

CHANGING STRUCTURE OF OCCUPATION AMONG MUSLIM IN PUNE CITY:

A SOCIOLOGICAL STUDY

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Declaration

I, Ms Shaikh Shafiya Shafiuddin declare that, thesis captioned “**The Changing Structure of Occupation among Muslims in Pune City: A Sociological Study.**” this written submission represent my ideas in my own words and where others ideas or words have been include, I have adequately cited and referenced the original sources. I also declare that I have adhere to all principal of academic honesty and integrity and have not misrepresented or fabricated or falsified any idea/data/fact/source in my submission.

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This is to certify that the PhD thesis entitled ‘The Changing Structure Of Occupation Among Muslim In Pune City: A Sociological Study’ submitted by Shaikh Shafiya, in the partial fulfillment of the requirements of the award of Degree of Doctor of Philosophy with the specialization in Sociology of the Tilak Maharashtra University, Pune, is a record of his own work and such material as have been obtained from other sources have been duly acknowledge in the Ph.D thesis.

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Chapter 1

1. INTRODUCTION

A review of the sociological studies shows that they have focused on the limited areas only, and that these areas appear to have been inspired by issues and attitudes prevalent in the wider society, thus limiting the development of the sociological study of Islam in India, and also orienting the studies in a particular direction. Misra's work on the Muslim communities in Gujarat which shows that 130 different communities in Gujarat, edited by T.N.Madan as *Muslim communities of south Asia in 1976* have two articles on Muslim in India. It is necessary to point out that these authors probably could not include more work on Muslims on their changing structure of occupation so it is equally revealing to look at areas of concentration in the sociological study of changing structure of occupations among Baghban and Manihar Muslims. The employment situation has got worse because globalization and liberalization processes appear to have affected Muslims occupations (mainly self-employment) more adversely than others, especially for women's. Displacement from traditional occupations has contributed to Baghban and Manihar caste being deprived of their means of livelihood and has led to economic backwardness. Baghban and Manihar Muslims, by and large, are engaged in the unorganized sector of the economy which rarely enjoys protection of any kind and therefore the adverse impact of liberalization has been more acute for them. The traditional occupation of Baghban is fruit selling and Manihar bangles making. The emergence of the ready-made garment industry has thrown a several tailors, mostly Muslims, out of business. In principle, these workers could have been part of the new production chains provided they had appropriate equipment (mere provision of ordinary sewing machines under government schemes was useless) and skills. The artisans that survive have to face problems related to infrastructure (e.g., expensive power), expensive raw materials (due to lack of subsidies), and non-availability of credit and absence of marketing support. In the absence of these facilities, the artisans get exploited by middlemen. According to Saccher committee report (2005) the access of Muslim to bank credit, including the Priority Sector Advance (PSA), is limited and this is well documented. This is a serious problem as a significantly larger proportion of Muslims are engaged in self-employment especially home-based work. Non-availability of credit can have far reaching implication for the socio-economic and education status of Muslims.

There are many committees set up for the study of Muslim community but the fact that there is very less literature and empirical data on traditional occupation and the changing structure of occupations among Muslims and what are the challenges to occupational mobility especially Muslims occupations? Therefore this study will focus on how modern concept of liberalization, globalization has its impact on Muslims occupations specially Manihar and Baghban? What are the social capital among Manihar and Baghban Muslims for their growth and how it works for their community development? What are the occupational linkages between Muslims and Non-Muslims in Pune city and how economy is interrelated to one another for their growth? So this study will understand sociological perspective of changing structure of occupations among Baghban and Manihar Muslims caste of Pune city.

Rationally this chapter will focus on historical, socio-economic and political background of Pune, it is also highlight the demography of Muslims in Pune city specially Baghban and Manihar caste as OBC Muslims which gives overall picture of these two caste in Maharashtra, as these two caste mainly concentrated in Maharashtra only and in some parts of Maharashtra. This study will also focus into specific problems faced by the Community. The difference between various categories of Muslims —*Ashraf*, *Arzal* and *Ajlafs* and background behind such differences, caste profession relationship etc. are part of the chapter. Concentration of Muslims in certain pockets and comparison of distribution of population vis-à-vis other communities is very important and therefore, the same have been encompassed in the chapter.

1.1. ISLAM AND INDIA

The Muslim is the major religious minority within India and one of the largest Muslim communities in the world. They are the second largest minority group within India (after the schedule caste) however they are relatively small group, comprising only 10% to 11% of the population or about 75 to 80 million people, in an overwhelming Hindu society.

Islam in India has had a fascinating and powerful impact; indeed Islam has become popular into the very fabric of Indian civilization and culture. Muslim arrived in India during the life of

Mohammad the prophet, establishing and organizing missionary endeavors in the 7th century. These missionary effects proved successful rooting Islam firmly into Indian life.¹

Muslim is not homogeneous group, divided as they are by language, ethnicity culture and economic position. The great majorities are Sunni Muslim; the rest are Shia and diverse sects. They are majority only in one state in India, Jammu and Kashmir; everywhere else they are minority although often concentrated in Muslim residential areas. The largest numbers are found in Uttar Pradesh, Bihar, west Bengal and southern state of Kerala.

1.2. HISTORY AND BACKGROUND:

Although Islam had reached in India much earlier, it was not until the Muslim invasion of the eleventh and twelfth centuries that Islam became a force in northern India and even so it did not establish itself until the time of Mogul Emperor in the sixteenth century. In general the Mogul did not try forcibly to convert their Hindu subject and the greatest of the mogul, Akbar tried to merge aspect of the two religions, but granted a large degree of tolerance to the majority religion. With the mogul came large number of central Asian soldiers and officials but the bulk of Muslim were converts from indigenous Indians, mainly from the lower caste, who saw it as a way of escaping the restriction of caste inferiority.

1.3. BRITISH RULE AND MUSLIMS

By the time of the British domination of India in the 19th century the Muslim comprised perhaps one quarter of the total population. The British administration of India inevitably relied heavily on Indian co-operation and collaboration; as a result caste Hindus (especially Bengalis) took post in the civil services and the middlemen. The Muslim tended to be less likely to learn English or to take other role; consequently they lost much of their power and influence, as was most notably symbolized by the British takeover of the Muslim-ruled kingdom of Oudh and later the disposition of the mogul emperor (although he has powerless figure ahead). At the end of the 19th century some Muslim had begun to challenge these attitudes; they organized Muslim social and educational association (most notably the founding of the Aligarh University in Uttar Pradesh) and the beginning of political association.

¹ New World Encyclopedia

The British were able to use the divisions between the Hindu and Muslim communities to “divide and rule”. In general, Muslims were considered to be more conservative, loyal and reliable. At times there was some commonality between Hindu and Muslim aspirations; increasingly, however Muslim feared the dominant Hindu influence; they demanded separate electorates for Muslim and this were embodied in the government of India Act of 1909. Although at first there was little demand for a separate state for Muslims, the growth of the congress party with its Hindu symbolism alienated some Muslim, and the Muslim league under Jinnah was able to step into the gap. After World War II Partition appeared inevitable and finally took place in 1947, with consequent and tragic loss of life on both sides.

Ironically the creation of Pakistan (later to become Pakistan’s and Bangladesh), ostensibly in order to give the Muslim minority a state of its own, created a new minority problem within India. While the Muslim majority areas became separate (with the exception of Kashmir) the Muslim living as a minority in Hindu areas were left more isolate than previously. From being one quarter, Muslim was now only about 10% of the total partitioned India.

1.4. SOCIAL STRATIFICATION OF MUSLIM COMMUNITY UNDER DELHI SULTANATE

According to Chitins in his book “Socio-Economic History of Medieval India” had given and explains the social stratification among Muslim under the Delhi Sultanate. In which he had explain that society under the sultanate period was homogeneous in nature.

It’s consisted different types of people such as, people of low and high birth, peasants, merchants, artisans, physician, and the money lenders etc.

It is impossible to find clearly section or classes of people governed by rigid rules and regulations. Some classes may be distinguished in a general way i.e. the aristocratic or ruling class (Ahl-i-daulat), the class of intelligentsia (Ahl-i-qalam or Ahl-i-sadat), the artisan’s class, the peasant’s class and the labor class.

The first class was composed of the ruling dynasty. This distinguishing feature was the exercise of political power in civil and military government, on the other hand second class consisted of man who had no political power as such but who nevertheless exerted considerable influence on

society and also government such as they were Ulemas or the Islamic Jurist, the judicial officers (Qazis), the Sayyeds, Poets, and leader of religious thought. The Ulemas occupied unique and important position in society. In the religious tradition they were looked upon as even greater than the kings. A large number of sayyeds constitutes a sizeable section of this class. They were considered to be the descendants of Mohammad the prophet they were held in high esteem by the public.

The second class was artisans was constitute by different kind of artisans such as Baker's, confectioner's, Butchers, Goldsmiths, Jewelers, Blacksmiths, Tailors, shoemakers, cap-makers, stocking-maker's, bow-makers, potters, carders, needle-worker and milk man, some of them employed in the government workshops and embroidery house.

After the artisan's class there was two more classes in the social structure of medieval India the peasants and the landless labors. Most of the peasants were Hindu, the Muslim largely forming an urban aristocracy. The plight of the peasants often became miserable owing to oppression and heavy taxes. The landless labor either free or slaves. The slaves were well treated and they often rose to high position in society.

1.5. SOCIETY UNDER MUGHAL'S PERIOD

The Muslim society under Mughal was composed, as under the sultanate of member's from different races of the Islamic world such as Turks, Afghans, Persians, and Indians converts.

The foreign Muslims were mainly of two types Turains and Iranis. There was a steadily flow of Iranian middle class people, men of culture and intelligence into India right from the sultanate time. They were in possession of the important offices in the kingdom and had the largest share of influence at the court of the Mughal. As physician, jurists, and other professionals, they were included in the middle class, the class of intelligentsia. "The Persian people formed the cream of the Muslim society and were the life and the light of the Musalman community".

The Indian Muslim were of two kind at that time, the Muslim who migrated from outside and settled in India and the people who converts from Hindu to Islam.

The class structure under Mughal the Muslim population could be arranged under five classes they are 1) The ruling Aristocracy 2) the class of well to do 3) the artisans 4) the peasants 5) and slaves.

- 1) The ruling Aristocracy was made up of the relatives of the king who had premier position in state service it include Turains, Iranis, Afghans and sometimes Sayyeds and could be included Ulemas also.
- 2) Second class The class of well to do which was composed of two types the intelligentsia enjoying moderate means of livelihood, the petty officials at the pragana and sirkar levels such as Qazis and Munsifs, and big merchants.(Banjaras were merchant community) this community include both Muslim and Hindu.
- 3) Third class was consisting on the Muslim artisans includes water carriers, painters, weavers, washer man, engraves, carpenters, wood cutters, barbers, illuminators, tailors, calligraphists, blacksmith.
- 4) Fourth class was consisting on peasants, the Muslim were predominantly an urban community, and generally did not like to be confined to the villages doing agriculture, except some Indian Muslims of Bengal and Kashmir.
- 5) The fifth class was belonging to the lower stratum of society generally belonging to the slaves and landless labors.

