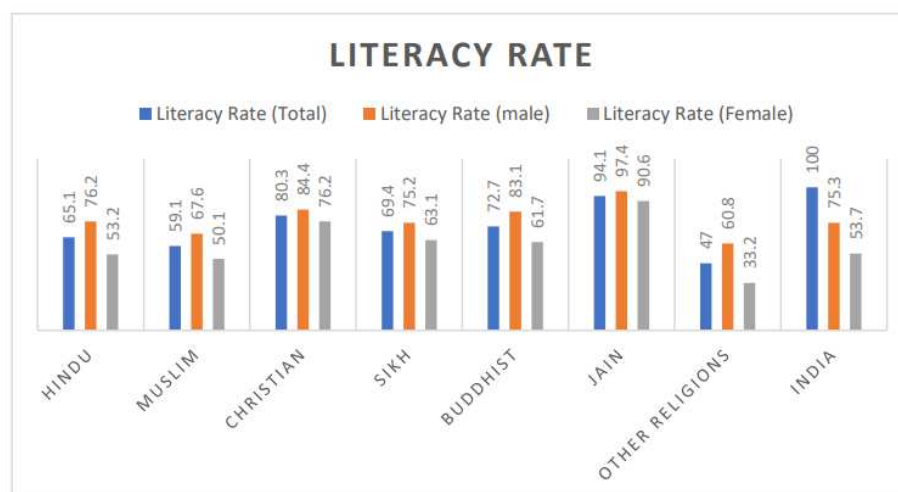


Figure 2

This fact has been highlighted by many studies, of which special reference could be made to the Report by the Rajinder Sachar Committee (2006). A recent study by Abusaleh Shariff with regard to West Bengal noted that in West Bengal only two percent employees in the government are represented by the Muslims.

Another indicator of the dismal education scenario among the Muslim population is the high rate of drop-out among the school going children. This low level of literacy and high level of drop-out are two important factors which perhaps could be mentioned as the important hindrance to the development of the Muslim population in the country. The reason for this situation is not difficult to comprehend, it is due to high prevalence of poverty and exploitation among the Muslim population in general and backward Muslim population in particular as shown in table 4. In fact the national commission for Enterprises in the Unorganized Sector (2007) clearly has highlighted this disadvantaged status of the Muslim population. The report says, “84 percent of the Muslims belong to the poor and vulnerable groups. They remained poor at bare substance level without any job or social security, working in the most miserable, unhygienic and unlivable conditions”, (2007: 08). The report further says, “While the ST and SC populations are protected, to some extent by affirmative action, Muslims are overwhelmingly concentrated in unorganized sector and self-employment activities to meet their livelihood needs”. (2006)

EMPLOYMENT

In 2004-05, the worker participation rate (WPR) for the Muslim stood at 33.9 percent as compared to WPR of 43.9 percent for all. It shows that WPR for Muslims was quite low as compared to all others. As far as Muslim women are concerned it was 17.8 percent which was indeed very low. (Table 4)

If the WPR is seen on the basis of age groups, it could be noted that WPR for Muslim for age 15 and above was 55.7 percent which was lower than the general category which is 66.6 percent. Further it can be seen that the proportion of self-employed worker is highest among Muslim workers. (Table 5)

Table 4: Worker Population Ratio (WPR) for Person according to Usual Status (Principal and Subsidiary taken together) in Percentage: Muslims and General, India

Category	2004-05		1999-2000		1993-94	
	Muslim	General	Muslim	General	Muslim	General
Rural						
Male	49.5	54.6	47.8	53.1	49.4	55.2
Female	17.8	32.7	16.2	29.7	16.2	32.7
Persons	33.9	43.9	32.1	41.7	33.2	44.3
Urban						
Male	52.6	54.9	49.6	51.8	50.0	52.0
Female	12.1	16.6	9.8	13.9	12.2	15.4
Persons	33.1	36.5	30.6	33.7	32.0	34.7

Source: NSS report No. 521: Employment and Unemployment Situation among Major Religious Groups in India. 2004-05

Another interesting fact is that the proportion of regular/salaried employees among Muslim men is lower than the general category. This indicates that partly due to lack of eligible qualifications needed for employment or may partly due to invisible discrimination or perception of such discrimination which perhaps hinders the participation ratio/ percentage in organized labour market.

