



A Study of Muslims in the Newly Formed State of Telangana

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Sujit Kumar Mishra¹

Abstract

The study attempts to understand the socio-economic and living conditions of Muslim communities with an emphasis on the livelihood and status of women living in slums located in the old city of Hyderabad. To this end, it collected information from 2,354 households of 19 slums using the qualitative and quantitative data gathered from their residents. Using this, this report looked closely at the policy framework and institutional capacity of the state for the socio-economic development of Muslims. Evidence culled from a review of documents and reports, interviews with government department officials and field observations hinted at improved institutional performances, thanks to initiatives such as the creation of Ministry of Minority Affairs (MoMA) in 2006 and the relaunching of the Prime Minister's 15-Point Programme with an emphasis on educational opportunities, employment and economic activities and living conditions. However, the analysis and findings of this study still identified several institutional incapacities in terms of gaps between development needs and policies especially in the context of marginalised and poor communities.

Keywords

Exclusion, slums, Muslims, Telangana, awareness, institutional mechanisms

Introduction

Muslims are perhaps the only minority community in India whose socio-economic status has been so highly discussed and debated. Surprisingly, till the Sixth Five-year Plan (Social Development Report [SDR], 2012), minorities were

¹ Associate Professor, Council for Social Development, South Regional Centre, Hyderabad, Telangana, India.

Corresponding author:

Sujit Kumar Mishra, Associate Professor, Council for Social Development, South Regional Centre, Hyderabad, Telangana, India.

Email: sujitkumar72@gmail.com

not even recognised as a separate socio-economic group. It was the Gopal Singh Committee in the early in 1980s that brought out in the open their poor socio-economic condition. The committee's findings and recommendations, however, could not be translated into action (Government of India, 2014). In fact, till 2006, there was no official record available indicating the socio-economic condition of the Muslim community. To be sure, over the years there were some noticeable government interventions in India that looked at the status of the minority community in general and Muslims in particular. It was the Sachar Committee Report (SCR), commissioned in 2005, which was to become the first comprehensive attempt of its kind that collated information from various sources—the National Sample Survey Organisation (NSSO) of different rounds; the Census; different rounds of the National Family Health Survey (NFHS); data from the National Council of Educational Research and Training (NCERT) and so on—into one volume which came to be known as the Social, Economic and Educational Status of the Muslim Community of India. Submitted in 2006, the landmark report documented the socio-economic and educational status of Muslims based on the pooling together of extensive information hitherto scattered across different sources (Reddy, n.d.). By and large, this report benchmarked the poor performance of Muslims on well-being outcomes.

Another significant document was the Post-Sachar Evaluation Committee Report (Kundu Committee). Other important interventions included the creation of the Ministry of Minority Affairs (MoMA) in 2006; the Prime Minister's 15-Point Programme; and the launching of the Multi-sectoral Development Programme. A few studies and analyses such as those by Trivedi, Goli, Fahimuddin and Kumar (2016), Shaheen (2015), Niels (2014), Patel (2013), Ilaiah (2013), Banerjee (2010), Ansari (2009), Krishnan (2007), Sikand (2006), Shariff (1998) and Reddy (n.d.) also looked at the vulnerability of minorities in terms of their poverty, representation in government jobs and politics and the issue of untouchability.

It would have been more useful, however, if the larger patterns that emerged from these reports and studies could have been supported by different aspects of empirical research conducted in various local contexts. The present study is an attempt in this direction looking as it does at India's youngest state, Telangana by understanding issues related to its Muslim minority and strengthening the data base which might significantly input into policy formulation and lead to more research.

Issues of Minorities Development: Locating the Position of Muslims in Telangana

Telangana is the youngest among all of India's states. Formed with a vision to build a 'Bangaru (gold) Telangana' with an enriched political, social and economic environment, this state was going to be a true model of participatory and transparent community involvement with an emphasis on equity and justice. One very important area of intervention identified with this approach was the development of Muslim minorities. Around 12.43 per cent of Telangana's population in 2001 were Muslims, a number that increased to 12.68 per cent during 2011. Of 4.465 million Muslims in Telangana, 1.713 million were located in the current Hyderabad district constituting 43.5 per cent of the total Muslim population in the

state (Government of Telangana, 2015). However, despite these glaring numbers, hardly any study was done on the Muslim minority community in Telangana. Even at the secondary information level, a huge data gap was seen in undivided¹ Andhra Pradesh in several areas, for example, in micro-credit schemes, term loan schemes, *madrasa* education and so on. The lack of a proper data base clearly hampered any policy formulation being developed by the new state. The same lack of information about Muslims was also seen when Andhra Pradesh was one entity. In an effort to remedy this gap, this article makes an effort to analyse some development indicators and associated factors related to Muslim minorities in the state of Telangana.

Data and Methodology

The present study was conducted in the old city area of Hyderabad² (Figure 1).

A total sample of 150 households was outlined from each slum randomly. However, the final analysis was conducted on the information collected from 2,354 households as some entries were not useful and hence removed from the analysis. In order to present the report with a gender focus on different indicators (such as health, education, marriage, paid and unpaid work), our study interviewed 154 women³ in the slums in order to know their status. The study adopted a four-pronged approach for the collection of information: a field survey; collection of data from secondary sources such as the SCR, Post-Sachar Evaluation Committee Report, India: Human Development Report, SDR, Report on the Standing Committee of the National Monitoring Committee for Minorities' Education, *A Statistical Compendium on Slums in India*, Report of the National Commission for Religious and Linguistic Minorities, NFHS, and so on; discussions with officials in the government, non-officials and local leaders in the study area; and focus group discussions (FGDs).

Muslim minorities across different states of India share one very important characteristic, namely 'exclusion' from all important socio-economic indicators such as poverty, employment, education and health. Let us examine the status of Muslim minorities and the issue of 'exclusion' or 'discrimination' or 'Muslim ghettoisation' across earlier mentioned socio-economic indicators in the slums of Hyderabad.

Findings of the Study

The sample aimed to draw from different socio-religious groups. However, out of a total sample of 2,354 households, the majority were Muslim (2,087) followed by Hindu (267), with very few from other socio-religious groups. Hence, for the purpose of this analysis, we have considered only these two categories, Muslims and Hindus. In the case of a social category, the majority households in the sample were drawn from Other Backward Classes (OBCs), 2,150, followed by Scheduled Castes (SCs), 130, Scheduled Tribes (STs), 28, and Others, 46. Of Muslim households in the sample, the majority belonged to the OBC. Among the sub-social groups within Muslims in this study, a majority of them were Sheikhs followed by Syeds and remaining were in the lower proportion (Table 1).