1.6. MUSLIM SOCIETY IN THE SOUTH

As for the Muslim society in the south it was certainly less prejudiced its northern counterpart. According to Sir Jodunath Sarkar that Muslim civilization in India developed in two independent centers i.e. Delhi and Deccan and on two broadly different lines. This differences due to race, creed and language no less than to geography and history. North was predominated by Turkish, Persian and Afghans and Deccan dominating ethnic was Persian, Iranies and Abyssinians. Indian Muslim had no good social status in the north but they came to wield much influence both political and social in the south. (History of medieval India, S.P.Nanda, The Short History of Muslim in India, Ishwari Prasad)

The distribution of Muslim population in India today is the result of a process extending over almost a millennium. They have been living for ages as an inseparable part of rural and urban

social milieus and bound together by the age-old ties in economy, customs and traditions. Significantly, Muslims in India are neither a cultural community nor a compact ethnic population. They live through layers of identities in a complex society. At some places, they may be seen through a provincial-linguistic/ethnic category as in Ladaakh (Jammu and Kashmir), a tribal-*biradari*/kinship group as in Lakshadweep and through such tribal groups as Gaddi and Bakrewal in Jammu and Kashmir, through a sectarian perspective such as *Sunni*, *Shia Ismaili*, etc., or through various Islamic schools such as Deobandi and Barelvi. The socio-cultural/ethnic heterogeneity of Indian Muslims as described above has at least one thing in common and that is social stratification, by and large, on their lines of Hindu society with whom they have been living and interacting for more than a thousand years (Hasnain 2010: 32-33). Social structure of Indian Muslims was largely composed of Turks, Afghan, Persian and Arab immigrants and large numbers of natives who had embraced Islam in different regions and circumstances. Turks, Afghans and Persians came through land to North India (Hindustan) as conquerors. They spread over different parts of the country as invading armies marched in different directions and established their suzerainty. Most of them were warriors and administrators. They felt proud to call themselves as *Ahl-e-Saif*(men of Swords) and *Ahl-e-Qalam* (men of pen, administrators). Among them were also writers, poets, *sufis*and *dulema*. They brought with them characteristic features of their societies. Many of them were similar to Indian society. For example, the notion of social hierarchy on the basis of “blood purity” (*Hasb-e Nasb*), patriarchal and patrilineal system of family and inheritance, classes and tribes were all similar to Indian social organizations of family, caste and tribe. While retaining their religious identity, they also evolved, through interaction, indigenous life style and socio-cultural traditions. They had influenced Indian social environment and in turn, got influenced by it. As rulers they had displayed themselves as protector of *Shariah* but never followed it in their administration. They constituted upper strata of Muslim society in Medieval India. During early Medieval period they were called by their different military and administrative designations like *khans*, *Malik's*, *Amir's*etc while during the reign of Akbar, they came to be known as *mansabdars*(Waheed 2006: 171-172).

1.7. PROFILE OF MUSLIM'S IN INDIA

Hinduism is the main religion of India followed by Islam, Christianity, Sikhism, Buddhism and many other religious groups. The Muslims entered India in 8th century. In the beginning as traders, later as rulers, the Indian Muslims have contributed to the socio cultural development of the nation. However, in recent times in many parts of India, the Muslim community continues to lag behind in socio-economic conditions. The situation of the community is terrible with regard to income, education, employment, access to health care and other infrastructures. There is urgent need to understand the problem both at micro and macro levels, so as to identify and address policy gaps and begin with need-based programmes to strengthen the community.

1.8. PROFILE OF MAHARASHTRA

Maharashtra is the second largest state in India in terms of population and has geographical area about 3.08 lakh sq. km. It has a population of 11.24 crore (Census 2011) which is 9.3 per cent of the total population of India and is highly urbanized with 45.2 per cent people residing in urban areas. The State has 36 districts which are divided into six revenue divisions viz. Konkan, Pune, Nashik, Aurangabad, Amravati and Nagpur for administrative purposes, with effective machinery for planning at the district level. For local self-governance in rural areas, there are 34 ZillaParishads, 351 PanchayatSamitis and 27,873 Gram Panchayats. The urban areas are governed through 26 Municipal Corporations, 226 Municipal Councils, 13 Nagar Panchayats and seven Cantonment Boards.

1.9. PROFILE OF PUNE

Geographical Profile of Pune Pune is hilly city. The location of Pune is marked 560m (1840ft) above sea level on the western margin of Deccan Plateau. The Sinhagad fort is located at height at the confluence of the Mula and Mutha Rivers. Pune has a tropical wet and dry climate with average temperatures ranging from 20 to 28c. Pune experiences three seasons, summer, monsoon and a winter. Pune district is bound by Thane District on South Raigad District on the West

Sholapur District on the South East and Ahmednagar District on North East. Climate of the Western Region of Pune is cool whereas the Eastern part is hot and dry. In 2011 Pune had population of 9,429, 408 of which male and female were 4,924,105 and 4,505,303 respectively. In 2001 census Pune had a population of



Pune Map

7,232,555 of which males were

3,769,128 and remaining 3,463,427 were females. Pune District population contributed 8.39 percent of total Maharashtra population. In 2001 census this figure for Pune District was at 7.47 percent of Maharashtra population.

1.10. HISTORICAL PROFILE OF PUNE

In 1626, Rango Babuji Dhadphale was appointed as the superintendent of Pune. He was appointed by Shahaji Raje Bhosale. Shivaji Raje Bhosale was crowned Chhatrapati in 1674. Thus foundation of Maratha Empire was led. He further stated the development of Pune. Manpower was provided for building of an army by the villages surrounding Pune. There was shift of power between Mughals and Maratha in 1660, 1670 and again 1703. Pune was taken over by the Britishers in 1817. There was an establishment of Pune Municipality in 1858. During the British rule only the different parts of Pune viz Ganjpath, Mahatma Phule Path and Navi Path were developed. The social and religious movements saw its beginning in late 19th century in Pune. A high level of protest and social reform took place in Pune between 1875 and 1910 under the guidance of Gopal Krishna Gokhale, Mahatma Jyotirao Phule, and Bal Gangadhar Tilak as well as feminist Tarabai Shinde. Unity between Hindu and Muslim annihilation of untouchability, equal rights for women etc. were demanded by their social reformists. After India became an independent country lot of progress and development took place in Pune. Many industrial plants were also developed. There was development of N.D.A (National Defense Academy) and N.C. L. (National Chemical Laboratory) in Pune. There is a fast growth in every aspect of life viz.

telecommunication, IT Sectors, Chemical Industries and many more. In 2008 Commonwealth games were also organized in Pune.

1.11. PUNE UNDER MUSLIM RULE

Before the beginning of the 17th century, Pune was a fortified place in the heart of the city. A town was built around it. The town seems to have been dominated by the inner fort which was on the bank of the river. The inner fortifications were constructed by Muslim rulers.

Under the rule of the Musalmans, Deccan village walls of mud foundation were built. These walls were called as white walls or Pandhri and now are called old fort. However it's dismantling began with the construction of the new palace of Peshwa Bajirao I. Apart from the area around the inner fort, Poona had localities named as wards whereas the main town was called as Kasbah Pune. The oldest locality was earlier called as Shahapur now called as Somwar and other locality was called as Murtazabad later came to be known as Shanwar. Both had settlements along the riverside. In 1631, Murar Pandit, one of the Sardar of Adil Shah attacked Pune and then captured it. In the year 1637, Pune was restored under Shivaji Maharaj's rule. During his childhood, Shivaji lived at Lal Mahal. Under his rule Pune was rebuilt. Shivaji Maharaj was the founder of the Maratha Kingdom.

Pune gained importance during Peshwa rule. Under the rule of Bajirao I, Shaniwarwada was built. Nana Saheb built the Katraj lake and also the Parvathi temple. Gradually, many peths were set up like Nana Peth, Rasta Peth, Guruwar Peth, Sukhrawar Peth, Ganesh Peth, etc. the basic facilities of water and drainage was also provided.

Now, after the end of the Maratha rule, Pune was under British rule. Pune was considered as the "Monsoon Capital" by them. The army basis was converted to cantonment of Pune and Khadki. At this time, other developments like Sholapur Bazar, Khadki Bazar, Vanwadi Bazar, etc. were established.

In 1880's the establishment of Sassoon Hospital, construction of the Khadakwasla Dam, establishment of Pune Mumbai railway line, etc. was seen. In the Indian struggle of independence, Pune was an important place where movements took place. Also it is the center of the reformers like Gopal Krishna, Jyotirao Phule, Mahadev Govind, etc. In 1990's the Aryan

Cinema was developed. The underground drainage system, the road bridge, etc. the setup of Pune municipal corporation was also seen.

In the 17th and 18th century around 20 peths were established. From 1921 to 1950 more and more areas like Yerwada, Aundh, and Hingne budruk were added to the boundary of Pune city. In 1962, areas like Dapodi, Katraj, and Kondhwa were added. The geographical boundary of Pune city has expanded tremendously from 7.74 sq.km to 243.84 sq.km.

1.12. SOCIO-ECONOMIC PROFILE OF PUNE

Pune is the cultural capital of Maharashtra and Marathi is the official language of Pune. The city is now known for manufacturing, automobile, government and private sector Research Institutes, Information Technology (IT) and Educational Management. Pune is known as Educational Hub. The students from many Afro- Asian countries come in Pune for education. There are many Mandirs, Masjids, Guradawaras, Churches, Jain Temples and Buddhist Viharas. Hinduism seems to be the dominant religion. The community structure of Pune includes Marathas, Mahars, Malis, Brahamin, Marwaries, Punjabi and Sindhi. A very prominent Hindu temple is located in Pune i.e. GaneshChaturthi festival of Pune is one of the distinguishing cultural feature of Pune. Pune gave impetus to arts and crafts music and theatre. Pune has classical buildings like Aga Khan Palace, Shaniwarwada, LalMahal and Sinhagad Fort. Pune has nine universities as well as a large population of Pune is of students. Pune has distinguished and high quality research institutes. Average literacy rate of Pune city is 86.15 of which male and female literacy was 90.84 percent and 81.05 percent respectively. There is a great expansion of many IT and manufacturing companies. Pune has the seventh largest metropolitan economy and the sixth highest per capita income in the country .There is Automotive Research Association of India in Pune which does homologation of all vehicles available in India. Kirloskar Oil Engines Ltd of Pune is the landmark in the field of engineering. Due to good climate and proximity to Mumbai we can find many firms like Tata Motors (TELCO),Bulkau Wolf KSB pumps and Hindustan Antibiotics and several others.

