SUMMARY
AND
CONCLUSION
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Methodologically speaking, when all the phases of the research on each of the five chapters were completed, the researcher arrived at the conclusion of each analysis. Subsequently, there was the summation of analysis and the final conclusion was arrived at. This includes the chapter wise analysis and findings as well as the holistic scenario of the research. It generally happens in the ongoing process of research, pertaining to the quantitative and qualitative analyses that the conclusions which are made through the research work, either provide support or contradict the existing notions and the hypotheses framed.

It is in this context that the available data was analysed to test the framed hypotheses and to examine the given objectives. The data used for the analyses were collected through a structured schedule. A sample of 2,735 households was undertaken comprising of 24,947 persons. This sample size covered more than 10 per cent of the Muslim population in the city of Aligarh.

In Aligarh city there were 60 wards, whereas the data were collected only from 44 wards because in the remaining 16 wards there was no Muslim inhabitation. Of these 44 wards 22 wards have a high concentration of Muslim population. However, there is not a single ward where there was zero percent Hindu population but in case of Muslim population there were 16 wards where their presence was zero percent. The present study is largely based on the primary data which was generated through extensive field studies with the help of an elaborate schedule. Hence, the study is purely analytical in nature. The conclusions which are drawn on the basis of data analysis are as follows.

The total Muslim population percentage in different age groups reveals that only 36.92 per cent Muslim population lies in 0-14 years age group
as against 40.93 per cent Muslims in 15-34 years age group. The normally expected percentage in 0-14 years age group should have been higher with a broader pyramidal base than the overlying bars. If there was a higher population growth rate then the scenario in 0-14 years age group should exceed over 15-34 years age group. Hence, the smaller population percentage in 0-14 years age group reveals that the Muslim population is not young, and the overall fertility is not high. Therefore, this evidence indicates a declining growth of Muslim population in Aligarh.

The higher population percentage (40.93 per cent) in 15-34 years age group is not indicative of in-migration in this age group. Had it been higher due to in-migration then the male population percentage in 15-34 years age group should have been higher than the female population percentage. The fact, that the female population in this age group is higher than the male population, it does not suggest the phenomenon of in-migration. This is a natural growth scenario which supports the conclusion that the Muslim population in Aligarh city has a recent trend of declining growth. Lower percentage of population in 0-14 years age group is also indicative of the fact that there are delayed marriages of Muslims due to economic marginalization.

The higher percentage of Muslim female population in all the age groups is indicative of higher sex ratio and tolerance of girl child birth until recently. This also suggests a higher gender justice among the Muslims. The average Muslim sex ratio in Aligarh city is 977, which is considerably higher then the city average of 876. A higher sex ratio coupled with low employment indicates a decreasing Muslim marital eligibility. This is inflicting a delay or denial of marital opportunities to the Muslims. This could also be a reason of
declining growth of Muslim population in Aligarh. The intra city variation of sex-ratio shows that most of the high sex ratio wards are located in the traditional old city area.

The average Muslim household size in Aligarh city is 9.12 persons per household. This is the largest among all the social groups. Such a large household size speaks of unfavourable socio-economic conditions among the Muslims. It is evident from the social structure and ecology of Muslims in Aligarh city that there is a preponderance of non-nuclear family system by more than two thirds. This is an evidence of their socio-economic debility and decay.

It is alarming to note that the nuclear family shares a paltry 33 per cent of the Muslim population while the non-nuclear family shares a massive 67 per cent in Aligarh city. The average nuclear family size is 6.06 persons per family while the average joint family size is smaller at 5.82 persons per family in Aligarh city. The smaller average joint family size again indicates the decreasing propensity to growth in the Muslim population, which is overwhelmingly non-nuclear and socio-economically disabled and marginalized by the nature of political dispensation. In the Civil Lines area there is a higher concentration of nuclear families and conversely low concentration of joint families.