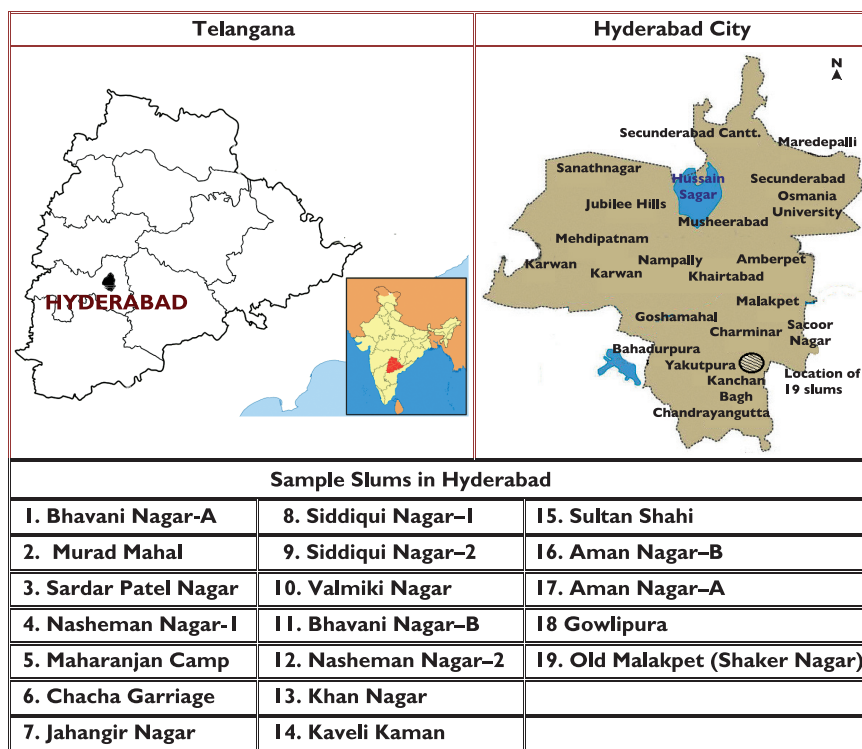


Figure 1. Study Area in Hyderabad (Old City)

Source: Retrieved 25 October 2017, from <https://www.mapsofindia.com/maps/telangana/rivers/hyderabad.html>

Table 1. Distribution of Respondents with Select Indicators

Indicators		Hindu (n = 267)	Muslim (n = 2087)	Total (n = 2354)
Caste	SC	130 (48.7)	—	130 (5.5)
	ST	28 (10.5)	—	28 (1.2)
	OBC	92 (34.5)	2058 (98.6)	2150 (91.3)
	Others	17 (6.4)	29 (1.4)	46 (2.0)
Household size (members)	<3	62 (23.2)	442 (21.2)	504 (21.4)
	4–5	151 (56.6)	881 (42.1)	1032 (43.8)
	6–7	42 (15.7)	556 (26.6)	598 (25.4)
	8–10	07 (2.6)	179 (8.6)	186 (7.9)
	>11	05 (1.9)	29 (1.4)	34 (1.4)
Average size of the family		4	5	5

Source: Field survey.

The average family size of a Muslim household (5) was slightly higher than that of a Hindu (4), showing a marginal difference but perhaps a significant one. There was a high distribution of family size, 6–7 and 8–10, among Muslims as compared to Hindus. Our study presented an age-sex composition by religion and in this Muslims showed a relatively younger age distribution which was notably

different from that of the Hindu population. While 27.3 per cent of the Hindu population was below 14 years of age, for Muslims it was 33 per cent (Table 2). A younger age distribution was an indication of a decline in population growth. A high proportion in the young age group implied less number in the workforce resulting in greater pressure on households and the economy.

Education

The proportion of non-literates, more than 58 per cent, was evident among both Muslim and Hindu head of households: even among literates the most educated among them was up to the high-school level in both communities in the slums. The study categorised the population into two different components, children (6–14 years) and youth (15–21 years) and the status of education into three major areas: those attending school, those not attending schools and illiterates. In the 6–14 age category, illiteracy among Muslims was much higher (22.1 per cent) than that of Hindus (9.6 per cent). The same trend was present among Muslim youth (Hindu: 22.0 per cent; Muslim: 46.0 per cent). Among children, school-attending Hindu children were higher in number than Muslim children. Significantly, however, the share of Muslim girls was more than that of their Hindu counterparts. Among youth as well, Muslims were performing relatively better than Hindus, although the share was very low (Table 3).

Around two-thirds of those attending and those who attended were educated in government schools, less than one-third were educated in private schools and a small proportion (4 per cent) were from *madarsas* (Figure 2). The medium of instruction was Urdu for most Muslim households (68.9 per cent), Telugu for Hindus (84.3 per cent), while few studied in English or Hindi medium (Figure 3).

The data drawn from the sample of women indicated the poor status of education among them. Out of the 154 women surveyed, 69.5 per cent reported that they had studied between Class 5 to Class 10; and 22.1 per cent were illiterate. Only 5.1 per cent of women studied in the Higher Secondary Certificate technical education and post-graduation. Among students, more than one-third responded that the reason for not pursuing their studies was mainly family restrictions followed by poverty and marriage. Some women reported a concern for their safety as one of the reasons for not currently pursuing their studies. These issues were validated from answers from different FGDs with stakeholders from various slums. At the FGDs, women stated that early marriage (at the age of 14–15) was very common in the community. Added to this, women from different slums reported the presence of an unsafe environment and family responsibility being factors for their dropping out from school. Family restrictions emerged as a leading negative factor in all the slums for the limiting the educational growth of women. Add to this, the lack of proper infrastructure (especially unsafe roads, inadequate transport and bus stands) increasing the burden on these girls for attaining adequate educational levels.

