CHAPTER- 3

FACTORS FOR BACKWARDNESS OF THE MINORITIES
Chapter-III: Factors for Backwardness of the minorities

Factors for Backwardness of the minorities

We have seen the condition or status of all minority communities in India with the help of the data from different official sources found that among all the minority communities like as Muslims, Sikhs, Christians, Buddhists, Parsees (Zoroastrian) and recently enlisted Jains. Only Muslim community is more backward than any other minority community rather Muslim community is the first largest minority in India even when this community is more backward than other communities, it has proved by the Sachar Committee Report in which it has mentioned that Muslim community is backward and it has many factors due to which the Muslims are going more backward day by day and it is the responsibility of the concerned government to make better measures for the upliftment and development of the minorities specifically Muslim community because with accumulation of all the communities a state or a country can progress and it is also provided in Articles 29 and 30 of the Indian constitution that to protect the rights of the minorities and it comes under the purview of the provision of the Indian constitution that governments should provide better opportunities to the minorities specifically Muslim communities to improve their conditions or status in the society.

On the one hand the government or its policy-making bodies may be responsible for the backwardness of the minority community that they have not taken any preventive measures from the government bodies as well as policy-making body by which the Muslim community can upgrade their community status not equal to the majority communities it might be helpful for them to upgrade their status among the minority communities at-least most of the Muslims lives in remote or backward areas where there are no means of livelihood not even resources of survival or to get better environment for promote their living standard and it is the responsibility of the state to provide them better living standard as compared with other communities, on the other hand Muslim community is also itself responsible for their backward condition in the society or for the marginalisation amongst the minority communities as well, because they have no
awareness of their rights and their duties also due to which only Muslims are more backward among all the minority communities.

It has many factors which are mentioned below responsible for the backwardness of the minority communities (especially Muslim community) due to which the conditions and status of the Muslim community is not satisfactory since 1947; rather they are considered as a marginalised section of the society and if any society or community goes more and more backward day by day, it might badly affect the development of the nation and no nation can become developed nation without the development and improvement in the status of the whole communities of the nation. Any kind of discrimination or biasness or favour to any specific community on the basis of religion, race, caste, colour or any of them as mentioned under Article 14 of the Indian constitution will be major cause of the destruction of the nation as a nation or country cannot be developed unless the development of the whole nation or whole communities takes place equally and all the communities play a vital role in the nation building without development of the communities or the population of the country a country cannot be considered as the developed country.

This section starts with a framework of the social setting inside which the educational policies and improvements are arranged. It additionally demonstrates that the historical backdrop of education of women, and the Scheduled Castes and Tribes unfurls the social imbalances inside the general public. It also reveals the multi-tiered educational system and combined weaknesses of the individuals who are at the base of society. The pyramidal idea of Indian culture is stimulated in the distribution of educational benefit of the society at large.

Indian society is categorised by divisions of caste, class, region, religion, and sex. Caste plays a very vital role and is the most prevalent parameter which divides Indian society into many spheres, particularly the Hindus who are about 82 percent of the total population. It gives much classification to the Indian society and the peoples of the other non-Hindu communities are additionally characterized on the basis of the different features of the caste system and now using the term ‘caste’ here applies to every one of these group of peoples. Here the term caste means to an endogamous community of the people. Enrolment in
Chapter-III: Factors for Backwardness of the minorities

the caste system is hereditary. It is anything but difficult to recognize the caste at the top and the bottom level. It is troublesome, notwithstanding, to distinguish an across the nation pecking order of stations in light of their existence in the regional culture.

Comprehensively, there is a distinction between the twice-born castes (dvija) and the untouchables i.e. the division of individuals into perfect and unclean castes based on virtue and contamination. Untouchables have the lowest custom standing and financial position. They additionally experience the ill effects of extreme social and community incapacities. They are frequently connected with the most corrupting and unclean occupations, for example, leather work, sweeping and scavenging etc. They are likewise craftsmen, for example, weavers, washermen, and so on. Again a caste, like a weaver, may not be viewed as untouchable in all districts. Additionally, a huge dominant part has surrendered the disparaged occupations, however, may even now not appreciate a status equivalent to the high castes. While caste is resolved based on birth, it, thusly, decides the appropriation of rare merchandise and assets, for example, income, health, and education.

Notwithstanding these untouchables, who are about 15 percent of the total population of the country, there are some different tribes in the area of central India primarily in the states of Madhya Pradesh, Bihar, Orissa, Andhra Pradesh and in the hilly areas of the North-eastern states and these tribes are described by topographical disconnection and low economic status. The tribes live in central India are devastated and are the most backward and beleaguered due to the ignorance of the government policies. They have additionally experienced that the interruption is mostly in the backward population.

While the Scheduled Castes and Scheduled Tribes can be distinguished based on arrangements of lists of castes and tribes prepared by the concerned state government, the term ‘minority’ has not been given a reasonable definition in the Constitution. ‘Minority’ is by and large used to assign a classification of individual’s recognized based on ethnic, racial, linguistic, religious, political, racial personality. The numerical minority is an extra, not selective measurement for the community. In any case, in their reports, the High Power Panel (1985) and
Chapter-III: Factors for Backwardness of the minorities

the Minorities Commission (1986) denotes the major part of religious minorities. Here as well, the term minority is utilized to denote to the religious or linguistic minorities.

According to the 2011 national census, the religious minorities constitute 19.32 percent of the total population. Religion-wise, the break-up of the total population in percent is as follows: Hindus- 79.80 percent, Muslims – 14.23 percent; Christians - 2.30 percent; Sikhs - 1.70 percent; Buddhists - 0.70 percent and Parsees or Zoroastrians - 0.01 percent and Jains – 0.37 percent.

Muslims are statistically the most overwhelming minority and spread everywhere throughout the nation with changing degrees of awareness in various districts and in both of the rural and urban territories. The rate of urbanisation among the Muslims is recorded very high. Cities and urban regions and villages and districts in rural areas with the larger density of Muslims can likewise be recognised.

Christians generally live in the urban area of the northern states and the rural area in the Southern states of India. Be that as it may, a larger part of them (about 75 percent) live in the rural area in India. They are generally by conversion from backward Hindu Castes i.e., the Scheduled Castes or for the most part tribal who belongs to the lower class Hindu castes or communities have by conversion, converted from Hinduism to Christianity. This was an aftereffect of the missionary activities of the Christian missionaries before the advent of the British in the Hilly areas of the North-Eastern States and in different parts of India, with the concentration of tribal, untouchables and other weaker sections of the community in India. The historical framework of the Christian preachers or missionaries in India could be synonymous with the historical framework of the modern English education in India since they have been in the front line of modern education. As indicated by the High Power Panel on Minorities, Christians get 20% of their health and educational facilities at their own cost and are better spoken to in higher education. In this way, it isn't advocated to put them with different minorities, particularly the Muslims and neo-Buddhists who have been educationally backward for social and some authentic historical reasons.