The marital status of Muslim population reveals that only 35.09 per cent of the total population is married. Among the married couples, 17.51 per cent are married males while 17.58 per cent are married females. Hence, polygamy represents only a meager 0.07 per cent of the married couples. This is a revelation against a bloated general belief of multiple marriages amongst
the Muslims. Hence, Muslims are overwhelmingly a monogamous society with a highly strict and conditional permission of polygamy. There is an alarming scenario of unmarried males in the advanced age of 30-40 years. A higher 25.06 per cent of unmarried males itself indicates the declining socio-economic status of Muslim community and the decreasing eligibility for the marriage. Similarly, the scenario of unmarried females in the critical marriageable age group of 25-35 years with 24.41 per cent occurrence is also highly perturbing. These high figures of unmarried males and females are the evidence as well as the pointer to the declining socio-economic eligibility and the continuously decreasing population growth of Muslims in their index city.

The declining growth of Muslim population in Aligarh city is neither volunteered nor planned. In fact, this declining population growth reveals the conditions of distress that the Muslim community is in. There are similar conditions of survival distress amongst the Muslims in all parts of India. The gender differential of the old age population verified the fact that Muslim females are biologically stronger than males. The spatial distribution reveals that the presence of Muslim grandmothers is more than the grandfathers. This is a universal truth of all the communities the world over.

Muslim literacy in Aligarh is 40.37 per cent as against an overall literacy of 53.39 per cent in Aligarh in 2001 census. This reveals that the Muslim literacy is lower than the average even in their Index City of Aligarh Muslim University. This may also be due to the secular dispensation of the admission policy of Aligarh Muslim University as well as the inadequate private educational infrastructure of Muslims in Aligarh. The spatial distribution of literacy shows that the all wards of the old core area of the city which is also a center of Muslim population have low to very low literacy.
A total of 29.41 per cent of Muslims are educated. The percentage breakup shows that the secondary education level has the highest 39.33 per cent. The College/University level education has also the cognizable size of 22.8 per cent of the total Muslim literates in Aligarh. Among the females the percentage secondary education exceeds over the percentage primary education from 44 to 47 per cent and continues to grow up to the College/University education. On the other hand, among the males the secondary education recedes from 56 to 53 per cent and continues to decline towards the College/University level. This decreasing trend suggests the growing incidence of child and other labour under the economic compulsion. There are growing instances of females who continue to obtain higher education due to unsuitable match and the delay in their marriages, particularly among the middle and upper middle class families.

The education levels show that out of 44 Muslim inhabited wards as many as 16 wards do not have any professional/technical education. This depicts the educational backwardness of Muslims despite the near neighbour Umbrella of Aligarh Muslim University. The intra-city educational variation among the Muslims between the age groups of 19-35 and 36-59 years shows that there are a higher percentage of all types of educational levels in the younger generation than in the older one. This indicates that the educational awareness amongst the Muslims is beginning to grow.

The relationship between the family type and corresponding educational levels examines that there are seven wards where the percentage of single parent family is very high ranging from 5 to 9 per cent. As these are derailed or disabled families their corresponding educational levels are low. In
the nuclear family system, ward no. 49 Dodhpur has the highest 61.6 per cent nuclear families. It is the educational hub of the Muslims. This ward has only 2.23 per cent population in the primary education. This equation is a very clear indicator of very small child population. Hence, it is the lowest population growth ward of the Muslims.

Extended nuclear family system is a less favourable condition. There is an inverse relationship between the extended nuclear family and the higher/technical education. Joint family system greatly undermines the prospects of higher/technical education. Joint family system reflects the socio-economic retardation of the Muslims. As many as 13 wards have more than 40 per cent joint families. The corresponding professional/technical education is low ranging from 8 to 14 per cent and the College/University education is moderate, ranging from 20 to 29 per cent. Extended joint family system is socially the weakest and vulnerable system. It is more a system of the enduring the life rather than living it, let alone the imagination of enjoying the life. The corresponding higher education is low in this system.