Table 5: Worker Participation Rate (WPR) for Person Aged 15 Years and Above according to Usual Status (Principal and Subsidiary Taken Together) in Percent: Muslim and General, India

Category	2004-05		1999-2000		1993-94	
	Muslim	General	Muslim	General	Muslim	General
Rural						
Male	84.2	84.6	84.5	83.9	87.0	86.4
Female	27.9	48.5	26.7	44.9	26.7	48.6
Persons	55.7	66.6	55.3	64.6	56.8	67.8
Urban						
Male	79.7	76.3	78.1	75.2	80.1	76.8
Female	17.1	22.7	15.1	19.7	18.9	22.3
Persons	49.5	50.6	48.2	48.6	51.0	50.9

Source: NSS report No. 521: Employment and Unemployment Situation among Major Religious Groups in India. 2004-05

SOCIO-ECONOMIC CATEGORY

Table 6 shows that due to non-availability of employment in other sectors, the workers in the Muslim community are overwhelmingly concentrated in self-employment both, in urban and rural areas. In rural area for male it was as high as 69.6 percent and for female 52.3 percent. In urban area, it was 75.5 percent for the Muslim male while 33.1 percent for female is self-employment. In other employment, such as regular employment and casual employment their presence is less than their other counterparts.

Table 6: Percentage of Usually Employed Persons by Status of Employment: Muslim and General

Status of Employment	2004-05		1999-2000		1993-94	
	Muslim	General	Muslim	General	Muslim	General
Rural Male						
Self-employed	69.6	58.4	55.1	54.7	59.9	57.6
Regular employee	2.8	8.5	7.4	8.9	7.1	8.5
Casual labour	27.6	33.1	37.5	36.4	33.0	33.9
Rural Female						
Self-employed	52.3	47.5	69.7	57.2	63.7	58.9
Regular employee	16.8	17.0	2.5	3.2	2.5	2.5
Casual labour	30.9	35.6	27.8	39.6	33.8	38.6
Urban Male						
Self-employed	75.5	42.8	50.7	41.3	54.7	41.6
Regular employee	16.5	42.1	30.0	41.5	26.9	42.2
Casual labour	8.0	18.2	19.3	17.2	18.4	16.2
Urban Female						
Self-employed	33.1	47.6	67.0	45.0	62.0	44.8
Regular employee	58.7	35.5	17.5	33.4	14.9	29.2
Casual labour	8.3	16.9	15.5	21.6	23.1	26.0

Note: "General includes all the religious groups

Source: NSS report No. 521: Employment and Unemployment Situation among Major Religious Groups in India. 2004-05

THE WAY FORWARD

Against the background of the disadvantaged conditions relating to the Muslim population in India, there are a few affirmative actions which require to be put in place in order to ameliorate the conditions of the Muslims. Keeping them in perpetual poverty, their problems could not be addressed. Here some basic measures are suggested for the upliftment by different stakeholders. Stakeholders, for instance, the government, civil societies, individuals, and the Muslim community it-self.

Education

The key to development is education, hence, adequate provision for education at all levels - primary, middle, secondary, higher and technical levels, has to be ensured by several stakeholders, like: the members of the community themselves, the civil society at broader level, the government – both the Central Government and State. For this, the strategy which was formulated in the Second National Education policy should still be considered. Keeping anybody deprived-individual or community – does not augur well for anybody. An inclusive society can only become abode of peace and prosperity. And education can unleash this opportunity.

Hence, to begin with, protective and remedial policy and programmes are to be initiated first and it has to be continued till the equilibrium is brought about among different social groups.

Today a laissez-faire policy cannot help the community to withstand the uneven competition in the market. An initial protective policy to bring about equity will eventually create ways for far more inclusive situation in the society that it is unduly feared.

Employment Opportunity

As with education, some protective measures are to be adopted with regard to helping the disadvantaged jobseekers of the Muslim community, in both the public and private sectors. In this era of liberalization, privatization and globalization, the

disadvantaged Muslim community has been facing more problems because of their economic conditions which are quite unorganized and unprotected. As globalization process of the last three decades has shown, more often the most vulnerable employment segment has suffered the most. For the unorganized sector, its workers have been unable to withstand the structural adjustment process and its effects.

