ABSTRACT

The present study of Muslim Backward classes is a humble attempt on the part of the researcher to describe the ‘Social Profile of Muslim Backward classes’, which remained largely unexplored. The study deals with the description of social profile of Muslim Backward classes, which includes. Social, economic and educational dimension of the community, study also aims at to find out the factors of their relative backwardness.

Muslim constitutes the community that adheres to the religion of Islam which stands for co-existence tines and brother hood, Islam as the name suggest and claims is an egalitarian society regarding any kind of discrimination on the basis of Caste or colour. But in reality Muslim community is heterogeneous, divided in to various caste, class categories.

After more than half a century and positive economic growth, it is generally felt that Muslim community is lagging behind in number of outcome indicators of development compared to other communities; including Hindu, Christian and Sikh, Muslim community is passing through great churning and transition. Their profile specially in area of their security and their status in sectors of economy and education is very low.

The present study is about social profile of Muslim Backward classes. But no class of citizen can be classified as backward solely by reason of religion caste, sex, or place of birth. Article.15 (1) Article 16(2)
can be taken into account along with other relevant factors in identifying classes of citizens who are socially and educationally backward. What is significant is that such identification should not be solely taken with reference to the criteria specified in Article 15(1) or Article 16(2) but with reference to the social and educational backwardness of classes of citizen. Article 15(4), 16(4) and 340(1) do not speak of caste but only class, therefore, Muslim also constitute a class and they should also be brought within perspective net of constitutional scheme.

The most backward and illiterate are the people in the lower most stratum of society and it has been invariably identified with low caste and demeaning occupation. But more than fifty years of independence have changed the social educational and economic landscape beyond recognition. There are crores of backward individual, in backward classes, same is the case of Muslims as they are sailing the boat of misery and backwardness in every walk of life. Muslims have been failed to reap the benefits of general progress in India. This has been felt in very sector and is acknowledged by most analysts, who have put forth a number of reasons for Muslim backwardness. According to minority commission the share of Indian Muslims throughout India in public sector employment including the central and state government and public sector units even in lower levels of administrative hierarchy has never gone beyond 6 percent.
Gopal Singh committee report, 1983 also shows that the economic condition of Muslims was even worse compared with the socially deprived schedule castes.

Latest Sample Survey Organization (NSSO^55th Round) also reveals that higher percentage of Muslims in rural India are self-employed in non-agricultural activities compared to scheduled castes and scheduled tribes.

Therefore present study is about the description of socio-economic and educational profile of Muslim backward classes and to find out the factors responsible for their relative backwardness in the field of economy and education. The whole study is divided into five chapters. The study begins with an introduction of the problem followed by description of the field of research, research methodology, analysis and interpretation of data and finally ends with Conclusion, along with limitations and suggestions of study.

Although many sociologists, and anthropologists and other studies have made great effort to study and try to analyze the socio-economic, educational, political conditions of Muslims in general, and compared it with scheduled caste and tribes, while few studies have described about the caste and social stratification pattern existing among Muslims and socio-cultural structure of Muslim community as whole in India. Various studies and review of existing literature dealing with socio-culture, economic and educational aspect of Muslim community is presented in
chapter 1. (1.6). After going through the relevant literature on Muslims we find that the main interest of these various studies, surveys and reports lie in dealing with Muslim community in general. There in not even a single study conducted on the socio-economic condition of Muslim backward classes in particular.

The study in an attempt to describe the social, economic educational, profile of Muslim Backward classes to conduct present study some objective are sit out to examine and explain the problem of research in chapter, 1.

These objectives are

1- To understand the manning of "Backward classes in genera land "Muslim Backward classes" in partition.

2- To understand the causative factors responsible for the backwardness of Muslim community in India.

3- To investigate and analyze the social dimension of Muslim Backward classes in Pihani block district Hardoi.

4. To investigate the economic profile of Muslim Backward class residing in Pihani Block.

5. To study and analyze the educational profile of Muslim backward classes residing in Pihani block.
6. To understand and investigate the degree of religiosity, political participation, level of general awareness, attitude towards the practice of family planning.

7. The last objective of the study is to explain the factors responsible for socio-economic, educational and political backwardness of Muslim OBCs. Present study also attempt to explore the level of general awareness of Muslim backward classes in Pihani block district Hardoi.