1.13. POLITICAL PROFILE OF PUNE

There was an establishment of Pune Municipal Corporation (PMC) in the year 1950. The whole administration of Pune city is taken care by PMC. The Municipal Commissioner is the administrative head in the city. The PMC provides civil facilities to the residents of the city.

The city comes under the Haveli Taluka of Pune district in Maharashtra. The district collector looks after the collection of land revenue and other revenue. The law is enforced by the police in the city which is headed by police commissioner. In Pune Mahanagar Palika an initiative is taken for governance system. A public private partnership is perceived to bring tremendous changes in the future. The corporators are the local members of all major political parties who participate in election. It is the prime responsibility of these corporators to provide infra structural and other facilities in their constituencies. The corporation currently consists of 149 directly elected corporators.

1.14. HIGHLIGHTS OF PUNE DISTRICT

- Pune district is the second highest district in terms of population size in the state.
- Pune district is one of the most urbanized districts having 61.0% of its population in the urban areas.
- Pune district has 86.2% literacy rate which is higher than that of state literacy rate of 82.3%.
- Pune city is known as the land of education in Maharashtra. All education facilities are available and armed forces medical college. (AFMC) is located in this district.
- In Pune city, 'Pune festival' is celebrated during Ganesh Chaturthi.

1.15. DEMOGRAPHY OF MUSLIMS IN PUNE CITY

The Muslims consists of 14.2 % of the total country population. They are classified into 4 broad sections they are Sayyed, Shaikh, Moghal, and Pathan. 1. Sayyeds are the descendants from Ali and Fatima and generally they are Shiah. 2. Sheikhs are the descendants of Mohammed that largely come under Sheikh. Some of them are Shiah and some are Sunni. 3. Moghal: The Moghals are generally Shias. They have fair skin and dress like the Dhaka Musalmans. They seclude their women and generally are cultivators and patels by occupation. 4. Pathans are either Mahdavis of Niazi tribe or Sunni's of Mundozoi tribe. But several are Shia's. The Afghan

peddlers are descendants of Lodi Pathan that came with Aurangzeb's artillery and BangushPathans who came as his troopers. In Pune most of the Muslims had converted from other religion and many of them have migrated from other places in search of jobs, education etc.

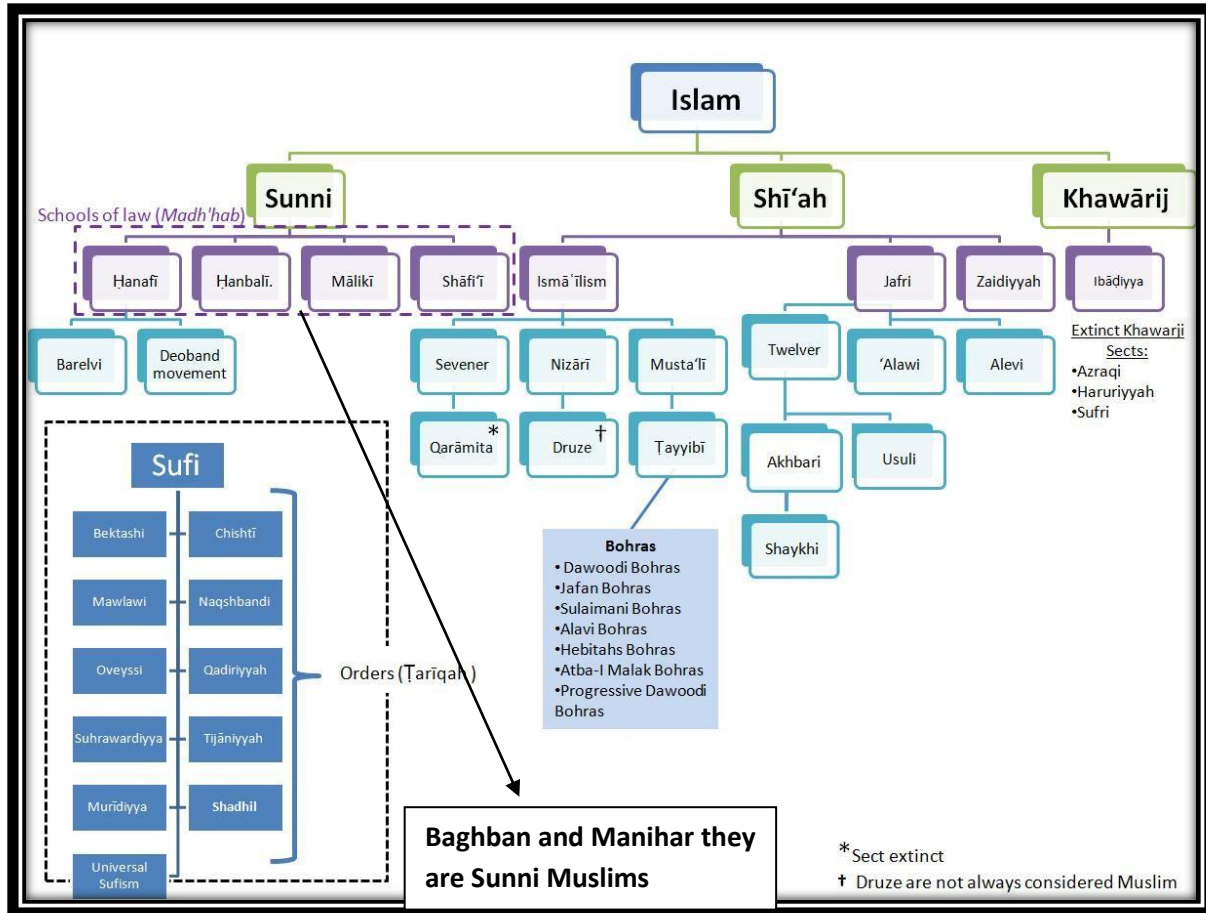
1.16. MUSLIM SECTS

The word "Islam" means voluntary submission to Allah. The two major branches of Islam religion are Sunni and Shia. The third branch is Sufism which believes in a mystical arm.

The Islamic creed of belief is "la-ila-ha-illalluMuhammadurrasulullah" which means there is no god but Allah and Mohammad is the messenger. The six pillars of Islam that are followed by all sections of Islam those are:

1. Belief in Allah
2. Belief in prophets
3. Belief in divine books
4. Belief in day of judgment
5. Belief in angels
6. Belief in destiny [qadr]

The Hadith is the second source of Islamic teachings after Quran. The collections of Hadith are followed by both Sunni and Shia. The Sunni Hadith is followed less frequently. The Shia Muslims do not follow 6 Sunni Hadith, instead they have their own. The difference between Sunni and Shia Hadith are based on their respective scholars and belief in narration.



https://www.google.com/search?q=islam+sects+in+india&source=Inms&tbm=isch&sa=X&ved=0ahUKEwiw5Nj2597kAhVWXn0KHRaZBM0Q_AUIEygC&biw=1366&bih=657#imgrc=1TCQNzMPzsITSM

1.17. SUNNI AND SHIA

The two sects of Muslims Sunni and Shia have more similarities than differences unlike the perception of the world. Usually the tension between them seen in the Middle East region however the other regions they live peacefully. The conflicts seen between them are more political than religious.

ORIGIN

The origin for the difference between Shia and Sunni is about who should lead the Ummat after the death of the prophet Mohammed. The split between Shias and Sunnis followed the death of the Prophet 1,400 years ago when there were disagreements on succession matters, since there was no written will. The difference comes in for the succession and authority.

Sunnis believed that the successor had to be chosen by consensus. They were led by the Prophet's father-in-law Hazrat Abu Bakr. Shias believed it had to be on grounds of bloodline. They were led by the son-in-law Hazrat Ali, husband of the Prophet's daughter, Fatima. Amongst Sunnis, Imam means a leader of prayer at the mosque, but for Shias, the title of Imam was reserved for members of the Prophet's family. Bloodline plays a key role in Shia belief, even today.

Abu-Bakr prevailed and became the caliph. The religious and political leadership was under him. Further succession struggles were seen between Hazrat Ali's sons Hassan and Hussein and the Umayyad family. After the death of Hassan and Hussein in Karbala, the successions were from the Umayyad dynasty. The followers of prophet's example, supporting Abu-Bakr came to be called as Sunnis. The followers of Hazrat Ali and his sons were called as Shiatuali or the party of Hazrat Ali.

BELIEF

The key belief is to follow the prophet and the teachings of the Quran, the Sunnah and the Hadith. Unlike the Sunni, the Shia priorities' Hazrat Ali and his sons. The five pillars of Islam are followed by both.

1. Shahada.
2. Salah
3. Zakat
4. Roza
5. Hajj

In Pune both fast during the month of Ramadan but only Shia remember the death of Hazrat Ali. The Shia celebrates Moharrum. They keep fasts, mourn and perform self-mortification. They believe in the 12 Imams. The Ismaili Shia believes in the 7 Imams. The Shia is further divided into the Nizaris and Bohras.

Minority of Sunni Muslims in Pune believe Prophet Mohammed to have superhuman powers and abilities. In law and jurisprudence, the Shia follows the Jafari School whereas the Sunni follow 4 schools, the Hanafi, Maliki, Hanbali, and Shafai. Over the years it is seen that the Sunnis

and Shia live peacefully in Pune and have even intermarried. However some extremist Muslims claim Shia to not be true Muslims. Their holy cities are Mecca, Jerusalem and Madina. In Pune they celebrate the festivals of Eid-ul-adha, Eid-ul-Fitr, Eid-e-Milad. They support Hazrat Abu Bakar as the immediate successor of the prophet. Their legitimate belief lies with the 4 caliph. They are of the belief that the revelation ended with the prophet unlike the Shias. Their place of worship is Eid-Gah and the Mosque. In Pune; there are many communities of the Sunni people including the Baghban, Manihar, Ansari, Qureshi, Momin, and many more.

The Sunni Muslims are mostly business oriented. They prefer business over services. The religious reason behind it may be that the prophet preferred business. Other worldly reasons are identity, discrimination, illiteracy/lack of education, lack of access to government schemes that gives no choice for doing services. Occupations also play an important role as further segregation is seen on its basis. The weavers are called as Ansaris, the people in meat business are called as Qureshis, vegetable sellers are Baghban, bangles or Jewelry sellers are called as Manihar. However, now some of the Muslims are educating their children and they are seen working and providing services like teachers, doctors, engineers, etc.