It was observed that the government was spending a huge amount of resources for the upliftment of students belonging to the minority community. The best examples were pre-matric and post-matric scholarships available through the Prime Minister's 15-Point Programme. The total fund allocation

Table 2. Composition of the Family Size

S. No.	SRCs	Adults (More than 15 years)			Child (Up to 14 years)			Total	
		Male	Female	Total	Male	Female	Total	Male	Female
1	Muslims	34.9	32.1	67.0	16.8	16.1	33.0	51.7	48.3
2	Hindus	35.7	37.1	72.7	14.3	13.0	27.3	50.0	50.0
Total		35.0	32.6	67.6	16.6	15.9	32.4	51.6	48.4

Source: Field survey.

Note: Figure in the table show percentage from the total population—Muslims: 10,317; and Hindus: 1,049.

Table 3. Educational Status of the Households—Gender and Age Group

S. No.	Age Group	Gender	Status									
			Attending			Not-attending			Illiterate			Total
			Hindu	Muslim	Total	Hindu	Muslim	Total	Hindu	Muslim	Total	
1	Children (6–14 years)	Male	88 (91.7)	797 (69.1)	88 (8.3)	17 (1.5)	0.0	339 (29.4)	96 (100.0)	1153 (100.0)		
		Female	117 (76.5)	935 (83.4)	12 (7.8)	22 (2.0)	24 (15.7)	164 (14.6)	153 (100.0)	1121 (100.0)		
		Total	205 (82.3)	1732 (76.2)	20 (8.0)	39 (1.7)	24 (9.6)	503 (22.1)	249 (100.0)	2274 (100.0)		
2	Youth (15–21 years)	Male	33 (30.3)	346 (32.3)	57 (52.3)	193 (18.0)	19 (17.4)	531 (49.6)	109 (100.0)	1070 (100.0)		
		Female	40 (26.7)	366 (36.0)	72 (48.0)	222 (21.9)	38 (25.3)	428 (42.1)	150 (100.0)	1016 (100.0)		
		Total	73 (28.2)	712 (34.1)	129 (49.8)	415 (19.9)	57 (22.0)	959 (46.0)	259 (100.0)	2086 (100.0)		

Source: Field survey.

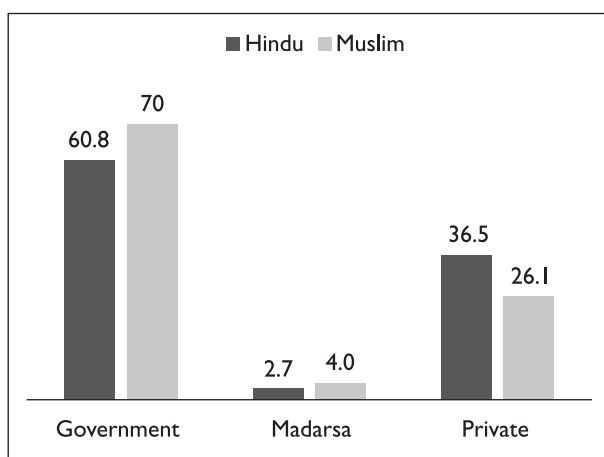


Figure 2. Type of Schools Attended

Source: Field survey.

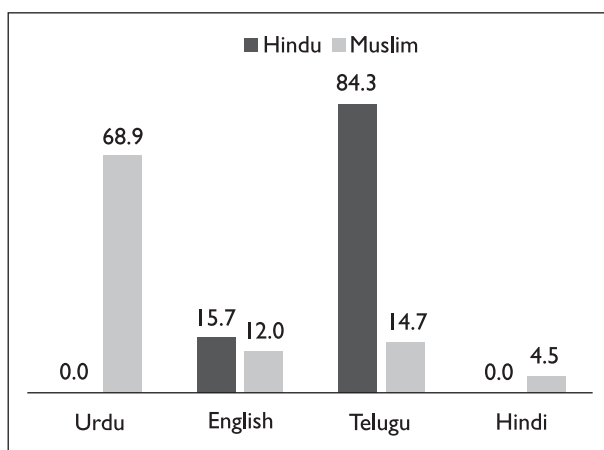


Figure 3. Medium of Instruction

Source: Field survey.

for pre-matric and post-matric scholarships in the Eleventh Plan period was ₹14 billion and ₹11.5 billion, respectively. However, these scholarships could only utilise 94.8 per cent and 71.4 per cent of the allocated funds, respectively (Government of India, 2014). The percentage of achievement to the target (physical) was always more than 100 per cent in all the years, in some years it was more than 200 per cent.⁴ But there was some confusion between the physical target achievement and financial target achievement. The physical target was always more than 100 per cent, whereas that was not true in the case of financial achievement. Despite good intentions, this particular attempt by the government did not effectively reach students residing in the slums of Hyderabad and resulted in a high proportion of illiteracy among Muslims as compared to Hindus.

Housing and Other Assets

The data showed that housing conditions among Muslim and Hindu households too was quite disparate. Only 44.3 per cent of Muslims had *pucca* (permanent) houses which was more than 14 per cent lower than that of Hindus. Mostly they lived in *kaccha* (temporary) houses (43.1 per cent) made of tin/asbestos sheets while Hindus mostly lived in *pucca* houses. This indicated that though a majority of slum dwellers all had poor housing Muslims were relatively worse off (Table 4). As far as housing space was concerned, the average area of a house in the slum was around 75 square feet which was less than 15 per cent of the minimum house area (504 square feet in urban areas of India cited by Thakur (2008) in *The Economic Times* based on statistics emerging from the 63rd Round Survey of the NSSO). With a relatively big family size (Muslims, 6.24) compared to Hindus (4.58) Muslims had a relatively small area and fewer rooms (2.12 as compared to 2.69 for Hindus) in their homes. More than 92 per cent Muslims lived in houses with an area below 100 square feet while Hindus fared better (Table 4).

Around 77.3 per cent Muslims lived in rented houses, a figure much higher than Hindus (48.5 per cent). In the case of ownership of houses, the men of the household seemed to own a majority of houses. Of the government-sponsored housing schemes, for example, the Rajiv Awaz Yojana fared poorly in these slums as possession of these houses was completely nil among Hindus, whereas it was only 0.7 per cent in the case of Muslims (Table 4).