The situation could be alleviated if protective and promotional employment policies are formulated and pro-active measures are adopted and implemented through the participation of the disadvantaged sections of the Muslim population.

Eradication of Sectarian Violence

The recurrence of sectarian violence and its consequences have extreme insidious and unabling effect on the Muslim population in general and the affected section in particular.

Evidence from the incidences of sectarian (communal) violence prone areas show that it takes decades to heal wounds of such incidences not only in economic terms, but in terms of social, cultural and policy as well. People suffer both economically and psychologically. Hence, humane measures and approaches have to be developed to tackle such eruption.

This can begin with the stringent enactment of law to deter and control both communally sensitive ideas, emotions and actions by individuals, communities or groups.

Appendix – I: Percentage Distribution of All (Principal and Subsidiary)

Table A: Workers by Occupational Groups for 2004-05: Muslims and General

Occupational Groups	Male		Female	
	All	Muslims	All	Muslim
Architects, Engineers, Technologists, and Surveyors	0.2	0.2	0.0	0.1
Physicians and surgeons and other Hospital Services	0.3	0.3	0.1	0.2
Accountants, Auditors and Related Workers	0.2	0.1	0.0	0.0
Teachers	1.8	1.4	2.9	2.8
Working Proprietors, Director and Manager, Wholesale and Retail Trade and other	1.2	1.6	0.3	0.6
Clerical and Other Supervisors	1.8	1.0	0.1	0.1
Merchants and Shopkeepers, Wholesale and Retail Trade	5.7	9.0	1.9	2.8
Manufacturers, and Agents	0.3	0.5	0.1	0.2
Salesmen, Shop Assistants and Related Workers	3.3	6.1	1.2	1.7
Launderers, Drycleaners, Pressers	0.4	0.3	0.0	0.0
Hairdressers, Barbers, Beautification and Related Workers	0.7	0.9	0.0	0.0
Protective Service Workers	1.0	0.6	0.1	0.1
Service Workers etc.	0.1	0.2	0.1	0.1
Cultivators	28.7	18.8	34.4	23.4
Agricultural Labourers	17.2	14.2	25.4	13.9
Spinners, Weavers, Knitters, Dyers and Related Workers	1.3	2.1	1.5	5.3
Food and Beverage Processors	0.7	1.2	0.6	1.0
Tobacco and Tobacco Makers	0.3	1.1	2.3	11.8
Tailors, Dress-makers, Stitching, Upholstery and Related Workers	1.6	4.6	2.6	8.9
Carpenters, Cabinet and Related Wood Workers	1.2	1.5	0.0	0.0
Machinery Fitters, Machine Assemblers and Precision, Instrument Makers (Except Electrical)	1.3	2.5	0.0	0.0
Glass Formers, Potters and Related Workers	0.3	0.4	0.3	0.5
Bricklayers and other Construction Workers	4.7	5.3	1.2	0.6
Transport Equipment Operators	3.9	6.3	0.0	0.1
Maids and Related House-keeping Service Workers	0.1	.01	2.2	3.1

Source: Government of India, (2006, p, 329, based on NSS 61st Round Survey

Unemployment Rate by Social and Religious Categories

Table B: All Age Groups, Current Daily Status, 2004-05

	All Hindus	SCs/STs	Muslims	Other Minorities	All
Urban	8.1	10.5	8.1	10.3	8.2
Rural	8.0	10.0	8.1	10.3	8.3
Male	7.2	10.2	8.1	10.2	7.8
Female	9.0	9.9	9.2	12.2	9.2