MUSLIM SECTS IN PUNE:

*Sources: Census 2011

	Total / Rural/ Urban	Person	Male	Female
HINDU	Total	8090254	4232975	3857279
	Rural	3441947	1781347	1660600
	Urban	4648307	2451628	2196679
Muslims	Total	673704	352757	320947
	Rural	110986	57894	53092
	Urban	562718	294863	267855
Christian	Total	134192	66449	67743
	Rural	9407	4934	4473
	Urban	124785	61515	63270
Sikh	Total	27090	14974	12116
	Rural	2361	1388	973
	Urban	24729	13586	11143
Buddhist	Total	340404	172748	167656
	Rural	91299	46388	44911
	Urban	249105	126360	122745
Jain	Total	127786	65560	62226
	Rural	11874	6157	5717
	Urban	115912	59403	56509

Other religions and persuasions (incl.Unclassified Sect.)	Total	9873	5116	4757
	Rural	947	527	420
	Urban	8926	4589	4337
Religion not stated	Total	26105	13526	12579
	Rural	9405	4805	4600
	Urban	16700	8721	7979
Overall population of Pune	Overall Total	9429408	4924105	4505303
	Overall Rural	3678226	1903440	1774786
	Overall	5751182	3020665	2730517

1.18. OBC MUSLIMS: DEMOGRAPHY AND MAJOR ISSUES

Although, India is developing, the OBC Muslims are lacking way behind. The Sacchar committee has done an in depth study of the Muslims. There is marked great difference in between general Muslims and OBC Muslims. The general Muslims are high in status as compared to the OBC in economy as well as education. The OBCs require special attention in education as well as economic care...although there are various schemes made for them they are unable to benefit.

The OBCs Muslims include two broad categories. The *halalkhors, bhangis, helas, dhobis hajjams, chiks, faqirsetc.* belonging to the 'Arzals' that are the 'untouchable converts' to Islam that are included in the OBC list. The *momentsthat* are the weavers, the *daze, rayeensare.Ajlafsthat* are the converts from clean occupational castes.

Thus there are three groups among Muslims:

- (i) those without any social disabilities, the *Ashrafs*;
- (ii) those equivalent to Hindu OBCs, the *Ajlafs*, and

(iii) those equivalent to Hindu SCs, the Arzals,

The first two are included as Muslim OBC.

Backward category has many sub castes in Muslim community that professionally work includes butchery, liquor making, and fruit seller, bangle seller, cutting of hair, carpentry weaving, animal care and milking, extraction of oil, pottery making and supplying water. The OBCs are extremely backward; they are poor economically, educationally and health wise. In fact they are more behind than the ST and SC.

Although today in India, science and technological advancement is seen in the areas of development, still the Muslim population is lacking way behind especially the OBC Muslims. An important reason is that they are backward in occupations too. The OBC Muslims from the Muslim group of population mainly the Non-Ashraf they are the people who are converts from the middle class Hindus of the Lohar, the Darzi, Halwai, the Kasai, etc. There are various enquiry offices and offices and banks that work for their benefit in Pune city where they can enquire about their schemes and programmes made by the government. As the Baghban and Manihar OBC Muslims especially are backward in education, they are unable to get any kind of the benefits. The proportions of Muslims and OBC Muslims in the government jobs are very less. Muslims are attached to the Urdu language and the religious readings.

Privatization of education further increases the difficulties of the Muslims and OBC Muslims students, each and every school demands donation for admission, also the fees structure is too high for the poor Muslims and OBC Muslims which deprives them from education. This gives the people no other choice but to put their children in the Madrasa. It benefits them religiously but in this world of competition, they are unable to earn well. There is no formal education. There is no equality in education and so they don't get proper jobs. This brings us to the modernization of Madrasas. Today the people understand the importance of modern education as per the current scenario and recognize education.

MAJOR ISSUES:

IDENTITY:

The major problem that Muslims face is that of identity. Being identified as a Muslim is seen as a problem. They have to face a lot of trouble just because they are Muslims. The men and the boys are picked up for interrogation even if slightest of the things happens they are the suspects for everything. The women who wear Burqa usually complain of impolite behavior and neglected treatment to the women. They have to face many problems in their day to day life. It becomes difficult for them to buy a house in a locality of their choice; they find difficulty in buying and renting property. Other people look down upon them. Their children face difficulty in getting admission in Convent and other schools as well as in colleges.

SECURITY:

India is a “secular” country. However still there are communal riots especially Muslim Hindu. The Muslims feel lack of security, there is constant communal tension. The discriminatory behaviors of the society and bias attitude of police and political parties are leading more towards their backwardness. They are not able to live the life of their choice. This is one important reason for their backwardness. The government gets an excuse to neglect the facilities like water, sanitation, school, public facilities, banking facilities etc. in Muslims concentrated areas.

DISCRIMINATION:

The OBC Muslims have to face large scale discrimination in the government as well as private jobs. The feeling of discrimination is always there in their minds, they are given no facilities. They suffer from inferiority complex. There is lack of education. Even if some children study, they don't reach high level studies, they don't even participate in

exams as they feel they won't get selected. The higher institutions don't even give them a chance, this is felt by them due to the discrimination and that is the reason most of their children's wants to continue their fathers occupation.

ILLITERACY:

The OBC Muslims lack way behind in education. Their enrollment is low studies and educational institutes especially in the case of girls. The Muslims children are unable to study as of poverty, so it becomes compulsory for them to work. As they are unable to get education they don't get good jobs and have low income. In Other Backward classes people are getting marry in early ages therefore dropout rate is very high among girls.

1.19. LACK OF ACCESS TO GOVERNMENTAL SCHEMES:

The OBC Muslim people lack any knowledge about the schemes and programmes that are made for them. One of the major reasons is ignorance, lack of awareness and also illiteracy. The intermediates also try to cheat them due to lack of knowledge and they are unable to get any benefits. Although they are OBC, some officials don't give them a certificate that also deprives them from the benefits. The population explosion is also one of the most important reason due to which they are lacking behind in the world.

In Conclusion

The Muslim OBC's have to face many problems, important of which are, identity, security, they have to face discrimination in the society. They are poor, so they are unable to get education and earn well and live a good lifestyle, and, the major reason for their poverty is illiteracy. There is educational backwardness and so no proper health facilities, and there is no population control.

1.20. Understanding presence of Muslim, perception and issues in India through Government Reports

This chapter is the analysis of different perception and issues, presence of Muslim in India; various Commissions & Reports such as Gopal Singh Committee Report, (1983), Ranganath Misra Commission (2007), Mehmoodur Rehman Committee Report(2013), Sacchar Committee Report (2006), which highlighted the backwardness of Minorities in India which are as follows.

PERCEPTION AND ISSUES

The Constitution of India uses the word ‘minority’ or its plural form in some Articles 29 to 30 and 350A to 350B. Though, Article 350A and 350B speaks of directive principles referring linguistic Minorities. Article 29 speaks of “any sections of citizens...have a distinct language, script or culture.” Article 30 speaks specifically of two categories of minorities - religious and linguistic.

1.20.1 Presence of Muslims in India

According to census 2011 the population of India is approximately 121, 01, 93,422, while Muslim population stands close to 14 per cent out of the total Indian population. Muslims constitute the second largest religious group in India and therefore the largest religious minority. The estimated Muslim population on the basis of around 30% decennial increase in the community in India, takes the figure to 230-240 million (23-24 crore) right now, which means that Indian Muslims easily outnumber Pakistani Muslims, and could also be more numerous than Muslims in Indonesia and will get the honor of becoming world’s largest Muslim population; which will be live in India.

	Total Population (no's)	Decadal Growth (%) (2001 to 2011)	Muslims Population (no's)	Muslim (%)
India	1,210,193,422	17.7	16,26,47,558	13.4
Uttar Pradesh	199,812,341	20.2	3,69,49,670	18.5
Maharashtra	112,374,333	16	1,19,13,763	10.6
Bihar	104,099,452	25.4	1,72,07,448	16.5
West Bengal	91,276,115	13.8	23,03,3738	25.2
Andhra Pradesh	84,580,777	11	77,55,410 9.2	9.2

*Source: Census 2011

Muslim population in Maharashtra is close to 11% of the total population and the Maharashtra state constitutes fourth highest number of Muslim population after Uttar Pradesh, West Bengal & Bihar (refer above table). It is quite interesting to note that top five states of India accommodate close to 50% of country's population and close to 60% of Muslim population of India (refer above table). Maharashtra is the second largest highly inhabited state in India with a good presence of Muslim population too. Despite the fact that, Muslims are having good presence in the entire top 5 states with a population share of 10% to 25%. In fact, Assam & Kerala also tops the chart of highly populated Muslim states.

In the past decade, the many work has also been done to perceived and need to preserve and protect the identity and dignity of the Muslim community in India in terms of the rights confer by the Constitution of India on the citizens of this land.

Various Commissions & Reports highlighted the backwardness of Minorities in India which are as follows.

1.20.2 Gopal Singh Committee Report, 1983 –

Prime Minister Indira Gandhi constituted a 10-member high-power panel, headed by Dr. Gopal Singh. The panel put forward on 14th June 1983, containing extensive data on the 'participation and performance' of minorities in education and employment, their share as beneficiaries in rural development and place in the industrial sector, and the role played by financial institutions in respect of their welfare. Painting to a certain extent miserable picture of the position of Muslims in all these, the panel made a huge number of suggestions for its improvement through various short-term and long-term measures.

Dr. Gopal Singh Committee preserve that there was a "sense of discrimination existing among the minorities" and that it "must be eradicate, root and branch, if we want the minorities to form an effective part of the mainstream. The report of Dr. Gopal Singh Committee affirmed that data were not available in any public office about the benefits accruing to the religious minorities.

Dr. Gopal Singh Committee highlighted that two things were absolutely essential to root out the sense of discrimination among Muslims: "Wherever the government has to make appointments through nominations, as in the case of governing bodies of banks and other public activities, extreme care should be taken to have a fair number of the minorities representatives, especially at the decision-making levels. Similarly, every recruiting agency or services commission must have an adequate number of their representatives, so that the sense of discrimination now existing may end. The Government should hire more High Court Judges, University Vice-Chancellor etc., from among the minorities all over India and not only where they are more concentrated. The merit and integrity should be the criterion, not numbers or political pull.

This Committee identified Muslims and Neo-Buddhists as two educationally backward minorities at the national level and planned special efforts for bringing them at par with the rest of the society. The Muslims particularly, could not avail of the opportunities in the fields of education, employment and economic activity due to various reasons.

1.20.3. Ranganath Misra Commission (2007)

National Commission for Religious and Linguistic Minorities (i.e. Ranganath Misra Commission (2007), Ministry of Minority Affairs, Government of India

- The 1991 and 2001 data show that Muslims are more urbanized than Hindus and Sikhs. In addition Muslims, a greater proportion of Christians, Buddhists and Jains are urban residents.