Water

The source of drinking water in Hyderabad's slums came from self-owned taps for a majority of households (61.6 per cent) while 31 per cent were dependent on

Table 4. Status of Housing in the Slums of Hyderabad

Indicators		Hindu (n = 267)	Muslim (n = 2087)
Possession of House (Type)	Pucca	58.4	44.3
	Semi-Pucca	15.2	12.6
	Kaccha	26.4	43.1
Average Number of Rooms		2.69	2.12
Average Number of People		4.58	6.24
Average Area of the House (square feet)	<40	10.5	8.7
	40–100	70.8	83.8
	101–200	16.9	6.8
	>200	1.9	0.7
Ownership Status	Own	50.0	21.4
	Rajiv Awaz Yojana (RAY)/Any other Government Sponsored	—	0.7
	Rent	48.5	77.3
	Others	1.5	0.6

Source: Field survey.

common taps showing no significant difference between Muslims and Hindus. The data shows that these water sources were within a distance of 100 metres for a majority of households across all categories. For some of the households the distance was more than one km. The situation was more precarious during summer, that is, generally from mid-February to mid-July. These findings were validated in the FGDs held with different stakeholders, especially with women, as it was the women in these slums who were largely responsible for fetching water. As stated earlier our study collected information from 154 women from these slums. The frequency of getting water was very irregular, that is, once every two to three days. Around 81.8 per cent of the women questioned said as much in the study. The timing of collecting water supply water varied between one hour to a maximum of two hours (Figure 4). As the quantity of water received through self-owned /common taps at highly irregular intervals was not sufficient, the next best alternative was to fetch water from different available sources.

The data relating to time spent on fetching drinking water clearly reflected the increased drudgery women faced in the slums. This toil was not only due to an irregular and erratic supply of tap water but also because women and children had to walk long distances to fetch water from far off sources. As a result, a considerable amount of time was spent in fetching water. Sometime women spent 4–5 hours to fetch water. Most importantly, children were also involved in fetching drinking water indicating one of the worst situations in these slums. Water shortage

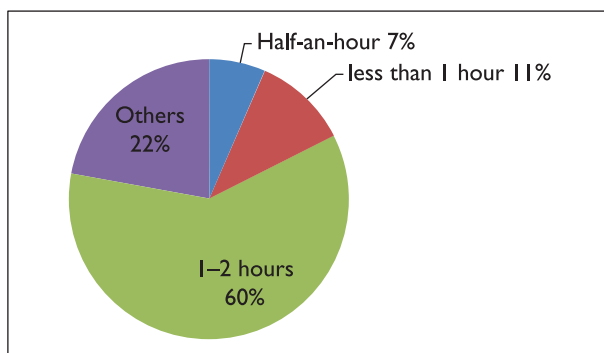


Figure 4. Timing of Water Supply in the Study Areas of Hyderabad

Source: Field survey.

also reflected the number of days a household was able to manage its needs with collected water from municipal sources.

Sanitation

Sanitation is a very basic and essential need for a healthy life. Closed drainage facility was available to a majority of households in the sample (above 90 per cent); its availability was slightly better for Muslims than Hindus. Open drainage still existed for 2.8 per cent of households and was relatively higher for Hindus

(8.6 per cent) (Figure 5). In most cases, there was no report of cleaning of drains in the slums, with more Hindu households reporting the absence of cleaning (73.9 per cent) than Muslims (47.6 per cent). And for a majority of cases, for both Muslim and Hindus, it took more than a week or a fortnight, sometimes even a month, to clean the drains in their areas (Figure 6).

About 70 per cent households tapped in the sample had their own toilet facility; 28.7 per cent had a common toilet and the remaining 3.5 per cent had to use open defecation—these households were mostly Muslim.

Occupation

Though non-agricultural activities constituted the major source of employment among Muslims, much of it was in the nature of self-employment that involved

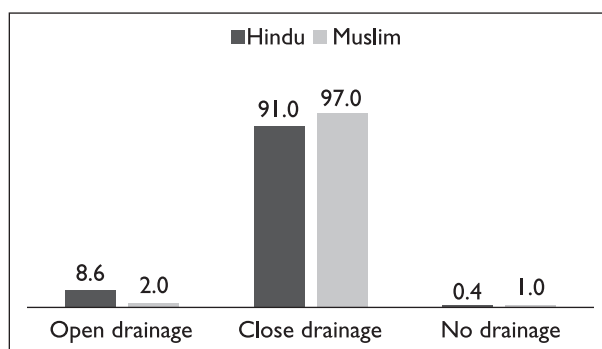


Figure 5. Status of Drainage in the Slums

Source: Field survey.

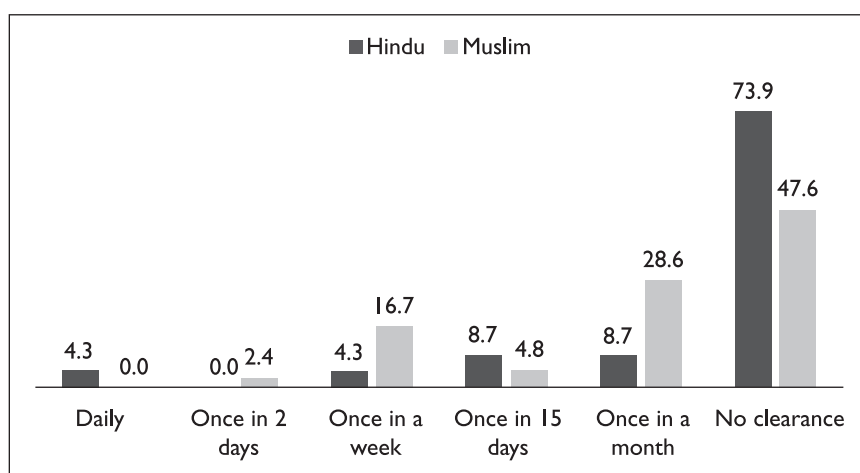


Figure 6. Frequency of Clearance of Open Drains

Source: Field survey.

women and family labour, for example, in bangle, and garland making and tailoring. Most traditional occupations were of low productivity and required considerable state support in upgrading technology and re-skilling. Figure 7 shows that for the Hindu community, the formal sector accounted for 12.8 per cent, while it was only 1.1 per cent for Muslims. Muslims were found concentrated in a few occupations as compared to non-Muslims who had spread out with a significant presence in all given occupations.