In order to verify these objectives some tentative generalizations (hypothetical statements) have been made in introductory chapter. These hypothetical statements have core point to be tested and evaluated.

Second chapter deals with the description of the field of research (specific area), where study is conducted. This chapter contains the information and description about the field of the research, its location boundary and area, historical, background, physical and economic feature, demographic distribution, literacy rate, information regarding major religious communities, their economic activity and language. According to 1991 census the total population of Hardoi District is 27470842 out of which 1510831 are males and 1236251 are females. Rural population is 2424471, out of which 1338200 are male and 1086271 are female. According to 1981 census the population of Hindu is 2019,430 Muslim population is 246636, Christians are 399, Sikhs are 1363, Buddhist are 7007, jain are 65 numbers and other religion persuasion is 33.
According to 2001 census the total population of the district is 3397414. Male population is 1843395 and female population is 1554019.

According to 1991 census the total population of Pihani block is 135590, male population is 74861 and female population is 60729.

Third chapter of the study deals with the methodology of the study. Methodologically present study is conducted on the basis of descriptive-cum exploratory research design. Present study is a description of facts and information regarding the social economic and educational condition of Muslim OBCs. Thus study also attempts to describe the factors responsible for the backwardness of Muslim community in general and Muslim backward classes in particular. Therefore researcher has preferred the interview schedule, observation as a tool and method of enquiry. Case study method is generally implied for understanding and describing the characteristic feature of the whole social unit be that unit a person a family or an institution. So, with some representative cases characteristic feature of Muslim OBCs are described with a view to collect qualitative data dealing with various aspects of social life.

To have quantitative data, structured interview schedule is employed comprising of important questions dealing with various economic, educational, religious and general aspect of social life of Muslim backward classes. The sampling of 300 respondents has been drawn through two stage sampling. To have information from these three hundred respondents, door to door survey was conducted and respondents
were interviewed in face to face situation. The questions included in schedule are divided into six sections dealing with (i) General information (ii) Social dimension (iii) Economic status (iv) Educational profile (v) Religiosity (vi) Questions related with level of general awareness. This chapter also contains the data collected from historical official records of development block office and Pihani Municipal Board Pihani, district Hardoi, U.P.

Analysis and interpretation of collected information is presented in chapter four. This chapter is divided into five sections. The first section deals with social dimension, which includes the description and interpretation of social institutions like family and marriage. Second section deals with occupation and economy, fourth chapter deals with education and training. Fifth Section deals with degree of religiosity, general level of awareness, gender differentiation, political participation and attitude towards the practice of family planning.

The main Muslim backward classes residing in Pihani block, are Julaha (weaver), Kasai (butcher), Manihar (bangleseller), Gaddi (milkman), Darzi (tailor), Dhobi washerman), Nai (barber).

Though there is no statistical data available on these classes or occupational categories, but census of 1904 shows that large number of these backward classes is spread over the district. These Musalman castes or occupational categories have significant proportion of total Muslim
population. These occupational categories (backward classes) are scattered in various pockets of Pihani block.

The social dimension of the respondents reveals that the majority of the respondents are living in nuclear families and the preference of people towards the type of family has changed. Respondents have more preference for the nuclear family. So with the passage of time the structure of family is changing.

Marriage among Muslims is a civil contract between two persons. It is considered very important aspect of individual’s life. Muslim backward classes of Pihani are endogamous because majority of the respondents prefer marriage within their own biradri.

Though caste is element of Hindu social organization, it is also used as a category of differentiation among Muslims in India in terms of marriage within the biradri.

‘Muslim backward classes’ have approved monogamy as ideal form of marriage. And there is not even single case of polygamy found during study. Empirical findings indicate that majority of the respondents prefer marriage within their own caste and biradri. Therefore, it can be said that the Muslim OBCs are very traditional regarding matrimonial relation. Marriage happen at the very early age, both girls and boys get married at the very early age. Empirical findings shows that majority of the respondents prefer early marriage of the children, because it is considered good in their traditional society. Majority of the respondents are illiterate,
only 30.66% respondents are literate and only three respondents have acquired high level of education. Therefore, knowledge regarding legal marriageable age is very low. The early marriage among Muslim backward classes is very common, because of lack of education and awareness. They do not know about the legal age of marriage set by law. It has almost become a practice not to pay Maher immediately after the marriage and before consummation. It is mostly argued that payment of Maher is deferred with the consent of the wife (bride).