- Muslims have a literacy rate (59.1 percent) lower than the national average literacy rate. Jains (21.47 percent) have the utmost proportion of educated persons amongst all the religions among those who have completed graduation stage. This is followed by Christians (8.71 percent) and Sikhs (6.94 percent). Muslims have the lowest proportion at 3.6 percent. Further, Muslims (65.31 percent) are improved at primary level of education but their proportion goes down as we go to secondary (10.96 percent) and senior secondary (4.53 percent) stage.
- In 1999-2000, an investigation was got carry out by the Government of India for assessment of levels of poverty among different religious communities and it was noted, as a result, that poverty as a phenomenon was more acute in rural areas than urban areas for all religious communities except Muslims and Sikhs. Muslims occupied highest share in Urban Poverty population with 36.92 percent.
- Muslims have the highest young person's dependency ratio of 778 and lowest old people dependency ratio of 109 which might be one of the possible reasons for their economic backwardness as contrast with averages for all religious communities.
- According to Census 2001, work participation rate (WPR) or percentage of workers to total population for all religions is 39.1 percent. The lowest work participation rate of 31.3 percent at the national level is seen for the Muslims population. In addition, work participation rate of 9.2 percent among Jain women and 14.1 percent for Muslim women is the lowest in the country.
- Muslims are behind other religious communities in the areas of literacy and education, industrial promotion and economic pursuit. They lack technical and vocational education as well as training in trades in demand (Census 2001 and visit to States)
- The Villages, the Tehsils and the Districts having the concentration of Muslims community many a time lack in business enterprise and market for their goods.
- The Muslims have not been able to take the benefit of the facilities of Waqf resources in the absence of proper management.
- The work participation rate among Muslim women has been found to be low affecting the quality of their life.

- Various artisanal classes such as Weavers etc. are still suffer due to their old techniques of spinning and weaving, thus they not able to compete with artisans of adjoining countries
- It has been noticed that there has been sharp decline in the number of students from primary school stage to secondary level among Muslims, signifying higher dropout are among them. Infant and child mortality rates among Muslims are highest in so far as Minorities are concerned but these rank lower than Scheduled Castes and Scheduled Tribes. Among Minorities, about one-third Muslims are living in Kutcha houses, which lack basic facilities like drinking water, toiler etc., and likewise they live in rented houses.

1.20.4. Mehmoodur Rehman Committee Report, 2013

- Around 60% of Muslims in urban and rural areas of Maharashtra are living below the poverty line (BPL).
- The committee has pointed out that more than 70% of Muslims live in urban areas and face the problem of housing and do not have the satisfactory access to poverty alleviation programmes in operation in the rural areas.
- As per Census of India 2001"only about 2.2% of total Muslims complete the graduation, and 1.4% Muslim women completed graduation level of education. The work participation rate among the Muslims is 32.4% and the women work participation is only 12.7%".
- To identify the facts that very smaller number of Muslim students studies in Madrasa which is approximately 2.3%, the report recommends establishment of Madrasa Board that will help higher education for the Madrasa students.
- Since most of the Muslims are self-employed, the committee suggested establishing ITIs and Polytechnic institution in Muslim areas. It also advises to strengthen the marketing networks and open new opportunity for export of products by Muslim Artisans. Women working from their homes get very little return, thus the report recommends that the Government should encourage NGOs and community based organizations to make

stronger the marketing of the products and alleviate the regulatory frameworks to permit the exports of products.

- To improve quality of education and infrastructure, the report advocates Public-Private Partnerships. The need of the hour is to tap the private initiatives at community, corporate and NGO levels.
- The report articulated concern over alarmingly low representation of Muslims in government jobs. Their share in the IAS Cadre in Maharashtra at present is accounted to be 'Nil', and in the police force Muslims account for about 4.4% in 2009 which has been declined from 4.9% (2001), the report adopted the Sacchar Committee reported figure of 4.4% as share of Muslims in Government Services in Maharashtra.
- The report also expressed its worry over the large number of Muslims who are in jail. While the Muslim population in the state is 10.6%, their share in the jail occupancy accounts for 36% (Raghavan and Nair, 2011, TISS Report).
- One of the major suggestion made in its report, the committee proposed a maximum of 10% or at least 8% reservation for the Muslims. The advice is made based on the population of Muslims in Maharashtra which stands at 10.6%. The committee has commonly come to the conclusion that in view of the negligible presence of Muslims in the government and semi-government employment and vice a versa their population of 10.3 million against the total state population of 96.9 million (Census of India 2001), the Muslims should have a reservation of minimum 8% in state government services and educational institutions.
- Other recommendations that the committee has made in its report include establishment of Equal Opportunity Commission at the state level, expansion of the OBC list to include extremely deprived strata of Muslim community, inclusion of Dalit Muslims into the scheduled caste category and anti-discrimination Act in line with the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act for Muslims

1.20.5. Sacchar Committee Report 2006

An understanding of the context in which perceptions are formed and perspectives built is necessary to analyze them. The Committee felt that sharing these perceptions and perspectives would be helpful as they give an insight into what people think The Sacchar Committee Report

of 2006 did this officially to describe the outline of this problem. It lay to rest the political untruth in some quarters regarding the Muslim state of condition and confirmed that on most socio-economic indicator, they were on the margins of structure of political, economic and social relevance and their average condition was comparable to or even poorer than the country's accepted historically most backward communities, the Scheduled Castes and Scheduled Tribes. It specified the development deficits of the majority of Muslims in regard to education, livelihood and access to public services and the employment market across the states. In the same stratum, Expert Group reports were prepared in 2008 on the need to develop a Diversity Index and establish an Equal Opportunity Commission. Taken together, these and other studies bring forth adequate evidence to substantiate the view that "inequality traps prevent the marginalized and work in favor of the dominant groups in society." More recently the Kundu Report of September 2014, commissioned to evaluate the implementation of decisions taken pursuant to Sacchar recommendations, has concluded that though "a start has been made, yet serious bottlenecks remain." It makes specific recommendations to remedy these. It declares that "development for the Muslim minority must be built on a bed-rock of a sense of security." In any country, the faith and confidence of the Minorities in the functioning of the State in an impartial manner is an acid test of its being a just State. While the perception of deprivation is widespread among Muslims, there has been no systematic effort since Independence to scrutinize the condition of religious Minorities in the country. Sense of inequity may be perceptual or a result of discrimination that the Minority may face due to difference in "identity". Caste, religion and regional / linguistic differentials in economic, social and political spheres in India have a historical basis and are deeply influenced by the extant socio-economic relationships, some of which have persisted for centuries.

It is evident from this compendium of official reports that the principal problems deal with India's Muslims relate to:

- Identity and security;
- Education and empowerment;
- Equitable share in the largesse of the state; and
- Fair share in decision-making.

Each of these is a right of the citizen. The shortcomings in regard to each have been analyzed threadbare. The challenge before us today is to develop strategies and methodologies to address

them. The default by the State or its agents in terms of deprivation, exclusion and discrimination (including failure to provide security) is to be corrected by the State; this needs to be done at the earliest.

Public Perceptions and Perspectives of /about Muslims by Sacchar Committee 2006

The Committee is aware that not all perceptions among Muslim Minority are correct but they are also not built in a vacuum. An understanding of the framework in which perceptions are formed and perspectives built is necessary to analyze them. While it is difficult to venture into this terrain, because of that Sacchar committee shared those perception and perspectives which would be useful as they provide an insight into what people think about issues relating to Muslims.

The “non-implementation” of recommendations of several earlier Commissions and Committees has made the Muslim community wary of any new initiative. “Tired of presenting Memorandums”, many wanted results. There was a sense of despair and suspension as well. While not everybody has lost hope, many feel that any change in the ‘attitude’ of the State requires “commitment and a change in the mindset”. Muslim situation should be looked upon not as a problem of a minority, but as a national concern.

Muslims carry a double burden of being labeled as “anti-national” and as being “appeased” at the same time. While Muslims need to prove on a daily basis that they are not “anti-national” and “terrorist”, it is not recognized that the alleged “appeasement” has not resulted in the desired level of socio economic development of the Community. Committee also pointed out that Muslims complained that they are always looked upon with a great degree of doubtful not only by certain section of society but also by public institution and governance structure. This is depressing effect on their mind. And many of them felt that the media tend to be responsible for this stereotypical image of the Muslims.

Markers of Muslim identity – the burqa, the purdah, the beard and the topi – Article 25 ensures freedom of conscience and right to freely profess, practice and propagate religion. While adding to the distinctiveness of Indian Muslims have been a cause of concern for them in the public sphere. Hijab wearing women in the corporate offices were finding it very difficult to find jobs, and they were also find impolite treatment they are getting in the different sector such as in hospitals, in the market, in schools, in accessing public facility such as public transport etc.

These markers have very often been a target for ridiculing the community as well as of looking upon them with suspicion.

While setting up of educational institutions under Article 30 of the Constitution-provides for the protection of the interests of minorities by giving them a right to establish and administer educational institutions of their choice. The state is directed not to discriminate against minorities institutions in granting aid. Committee pointed out that Muslim identity also comes in the way of admitting their children to go educational institutions. Muslim parents are often face overt discrimination from school authorities to get admission and availing of scholarship schemes for their children. All these combine to create powerful deterrent, distancing the Muslim community from the school system. This has given rise to a number of Muslim denominational schools, which according to some, are the only source of getting education for Muslims today. A large majority of Muslims would apparently prefer to send their children to regular main stream schools. Not only this but Muslim identity affects everyday living in different ways that they are unable to buying and renting property in a locality of one's own choice is becoming very difficult for Muslims. Apart from this several housing societies in "non-Muslim" localities 'dissuade' Muslim from locating there.

The gender issues in the Community are also given a Muslim tilt. To the exclusion of all other aspects of a Muslim woman's life (income, jobs, education, and security), the rules of marriage, right to divorce and maintenance has become the target of a gender-just existence. The obsessive focus on select cases of Muslim women passionately discussed in the media results in identifying the Muslim religion as the sole locus of gender injustice in the Community. As a result, the civil society and the State locate Muslim women's lack not in terms of the 'objective' reality of societal discrimination and faulty development policies, but in the religious-community space. This allows the State to move the blame to the Community and to absolve itself of neglect. For large number of Muslim women in India today, the only 'safe' space (both in terms of physical protection and in terms of protection of identity) is within the boundaries of 'home' and 'community'. The 'identity crisis' united with the apparent lack of commitment on the part of the Government repeatedly results in a bad response even to well-planned programmes. The fear of the Community with respect to accessing health programmes of the State is a case in point. The poor rate of success of the polio vaccination drive in Muslim majority areas is one such response arising out of the fear of an alleged plot to reduce the Muslim birth rate.