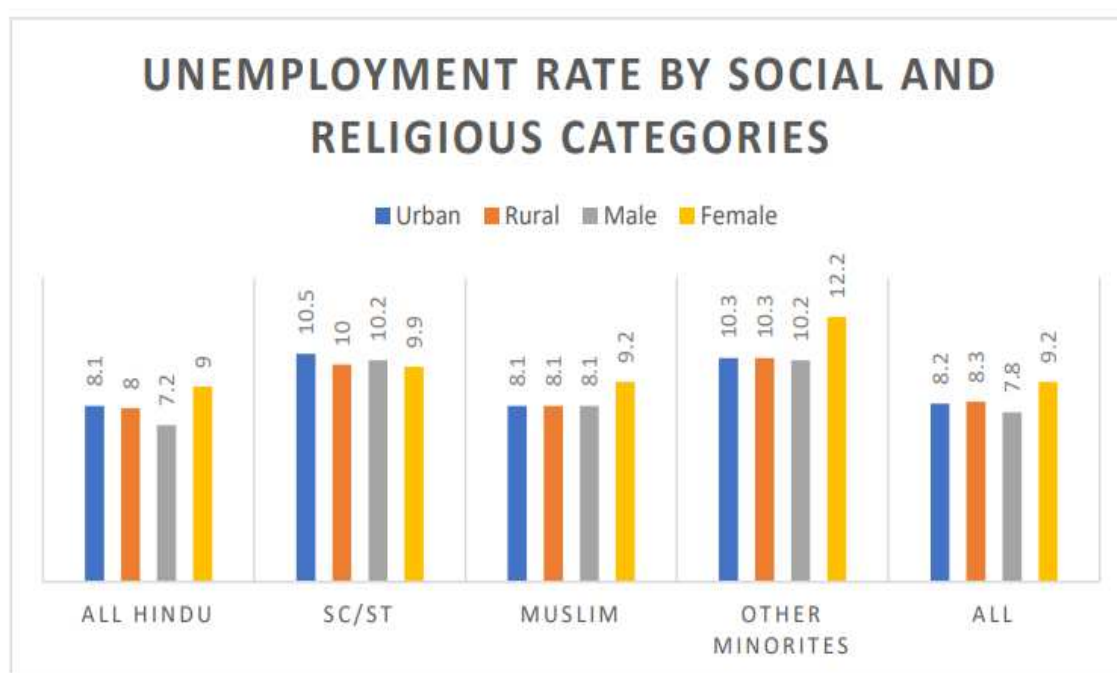


Figure 3

Table C: Percentage of Persons Unemployed in the Labour Force by Usual Status: Muslim and General – All India

Category	Religion					
	2004-05		1999-2000		1993-94	
	Muslim	General	Muslim	General	Muslim	General
Rural						
Male	2.0	1.6	2.2	1.8	2.0	1.4
Female	3.8	1.8	1.8	1.1	1.2	0.6
Persons	2.3	1.6	2.1	1.5	1.8	1.1
Urban						
Male	3.7	3.9	4.6	4.6	3.3	3.9
Female	5.5	6.7	6.7	5.7	3.1	6.1
Persons	4.1	4.5	5.0	4.8	3.3	4.4

Source: NSS report No. 521: Employment and Unemployment Situation among Major Religious Groups in India. 2004-05

Table D: Labour Force Participation Rates according to Usual Status: Among Major Religions and Sex – India

Category	Religion					
	2004-05		1999-2000		1993-94	
	Muslim	General	Muslim	General	Muslim	General
All India	34.6	41.3	32.4	38.8	33.4	40.5
Male	52.5	56.2	50.45	54.15	51.1	55.1
Female	15.6	25.5	13.4	22.35	14.6	24.75
Rural						
Male	50.5	55.5	48.9	54.0	50.5	56.0
Female	18.5	33.3	16.4	30.0	16.5	33.0
Persons	34.8	44.6	32.7	42.3	33.8	44.8
Urban						
Male	54.6	57.0	52.0	54.3	51.7	54.2
Female	12.8	17.8	10.4	14.7	12.7	16.5
Persons	34.5	38.2	32.2	35.4	33.2	36.3

Source: NSS report No. 521: Employment and Unemployment Situation among Major Religious Groups in India. 2004-05

Table E: Education Level of Persons Aged 15 Years and Above: Muslims and Generals – Rural