Sikhs additionally share the similar conditions as the Christians community as on the basis of socially, educationally and also economically. In spite of the fact, that
Chapter-III: Factors for Backwardness of the minorities

not as pre-prominent as the Christians or Parsees, Sikhs are likewise economically sound community among the minorities in India. In spite of the fact, that not as pre-prominent as the Christians or Parsees, Sikhs are exceptionally heterogeneous just like the Muslims and Christians. They are for the most part agriculturists in the rural areas. They have also considered being the backbone of the Indian Armed Forces. In the urban territories, they have been occupied with the exchange, trade, and craftsmen. They share the same advantageous position with Christians in advanced education.

More than ninety-six percent of the Parsees population lives essentially in the Bombay city in Maharashtra and Surat in Gujarat, the two western regions of the country. According to the census of 2011, it is indicated that their total population was 69,000. They were considered to be the first industrialists in India who established industries primarily. They are a very urbanized community of the people. They have additionally been the best-known philanthropists setting up important educational institutions and fellowships. They played a pioneering role in promoting and imparting education to members of their own community as well as the people from the other community, including women. In this manner, Parsees, Christians, and Sikhs, in a specific way cannot be considered or called to be these communities educationally backward. Despite the fact that a few communities among them may endure various handicaps according to the situation.

While there is extensive heterogeneity among the religious minorities - as far as class, territorial culture, dialect, and station alliance, there are sure similitudes among the minorities and Scheduled Castes as said before, more so among the Muslims and neo-Buddhists. The High Power Panel specifies that a few minorities and other weaker segments framed on the staggering piece of the poor - i.e. a greater part of those underneath the National Poverty Line (India 1983, pp. 23-24) e.g. the Muslims or Scheduled Castes who are the craftsmen (similar to the Sikhs). Thusly, the two religious groups that are extremely distraught are the Muslims and neo-Buddhists. While a larger part of the neo-Buddhists is Scheduled Castes, their position is secured by the exchange on the Scheduled Castes. Since this paper is worried about the hindered groups the spotlight here will be on the Muslims.
Chapter-III: Factors for Backwardness of the minorities

The design of the language, the family, and connection framework, and the caste hierarchy system as likewise religion are formed by the territorial culture and character in as much as regionalism shapes alternate parameters. For example, a Muslim in Tamil Nadu will have much in like manner (language, dress, and nourishment propensities) with a Tamilian Hindu or a Christian and would be very unique, socio-socially, from a Muslim from Uttar Pradesh. At the end of the day, the local societies and personalities are critical at one level, while religious characters might be at another. In the rising contemporary Indian culture and as far back as the start of the twentieth century, the class has likewise turned into a critical measurement of social divisions, particularly in the urban regions yet it tends to cover with the station. Once more, position, religion, and district together shape the social character of an Indian. Sex cuts across every one of these measurements.

Consequently, women; the half of the minorities (particularly the Muslims), the Scheduled Castes and the Scheduled Tribes share a few incapacitates in the same manner. While they required exceptional backings and arrangements to accomplish equality and fairness, they had to be given access to education. However, they were additionally particular classifications and the idea of their drawbacks changed. Besides, it is basic to comprehend their heterogeneity, the progressive idea of social divisions, and the various parameters of a chain of command, social capacities, and handicaps. Further, the picture of social reality must be seen at the accumulated and disaggregated level.

In this context, I am trying to say about the condition of the minorities getting backward day by day especially Muslims yielding more backwardness than the other minority communities, and there are many factors due to which minorities can not improve their status in the society are mentioned below:

(1) Lack of Education-

As we know well that education plays a very vital role to become a powerful nation, state and also a community whether based on religious or linguistic or on any other based community all these communities cannot improve their social and educational status with education in the society because education is the only way to resolve the problem of the any community, for which
concerned government, state as well as union must take preventive measures and provide economic and educational support to the minority community for the development of these communities and create some checks and balances for the authorities who will work for the development of the minority communities and also responsible for the backwardness after assigned work and time completed if the minorities remain backward in any field in the society.

“Education is the single most important instrument for social and economic transformation. A well-educated population, adequately equipped with knowledge and skill is not only essential to support economic growth, but is also a precondition for growth to be inclusive since it is the educated and skilled person who can stand to benefit most from the employment opportunities which growth will provide.”

It has been a long time since the Prime Minister’s High-Level Committee on Social, Economic and Educational Status of Muslim minority Community in India famously called the Sachar Committee Report, published in its disposition featuring the profound and broad deprivations of the Muslim community in India look in the scope of divisions like public services, education, and employment and so forth. It has been the many of the years since the Central Government reported a program of interventions to enhance the state of Minorities, with Muslims making up one of the largest majority among all the minorities. Most recent information on improvement or development results (Government of India, 2011; NSSO, 2011; NSSO 2013) doesn’t demonstrate any huge changes in the states or conditions of the Muslim community. It is, in any case, likewise evident that data collection and efficient following and breaking down the adjustment in those results for Muslims have been inconsistent, at the paramount. Similarly, given the restricted academic consideration of Muslim deprivation and advancement or development, I think not yet, in an adequate manner, any proper or what works and what does not for Muslims, broadly and additionally in different settings. This is a critical way to understanding that the Muslims make more

Chapter-III: Factors for Backwardness of the minorities

than 14% of India’s population according to 2011 Census, and are in line along with the Scheduled Caste and Scheduled Tribes, among those of the community making up the largest sections of the marginalised community in India.

There are many reasons for the backwardness of the minorities’ especially the Muslim community which I am going to discuss in detail below:

(a) Economic condition

According to the data provided by the Sachar Committee and Ranganath Mishra Commission reports shows that the economic status and educational conditions of the different communities living in India or in the different parts of the Indian Territory in which only most of the ratio of the total population of the Muslim minority community is on the marginalized level. It has not even basic necessity to serve their life most of the Muslim community lives in remote areas or areas far from the urban locality due to which among the Muslim minority community lacking of education just because of economic conditions of the Muslims they have no resources to earn enough amount of money, they are mostly daily wage earners and connected with the small scale occupations like farmers, craftsmen, artisans. Especially in rural areas and in lesser amount these people live in urban areas rather they are still connected with small professions like blacksmiths, barbers, venders, and in some other labour class works in factories and small industries; from these professions they earn a lesser amount of money by which they only serve their life devoid of most humble comforts of life. In most of the Muslim Families number of children are more than 5 and only the father is the sole earner, then how these families can provide better education to their children due to which the dropout rate from the primary education among Muslims is very high as they live hand to mouth, and they have no more resources to earn extra money.

No nation can gloat of improvement if its sizeable minority is saturated with lack of education, destitution, and backwardness. Muslims share a huge space in India’s population. They represent 14.23 percent of the
nation’s people and are the second biggest population after the Hindus.² Despite, their impressive numbers they are basically at the base of most socio-economic records. Their living conditions are practically identical, and on a few parameters, much more dreadful than other in backward classes of people, for example, Scheduled Castes, the rate of poverty is high inside the group of the people and the levels literacy wretchedly low. All things considered, the group lags behind most others as far as access to public and private sectors occupations, foundation and credit.³

The fast economic development of the nation in the previous decades has had very small importance for them, as they did not possess the capacity to get attached to the progress and therefore they couldn’t gain any profit from it. What’s more, that is fundamental as a result of low levels of education among the group. The greater part of the aggregate Muslim Indian Population i.e., 53.95 percent is unskilled or illiterate with 17.48 percent so for namesake. Just 21.18 percent individuals have finished their primary education while the percent offer of auxiliary literates among the Muslims is just 7.44 percent. The Muslims with specialized and non-specialized certificate courses are just 0.19 percent and in the higher examinations, their representation is just 1.728 percent. NSSO, in its report titled “Education in India, 2007-08: Participation and Expenditure”, says that of 100 Muslims in the educational framework than, only 10 are selected in secondary schools education or more.