Article 15 prohibits discrimination on the grounds of religion, race, caste, sex and place of birth. But widely, Muslims are felt lack a sense of security and a discriminatory attitude. However, there is extensive difference in the gravity, intensity and magnitude of such a feeling across various states. Article 14 ensures equality before law and equal protection by the law. However Communal tension or any incident in any part of the country is enough to make Muslims fear for their safety and security. The apathetic attitude of the government and the political mileage sought whenever communal riots occur has been very painful for the Community. On the other hand, the police, along with the media, overplay the involvement of Muslims in violent activities and make light of the involvement of other groups or organizations. There is an underlying feeling of injustice in the context of compensation to riot victims. It was also pointed out that the amount of compensation fixed by the government post riots has been biased against the Muslims. Besides, there is also delay in giving compensation to the victims, especially when they happen to be Muslims. There were great concern was expressed over police in overbearing in managing with Muslims. Muslims live with an inferiority complex as "every bearded man is considered an ISI agent"; "at whatever point any episode happens Muslim young men are grabbed by the police" and fake experiences are normal. Actually, individuals contended that police nearness in Muslim regions is more typical than the nearness of schools, industry; public hospitals, banks. Security staff goes into Muslim houses on the scarcest affection. The situation of Muslims living in outskirts territories is much more terrible as they are dealt with as 'foreigners' and are subjected to harassment by the police and administration. Studies showed that Mumbai alone witnessed 83 communal riots which claimed nearly 1,900 lives and resulted in injuries to over 8,000 people. No other city or region in Maharashtra has had more communal riots than Mumbai. It exceeds that of the communal incidents in Malegaon. A distant second in the 1908-2009 riots list is Aurangabad (12 incidents), followed by Pune, Nagpur and Malegaon (11 incidents each). Though Bhiwandi occupies the fifth spot with eight incidents, it ranks second in terms of deaths. During 1998-2008, 172 lives were lost in 1,192 incidents in the state due to a highly polarized society that is sharply divided along caste and religious lines. There is huge fear, a feeling of helplessness, and as a result the impact on mobility and education can be seen, especially of girls. Also the lack of adequate Muslim presence in the police force which give emphasis to this problem in almost all Indian states as it intensify the perceived sense of insecurity, especially in a communally sensitive condition.

Muslims were boycotted in certain part of the country which forced Muslims to migrate from the place they lived from many years, which has affected their employability and means of earning a livelihood. Ghettoisation, therefore, has many adverse effects such as inadequacy of infrastructural facilities, shrinking common spaces where different SRCs can interact and decline in livelihood options. Because of ghettoisation, it resulted in another unusual side effect or an externality in states that have seen severe communal conflicts. Muslims typically wish to move to Muslim concentration areas. At the time of selling their old properties Muslims do not get the full value of their old properties. But they have to pay higher prices when they are buying new ones. It was recommended that often restrictions on property transfers in the 'disturbed areas', instead of restricting 'distress or forced' sales, has created chances for illegal transfers.

The perception of being discriminated against is overpowering amongst a wide cross section of Muslims resulting in collective alienation. The feeling of being a victim of biased attitudes is high amongst Muslims, particularly amongst the young generations. Muslim localities facing the problem of poor civic amenities non representation in positions of political power and in government organization, to police atrocities committed against them, the perception of being discriminated against is overpowering amongst a large section of Muslims. In addition, there is a perception that the socio-cultural diversity of India is often not articulated in school textbooks.

Education is a serious area of concern for the Muslim Community. The popular perception that religious conservatism among Muslims is a main factor for not accessing education is incorrect.

Article 26- Ensures right to manage religious institutions, religious affairs, subject to public order, morality and health. The educational backwardness is quite acute amongst a large section of Indian Muslims and they wish to rectify it immediately. Private minority institutions and Madrasas are seen as the only option available to the community for improving the educational status of the Muslim community. Many a time Madrasas are the only educational option available to Muslim children, especially in areas where no schools have reached to the Muslim masses. Very often children go to the Madrasas not out of choice but due to non-availability and inaccessibility of other schools, and a near absence of education in their mother tongue. Modernizing Madrasas by the government has been a very contentious issue with many differing view-points amongst the Community. While there is a general acceptance of an urgent need for the modernization of Madrasas, the modernization scheme of the government have not really provided much relief to the community as far as quality education is concerned. Others find these

to be that State neglecting its own responsibility. Depending on Madrasa and denominational institutions for improving the educational status of Muslims was also seen by some as violating the spirit of the Constitution. Survey mentioned that there is a high dropout rate among Muslim students which is an area of great concern. The main reason for educational backwardness among Indian Muslims is miserable poverty due to which children are forced to drop out after the first few classes. This is especially true for Muslim girls. Little children working for their families in karkhanas, as domestic help by looking after their siblings while their mothers go to work. Committee felt that the child labor was much higher among Muslims as compared to other SRCs. The cost of sending children in school is too high, which is making it very difficult for parent to do so.

A community specific factor for low educational attainment is that Muslims do not see education as necessarily translating into formal employment. The educated Muslim middle class find themselves, frustrated and discriminated in each and every sphere because of the lack of opportunities, such as in education, employment, political organization, governmental organization. The low representation of Muslims in public or private sector employment and the perception of discrimination in securing salaries jobs make them attach less importance to formal 'secular' education in comparison to other SRCs. Schools beyond the primary level are few in Muslim localities. Exclusive girls' schools are fewer, and are usually at a distance from Muslim localities. Lack of hostel facilities is another limiting factor, especially for girls. This problem gets compounded by the fact that people are unwilling to give rooms on rent to Muslim students. In any case, spending on separate residential facilities, in the absence of hostels, is a great financial burden on Muslim families as rents for accommodation are very high.

The "communal" content of school course books, and in addition, the school ethos has been a noteworthy reason for sympathy toward Muslims in a few States. Muslims school going youngster who finds a total nonattendance of any portrayal of her community in the school content and educational programs which is extremely irritating for them. The another distrust levels can be gauge from the way that individuals really trust that schools in a few states have been offered guidelines to not give Muslim understudies a chance to go in examinations. It is additionally affirmed that it is difficult for Muslims to land positions as educators. Also, Muslim instructors are frequently treated seriously. It has been said that by not permitting Muslims to set up instructor preparing universities and schools, the state governments needed to guarantee that,

over various years, no Muslims would have the capacity to qualify as teacher. The exchange of Muslim instructors to schools at an awesome separation is normal. Biased stoppage of pay rates of Muslim educators has additionally been affirmed. It has been accounted for that in a few areas.

Article (350A) - constitute direct- the state to provide facilities for instructions in the mother tongue at the primary stage of education. The identification of Urdu as a language of Muslims in independent India and its politicization has ensured that its development is relegated to the background. An important area where this neglect of Urdu is visible is in schooling and education. Urdu medium schools are in a dismal state. Students of Urdu medium schools have to join regular school without going through a pre-school education experience because of the lack of Anganwadis using Urdu language. This affects their preparedness for schooling. The resistance to recognize Minority Education Institutions by State Governments has been a matter of serious concern with the Community in several States. This is also a clear violation of Article 30 of the Indian Constitution. Several people alleged that they face severe difficulties in setting up minority education institutions. Vibhuti Patel in her work of socio-economic profile of Muslims in Maharashtra has mentioned that the deteriorating economic condition of Muslims, provoked by systematic neglect and discrimination has made large sections of Muslims accessible to fundamentalist pressures. The causes of the economic decline of Muslims are arguable, but there is no denying that they represent a picture of gigantic underemployment. Their problems are compounded by the abandonment of Urdu which is why they find it difficult to compete for government posts, and that communal riots have occurred in towns where they have attained a measure of economic well-being. This has been the pattern in Aligarh, Bhiwandi, Ahmadabad, Meerut and Moradabad.

The most striking pieces of information the Sacchar Committee gathered in its interactions in the different states that there is a strong desire and enthusiasm for education among Muslim women and girls across the board. In the dismal scenario of girl's education, there is one big ray of hope; while the education system appears to have given up on Muslim girls, the girls themselves have not given up on education.

Perceptions of public security – partly associated with increasing incidents of communal violence – prevent parents from sending daughters to schools located at a distance where they would have to use public transport. The famous perception that religious conservatism among

Muslims by some means militates against teaching girls, current studies shows that because of low access to schools within the area, parents are left with the unaffordable options of private schooling or Madrasa schooling. Systematic discriminatory policies against Urdu are also counted among the reasons parents do not send girls to Government schools. In the context of typical societal gender-bias (genuine of all SRCs), this has had a in particular harmful effect at the education of Muslim girls with poor Muslim parents often opting to send only sons to private schools. Poverty and financial constraints are the essential reasons that prevent Muslim women from getting access to ‘modern’/’secular’ education.

As per the National Sample Survey Office (NSSO) 61st round in 2004-05, the unemployment rate was found to be much higher in the urban areas with wider difference by gender and community. Muslim men reported nearly two times higher unemployment than their Hindu counterparts. The unemployment rate was higher in urban areas for both men and women as compared to rural areas. The 2001 Census inquire those who reported as marginal workers about seeking or being available for work. About 39.9% marginal workers among the Muslim community in rural areas reported as seeking/available for work. Among Muslim non-workers, nearly 6% explained themselves as jobseekers in rural areas. According to age-wise jobseekers were maximum in the 20-24 years group followed by the 15-19 and 25-29 years age group. Thus unemployment among Muslim youth is a huge problem faced by the state. In urban areas, the percentages of Muslim jobseekers among marginal and non-workers were a little higher than that in rural areas. The age-specific rate of jobseekers among marginal workers was observed to be of a much higher level as compared to non-workers. A higher percentage of Muslim men were found to be actively seeking/available for work than their women counterparts.

According to the Sacchar Committee report the poor representation of Muslims within the employment market became highlighted again and again throughout all states. Regardless of obtaining degrees and certificate Muslims were not able to get employment, specifically within the Government and organized sector. The Committee’s attention turned into drawn to the dearth of Muslim illustration in positions of strength. The lack of Muslims in public employment — within the bureaucracy, police and the judiciary, and so forth — has been a subject of great concern. Discriminatory practices, specifically at the time of the interview, have been noted as reasons for poor Muslim illustration. The recommendations of the 15 point programme which made it obligatory for selection committees to have representation from the minority community

have no longer been accompanied. Because of continuous incident of discriminatory procedure adopted at the time of recruitment which made Muslim youth diffident and they shy away from participating in competitive examinations for fear of being rejected. Because the political participation of Muslims also was limited there are very few to raise a voice in their favour.