The problem of unemployment and more than that of underemployment is highly critical among the Muslims. Hence, the percentage nuclear families are likely to further decrease with the growing socio-economic unsustainability. It is the massive underemployment which renders the growing number of Muslims ineligible for the marriage. Still, however, there is a yawning gap between the educational eligibility and the government employment availability of Muslims in their index city of Aligarh. One can imagine the plight of the Muslims with 0.47 per cent public sector employment in Aligarh and their related socio-economic conditions. The poor plight of the
Muslims, in other parts of India, where the educational gravity of the Muslims is not matching with that of Aligarh can scarcely be fathomed.

Muslim employment in public sector including Aligarh Muslim University is just 14.56 per cent whereas their government employment is only 1 per cent. The parameter of employment in the economically active Muslim population of 15-59 years age group shows that Muslim population has only a meager 0.47 per cent government employment share in Aligarh. It is disappointing to note that even in Aligarh city where employment eligibility of Muslims is greater than many other places, their government employment is so meager. The pathetic scenario of the government sector Muslim employment in other cities can be well imagined. The spatial distribution of public services shows a relative dominance in all the wards of Civil Lines. This is due to the employment in the Aligarh Muslim University. The old city’s wards show very meager provision of Muslim employment in the public services. Hence, there is an emphatic intra-city variation in the public sector Muslim employment.

Muslim participation in industry and trade as well as in business is also very meager. A large segment of Muslim population is engaged as labour class. The total labour class among the Muslims from the sampled population in Aligarh city was 53.90 per cent. It means that more than half of the Muslim population works as laborers in the index city of Muslims in India.

Most of the Muslim majority wards represent very high to medium population dependency within the range from 62 to 80 per cent. In certain wards despite higher literacy and higher education there is higher dependency ratio, which is a highly alarming situation. It suggests that although in some wards the educated Muslims have fulfilled the threshold educational
requirements for harnessing adequate employment eligibility but the high dependency ratio shows that the employment availability is far from their educational attainments and the eligibility. This shows a clear deprivation of employment venues for the Muslims. The spatial distribution of income shows that only the Civil Lines wards, which are located near the University campus have higher income levels because most of the population is employed in Aligarh Muslim University. Whereas the old city and peripheral wards have low to very low levels of income.

The people who are engaged in public sector services have small family size and a sizeable nuclear family system as well. Therefore, employment structure, family structure and cultural heritage have strong mutual relationships. It can be concluded that the economic conditions of the Muslims except in a few wards is very chaotic, pathetic and hopeless. Economic provision and stability is the basic factor for all types of development and progress.

The house ownership status of Muslims is higher in the old part of the city than in the peripheral and Civil Lines wards. The Civil Lines wards show a relatively spacious housing structure in comparison to old city’s wards. The housing congestion is more in the old city’s wards. The intra-city variation of per capita living space shows that all the wards in the old city have very small per capita living space. Most of the wards have 6 to 17 sq. yards per capita living space. Hence, one can gauge the dismal socio-economic status of Muslims in Aligarh city. Space availability is very important for an individual’s growth and inter-personal relationship with the other family members. There is also very meager open space availability in the wards of the old city.
The most attentive point of poor housing quality is the sharing pressure for bathrooms and toilets. It is more in the old city and the peripheral wards and less in the Civil Lines wards. The sharing pressure is from 5 to 10 persons per toilet/bathroom. At some places it is even more than 10 persons. Poor housing quality among the Muslims is very much common in those wards where the population is socially, educationally and economically deprived and backward. The old city’s houses with improper ventilation system are very congested. Housing pressure is also very high. Secondly, the residential premise is also used for the industrial work due to the presence of household and cottage industry.