The sample households, with a majority of Muslim respondents, reported through the FGDs that they faced different types of barriers while pursuing their livelihood—issues such as suspicion, accusations of theft and so on. Few Muslims reported the arrest of family members by the police in the past, and expressed a fear of arrest in the future, too. Very few people approached political leaders for a resolution of their problems.

Compared to the low work participation rate of women that exists in the country, a fairly large share of young urban women covered in the study were employed. Overall, 61.7 per cent of total young women were engaged in various jobs the interviews with 154 women revealed. During the FGDs with the women, different categories of women stated that they were not allowed to go away from home. Their own preference supported this position, preferring to stay back home and acquiesce to the enforced mobility curtailment. The same thinking was validated by men during the FGDs. Around 20 per cent of them said they placed no restrictions on women in their homes if they wanted to go outside and work. Indeed, they supported them and respected their interest to study or work. Others, however, provided different answers. One said that he would allow women to work but would safeguard his mother/sister, since they themselves did not want to go out to work as they felt it was unsafe and insecure for them. One of the participants mentioned, '*Hum aurat ke paise nahin khate, isliye aurat ko ghar mein rehna hi chahiye*' (Since we do not live off a woman's income they should stay at home). This issue was taken up with some of the other participants and they collectively answered, that girls could only study till Class 10 and thereafter should sit at home. Based on the nature of economic activities, young women workers could be classified into three areas: regular salaried or wage workers; self-employed or those employed in sub-contract works (mostly home-based).

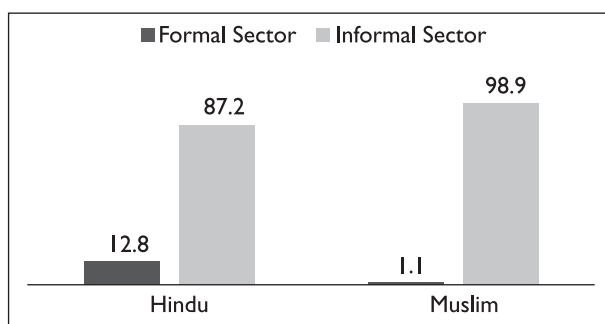


Figure 7. Status of Employment in the Slums

Source: Field survey.

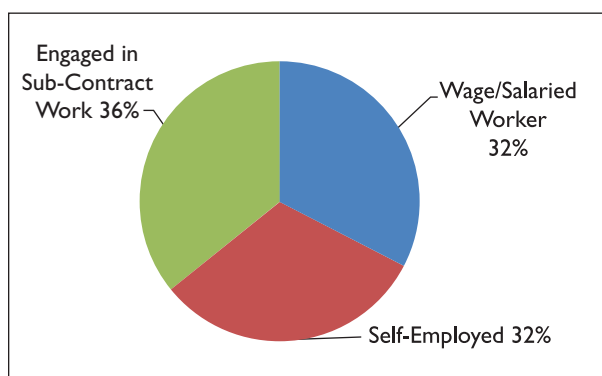


Figure 8. Nature of Economic Activities among Women

Source: Field survey.

Broadly, women were distributed across these three categories in the following ratios: 32.4 per cent, 31.6 per cent and 36.0 per cent, respectively (Figure 8).

The detailed classification of their job showed that a majority of working women were engaged in making bangles. The remaining women were engaged in sanitary work, tailoring, rag picking, domestic work, teaching and other wage works. The fact that they had a low level of education, skill and work experience made them rely on others for getting information about job opportunities and accessing the job market. As the present study revealed, around 60 per cent of the working women got their current job through the efforts of mediators. But such recruitment lead to different kinds of problems, more importantly in the area of wage discrimination. Other issues included wages given below the minimum rate, getting less money than the amount initially agreed upon, delays in payment and assorted factors that made the workplace unsafe. A large number of workers stated that their workplace did not even have proper ventilation and the normally congested places remained hot and humid. Though many rules legally ensured the availability of basic facilities in all places of work, these regulations were flouted, especially by the informal sector. Our findings showed that nearly half of the workers did not even have access to drinking water and toilet facilities in their work places while a majority of them did not have child-care facilities, resting areas or even sufficient time for a break during their working hours.

In the case of home-based sub-contract workers (mostly engaged in making bangles, flower garlands and tailoring), they faced different sets of problems such as collecting raw material, marketing, ensuring payments and so on. They often collected the required raw material from the concerned company/party or collected it themselves according to their requirements. Once they finished their job, they would normally hand over the finished product to middlemen or drop it off at collection centres. Often, they did not face serious issues of marketing as whatever they produced was sold or delivered to agencies. In the case of self-employed workers, their problems relating to the collection of raw material and marketing were significant. Some of them faced difficulties in marketing their products as they were not able to get satisfactory prices or they did not know how to market

their goods effectively. Skill development was another urgent requirement for catering to the contemporary needs of consumers. Overall, their experience showed that issues related to collecting raw material, skill development and mode of marketing called for immediate intervention. The present study tried to see the performance of employment schemes and programmes generated by the government to address urban poverty through the Prime Minister's 15-Point Programme and discovered a mismatch between the financial target-achievement ratio with that of the physical target-achievement ratio at the aggregate level (both in Andhra Pradesh and in Telangana).

Given below is a catalogue of some very important schemes and their performance. The two important schemes of the 15-point programme meant for urban areas was known as the Swarn Jayanti Shahari Rozgar Yojana (SJSRY) and Urban Self-Employment Programme (USEP). According to the data, the financial target for minority communities under SJSRY was more than ₹500 million in two financial years (2007–2008 and 2013–2014) at the national level. However, for the remaining years, it was less than ₹500 million (Table 5). Unfortunately, the achievement was less than expected. Interestingly enough, in Andhra Pradesh (undivided), the achievement was more than 100 per cent in some of the years. It was also interesting to highlight that the physical achievement in these years was higher than that of the financial achievement. Basically, two significant points emerged from this discussion: the quantum of target was less in all the schemes; and very sound physical achievement (compared with financial achievement) with this meagre amount of target was a serious matter of concern (Tables 5–8).

Issue of Paid and Unpaid Work among Women

Women spent long hours of their daily lives on unpaid household or carework but this hardly was recognised as a contribution. Many studies have pointed out several reasons for this lack of recognition and the link between paid and unpaid work which goes well beyond its contribution to the national income (Abraham, 2013; Antonopoulos, 2009; Elborgh-Woytek et al., 2013; ESAF and Health Bridge, 2009; Hirway, 2000; Miranda, 2011). The double burden of balancing 'work' and 'care' has made many women, especially with relatively better education and economic status, remain unemployed or withdraw from jobs.