Dowry system in India has become an integral part of marriage and majority of the Muslim OBCs have positive attitude towards the practice of dowry. We can say that neither the law nor religion allows the practice of dowry, but due to other socio cultural forces the dowry is commonly practiced among Muslim OBCs of Pihani.

Findings of the study reveals that Muslim OBCs are economically very backward. Data shows that majority of the Muslim backward classes are engaged in their traditional occupation, their participation in government job is very low. Muslim backward classes are generally involved in petty business, their level of income is very low. Muslim backward classes are economically very poor, because majority of the respondent belong to low and middle income categories. They have very meager level of income and they have to support a large number of family members. The study reveals that the income level of the respondents is very low. In all 300 respondents majority of the respondents have very
low level of income and very small fraction of sample population have secondary source of income. In present study we also find that majority of the respondents are living in nuclear family, but the size of family is relatively large. Sometime it is very difficult for them to manage or to fulfill their daily requirements with this meager income. Muslim OBCs are living in sheer poverty. Sometimes it is very difficult to manage livelihood. Findings of the study shows that Muslim OBCs have very poor housing condition. Majority of the respondents are living in kuchcha houses (hut). They are not able to avail the basic amenities like water and electricity in their homes.

India being largely agrarian economy the possessions of agricultural land is taken as a sign of prosperity and holding on land for cultivation still decides economic status in rural India, then Muslim remain at disadvantages. The findings of present study show that land holding among Muslim OBCs is very low. Therefore, due to poor economic condition significant number of children and females are involved in economic activities. As far as the field of economic activity is concerned females basically work inside the four walls of the house, they assist their husband in their traditional occupation.

Muslim OBCs of Pihani are educationally backward, literacy level is very low it is 30.66%. Female literacy rate is quit low it is 11%. The participation of children in education is also very discouraging, participation in higher education is very insignificant, and economically
Muslim backward classes are very poor. They are unable to spend sufficient money over education due to their low level of income. Large number of children drop out from school due to economic constraints and they involve in economic activity at very early age. Muslim OBCs do not have very positive attitude toward secondary or higher education and majority of the respondents have preference only for primary level of education. Muslim OBCs attitude toward the female education is very discouraging. They have very negative attitude towards the female education because girls are not going to be an earning member of the family therefore there is gender specific motivation for education among Muslim OBCs of Pihani. They don’t prefer higher education for their children specially for girls partially due to economic factors and partially due to other factors.

Religiosity is very important aspect of a community. Although Islam is not merely a religion but it is a complete course of life and Quran is source of understanding of this way of life that Islam prescribed for the whole Ummah ‘Muslim backward classes in Pihani’ shows different trend regarding religious behaviour.

Muslim OBCs as a category includes many occupational groups. These various occupational groups have their own socio-historical background. Therefore, the level of religiosity is different among these occupational categories, overall study shows that the level of religiosity among Muslim OBCs is low.
The degree of religiosity is very low among respondents of rural location as compared to respondents of urban location. At cultural level the way of living is different in rural location, female from rural area do not strictly observe Pardah as compared to female of urban location.

The fifth section of the interpretation deals with the gender stratification and level of general awareness among Muslim OBCs. Empirical findings reveal that although female take part in decision making, but the authority is vested in elder male member of family. Awareness regarding politics, education, constitutional and welfare scheme provided by the government is very low among Muslim OBCs. They have very less exposure to mass media and have very negative attitude towards the practice of family planning. Muslim OBCs is a community with in a larger Muslim community in India. It is the largest minority community. Its share and participation in the process of development is alarmingly low, realizing these sociological relatives the government of India has constituted from time to time, committee and commission to examine the causes of backwardness and to suggest remedial measure for the upliftment of Muslim minority in India. Recently Sacher committee has been constituted and its reports are submitted to the government of India. According to Sacher Committee Muslim community exhibits “deficits and deprivation”. Some of the important recommendations of Sacher Commission are the reservation of seats in job and employment for the Muslims in India. It is expected that
government of India will initiate some positive measures to alleviate the Muslim backwardness. However any initiative from outside can make some positive improvement in condition of a community when the community itself is sensitized and awakened by its religious and cultural leadership for innovation and change. Unfortunately the aspect of social change is missing in most of the backward communities particularly the Muslim in India.