The occurrence of diseases among the Muslims is location specific in Aligarh city in case of certain diseases such as blood pressure, stress, depression, diabetes, respiratory disorders, asthma, tuberculosis and general sickness etc. The diseases induced by tension are more prevalent in the Civil Lines wards or the higher income wards, whereas the infectious diseases are more in the old and congested city wards as well as in the peripheral wards where there is absence of sanitation.

The longevity is the reflexive indicator of social well being. This is one of the important indicators, which hints about multiple indicators. The longevity index is the ultimate index. However, in case of Muslims the longevity index is very low which highlights the vulnerable status of the Muslim community in their index city with 1.55 per cent population in 65 years and above age group.

All the wards of the city have a quite high percentage of women’s participation in the family and social decision making processes. Whereas, in
the economic decision making process, their share is slightly lower because most of them are not gainfully employed. As far as the social and economic status of the Muslim women is concerned, despite the decreasing conservatism, constraints and the growing eligibility the public sector employment opportunities are not available.

The gender conservatism among the Muslims is weakening in some areas due to (a) improving educational and socio-economic conditions (b) growing economic pressures and the decreasing family sustainability in other wards. The intra-city variation of outdoor job liberty to educated Muslim women further depicts that religion is not a constraint in granting the women a liberty for outdoor jobs provided the opportunity is available. Hence, it is misleading to issue the blanket statements that Muslims are conservative against the employment of their women.

There is considerable evidence of women liberation and empowerment. Out of 22.8 per cent of College/University education 54.15 per cent Muslim women are educated. Yet there is a denial of job opportunities to the Muslim women. The study reveals that socio-economic conditions are the major determinants of women liberation than the religion. The data illustrates the fact clearly that family structure has an association with the participation of women in the decision-making processes as well as the status of women. Those wards where the nuclear family system exists women have more liberty, freedom and power to decide the crucial as well as the nominal issues. Contrary to this, in the joint families the women participation has shown a gradual decline.
The composite scenario gives a clear view of the socio-economic conditions and the well being of Muslims in Aligarh city. The intra-city variation depicts that out of 12 Muslim inhabited Civil Lines Wards only 2 wards, that is, Badar Bagh and Dodhpur have very high level of well being. The quality of life indicators of Muslims in the old walled city are considerably unfavourable and adverse. At last it has been drawn from the data that there is feeble immigration gravity for Muslim population in Aligarh city. There are no circumstantial evidences of the rapid growth of Muslim population in terms of employment opportunities.

There are no apparent evidences of the exponential growth of Muslim population in Aligarh city, because most of the expansion of Aligarh city has taken place along the Etah road, Delhi road, Ramghat road, Agra road and Mathura road. These expansions do not depict any Muslim inhabitation along them. Further, there are formidable structural evidences of a declining population growth of Muslims in Aligarh city, such as: (i) A smaller percentage of population in 0-14 years age group indicates the decreasing growth. (ii) A large percentage of unmarried females in the critical age group of 25-35 years and unmarried males in the age group of 30-40 years is a strong evidence of the declining population growth. (iii) Very high 67 per cent non-nuclear families also indicate a declining population growth. (iv) A meager percentage of population 1.55 per cent in the 65 years and above age group also indicates a declining growth of Muslim population due to the denial of National share in the dispensation of resources and opportunities.

It can be concluded that the study convincingly proves several of the hypotheses. For example, the hypothesis whether family size determines the
family type and vice-versa has been clearly proven. The research has brought out the findings that larger is the family size, to begin with; greater have been the prospects of joint family system in another generation due to the lower manageability or sustainability of the large size family. On the other hand, the family type has also influenced the family size. Such as, the joint family type is less sustainable. Therefore, the average family size of 5.28 persons in a household in the joint family system has been found to be smaller than the average family size of 6.06 persons under the nuclear family system.

The study has also verified the hypothesis that the smaller families have generally lead to nuclear families while larger families invariably lead to the joint family system. This cycle runs uninterruptedly particularly in the lower-middle income self employed families.