Table 5. Financial Target and Achievements for Minority Communities under SJSRY

S. No.	Year	Andhra Pradesh (undivided)		Total	
		Target	Achievement	Target	Achievement
1	2007–2008	4.5218	3.3137 (73.3)	50.4749	25.12 (49.8)
2	2008–2009	3.0689	0.16 (5.2)	34.25	18.158 (53.0)
3	2009–2010	2.998	3.1659 (105.6)	33.47	17.64 (52.7)
4	2010–2011	3.3144	3.46 (104.0)	36.99	30.9725 (83.7)
5	2011–2012	3.33	7.34 (220.4)	37.17	34.58 (93.0)
6	2012–2013	3.71	6.75 (181.9)	46.6811	30.38 (65.1)
7	2013–2014	5.5057	7.53 (136.8)	79.99	33.67 (42.1)

Source: Indiatat (a).

Table 6. Physical (Skill Training) Targets and Achievements of SJSRY

S. No.	Year	Andhra Pradesh (undivided)		Total	
		Target	Achievement	Target	Achievement
1	2007–2008	2016	4104 (203.6)	22,535	41,466 (184.0)
2	2008–2009	2016	4815 (238.8)	22,532	37,179 (165.0)
3	2009–2010	2688	3167 (117.8)	30,000	30,416 (101.4)
4	2010–2011	2688	4211 (156.7)	30,000	35,288 (117.6)
5	2011–2012	2637	7349 (278.7)	41,250	48,011 (116.4)
6	2012–2013	5808	5251 (90.4)	75,000	87,467 (116.6)
7	2013–2014	4350	6981 (160.5)	60,000	77,443 (129.1)

Source: Indiatat (b).

Table 7. Physical (Micro-enterprises) Targets and Achievements of SJSRY

S. No.	Year	Andhra Pradesh (undivided)		Total	
		Target	Achievement	Target	Achievement
1	2007–2008	1613	1557 (96.5)	18,031	17,384 (96.4)
2	2008–2009	1613	2151 (133.4)	18,031	30,574 (169.6)
3	2009–2010	336	1176 (350.0)	3750	9468 (252.5)
4	2010–2011	336	1597 (475.3)	3750	15,079 (402.1)
5	2011–2012	663	1093 (164.9)	11,252	11,611 (103.2)
6	2012–2013	866	1123 (129.7)	12,751	15,431 (121.0)
7	2013–2014	871	959 (110.1)	12,000	10,470 (87.3)

Source: Indiatat (c).

Table 8. Target and Achievement under USEP Component of SJSRY

S. No.	Year	Andhra Pradesh (undivided)		Total	
		Target	Achievement	Target	Achievement
3	2009–2010	1615	7389 (457.5)	21,250	86,083 (405.1)
4	2010–2011	1900	9005 (473.9)	25,000	82,980 (331.9)
5	2011–2012	4417	12,259 (277.5)	74,999	80,775 (107.7)
6	2012–2013	5770	1940 (33.6)	85,000	20,327 (23.9)
7	2013–2014	1530	22,892 (1496.2)	21,007	27,533 (131.1)

Source: Indiatat (d).

The present study recorded the pattern in which 154 women spent 24-hours in a given day on different activities and found that they also spent a major part of their time on various kinds of unpaid work. Out of 154 women, only 95 women were engaged in any kind of paid work; on an average, they spent 4.9 hours per day on paid work and the rest on unpaid work. On an average, on regular days, they spent 7.8 hours on sleeping, other personal care (4.2 hours), housework (3.5 hours), learning (3.4 hours), collection of fuel and water (2.6 hours), other unpaid work (2.5 hours), care of children (2.6 hours), compared to social and cultural activities (1.7 hours), care of adults (1.6 hours) and mass media use (1.6 hours) (Table 9). The nature of this unpaid works varied in a way that showed more personal requirement while others showed more common needs. In the case of working women, they were forced to do both paid and unpaid work which often became very difficult to manage.

The concept of unpaid care work was something new which was brought up by male participants during the FGDs. While they could understand the idea of carework, how it was referred to as unpaid was inexplicable to them. The idea was then discussed and shared among participants as to how household work for a mother/sister/wife was actually carework. It was put across that if for the same work, a maid was hired they would be obliged to pay. Hence a woman in the house working from morning till night was actually doing carework for which she did not ask for, or expect a wage.

Issue of Health

Access to health facilities is an important aspect for the development of any country in terms of increasing equity and reducing poverty especially for women. Services which ensure the healthy survival and well-being of young women is not only important from the perspective of human rights but also crucial in addressing economic, social and development challenges. The Millennium Development

Table 9. Hours Spend by Young Women (Paid and Unpaid Work)

S. No.	Types of Work	Minimum Hours*	Maximum Hours*	Mean Hours*
1	Paid Work	1	10	4.9
2	Collection of Fuel and Water	1	5	2.6
3	Housework	1	8	3.5
4	Care of Children	1	7	2.6
5	Care of Adults	1	4	1.6
6	Learning	1	10	3.4
7	Social and Cultural Activities	1	4	1.7
8	Mass Media Use	1	5	1.6
9	Sleeping	2	10	7.8
10	Other Unpaid Work	1	6	2.5
11	Other Personal Care	1	14	4.2

Source: Field survey.

Note: * Time spend out of 24 hours.

Goals aptly focused on the reduction of child and maternal mortality rates and prevention of HIV/AIDS.

To that end, we made relevant enquiries. Around 9 per cent of the respondents reported some sort of chronic illness in the family, most of them related to the heart, skin and general well-being; more than a quarter of them attended work during their ill health. The average number of working days and monthly earnings fell slightly for those who reported chronic illness. Out of the total sample who reported ill health, 33 reported disability. Pregnancy and childbirth were identified as one of the major issues related to health. As there was a scanner facility available in the hospitals to ascertain the health of both baby and mother, our study tried to find out the status of health check-ups through the scanner. In this case, Muslims were far better off than their Hindu counterparts.