An accomplished population furnished with aptitudes and knowledge is not just essential to help economic development, yet additionally, a precondition for development to be comprehensive since it is educated and skilled who advantage most from employment opportunities. Therefore tending to the backwardness of Muslims on the educational facade is crucial for their social change and economic upliftment.

While most of the issues of the Muslim population had been regularly statisticised information, an efficient investigation of the grievances was required and the Sachar Committee set up in 2005 was an incredible advance toward that course of

2. Census of India 2011
3. Sachar Committee Report, 2005
information. The advisory group was set to study the status of the Muslims in India and improve the educational conditions and also socio-economic conditions of the Muslim minorities. It was the first report of its kind of information and to convey Muslim backwardness to national platform and start off a discussion that is as yet going on day by day getting much worse than earlier. It featured and proposed how to eliminate the hindrances that have kept Indian Muslims from completely taking an interest in the economic, political and social standard and should improve the conditions of the Muslims among the minorities as well as all whole nations’ population.

The findings of the Committee on the essential issue that is to be of education of the minorities; especially Muslims disclosed that the rate of literacy among the entire minority group only Muslim community was far below than the national average literacy rate. At the point when compared with the Scheduled Caste and Scheduled Tribe, their development in the rate of literacy was much lower. As indicated by Sachar Committee Report, 25 percent of Muslim Children in the age groups of 6-14 either never went to any school or else dropped out at some stage due to economic or some other problems.

The Committee report was instrumental in clearing the famously held delusion that the Muslims have not been able to get a modern or scientific education because of the inclination for Madarsa education in Muslim community is more important. In the midst of the far-reaching debate about the part of madarsa education in the life of Muslim community, the findings uncovered that only around 3 percent of Muslim children really go to join madarsas for the provision of education.

The Sachar Committee also found that the parents of the Muslim children are not opposed to mainstream education or modern educational institutions or to send their children to the schools run by the Government. Rather, the easy access to the government schools for the children of the Muslim community is the obstructing factor. The relationship between the population of the Muslim community and the accessibility of the educational institutions in small towns or villages was seen to be conversely proportionate.
Another important aspect presented by the Committee for the in low proportion the achievement of education among the children of the Muslim communities was the lack of the Urdu teaching and different subject’s teachings facility through the Urdu medium stream in primary level classes.

The Right of Children to Free and Compulsory Education Act or Right to Education Act, 2009 was asserted by the Parliament of India on August 4th of 2009 might not have been gone for any particular community it was passed for all children, notwithstanding, if executed in its actual soul it will undoubtedly remediate the conditions of the Muslim minority community in India. The Act tries to accomplish the Elementary Education for all it is an objective of this Act, that remaining parts unrealised as long as educational avoidance of a specific community of the peoples is not tended to the educational backwardness. The deprivation of elementary education has outcomes that not just affect a specifically deficient gathering of the people for a year or something like that, it influences ages after age as it prompts deprivation of higher education of the community of the people who suffer from elementary education and then the community will eventually be unemployed due to lack of required education.

Thusly, it will be it is basic that appropriate procedures are chalked out inside the ambit of Right to Education to incorporate Muslim children in the standard for they are at the least in the progressive system of all pointers identified with Universal Elementary Education.\(^4\)

The new development hypotheses in Economics put education and human resource development at the centre of their clarification for long-term economic growth of the country. Education is not only a social convenience for the people of the country it is the establishment of the socio-economic advancement of a nation and also the people.\(^5\)

---


5. IOSR Journal of Humanities and Social Science (IOSR-JHSS) Volume 13, Issue 2 (Jul. - Aug. 2013), PP 80-86 e-ISSN: 2279-0837, p-ISSN: 2279-0845. Available at:
In spite of nearly trebling in the decade finishing 2010 – from 5.2% to 13.8% – the rate of Muslim enrolment in advanced education trailed the national figure of 23.6% and that of other backward classes (22.1%) and scheduled castes (18.5%). Scheduled tribes protected Muslims by 0.5%.

The rate of enrolment is a measure of the number of enrolments in higher education, paying irrespective to age, in a given academic year contrasted with the population from 18-to 23-year of the ages are eligible for the higher education in that year.

In extent to their population, the conditions of the Muslim community were worse-off than scheduled castes and scheduled tribes. Muslim community comprehends 14% of India’s population yet represent only 4.4% of students got admission in higher education, as per the 2014-15 All India Survey on Higher Education.

The conditions of the Muslim minority community has intensified over the last six decades, according to the 2006 Sachar Committee Report, appointed by the government to examine the social, economic and educational status of the Muslim community in India.

Among more youthful individuals from scheduled castes and scheduled tribes of the age of 20 to 30 years the board of trustees announced three times the extent of graduates as in older scheduled castes and scheduled tribes of the ages 51 years or more. Among Muslims, the committee found double the ratio of the graduates among more young Muslims in comparison with older persons of the same community, “a widening gap between Muslim men and women compared with ‘All Others’, and an almost certain possibility that Muslims will fall far behind even the SCs/STs, [scheduled castes and scheduled tribes] if the trend is not reversed”.

When a country has already been declared a secular country by its Constitution, then all the educational institutions are prohibited from discriminating between the students on the basis of religion. In any case, states can change intrinsically commanded reservation provisions for the weaker sections of the community to provide them “for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes”. 6

(b) Illiteracy or ignorance

Illiteracy is a state whereby a person is not able to read and write any of the languages. In its most straightforward form, it can be characterised by the absence of any or adequate education. At times individuals who have had exceptionally fundamental education also give an experience to people of the community challenges regarding reading and writing of the language. Illiteracy or absence of education can likewise mean ignorance of the education or the lack of knowledge in any of the specific subject. For instance, a person may have gone to school but it does not mean that he or she must have known how to operate a computer system because possible from that got their education there would have been lack of computer educational facilities and such individuals have not computer knowledge is known as computer illiterate individuals. Almost every occupation publicised expects one to have computer education because of the digitisation of most procedures in the work environment. An oversight in reading or writing of any of the language that supposedly is normal for an uneducated or illiterate individual has likewise alluded to a lack of education or illiteracy.