Education Level	2004-05		1999-2000		1993-94	
	Muslim	All*	Muslim	All*	Muslim	All*
Male						
No Literate	37.0	32.0	40.9	36.9	47.3	41.1
Literate and Primary Level	32.9	27.7	30.3	26.0	30.3	27.6
Middle Level	16.7	19.1	15.3	17.8	12.6	15.4
Secondary Level	7.5	10.7	8.2	10.8	5.3	8.9
Higher Secondary Level	3.3	5.5	3.0	5.1	2.6	4.2
Graduate and above	2.7	4.8	2.1	3.3	1.9	2.6
Secondary and above	13.5	21.0	13.4	19.2	9.7	15.7
Female						
No Literate	59.0	58.5	66.4	64.8	71.0	70.8
Literate and Primary Level	24.4	19.9	19.9	17.5	19.3	16.6
Middle Level	10.3	11.3	8.9	9.8	6.8	7.3
Secondary Level	3.9	5.7	3.2	5.0	2.0	3.6
Higher Secondary Level	1.6	2.7	1.0	1.9	0.5	1.2
Graduate and above	0.8	1.8	0.4	0.9	0.2	0.5
Secondary and above	6.3	10.2	4.7	7.8	2.8	5.3

Source: NSS report No. 521: Employment and Unemployment Situation among Major Religious Groups in India. 2004-05

Table F: Education Level of Persons Aged 15 Years and Above: Muslims and Generals – Urban

Education Level	2004-05		1999-2000		1993-94	
	Muslim	General	Muslim	General	Muslim	General
Male						
No Literate	22.5	12.9	25.9	14.5	29.2	16.2
Literate and Primary Level	28.6	20.3	27.4	19.8	29.8	23.3
Middle Level	20.4	19.4	19.7	19.2	17.4	18.4
Secondary Level	13.0	16.9	13.7	19.1	12.8	17.5
Higher Secondary Level	6.7	11.6	7.3	11.5	5.8	11.0
Graduate and above	8.9	19.7	6.0	15.8	4.9	13.4
Secondary and above	28.6	48.2	26.9	46.3	23.5	42.0
Female						
No Literate	39.5	27.9	44.5	31.8	52.6	36.3

Table F: Contd.,

Literate and Primary Level	23.6	19.8	24.5	19.4	23.9	21.6
Middle Level	16.2	16.8	14.0	15.8	11.3	14.3
Secondary Level	9.9	19.6	14.5	22.2	13.0	23.8
Higher Secondary Level	5.5	9.0	4.5	8.6	3.0	7.2
Graduate and above	5.3	13.1	3.4	10.1	1.9	7.8
Secondary and above	20.7	35.6	16.9	32.8	12.2	27.7

Source: NSS report No. 521: Employment and Unemployment Situation among Major Religious Groups in India. 2004-05

Table G: Growth Rate in Labour Force, Employment and Education 1993 – 2004: Muslims and General – Rural and Urban

Population	Muslim Male	General Male	Muslim Female	General Female
Labour Force	2.73	1.99	6.84	3.03
WPR	2.71	2.14	5.28	2.49
Employment				
Self-employed	26.61	2.01	-32.0	-8.29
Regular wage/salaried	-43.23	-0.1	333.0	67.19
Casual wage workers	-5.97	47.7	-20.23	121.92
Education				
Secondary and above	70.58	53.125	190.47	79.51
Graduate and above	26.8	19.93	80.0	38.78

Source: NSS report No. 521: Employment and Unemployment Situation among Major Religious Groups in India. 2004-05

DROP-OUT RATIO

Another indicator of the dismal education scenario among the Muslim population is the high rate of drop-out among the school going children. This low level of literacy and high level of drop-out are two important factors which perhaps could be mentioned as the important hindrance to the development of the Muslim population in the country. The reason for this situation is not difficult to seek: it is due to high prevalence of poverty and exploitation among the Muslim population in general and back Muslim population in particular. The figure in table 4 shows this very clearly. In fact, the national commission for Enterprises in the Unorganized Sector (2007) clearly has highlighted this disadvantaged status of the Muslim population. The report says: “84 percent of the Muslims belong to the poor and vulnerable groups. They remained poor at bare subsistence level without any job or social security, working in the most miserable, unhygienic and unlivable conditions”, (2007: 08). The report further says: “While the ST and SC populations are protected, to some extent by affirmative action, Muslims are overwhelmingly concentrated in unorganized sector and self-employment activities to meet their livelihood needs”. (26)