Details of Vaccination for the Children

Vaccination against different diseases for children is an effective preventive measure that can control many types of health adversities. Preventive measures are better than curative measures as they thwart financial and health costs. During the course of the study, we found that Muslims were at par with Hindus as far as vaccinations were concerned. However, 12.8 per cent Muslims followed the non-traditional method for vaccinations, far less than Hindus. The pulse polio drops were found to be a very popular vaccine across both groups almost at par with each other, whereas for the BCG and DPT vaccines, Muslims were below Hindus. However, in the area of measles vaccinations, Muslims were better inoculated than Hindus. Most Muslims received these facilities from public institutions but more than 10 per cent Muslims depended upon private institutions for vaccinations unlike Hindus whose dependence was minimal (Table 10).

Status of Sexual and Reproductive Health Rights (SRHR)

The field survey conducted among women enquired about their sexual and reproductive rights, essentially to assess their level of awareness, health status and

Table 10. Status of Vaccination in the Slums of Hyderabad

S. No.	Type	Hindus (n = 267)	Sources			Muslims (n = 2087)	Sources		
			Public	Private	Others		Public	Private	Others
1	BCG	57.3	97.4	2.6	Nil	40.9	86.2	13.3	0.5
2	DPT	53.9	97.2	2.8	Nil	36.0	85.6	14.1	0.2
3	Pulse Polio	70.4	97.9	2.1	Nil	69.5	89.5	10.3	0.2
4	Measles	10.5	100.0	Nil	Nil	21.8	87.3	12.3	0.4
5	Others	1.5	100.0	Nil	Nil	2.7	87.5	12.5	Nil
Total Sample (No.)		267				2087			

Source: Field survey.

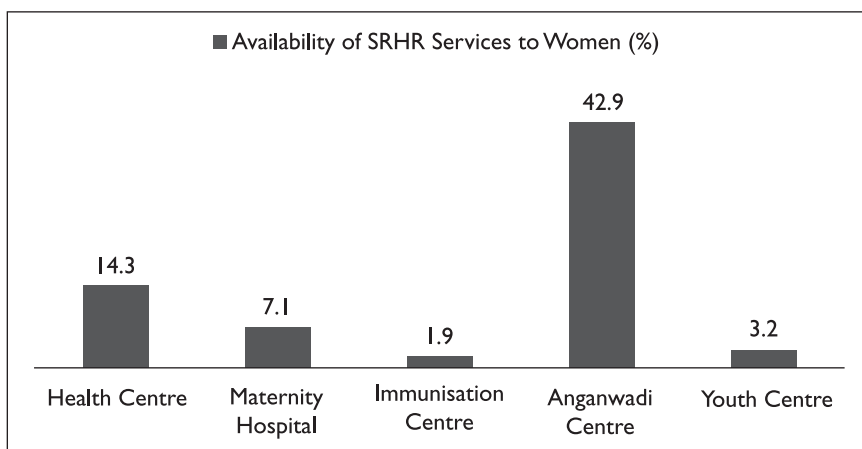


Figure 9. Availability of SRHR Services to Women

Source: Field survey.

access to services. A summary of the major findings from the survey indicated that: Anganwadi centres were the main services available to women in the slums, 43 per cent; 14 per cent indicated the presence of health centres; 7 per cent indicated the presence of maternity hospitals (Figure 9). These figures clearly showed an acute lack of access to SRHR services especially for young women.

The women reported that information on nutrition was available followed by information on counselling, family planning and contraception, sexually transmitted diseases and treatment. However, a large majority (34 per cent) reported that none of the information was available through these services. Interestingly, only 16 per cent of the women reported that these services were open for all. Women reported patriarchal restrictions, distance in accessing services, religious institutions and inconvenient timings as major barriers in accessing SRHR services.

Issues of Marriages

Age at Marriage

The main reasons cited for early marriages were puberty, numerous children in the family and a sense of security. With low education levels and inadequate development such as mid-day meals, pre-matric scholarships, proper infrastructure in schools, availability of teachers, all added up to creating a low sense of awareness. In order to have an idea about the age of marriage among people the study included a detailed collection of 3,586 marriage histories (3,227 histories from Muslims and 359 from Hindus) of both males and females. The details are presented in Table 11. In the Muslim female sample, as a whole, the mean age at marriage was 15.83 years, whereas for males, it was 20.80 years. The same trend was found in Hindu households in the sample with marginal difference in years.

Table II. Status of Average Age at Marriage*

S. No.	Gender	Hindu	Muslim	Total
1	Female	15.96	15.83	15.85
2	Male	20.48	20.80	20.77
Total		18.15	18.34	18.32

Source: Field survey.

Note: * analysed from 3,227 marriage histories of Muslims and 359 marriage histories of Hindu.

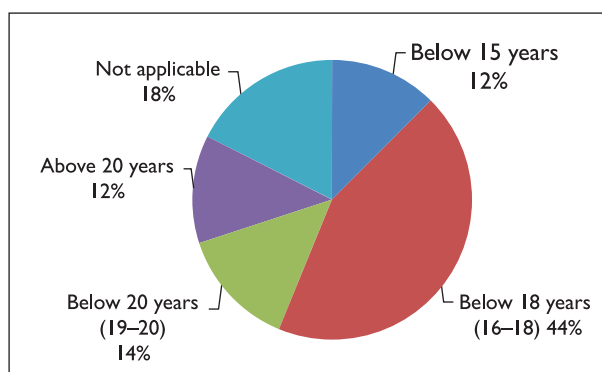


Figure 10. Age at First Pregnancy in the Study Areas of Hyderabad

Source: Field survey.

Other Issues Related to Marriage

The most serious impact of an early marriage was early pregnancy. Our detailed interaction with 154 women of these slums revealed that 11.6 per cent women were pregnant even before they turned 15 and 43.7 per cent were pregnant between the ages of 16 and 18 (Figure 10).

The study found three women below the age of 18 years had five children aged between one and five years. A total of 64 women below the age of 18 years out of 86 reported having children between the ages of one and five.

Dynamics of Class Status and Power

The entire discussion above could be contextualised within the broader framework of class status and power. The old city area of Hyderabad consisted of a large majority of Muslims alongside Hindu communities, such as Balmiki (dalit), Tiwari, Sindhi, Marathi, predominantly engaged in business, ST households, such as Lambada and Dhangar Gouli and fisherman community and less so from other socio-religious groups. Of course, all these communities had inter-social relations

within the slums. Given these linkages then, a relevant question could be asked whether there existed the 'myth of minority' with special reference to Muslims in Telangana in general and Hyderabad in particular. According to Gudavarthy (2014), there was a drastic change in the social, political and economic conditions of Muslims in the post-Nizam period.