Practical lack of education that is we called as the functional illiteracy, then again, is utilized to depict a circumstance where an individual has the ability to read and write something properly considered deficient to perform work obligations that demand reading and writing skills that will go beyond the essential level. There may be some many reasons for the illiteracy among the individuals or in the society by which society at large or an individual having lack of literacy and it

6. Available at: https://scroll.in/Article/812272/muslims-have-the-lowest-rate-of-enrolment-in-higher-education-in-india_09/04/2018
might be a factor of the backwardness of the minorities in India because without education no one community or the nation cannot develop itself and its own country rate of literacy plays a vital role for a nation to be considered as the developed nation. Some of the important reasons mentioned below:

(i) Illiteracy of the parents is one of the important reasons for the backwardness of any family numbers of illiterate guardians or parents doesn’t put much accentuation on the significance of education. A few of those destined to guardians who can neither read nor write and are being uneducated persons not support to their children. This is true particularly in the remote regions where numerous individuals who are in the more old age have not experienced and even not gone to any school for formal education. On the other hand it is to be truly said for the individuals who have been raised by guardians with an expanded educational background they understand the need for education in society and for that they take their children to the schools and in this way they guarantee to their children that they will receive a quality of education that will be helpful for the development of their children.

(ii) Lack of family support for getting education can be a reason for lack of education or it might be a cause of illiteracy among the children where a child is having a problem in reading and in writing due to dyslexia and similar psychological disorders. In such a circumstance where the family does not comprehend the condition of their children and will not support to tackle the situation, it might just be expected that he or she is not a splendid individual and perhaps school is not impliedly supportive and helpful for everybody in such situations and such situations on support of the family members help a child to enable the child to defeat disability of reading and writing incapacity and may go through formal education with insignificant difficulties might improve in the educational status of the children because without support of the family members a child cannot resolve their basic difficulties relating to the education.

(iii) Unemployment of the educated people in present scenario a few people trust that the main reason somebody ought to go to school is with the goal that he or she can get a prestigious job either in private or in the public sector to make their
life pleasurable and happy and if there will not be a guarantee to get employment or a good job after acquiring a degree then there would not be need of education in the society or for any community. In a nation where a considerable lot of the educated are jobless or unemployed, there may not be sufficient inspiration for the uneducated and for the illiterate to go to school to receive education. All things considered, they figure, for what reason would you spend so much amount of money on your educational work when there is no guarantee and promise to give back and reimburse in the form of employment? In such countries where the individuals who have gone to school or colleges have steady employment and sensible wages, there might be adequate propelling variables for individuals to dispose of the absence of education and it’s all motivation for the illiterate community of the people.

(iv) Lack of awareness about education and its benefits and impacts on the community in places where a few individuals from the neighbourhood population don’t comprehend why it is essential for the minority community and for all other community of the people to go to school to get education, due to the of lack of education the level of illiteracy might be going high day by day. Lack of engagement in the advantages of formal learning can likewise be caused by the absence of awareness with the significance of going to school for educating themselves. The number of illiterate individuals in urban regions has a tendency to be lower than that of those in rural areas. Individuals in towns are more mindful of the need to wipe out ignorance of illiteracy. The difficulties that emerge from the lack of education among the minority community and the social advantages of being literate people of the other community as well as minority community compared with the individuals who live in the remote places and far areas from the educational institutions.

(v) Many social barriers and obstructions such as restrictions on girls education in some backward societies in the minority communities rather they knew well that girls education is too much necessary for promoting a community because mother is to be considered as the first teacher for children; and when there would have been lack of education among girls and illiteracy among the women then there would not be proper education for the children and it will lead to illiteracy among
Chapter-III: Factors for Backwardness of the minorities

the bigger section of the population. There has been an issue regarding girl’s education in some of the parts of the world promoting the development of various associations concentrated on championing the girls’ education. Constricting children’s into marriage is another social issue that causes of illiteracy in the group of the community. In some of the Indian minority families there female’s education isn’t permitted additionally cause lack of education and factor of illiteracy in the community at large level. In some of the societies where there is caste system, is more prevalent and force to people of the community not to provide academic resources to the girls and to allowed girls to go to schools with the regulations of this caste system they are sentenced during childbirth to stay uneducated or illiterate.

(vi) Facilities of education are not affordable for those individuals who live in extremely remote territories with few or no educational facilities. There the people of the community may remain illiterate just because of lack of unaffordable education facilities; rather it is the duty of the state to provide free and compulsory education for all the people of all the communities. The closest school may be found several miles away from the residential area. Rather than going through the burdensome procedure of walking for long distances for getting an education in the schools every day, numerous of the children choose to stay at home. The absence of access to education facilities in the remote regions has contributed a considerable measure to the high number of uneducated and illiterate individuals live in these places.

(vii) Poor guardians and parents of the families having low incomes think that it’s hard for them to pay school fees because of the poverty level in the community. They are compelled to choose between giving essential needs, for example, food, shelter and clothing and taking their children to school for education. In countries where fundamental education is not free for the children from all the community, the number of the children who do not go to school has a tendency to be higher compared with places where essential education is free and obligatory for all the children.
“Our foremost priority is the removal of poverty, hunger and malnutrition, disease and illiteracy. All social welfare programs must be implemented efficiently. Agencies involved in the delivery of services should have a strong sense of duty and work in a transparent, corruption-free, time-bound and accountable manner” – Pratibha Patil – Former President of India

“Educational legislation nowadays is largely in the hands of illiterate people, and the illiterate will take good care that their illiteracy is not made a reproach on them”

Illiterate means a person who is unable to read and write anything in any of the Indian languages; having or demonstrating very little or no Education; showing lack of culture, especially in language and literature. He or she may not be an idiot but acts like as ‘Dumbo’.

Illiteracy or lack of education majorly affects in the improvement and development of any of the country and illiterate people of the country cannot help for the progress and development of the country because they don’t have the fundamental education and the proper basic skills or training regarding the employment. Just because of the absence of skills, the illiterate people are compelled to work in such occupations that do not require lots of skills notwithstanding reading and writing. This may result for them to end up in poverty. Also, in the light of the fact that the illiterate and uneducated peoples may be a huge burden on the country that the give them support without any help from the country. So, a few nations worldwide may help them with some aid to help them in getting the fundamental assistance for the living and for their survival. This will have a great impact on the economy of the nation and it may hinder the progress and development of the country.

Illiteracy and absence of education affect the general population in the minority community and the society at large. It, for the most part, influences the life of illiterate guardians, by which they cannot get sufficient positions and good jobs to help their families in education and for leading a happy life. So this will, thus, influence their way of life and their needs for living a happy and comfortable
good life. Furthermore, illiterate guardians may influence badly to their children’s life also. In the cases that where the guardians were not appropriately educated, this can pass on to their children, and on to the next generation. On the other hand we can say that children get many of the ideas and views from their family and their parents and when they will realise that if a parent does not feel about education or became literate is played a vital role in the success of the minority family or any of the community, then the same view might be carried by their children. Illiterate people of any of the community likewise influence people living around them. It is hard for educated and literate individuals to socialise with the illiterate or uneducated people in the society or in any of the community whether minority or any other. They will simply back their progress off and not profit by them.

“There are over 200 million illiterate women in India. This low literacy negatively impacts not just their lives but also their families’ and the country's economic development. A girl’s lack of education also has a negative impact on the Health and well-being of her children” - Sachin Tendulkar.

A community of people with a low rate of literacy likewise suffers as a group with effect from the rate of illiteracy. Organizations and the employers of the companies cannot operate a workforce when there has no required qualification and people have literacy issues. There the education plays most important role when employer gives specific instructions to their employee and if these employee does not understand instructions, process, data, and operate sensors, then the employer will use them only for unskilled manual work. This is all only because of illiteracy. Such people of the community need vast business advancement until the point when somebody can come in and support the education level of the population.7

“Different religious communities show inequality in the level of literacy consequent upon diverse socio-cultural and economic status which causes human group disparities (Hussain and Siddiqui, 2010).