Muslims across the state have complained that whenever they attempt to avail of any government scheme, “agents” charge Rs 1,000 for documentation and paper work, etc., and if the amount is approved by the state, they disappear with the money. Hence it is important to examine the execution of such schemes through voluntary organizations/non-governmental organizations (NGOs)/potential beneficiaries. The community lags behind severely in political representation too. There are only five Muslim members of the legislative assembly (MLAs) and 11 members of the legislative council (MLCs). In the Indian Administrative Service (IAS) the representation of Muslims has been less than 1% for the last three decades. Out of a total of 288 IAS officers there is only one Muslim in the Maharashtra IAS cadre of 2011-12. The approved strength for IAS officers are 350 and there is a shortfall of 62 officers in the cadre. Out of a total strength of 350 in 2010-11, there were only two Muslim officers. Out of 340 IAS officers in 2009-10 also there were just two Muslims. The number in the Indian Police Service (IPS) is four Muslims out of 203 officers in 2011. The sanctioned cadre strength for in Maharashtra is 302.

A large number of Muslims seem to find employment in Business process outsourcing (BPO) it was pointed out that proficiency in English was the only criterion for gaining employment in this sector. The recommendations of the 15 point programme which made it compulsory for ‘Selection Committees’ to have representation from the Minority community have not been followed. Concerns about the poor representation of Muslims in the police force were constantly expressed.

Despite their large number, Muslims have low representation in areas of employment and administration. Sacchar committee report (2005), noted that, the most striking feature is, high share of Muslim workers engaged in self-employment activity. In a state-level survey by the Minority Commission in 2011, it was found that nearly 32.4% of Muslims reported themselves to be “workers” as compared to 42.5% of the total population in the state. Among Muslims, the work participation rate was reported higher among men (49.97%) as compared to women (12.67%). Nearly 38.12% Muslims in rural Maharashtra described themselves as workers as compared to 29.97% in urban areas. Among Muslim men not much difference was observed in

rural and urban areas as compared to the Muslim women population. Nearly one fourth of Muslim women living in rural areas reported themselves to be workers, while it was only 6.3% in urban areas. Of the total Muslims in the state nearly 70.7% are engaged in semi-skilled and skilled informal sector work such as carpentry, masonry, electrician, plumber, mechanic, manual labor, coolie job, solid waste management, butchery, weaving, beadwork, *jari* and embroidery work, tailoring, hawking, petty trade, pulling cycle rickshaws and handcarts, driving four-wheelers and heavy vehicles; nearly 8% are cultivators, mainly small and marginal farmers; 17.6% are agricultural labourers while 3.6% are in the household industry. The proportion of Muslims in cultivation and agricultural activities is less than among their Hindu counterparts as well as total population in Maharashtra. However, the involvement of Muslims in household industry and other category of activities are higher than that of the Hindus and others. In rural areas a higher percentage of the Muslim population reported themselves as agricultural laborers as compared to the Hindu population, while the proportion of Hindu population which reported itself as cultivators is more than double the Muslim population. Nearly 44% of Muslim women workers reported as agricultural laborers and their proportion in rural areas are 61.6%. The Muslim involvement in other category of activities is higher among men as compared to women, in both rural and urban areas. It should be noted that nearly 70% of the Muslim population in Maharashtra is found in urban areas where nonagricultural activities dominate. This is particularly true in the urban areas and for woman workers. As Muslims employees generally work as casual laborers. As in the case of ST/SC workers, the participation of Muslim workers in salaried job (both in public and private sector) was quite low. In the aggregate while 25% of Hindus Upper caste workers are engaged in regular jobs. Only about 13% of Muslim workers are engaged in such jobs. Muslims have the higher than average reliance on self-employment. It was seen that a significantly larger proportion of Muslims workers engaged in small propriety enterprises and the participation in formal sector employment are significantly less than the national average. Muslim presence in the private sector was found to be even more miserable. Private sector requires to be more sensitized to include Muslims in their enrollment through positive discrimination and affirmative action.

Despite economic explosion Muslims have been bearing the burden of the so called “competitive” forces unleashed by liberalization. Internal and external liberalization has brought

with it considerable costs in terms of unemployment and displacement of workers who have lost their jobs to competitive companies and import products.

Committee also mentioned that displacement from traditional occupations has contributed to Muslims being deprived in their approach of livelihood and has brought about economic backwardness. Notwithstanding the economic growth being mentioned in India nowadays one finds that Muslims in India have had to endure the brunt of the so called “competitive” forces unleashed by liberalization. Internal and external liberalization has brought with it considerable prices in terms of unemployment and displacement of workers who have misplaced their jobs to competitive companies that import products. Muslims, through and big, are engaged inside the unorganized region of the economic system which rarely enjoys safety of any kind and therefore the unfavorable impact of liberalization has been greater acute for them. The traditional occupations of Muslims in industries inclusive of silk and sericulture, hand and strength looms, the leather enterprise, car repairing, garment making have borne the brunt of liberalization. The import of silk from China and its debilitating effect on the silk enterprise changed into noted in this regard. The emergence of the equipped-made garment industry has thrown a whole lot of tailors, broadly speaking Muslims, out of business. In principle, these workers might have been a part of the new production chains furnished they had appropriate system (mere provision of everyday sewing machines under authorities schemes turned into vain) and skills. The artisans that survive they have to face issues associated with infrastructure (e.g., high priced electricity), high-priced raw materials (because of lack of subsidies), and non-availability of credit score and lack of advertising help. Within the absence of those facilities, the artisans get exploited by using middlemen. The wages given for ‘task’ paintings by means of the middlemen are typically very low. A rehabilitation package deal for revolutionary re-skilling and for upgrading the occupational shape within the wake of liberalization is seen as an urgent requirement. Diversification of education must facilitate entry into new industries. Technical education, even for people who are not matriculates, is appropriate. Credit and suitable advertising aid are other important wishes. Vocational training changed into emphasized on this context. Such training ought to provide new opportunities for kids of artisans.

Vibhuti Patel in her work of socio-economic profile of Muslims in Maharashtra discussed that their problems are compounded by the abandonment of Urdu which is why they find it difficult to compete for government posts, and that communal riots have occurred in towns where they

have attained a measure of economic well-being. This has been the pattern in Aligarh, Bhiwandi, Ahmadabad, Meerut and Moradabad. In these towns the Hindu petty bourgeoisie, with the backing of militant organizations, has whipped up communal fervor against Muslims to displace Muslim entrepreneurs either to reduce competition in crucial trades or to acquire land abandoned by poor Muslims fleeing from communal violence. "Hindus tend to raise their eyebrows at the assertion of equal status by a community they are used to look down upon as their inferiors in the post-independence era," concludes a report on the Delhi riots in May 1987.

Muslim were professed that discrimination by both private and public sector bank in providing bank loan is widespread and this issues were raised in most of the states. Not only this, it was alleged that in some states banks have designated Muslim concentration areas as 'negative or red zones', where banks are not giving loans. Beside this, Muslims finds it extremely difficult to get a guarantee from a governmental official (which is the stipulated requirement laid down by the banks) as they do not have easy access to government officials either because there are not enough Muslims in the government or because the non-Muslim government officials are not willing to give them guarantees. This affects the underprivileged Muslims the most.

The report of socio economic condition of Muslims in Maharashtra by Vibhuti Patel also reveals that the unwillingness of banks to grant loans to Muslims is another reason for their economic backwardness. In all studies commissioned by the Minority Commission, the respondents in most cases have stated that banks are subjective and there are no well-defined and objective criteria for refusing the loan applications of Muslims resulting in arbitrariness, bureaucratic bungling, corruption and leakage. The average amount of loans spend to Muslims by banks is found to be lower than that given to other minorities, especially the Buddhists and Sikhs (Jain and Shaban 1999).

Absence of proper civic amenities and infrastructure facilities in Muslim concentration areas is another cause of concern across all the States. Poor roads and lack of proper transport, sanitation, water, electricity and public health facilities pervade Muslim concentration localities. People generally are said not to have *Anganwadis*, ration shops and government schools. While officials denied any discrimination in the provision of these services in Muslim areas, the residents of these areas were convinced of it. Some attributed it to historical reasons and referred to it as the usual 'developmental lag'; others felt that the low participation of Muslims in local self-government bodies resulted in developmental benefits failing to reach areas of Muslim

concentration. The National Family Health Survey in Greater Mumbai (NFHS 2 and NFHS 3) and Nagpur (NFHS 3) data, collected from slum and non-slum areas, shows that a higher percentage of Muslim households live in slum areas as compared to Hindu and Christian households. A large majority of Muslims in Bhiwandi, Mumbai, Malegaon and over 40 other towns live in ghettos without basic amenities such as safe drinking water, electricity, toilets, proper roads and closed gutters. The ghettoisation is detrimental to the long-term well-being of the community as well as for national integration. A very small percentage of other minority groups live in slums. This indicates that the majority of Muslims in Maharashtra's cities are mostly engaged in low paying skilled, semi-skilled or unskilled jobs owing to their low educational qualifications.

The health of Muslims, especially women, is directly linked to poverty and the absence of basic services like clean drinking water and sanitation – led to malnutrition, anemia, and a variety of diseases resulting in poor life expectancy.

There is a very common problem of non-enrollment / missing of names of sizeable number of Muslims in the “Electoral Rolls” of various states in the country. This situation not only disempowers them but also deprive them from various welfare schemes of the Government.

Non- Inclusion of Muslims in the Voter Lists:

It was critically pointed out that many names of Muslims were missing in the voter lists of in many of the states. Not only it makes them ineligible but it also dis-empowers them, it also makes them ineligible as beneficiaries of government schemes.

Notification of Reserved Constituencies:

Sacchar committee also drew the attention to the issue of Muslim concentration assembly constituencies being declared as ‘reserved’ constituencies where only SC candidates can contest elections. By this shift, it was argued that Muslims are being methodically deprived of political participation. While the Committee could not look into the issue of voter lists, an effort was made to determine the facts on the issue of reserved constituencies. Sacchar committee analysis relating to the reserved constituencies for the SC candidates in three states of Uttar Pradesh, Bihar and West Bengal data relating to the reserved constituencies for the SC candidates in three states of Uttar Pradesh, Bihar and West Bengal was analyzed by the Committee. These states have a relatively large share of the Muslim population in India. The data shows that

constituencies which have been declared reserved for SCs by the Delimitation Commission in these three states are by and large those constituencies where Muslims live in bigger numbers often more than 50 per cent as well as their proportion in the population is higher than that of SCs. On the other hand, there are quite a large number of other constituencies within the respective states, where the share of SCs is large, often closer to or even more than one half but these are declared as 'un-reserved'. Arguably, this can be seen as discriminatory and certainly reduces the opportunities that Muslims have to get elected to democratic institutions. Committee recommended that there is truth in the allegation that Muslims are being methodically deprived of political participation.