To find about more about the 'myth', it was necessary to delve into the socio-economic status of the community and any analysis should begin with a profile of their economic activity. The work participation rates were higher among Hindus and other minorities as compared to Muslims in Telangana. However, in urban areas, the female participation rates were higher among other minorities than that of Hindus and Muslims (Government of Telangana, 2016). These people did not possess land. Even if they did own land, they were not classified by the government as a marginal category. According to statistics presented by Gudavarthy (2014) on Telangana, he observed that during the Nizam period Muslims earlier owned land to the extent of 35 per cent which today has been reduced to less than 4 per cent. Hence, their dependence on land-related activities was less. In the present study, their share of salaried jobs, both in the public and private sector, was very low—6.1 per cent from 2,087 Muslim households as compared to 28 per cent from 267 Hindu households within the 19 slums studied. They were largely involved in low-income activities such as hawking, domestic work, rag picking, rickshaw pulling, auto driving and home-based work and street vending.

An important aspect of this study was the issue of political representation. One of the objectives of the formation of Telangana was to build a state with a strong democratic political environment enriched with a transparent involvement of all people, based notions of justice, equity and socio-economic equity. In the current scenario, the Muslim community was identified as a section of society that had received the least political representation. In the last legislative assembly of undivided Andhra with its total strength of 294 members, there were only eleven Muslim members. Seven members were elected from Telangana and only one from the district of Hyderabad—all of them belonged to the Majlis-e-Ittehadul Muslimeen (MIM). Out of a total of 42 Lok Sabha members from the state in the outgoing house, there was only one Muslim, again from the MIM, at the national level (Gudavarthy, 2014; Jafri, 2014).

Education was identified as another important indicator that determined the socio-economic status of a person. Scheduled Tribes (17 per cent) and Muslims (16 per cent) topped the list in Telangana of communities who had never attended any educational institution. The dropout ratio was also very high among Muslims (Government of Telangana, 2016). The study revealed that illiteracy levels among Muslims was higher than that of Hindus, both for children and for the youth. The denial of education, evident in the high proportion of illiterates, lower education levels and early stage drop-outs among all slum dwellers in general and Muslims in particular, amounted to a denial of a Fundamental Right, Article 21A, enshrined under the Indian Constitution, a right that is, in fact, non-negotiable.

The above research internalised with indicators such as occupation, political representation and education implied a large social distance between the Muslim minority community with the rest of the population in Telangana in general and the specific study area in particular.

Conclusions

The present study was undertaken in 19 slums areas of Hyderabad with a broad objective of explaining the socio-economic and living conditions of Muslim communities, focusing on their livelihood and status of women in Telangana state. For this, the study collected information on education; health; housing and sanitation; employment; and issues related to marriage. The thread that connected all these areas was the notion of 'exclusion' of Muslim minorities. Our detailed survey pointed to a vast gap in awareness levels. However, more positively, a structural change in institutional mechanisms was observed subsequent to the SCR. First, there were several indications of institutional improvement, the most important being the creation of the MoMA in 2006. Second, during the same year, the government revamped the Prime Minister's 15-Point Programme with an emphasis on educational opportunities, employment and economic activities, living conditions and prevention and control of communal disharmony and violence. Third, there was the launching of the Multi-sectoral Development Programme which aimed at improving the socio-economic conditions of minorities, providing basic amenities to them for improving the quality of life of the people and reducing imbalances in identified minority concentration areas during the Twelfth Five-Year Plan period.

The development of legal instruments even after the formation of the Indian Constitution in terms of laws, acts, policies did empower women in various areas—such as health, education, employment, age at marriage. The simple examples would suffice: Prohibition of Child Marriages Act, 2006; National Policy for Children, 1974; National Health Policy, 1983; National Youth Policy, 2003; National Population Policy, 2000; National Policy for the Empowerment of Women, 2001; Girl Child Protection Scheme; Kishore Shakti Yojana; Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (or the Sabla programme).

Due to these measures, the awareness level of state agencies regarding the condition of Muslims increased greatly. One of the major drawbacks in policy frameworks was, however, the gap between development needs and policy with reference to marginalised and poor communities. Often, the coverage of government interventions did not sufficiently cater to the needs of people. Here, community initiatives, reflected through a sound collective action process, were not found among people due to a lack of resources and poor bargaining power. The institutional structures designed to implement these initiatives were not adequate and strong in-terms of personnel, mandate, training and support. Our study found a lack of data base in major indicators such as health, infrastructure, employment and access to government schemes for Muslims (on the basis of religion) in Andhra Pradesh/Telangana. A good base-line, socio-economic study and capacity data that looked at socio-religious groups at the state-level, prior to any kind of intervention, was a necessary component essential for successfully planning socio-economic development plans for Muslim minorities in Telangana.

The study identified the following main issues related to the Muslim minority living in 19 slums of Hyderabad—a large number students were dropping out of school at the primary and high-school level, and there was little access to higher

education; a majority of Muslims still lived in cramped semi-*pucca* and *kaccha* houses with inadequate access to safe drinking water and safe cooking fuel; early marriage for young women was still the norm; women had little voice in decision-making at home on crucial issues, they were not able to access sexual and reproductive health services, or report domestic violence and had no awareness about legal protection; despite possession of identification proof, there was no access to social welfare benefits like pensions or so on and there is no systematic system for monitoring and ensuring delivery of entitlements to the urban poor on the part of the government. All these areas required immediate attention from policymakers.

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Notes

1. The state of erstwhile Andhra Pradesh was divided on 2 June 2014 as Telangana and Andhra Pradesh.
2. The entire district of Hyderabad consists of only urban areas. Thus, the entire Muslim population of Hyderabad falls under urban residence/location (Swaminathan, Mishra & Vinayan, 2017).
3. A parallel study titled 'Research Report Young Urban Women Programme' was conducted where data was collected from 154 women in these slums. This was a study was undertaken by CSD, Hyderabad and Shaheen Women's Resource and Welfare Association, Hyderabad for ActionAid, Hyderabad.
4. See <http://www.minorityaffairs.gov.in>

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