7. Available at: https://www.speakingtree.in/blog/illiteracy---literacy-in-india---sme-cause last visited on12/03/2018
Chapter-III: Factors for Backwardness of the minorities

Realising non-dominant status and as a mark of acceptance of the distinct identities of different religious groups, some special provisions such as Articles 25, 29, 30 and 350 have been made in the Constitution of India to safeguard their educational interests (Masih, 2007). In 2001, the literacy rate for the population aged 7 years and above for the country as a whole stood at 64.8 per cent. Among major religious groups, the literacy rate of the Jain population was the highest at 94.1 per cent, followed by the Christians at 80.3 per cent and the Buddhists at 72.7 per cent. The literacy rate among the Hindus (65.1 per cent) was slightly higher than the national average (64.8 per cent) but lower than that of the Jains, the Christians, the Buddhists and the Sikhs A high proportion of the Hindu population (30.6 per cent) was concentrated in the states of Uttar Pradesh, Bihar and Rajasthan and these states were poor on the socio-economic front. Moreover, Hinduism like Islam tends to be more gender restrictive than either Christianity or Buddhism regarding social norms. For instance, the traditional laws of Manu make women non-eligible for all scholastic activities (Stromquist, 1992). Interestingly, the Muslims were the only religious group which had a literacy rate lower than the Hindus. The reasons usually suggested for the educational backwardness of Indian Muslims could be broadly grouped under three main heads: (i) religious traditionalism and backwardness of those professing Islam, (ii) partition of India and the psychological crisis of identity it created for Indian Muslims, and (iii) the deliberate neglect and discrimination against the Muslims by the majority (Hindu) society which professed to be secular but was, in fact, discriminatory whether in education or employment (Kamat, 1981). Moreover, the traditional Islamic injunction restricting.

Interestingly, the Muslims were the only religious group which had a literacy rate lower than the Hindus. The reasons usually suggested for the educational backwardness of Indian Muslims could be broadly grouped under three main heads: (i) religious traditionalism and backwardness of those professing Islam, (ii) partition of India and the psychological crisis of identity it created for Indian Muslims, and (iii)
the deliberate neglect and discrimination against the Muslims by the majority (Hindu) society which professed to be secular but was, in fact, discriminatory whether in education or employment (Kamat, 1981). Moreover, the traditional Islamic injunction restricting girls to go in for education in public places or institutions especially higher coeducational institutions still seem to guide the minds of most of the Muslim parents (Ruhela, 1998). The Hindu, the Christian and the Sikh communities had set up a network of good educational institutions which provided general and professional education. The Muslim community had failed to set up such institutions in large numbers to provide its youth with modern education (Halan, 2007). Over 70 per cent of the Muslims in India are living in rural areas and are marginal and small farmers or self-employed artisans and of the remaining 30 per cent who are living in the towns roughly 80 to 85 per cent are skilled workers, tailors, retailers and in such other professions which do not require a person to be literate. However, educational backwardness of Indian Muslims should be attributed not to any ‘religious fanaticism’ or ‘minority complex’ but to the small size of the middle class whose members can be expected to seek educational opportunities (Ahmed, 1981). Lack of an adequate number of schools and infrastructural facilities in the Muslim dominated areas was a major cause of educational backwardness of this community (GOI, 2006). There were wide inter-state variations in the literacy rates of the six major religious groups. Among the states, the Hindus recorded their highest literacy rate (90.2 per cent) in Kerala and the lowest (47.9 per cent) in Bihar. In Bihar, more than half of the Hindu population aged 7 and above was illiterate. The highest literacy rate among the Muslims (89.4 per cent) was in Kerala and the lowest in Haryana (40.0 per cent). More than half of the Muslims were illiterate in the Muslim majority state of Jammu & Kashmir. Similarly, in the states of Haryana, Uttar Pradesh, Bihar, Nagaland, Meghalaya and Assam also, the Muslim literacy rates were below 50 per cent. Contrastingly, their literacy rate was above 70 per cent in the southern states. Majority of the Muslims residing in the southern states were
engaged in tertiary activities that enhanced the need for acquiring education. The literacy scenario of the Christian population was quite bright as in 16 of the 35, states and union territories, their literacy rates were above 80 percent.”

Illiteracy is one of the major factors for the backwardness of the minorities in India. “The 2011 Census of India released data on the educational status of the minorities by religion and gender, it shows that 42.7% of Muslims in India are illiterate and only 57.3% are literate. This is the highest illiteracy rate for any of the religious-based community in the country, while the literacy rate for the population of the whole country taken together is 74% in which male 82.10% and female 65.50% are literate.

Muslims are the only community to have an illiteracy rate higher than the national average among all the communities. For Hindus, the figure stands at 36.3%, the second highest proportion of illiterate people.

This dataset takes into account the population above seven years of age.

Literacy rates are highest among Jains, at 84.7%, followed by Christians (74.3%), Buddhists (71.8%) and Sikhs (67.5%).”

Obviously, educated parameters of the population vary for men and women in every one of the groups of the community of the people. As shown in the table below, the separation amongst men and women is most elevated among Hindus and Buddhists, for Hindus, the separation is marginally higher than for the aggregate population in numbers.
Chapter-III: Factors for Backwardness of the minorities

Literacy rates, by gender and religious community

<table>
<thead>
<tr>
<th>Name of the Religious community</th>
<th>Female illiteracy percentage</th>
<th>Male illiteracy percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>All religious communities</td>
<td>44.02</td>
<td>30.24</td>
</tr>
<tr>
<td>Muslims</td>
<td>48.1</td>
<td>37.59</td>
</tr>
<tr>
<td>Hindus</td>
<td>44.02</td>
<td>29.22</td>
</tr>
<tr>
<td>Jains</td>
<td>15.07</td>
<td>12.14</td>
</tr>
<tr>
<td>Christians</td>
<td>28.03</td>
<td>23.22</td>
</tr>
<tr>
<td>Sikhs</td>
<td>36.71</td>
<td>28.68</td>
</tr>
<tr>
<td>Buddhists</td>
<td>34.4</td>
<td>22.13</td>
</tr>
<tr>
<td>Other</td>
<td>58.62</td>
<td>40.62</td>
</tr>
</tbody>
</table>

“The rural-urban divide is higher among the population in general and Hindus then for Muslims. Even in urban areas, 34.4% of the Muslim population is illiterate, as opposed to 25.5% of the overall population.