The hypothesis, whether Muslim population of Aligarh city is undergoing a declining trend has been comprehensively tested. The results reveal that there are multiple evidences to prove a declining growth of Muslim population in Aligarh city. For example, the Muslim population in 0-14 years age group is smaller than in the other age groups. The percentage of unmarried men and women in their prime age is very high. The percentage longevity in the Muslim population is meager and scanty. Such evidences are contrary to the Census claims that there is an exponential growth of Muslim population in Aligarh since 1981.

The hypothesis that smaller should be the family size greater is the likelihood of education, employment and better socio-economic conditions has been held valid. However, there are sizeable exceptions to the theory of smaller family and higher employment. The data indicates a formidable gap between
the employment eligibility and the employment availability among the educated Muslims, particularly in the public sector government employment.

Another hypothesis, whether fertility levels among the Muslims are related to educational and income levels has also been held valid. For example, in the Civil Lines wards where the Muslim literacy, employment and income are higher their fertility levels are lower as compared to the old city wards where Muslim literacy is lower. Another significant relationship has emerged between the lower fertility and both the literate spouses. The lowest Muslim fertility and correspondingly smallest family has been noted where the Muslim women is office-going, particularly a teacher in an educational institution. This also speaks of the Muslim women empowerment in the crucial decision making on the fertility issues.

The hypothesis whether Muslim employment is in proportion to their education and eligibility does not hold valid. Muslim employment in the government administrative offices of Aligarh city is a negligible 0.47 per cent despite Muslims has higher qualifications and eligibility due to the impact of Aligarh Muslim University. Hence, Muslims are politico-administratively a disadvantageous community in their index city.

In addition to the burgeoning problems of unemployment, poverty, indebtedness and malnutrition which have lead to the declining population growth of the Muslims, they face another formidable problem of growing number of orphans in the community. Indian Muslims comprise 13.4 per cent of the total population of India as against 80.5 per cent of the Hindu population. Still, however, the total numbers of Muslim orphans, in millions, are much more than the total number of orphans in the majority Hindu community across
the country. The ever growing number of orphan children in the Muslim community are due to the fact that, more often than not, they are the victims of the natural calamities such as floods and earthquakes and more so of social calamities such as the communal riots, disease and death. This is an important indicator of not only the poor sustainability of the Muslim community; it also indicates the further declining growth of Muslim population in India.

The social debility of Muslims is globally increasing. For example, in the war inflicted Muslims countries such as Iran, Iraq, Afghanistan, Palestine as well as Kashmir and now in Pakistan millions of widows and orphans have grown over the decades at the hands of military action by the U.S.A. and its Western allies. There is an eye wash of material restructuring under a deliberate cover of social destruction and destabilization of the fragile Muslim order by the intolerant and fundamentalists Bush-Blair administration. This is a democratic impression of the vast majority of Muslims across the world.

In view of the pathetic socio-economic scenario of the Muslims and their degenerating quality of life a few remedial and restorative measures both at the community level and State level could be suggested. It has been noted that the school admission seeking Muslim children, including the competition based admissions, is at least 5 times the Muslim children admitted in the schools. Hence, the inadequacy of schools is a major hurdle in their education. There could be policy provisions to promote the Muslim education and awareness.

As there is already a wide gap between the employment eligibility and the employment availability to Muslims, the State intervention is called for, with a judicious policy measure which could ensure a reasonable proportion of
Muslims in the government offices. This would help the Muslims enter into the main stream of public and social life in the country. This would also help bolster the communal harmony amongst the Hindus and the Muslims. Muslims can enter the mainstream through the provision of jobs rather than through long standing prescriptions and the State preaching or the State Fatwa.

Most of the Muslim children and women are nearly the bonded labourers who are engaged in the skilled works for other entrepreneurs in their own houses. Labour reform schemes are urgently needed. Moreover, the financial assistance schemes for small household labourers can be introduced which could help to groom these labourers into small entrepreneurs.