Table 7

State	% of School Drop-out	% of Muslim Drop-Out
Haryana	13.4	35.1
Delhi	17.5	25.1
Punjab	12.4	8.0
Madhya Pradesh	24.2	24.4
Rajasthan	10.5	3.5
Bihar	32.0	36.9
Maharashtra	12.6	22.4
Gujarat	20.6	4.3
Goa	7.3	30.7
Odisha	28.3	47.4

Table 7: Contd.,

Assam	33.7	41.7
West Bengal	33.7	40.7
Tamil Nadu	22.0	14.6
Kerala	16.2	12.0
Andhra Pradesh	22.9	23.3
Karnataka	24.3	27.3

*National Average Drop-out= 18.9%
Muslim drop-out= 23%

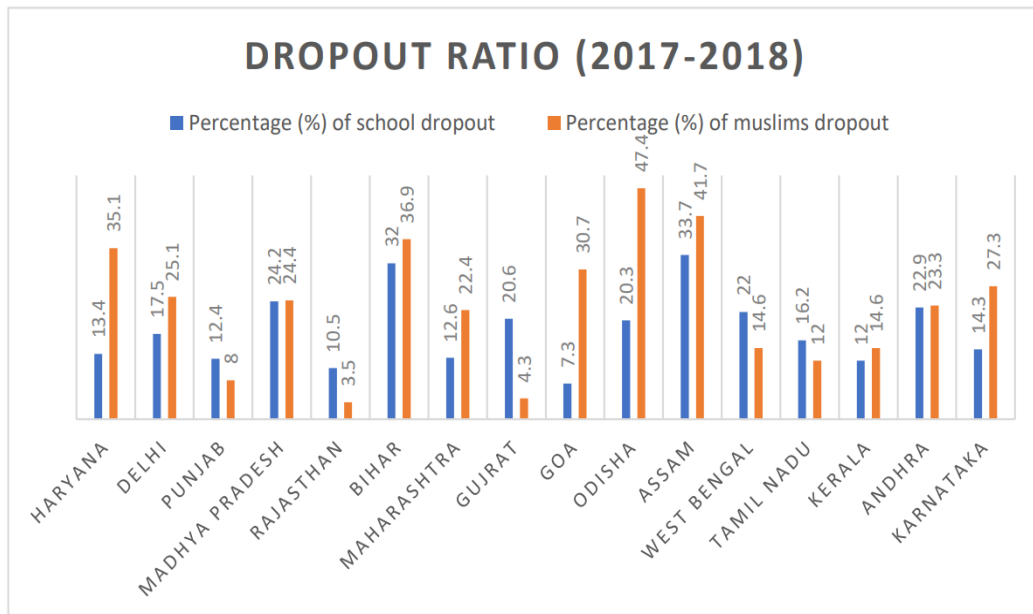


Figure 4

SKILLS REQUIREMENT FOR 21ST CENTURY: CAPACITY BUILDING MODEL FOR MUSLIM WOMEN

The share of women in India's population is around 48 percentage. It is on record that they are not equal and active partners in India's economic growth. The World Economic Forum (WEF) has identified the following skill requirement for 21st century innovation-driven economy.

- Critical thinking
- Education
- Problem solving
- Collaboration and team spirit
- Creativity
- Communication
- Emotional Intelligence
- Adaptability/ flexibility

- Innovative ideas
- Cognitive skills
- ICT literacy
- Leadership

Govt. of India has launched the following flagship schemes to enhance the capacity and capabilities of women,

- NIDHI-TBI: National Initiative for Developing and Harnessing Innovation- technology Business Incubation
- STEP- Support to training and employability- Programme for Women
- PMKVY- Pradhan Mantri Kaushal Vikas Yojna
- NEEM- National Employability Enhancement Mission
- Mahila-E hat
- EDC- Entrepreneurship Development Cell
- Suvidha Greh Scheme

Large percentage of Muslim women belong to low-income groups, having poor educational background and limited knowledge of various flagship schemes designed by the Government, NGOs and civil society. Thus, unable to get access and fail to take advantage of the above-mentioned skill development schemes. As a part of capability building model, dedicated efforts are needed to initiate training programmes for socio-economic development of Muslim women and making them active partners, a pre-requisite, for vibrant national development.

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