The data also reveals the extent to which different communities study, also disaggregated by gender. For all religious communities taken together, only 5.63% have a graduate degree or more.
Chapter-III: Factors for Backwardness of the minorities

Source: Census of India 2011

Of the people who have studied up to graduation and above, 61.6% are men and 38.4% women. 8

The Fifteenth Official Census in India was held in the year of 2011. In a nation like India, literacy is the fundamental establishment of social and economic development of any of the community. At that point in time when the British rule over India came to an end in India in the year 1947, the rate of literacy was only 12% among all the population of the country. Throughout the years, India has changed socially, economically, and comprehensively. After the data released by 2011 census, the rate of literacy in India in 2011 was observed and recorded to be 74.04% and compared it with the rate of adult literacy here the rate of youth literacy is around 9% higher. Despite the fact that this appears like an extremely extraordinary achievement, it is as yet a matter of concern that still such a large number of individuals among Indian population recorded that even can’t read and write in any of the Indian languages. The high number of children who don’t get

---

8. Available at: https://thewire.in/education/census-literacy-religion last visited on 08/04/2018
any education particularly in the rural regions are still a high rate of illiteracy. In spite of the fact that the legislature has made a law that every child up to the age of 14 years ought to get free education for all children because illiteracy is the major problem in India at a larger level.

Currently, if we consider rate of literacy of Indian females, at that point, we will find that it is lower than the rate of literacy of the males in India just because of the reason that many of the parents do not grant permission to their female children to go to schools for pursuing education; but instead of that, in most of the families of the minority community females get married at their earlier age. Due to early marriage, females lacking in education and literacy rate in comparison to males where it is very high. In spite of the fact that child marriage has been brought down to low levels, regardless it happens. A number of the families, particularly in rural regions people believe that having male children is superior to having a female child because of their misunderstanding that the male child will improve the financial conditions of the families. Rather male and female both are equally important and supportive for their families if they are literate. So the male child gets every advantage. Today, the rate of literacy among the females as per the census of 2011 literacy rate is 65.46% where the similar rate of literacy level amongst men is more than 80% in India. The rate of literacy in India has the dependably involved concern however numerous NGO activities and government advertisements, campaigns, and projects are being held to spread mindfulness among individuals about the significance of education among the whole population as well as minority communities. Likewise, the legislature has made strict rules and regulations for females and their equal rights as males. The literacy rate of India has shown a noteworthy rise from the last 10 years data.

Here are a few realities about various Indian states rate of literacy, Kerala is the only Indian state to have approximately 100% rate of literacy and followed by Goa 88.70% rate of literacy, Tripura 87.22 rate of literacy, Mizoram 91.33% rate of literacy, Himachal Pradesh 82.80% rate of literacy, and Maharashtra 82.34% rate of literacy and Sikkim 81.42% rate of literacy. The least rate of literacy in India is found in the territory of Bihar 61.80%. We therefore need to think why is the rate of literacy is low only in Bihar in India in comparison with other states. Essentially, the population in India is high and growing with high rate. As India is the seventh country in the world and its population stands second on the planet.
Chapter-III: Factors for Backwardness of the minorities

after China’s population. The population of India is more than 1 billion and the number of educational institutions and schools in India is very less in comparison with the population especially in rural regions, even today number the individuals and families are live below poverty line in India. Likewise, most of the people of the different communities as well as minority community do not aware about that the children up to the age of 14 years ought to get a free and compulsory education as per the law established in the form of Right to Education Act, 2009.9

(c) Religious Restrictions-
In the past decades, it might be the factor for the backwardness of the minorities and other communities’ lives in India because there were so-called restrictions imposed by the clerics or by religious preachers to their communities just because of illiteracy or lack of awareness about knowledge of education of their religious books. As we have known that not one religion prohibit their followers to get knowledge and education on the basis of gender both male and female are entitled to get education and there is no religious restriction on any individual or any specified community. All are free to attend schools and enrolled in educational institutions to become literate and educated; because with education we cannot justify that whether the act committed by any community or individual is correct or not according to their religion. On the other hand, if we remain illiterate or uneducated then follow the religious preachers blindly.

Until the advent of Islam in India, there was the monopoly of the Brahmins, who did not want to impart the knowledge and education to the lower caste-class people of the community. The Brahmins did not allow to the lower class communities like as shudra, scheduled caste, and scheduled tribes to join their educational schools and institutes to get an education. When Muslims rule started in India “education became the birth-right of every citizen - Muslim and Hindus, man and women, rich and poor”.10 Those schools which were started by the Muslim communities at that time in India, the Hindu community people who had been previously deprived from education due to monopoly of the Brahmins in India, started to get education during Muslims rule side by side with their Muslim class-fellows, and they people were realised that there were no existence of

---

9. Available at: http://www.census2011.co.in/literacy.php last visited on 14/04/2018
10. S.M. Jaffar, Education in Muslim India, op.cit. 13
feelings of prejudice, ill-will or enmity between the two community in so far as the education was concerned in India.  

During Muslims rule in India, education was not imparted only to the Muslims and to the royal families; it was for all the population of India. S.M. Jaffar pointed out as that;

“Arrangements were also made for the free education of poor but promising students. Stipends and scholarships were granted to them for their maintenance and no effort was spared to supply their material requirements. Often the state setup schools and orphanages, where children of the poor and orphans received education free of charge, and not infrequently they were supported at schools and colleges by the princes and peers at their own expense. No distinction was made between the sons of the rich and of the poor and this had indeed a great unifying influence.”

Libraries of medieval India were extremely rich and renowned. Researchers from great distances abroad came here for studies. “The libraries which came into existence in India as a result of the love of learning of many of its Muslim rulers” “Says Sir Abdul Qadir” an incredible help to the reason for learning. It was not just rulers and sovereigns who gathered rich stories of writing for their enlightenment yet noblemen of all classes wide each other in owning such accumulations.

In this manner from the different shreds of evidence, it is clearly shown that education in India during Muslims rule was at its zenith. Hence the uncertainty or question of educational backwardness of Muslims did not arise when there was Muslims rule in India. It is now called attention to by numerous credible authors that Hindu education through their own particular schools in India around then was much substandard compared to the education of Muslims. In spite of the opportunities of education during Muslims rule in India, countless Hindus and Muslims populations were illiterate. Unawareness of education and low socio-

---

11. Swami Abhedananda, *India and her people* 188, as quoted by S.M. Jaffar in his book *Education in Muslim India* op.cit. 13-14.
12. S.M. Jaffar, *Education in Muslim India*, op. cit. 10-11.
13. S.M. Jaffar, *Education in Muslim India*, op. cit. 231
15. S.M. Jaffar, *Education in Muslim India*, op.cit.13.
economic conditions were mainly responsible for illiteracy on the mass level in India. At that time the living standard in India was quite simple and mass level population were Artisans there were differences among them just because of educational status. Education was the luxury part of the rich and elite classes of the people of the community in India.

But now in present scenario there is drastic changes happens that everybody wants to get education and provide education to their children for the better position in future, even a rickshaw puller want educational facilities to their children and we have seen many examples where just because of education many of the children belonging to rickshaw puller family and from poor families qualified U.P.S.C. Examination in the recent years; because in time they became aware about the importance of education and keep religion separate from education, while among the minority community especially Muslim community is still unaware about the importance of education in present society and going backward day by day.

As we know well that the first word revealed to the Prophet Muhammad (S.A.W.) was ‘Iqra’ which means ‘read’ with the name of Allah, and we are unaware about the importance of the Islamic as well as scientific education. Rather most of the Muslim families possess enough amount of money and resources to get education, and are carrying some kind of business and small-scale professions but not advising to their children to go to schools to get education by which their future might be bright and that’s why the rate of literacy of the Muslim minority community is lesser than scheduled caste and scheduled tribes in India.

There is no religious restriction on Muslim community for both male and female to pursue education, hence Muslims are lacking education even when the government is providing the aid in the form scholarships for the students of the minority community and some other welfare schemes working for the development of the conditions of the minority community especially for Muslims.

(d) Poverty and inaccessibility

In India now a days, poverty is a significant issue, in spite of that India is having one of the fastest growing economies on this planet of the earth, in 2015 the growth rate of India was 7.6% and a generous consumer economy. The World Bank audited and proposed updates in May 2014, to its poverty figuring methodology and purchasing power parity (PPP) reason for estimating poverty
around the world, including India. As indicated by this changed approach, the
world had 87.23 crores of the population of the world lived below the new
poverty line, in which 17.96 crores peoples lived in India. We can say, India is
having 17.5% population of the total population of the world, and it had 20.6%
share of the world’s poorest population in the world in 2011.16,17 As of 2014, 58%
of the total populations were living on less than $3.10 per day.18 According to the
Modified Mixed Reference Period (MMRP) concept proposed by World Bank in
2015, the rate of poverty of India for the period of 2011-12 remained at 12.4% of
the total population of around 17.2 crores individuals; taking the revised poverty
line as $1.90.19,20,21

The World Bank has been re-examining its definition and benchmarks to measure
up the poverty since 1990, with per day income as $2 on the basis of purchasing
power parity as this definition being used from 2005 to 2013.22 Some semi-
economic and non-economic files have likewise been proposed to measure the
level of poverty in India; for instance, the Multi-dimensional Poverty Index put
33% weight on the number of years spent in school education and 6.25% weight
on the finance-related status of a person, keeping in mind the end goal to decide
whether that a man is poor.23

The distinctive definitions and diverse basic small sample surveys used to decide
poverty in India have brought about broadly extraordinary evaluations of poverty

the Goal of Ending Extreme Poverty?” (Brookings Institution Washington D.C.
17. Shawn Donnan, World Bank eyes biggest global poverty line increase in
decades The Financial Times (9 May 2014).
February 2016.
19. Udit Misra (7 October 2015) “Meaning URP, MRP and MMRP”. The Indian
August 2017.
Revisited” (PDF). The World Bank.
23. “Country Briefing: India, Multidimensional Poverty Index (MPI) At a
Glance” (PDF). Oxford Poverty and Human Development Initiative, Retrieved 16
August 2017.
from the 1950s to 2010s. In 2012, the Government of India expressed that 22% of its population is surviving below its official poverty limit.\textsuperscript{24} The World Bank, in 2011 in light of 2005's PPPs International Comparison Program,\textsuperscript{25} evaluated 23.6% of Indian population or around 27.6 crores individuals, lived below $1.25 every day on obtaining power parity.\textsuperscript{26} According to United Nation's Millennium Development Goals (MDG) program, 27 crores or 21.9% individuals out of 120 crores of the Indians lived below the poverty line of $1.25 in 2011-2012.\textsuperscript{27}

From the late nineteenth century through the mid-twentieth century, under British rule, poverty in India heightened, cresting in the 1920s.\textsuperscript{28,29} Famines and sicknesses killed millions each time.\textsuperscript{30,31} After India gained its independence in 1947, the mass level of deaths from famines were prevented. Rapid economic growth since 1991, has prompted sharp decreases in extraordinary poverties in India.\textsuperscript{32,33} However, those above poverty lines carry on a delicate economic life.\textsuperscript{34}

\begin{itemize}
\item \textsuperscript{24} “Number and Percentage of Population Below Poverty Line” Reserve Bank of India. 2012. Archived from the original on 7 April 2014. Retrieved 4 April 2014.
\item \textsuperscript{25} World Bank's $1.25/day poverty measure- countering the latest criticisms The World Bank (January 2010). Retrieved 16 August 2017.
\item \textsuperscript{28} T. Roy, London School of Economics, Globalization, Factor Prices and Poverty in Colonial India, 73-94 Vol. 47, No. 1 (Australian Economic History Review, March 2007)
\item \textsuperscript{29} A. Maddison, The historical origins of Indian poverty, 31-81 (PSL Quarterly Review, 23(92) (1970).
\item \textsuperscript{31} A. Sen, Poverty and Famines: An Essay on Entitlement and Deprivation, ISBN 978-0198284635 (Oxford University Press, 1983)
\end{itemize}
Chapter-III: Factors for Backwardness of the minorities

According to the procedure and methodology of the Suresh Tendulkar Committee report, that the population of India lives below the poverty line in 2009-2010 was 35.4 crores (29.6% of the population of the country) and that in 2011-2012 was 26.9 crores (21.9% of the population of the country). The Rangarajan Committee reported in 2014 that the population living below the poverty line in 2009-2010 was 45.4 crores (38.2% of the population of the country) and that in 2011-2012 was 36.3 crores (29.5% of the population of the country). Deutsche Bank Research assessed that there are almost 30 crores individuals who are considered to be the middle-class people of the community. If previous patterns proceed with, then the share of India in terms of world GDP will considerably increase in 2016 from 7.3% to 8.5% by 2020. In 2015, around 1.7 crores of individuals, or about 12.4%, lived in poverty level (characterized as $1.90 (Rs 123.5)), in 2009 it was decreased to 29.8%. The Asian Development Bank evaluates that the population of India will approximately 128 crores with an average growth rate, from 2010-2015, at 1.3%. At least 49.9% of the populations of India, aged 15 years or more were employed in the year of 2014. On the other hand, there are at least 21.9% of the populations of India lives below the national poverty line. The World Poverty Clock indicates continuous poverty drifts in India, which depend on the most recent information, of the World Bank, among others.

(ii) Lack of Family Planning

In terms of population, India is the second largest country in the world with the rate of the growth of the population rapidly at 1.6 crores each year and the

35. “Centre claims poverty has dropped to 21.9 per cent... but its measure is controversial at best”. Daily Mail. Retrieved 2017-10-21.
36. "30% of India is poor, says Rangarajan panel's new poverty line formula". First Post. Retrieved 2017-10-21.
Chapter-III: Factors for Backwardness of the minorities

Muslims are the second biggest minority community in India constituting around 14.23 percent of the total population of the country.\(^\text{43}\) In India, if we see the censuses of the 30 years then we will find that the growth rate of the Muslim population is higher than the other religious communities of India in the last three decades.\(^\text{44}\) Although the use of modern family planning strategies has been expanded in a number of the Muslim families\(^\text{45}\) the rate of fertility among Muslims is still higher than the other religious communities and contraceptive predominance is lower as compared to the different other religious communities of India.\(^\text{46}\)

Islam does not confine the utilization of contraceptives. In any case, there exist misconceptions in regards to the utilization of family planning techniques in Islam, with numerous holding the view that Islam restricts family planning system rather it is not true and that is why families of the Muslims community do not prefer to use the preventive measures for reducing the rate of population. Apart from religious restrictions there exist a few different elements prompting rate of high fertility among the Muslim population in India. As per Quraishi\(^\text{47}\) and Jeffery and Jeffery\(^\text{48}\) separated from religious limitation cultural backwardness and other socio-economic factors particularly lack of education overwhelmingly among Muslim ladies in India is one of the significant reason behind rate of high fertility among Muslims community in India; and also due to the lack of education and some other religious restrictions or misconception spread in Muslims

\(^{44}\) M.E. Khan and Bella C. Patel, Reproductive behaviour of Muslims in Uttar Pradesh, 43(1):13-29 (J. Fam Welf 1997)
\(^{47}\) S.Y. Quraishi Muslims’ low practice of family planning India Low levels of education, particularly among women, is one of the major reasons behind high fertility rates. Integration 47:23-7 (1996).
Chapter-III: Factors for Backwardness of the minorities

communities by some people of the same community the Muslim women do not pay heed towards the modern family planning methods.\textsuperscript{49}

There are some other factors responsible for the rate of high fertility among the Muslims communities that the status of the women is low in the society at large and the preference of son is to be very high in the community. Moreover, In Muslim communities, there is a trend to marry the girls at an early age.\textsuperscript{50} Polygamy is likewise an imperative factor which may lead to pregnancy contentions\textsuperscript{51} leading to higher fertility among the Muslim community in India.

According to the report of the census of 2011, clearly shows the population status of the different religious minority communities in India. The community of the Muslims has registered by the census commissioner that a direct 0.8 percent rate of growth to touch 17.22 crore in the 10-years duration between 2001 to 2011, when it was 13.8 crores, while the population of the Hindu community demonstrated rate of decline in the population by 0.7 percent at 96.63 crores during the period, as indicated by the most recent evaluation of the data on the basis of religion in India.

According to the data of the religious census of 2011, published by the Registrar General and Census Commissioner of India, the total population of India in 2011 was 121.09 Crores. In which population of the Hindu community was 96.63 Crores that are to be 79.8 percent of the total population of the country; the population of the Muslims community 17.22 Crores that is to be 14.2 percent of the total population of the country; Christian 2.78 Crores that is to be 2.3 percent of the total population of the country ; Sikh 2.08 Crores that is to be 1.7 percent of the total population of the country; Buddhist 0.84 Crores that is to be 0.7 percent of the total population of the country; Jain 0.45 Crores that is to be 0.4 percent of the total population of the country; Other religions and influences (ORP) 0.79

\textsuperscript{49} Albsoul-Younes AM, Saleh F, El-Khateeb W. Perception of efficacy and safety as determinants for use and discontinuation of birth control methods in Muslim Jordanian women, 156-61 (Eur J Contracept Reprod Health Care 2003).


Crores (0.7 percent) and religion not expressed 0.29 Crores that is to be 0.2 percent of the total population of the country.

The population of the Muslim community has increased in proportion by 0.8% in 2011 to the total population of India; the data of census 2011 provides that, the population of the Hindu community in proportion has declined in 2011 by 0.7%; the population of the Sikh community in proportion has declined by 0.2% and the population of the Buddhist community has also declined by 0.1% during the period of the decade between 2001 to 2011, among these religious minority communities the only population of the Muslim community increased, but in Christian and Jains communities no significant change has been found in the proportion of the population in comparison with other religious minorities in India.

According to the National Census of 2001, the total population of India was 102 crores, in which population of Hindu community was 82.75 crores that are to be 80.45% of the total population of India and the total population Muslims community were 13.8 crores that are to be 13.4% of the total population of India.

In the decade of 2001 to 2011, the rate of growth of the population of India was 17.7%. The growth rate of the population of the different religious minority communities in the same period was as the population of Hindus were 16.8 percent; the population of Muslims 24.6 percent; the population of Christians 15.5 percent; the population of Sikhs 8.4 percent; the population of Buddhists 6.1 percent and the population of Jains 5.4 percent.\textsuperscript{52}

The religious population data released by the Government of India in census 2011 clearly shows that the population of the Muslim community only has increased in comparison with the other religious minority communities in India, with the above data we found that the increasing growth rate of the Muslim community is probably a factor of the backwardness of the Muslim minority community in India, because majority among the Muslim families have enough number of

children rather they have no measure or resources to give them proper care and proper education. Apart from religious aspects Muslim community must have to think not even think must have to do something for getting family planning methods by which they can provide proper education and better standard for living to their families as well as for their communities and can prevent the Muslim minority communities from the backwardness and social evils of the community.

“According to official census 2011 data, Hindus now constitute 79.8% of India’s population. In 2001, Hindus were 80.45% of the population. On the other hand, Muslims are now 14.2% of the population. In 2001, Muslims population was 13.4% of the total. Between 2001 and 2011, Hindu population grew at an annual rate of 1.55% while Muslims grew at 2.2%. Clearly, Muslims have grown faster than Hindus have.”

“When the Census of India released the population data by religion in the month of August 2015, the national daily Times of India published the breaking news such as Muslim population grew by 0.8 per cent, and Hindu population declined by 0.7 per cent at the front page (Times of India, August 25, 2015). It created an impression among many including a TV channel called the author to know why Hindu population has declined which was not true.”

(iii) Socio-economic Conditions

The population of India is made out of different communities of the peoples with various religious, racial, socio-cultural and ethnic communities. Since time immemorial, these communities of the people arrived in India from various far or near territories at a different time and for various purposes. Amid the long stretch of their affiliation, which spread more than a great many years, there has been a veritable admixture in the normal living space. A portion of the community of the people experienced sub-divisions and disintegrations and some different


community of the people have retained their particular identity, keeping up a specific measure of their predictable elegance, mostly through socio-cultural institutions and their religious belief systems. Minorities’ community of India has considered being the latter category people of India.

The minorities substantiated themselves as an Asset, as they expanded and enhanced Indian culture and human advancement, and when all is said in done, assumed a critical part in the improvement of the Indian cultural society as a whole. They are scattered along the area of the nation from the greater Himalayas to the Indian Ocean and from the Arabian Sea toward the eastern frontiers.

Today the community of Minorities in India are the potential substance for the development of the country. They are almost 20% in numbers of the total population of the country and played the vital role in the progress of India, which might be more than of 20 crores in numbers so, we can say the minority communities are also the integral part of this country. The educational and economic advancement of the minority communities is very important for the progress of the country as a whole, which will be heading towards a progress from a developing country to be a developed country in the world.

The population of the Minority communities in India contained the Muslims, the Christians, The Sikhs, The Jains, The Parsees (Zoroastrians) and the Buddhists and recently added The Jains community and among these minority communities most of the population are from Muslims community it is one of the largest minority community in India now more than 70% of the population among minorities are the Muslims due to which the significance of the minority community for the political structure of India is irrefutable and the minority communities.

In all the respect whether in educational, economic and political the conditions of the Muslim community is more backward among all the minority communities in India, if we have seen the results of the 16th Lok Sabha elections held in 2014 then we found that only Twenty-Three members of the parliament were elected from the Muslim community and constitutes approximately 4.22% of the total strength.

---

55. Census of India, 2001 (estimates)
of the Lok Sabha, while the Muslim community representation was highest that was 49 members were elected in the election of 1980 so, we can see the decline of the Muslims representation in parliament, rather total population of the Muslim minority community is 14.23%; according to the religious data released by Census of India 2011.