Dalit (SC) Muslims are not allowed the benefits of the Scheduled Caste quota, while their counterparts in Sikh community (Mazhabi Sikhs) and Buddhist community (Neo Buddhist) are allowed the benefits of reservation quota for SC. This is a various matter of serious concern of discrimination.

There was near consensus among the Muslims about the need to generate data to evaluate and address issues of Muslim's backwardness. The need for data was undisputed as that alone would indicate whether backwardness amongst Muslims was a result of discrimination or not.

1.22. SOCIOLOGY OF OCCUPATIONS

The sociology of occupations is a new and vital sub discipline within sociology. It is the application of sociological principals to the realm of work. According to Nosow and William H (1992) form occupational life appears to be organized around five major substitute themes. First theme deals with the social nature of work and related phenomena such as leisure, play, recreation, retirement, and unemployment. Second it is concerned with the analysis of occupational structure changes with it, and causes of these changes. The third theme is the study of individual occupation which commonly deals with the institutional complex of the occupations, recruitment and training, the adjustment problem faced at various stages of the career, the interpersonal relationships at work and related phenomena. The fourth sub theme is the analysis of how the occupational structure and individual occupations articulate with other segment of society. This includes the relationship between styles of life and occupation. Fifth theme is the study of a particular occupation to highlight an important problem in the broader society, not only this but also occupational life articulate with other areas of community life in

two broad ways first through the simultaneous performance of different roles by the person, which inevitably results in mutual influence between the occupation and other roles, second through social mechanism whereby influence generated by the occupational system or the market place and the cultural of social milieu in the broader community mutually influence on one another.²

1.23. STATEMENT OF THE PROBLEM

India has the second largest Muslims population in the whole world and the sociological works on Muslims are very limited. In the last decade the interest in studies on Muslims has grown, and also it reflected to some extent in the works on Muslims in India. Historically these work cluster around three areas a) communalism, b) community identity and c) Sufism and women. There is few work available on entrepreneurship among Muslims. There are still many areas that need exploration in the area of study of Muslims. The present empirical research study probing the occupational mobility amongst Baghban and Manihar from traditional occupation to modern in Pune city, the correlation between caste and occupation, caste groups and flexibility and facility for occupational mobility which was structured with the caste system. This research will be conducted on Pune area because Pune is the urban center and Baghban and Manihar Muslims are concentrated mostly in urban areas because their economy is urban based, and Pune is experiencing a lots of changes in occupation among Muslims due to the impact of liberalization, privatization and globalization. This study will also discuss the inter-generational and intra-generational occupational mobility among three generations of Baghban and Manihar. In addition to this, the study is focused on motivating factors, which have resulted into occupational mobility among Baghban and Manihar of Muslims Sunni communities.

Muslims constitute the community that adheres to the religion of Islam, which stands for coexistence and brotherhood and an egalitarian society. It is a champion of democratic governance. It does not believe in discrimination on the basis of caste, creed or colour. The democratic norms that Islam holds fast are those cherished values that Mahatma Gandhi wished

²Sigmund Nosow and William H.Form, (1992), Man Work and Society,p-03,Basic Book, Publishing Co., Inc.

to be adopted in this country. His observations in the Calcutta session of the Indian National Congress are still fresh in records and a reminder that Islam not only conforms to a democratic regime, it is a fashioner of democratic governance. Islam presents the example of mutual tolerance for peaceful coexistence in a plural society. The co-existence of minorities with the majority in many parts of the country is a living testimony of the same (Muzammil 2006: 296). There is a great debate in the country about the backwardness of the Muslims in India. Mostly it is theorized that it is their religion which is primarily responsible for this state of affairs. Such theorization, to say the least, is utterly faulty and reflects either the anti-Islamic bias of the theorist or their lack of understanding of social roots of a problem. No religion can be held responsible for backwardness of its followers. This amounts to mixing up religious category with that of social one. Also such a theorization seeks simplistic explanation. Any social phenomenon is a pretty complex one and traced by a sophisticated social theorist has to look into various factors- social, economic, cultural as well as religious. Also, no religious community can be treated by a sophisticated social theorist as a homogenous one. The genuineness of assimilations is not in question but the possibility of its counter productivity should also be kept in mind. It has to be thought twice to plan any assimilation programme for a sizable minority. Let there also be no mingling and confusing between nation a political term or assimilation and integration a cultural concept. If in the functioning of a state a spirit of involvement and a sense of involvement and a sense of participation in administration and economy are created among the diverse segments of its population, the nation is bound to get integrated and remain so (Siddiqui 2011: 70). Although the Muslims in India form a single religious community sharing basic Islamic precepts, they do not form a 'community' in anthropological/sociological terms. They are differentiated into various groups and sub-groups along ethnic, social and cultural lines and are organized in a stratified social order. Only in recent years have various marginalized Muslim groups begun to struggle for empowerment and self-development. The nature of their struggle has created a complex situation under the plural-cultural set-up of the Indian nation state (Mondal 2003: 4892).

1.24. Objectives of the study:

1. To study occupational profile of Baghban and Manihar Muslims in Pune city.
2. To study changing structure of occupation among Baghban and Manihar Muslims.

3. To study Baghban and Manihar occupational linkages to Non-Muslim to Muslim and how economy interdependent to one another.
4. To understand the social capital with reference to Muslim occupation.
5. To study the impact of Liberalization, Privatization and Globalization on occupation of Baghban and Manihar Muslims in Pune city.

1.25. Research Questions:

1. What is occupational mobility and why occupational mobility exists in the society?
2. What are the different circumstances which prevent Baghban and Manihar Muslims for occupational mobility in Pune city?
3. Why Baghban and Manihar Muslims face the problem of discrimination related to occupation Pune city?
4. In what way exclusion happens with Baghban and Manihar Muslim in Pune city.
5. How occupational mobility work in Pune city? And what consequences it creates in the life of Baghban and Manihar Muslims?
6. What is the importance of education in changing the occupation?
7. How liberalization, privatization and globalization impact on occupation of Baghban and Manihar Muslim?

1.26. Chapter Scheme

Chapter -1: Introduction

This chapter explains Historical Background, demography of Muslims, Baghban and Manihar, OBC Muslims: demography and major issues, Understanding presence of Muslim, perception and issues in India through Government Reports

Chapter -2: Review of Literature:

This chapter is the review of different books, sociological studies on Muslims, government reports, different articles, PhD thesis etc.

Chapter -3: Research Methodology and Theoretical Perspectives

This chapter explains the research methodology and theories used by the researcher for this study.

Chapter -4: Analysis and Interpretation of Data analysis

This chapter is the Analysis and Interpretation of Qualitative and Quantitative Data which was gathered by the researcher.

Chapter -5: Summary/ Conclusion/ Recommendation

This chapter highlighted the summary of the study, its conclusion and recommendation.

Chapter 2

Review of Literature

REVIEW OF LITERATURE/SOCIOLOGICAL STUDIES ON MUSLIMS

The existing literature on the changing structure of occupation among Muslim in pune city is also fairly limited in terms of scope as well as quality. Available literature on Muslims has been classified as follows:

- 1. The study of caste among Muslims**
- 2. Sunni Muslims sub caste structure and Occupation**
- 3. Informal Sector**
- 4. Urban Street Vendors**
- 5. Migrant labor**
- 6. Occupational mobility**

The sociological and anthropological studies of Muslims and Islam in India reveals that the research in 1970's and 1980's have largely focused only on few selected areas relegating to the background issues of everyday cultural practices among Muslims across the world. Moreover politicization of Hindu-Muslims relations has resulted in essential sing their religious identities and acting as distinctive to understand it from historical perspectives. While the problem raised by Imtiaz Ahmad (1972) is that, the problem of how to relate the ideal, recommended precepts of Islam with the actual practices as observed by the sociologist- was, and remains an important one, in the absence of a clear understanding of the interaction between the two religions and perspective on how to define an Islam for sociological study, sociologists and anthropologists writing about Islam in India were doing so in framework which essentialised one aspect of Islam, and treated the other as if it had no ideology of its own.¹He also noted that by and large sociologist have concerned themselves with Hindus in India, and whether one looked at village studies, or at studies on religion, or modernization and development. The absence of information on Muslims or for that matter on all the minorities is striking. Mattison Mines (1972) focused on the question of entrepreneurship among a Muslim community in South India, keeping in view

¹Ahmad, Imtiaz (1972): 'For a Sociology of India', *Contribution to Indian Sociology*.vol. 6. pp172-178, Sage Publications.

Max Weber's proposition that a major factor in the development of capitalism in the West was religion. Mines attempted to show that the Muslim community he studied was not lacking in rationality when it came to doing business. The study was in line with other studies that looked at entrepreneurship among other groups, like the Jains, who were successful business persons despite belonging to a religion which would be characterized as 'other worldly' by Weber. As far as the role of religion was concerned, the studies considered religion as one among other factors, and took the 'five pillars' as the backdrop against which they explored the variations and contradictions in religious practice in the communities studied. Nasreen Fazalbhoy (1997) had noted that work done in sociological and anthropological are of regular interest, such as pilgrimage, rituals, marriage practices, etc. one is led to the inescapable conclusion that Muslim social life and social organization have somehow not been of interest to anthropologist and sociologist studying Indian society.²

Another important sociological issue is of assimilation of Muslims in Indian society is one of that which has got an attention in Indian society. In the 7th century AD Islam entered India almost immediately after its birth and made its way into different parts of the country. The Arab traders established matrimonial relationships with the local woman and had many progeny from these marriages. This resulted in the spread of Islam to different part of the region. Many Sufi saints accompanied these traders under the influence of the preaching and attraction of an egalitarian faith and many local people from lower classes converted to Islam. Islam in India is almost as old as the faith itself and that its followers in different regions of the country represent several of culture. In the process of assimilation of cultures practices of Islam has got into tremendous changes and cannot be considers as single entity. As a matter of fact, Muslims in India established itself as well known minority in a religiously plural society. However assimilation process into the Indian society's for Muslims of India is not simple and they constantly facing challenges with the shifting of national and inter-national affairs.³

²NasreenFazalbhoy, (1997), Sociology of Muslim in India, Economic and Political Weekly, Vol.32, pp.154-1551.

³HumaHasan and Prof Anand Kumar (2014); Sociological Perspective on Caste Among Muslims In India, International Journal of Art and Humanity Sceince, Vol-1, Issue-2, pp.08-12

2.1 The study of caste among Muslims

One of the major areas of focus in the late 1970s and 1980s was caste. On the one hand, the interest in caste was in terms of ideological aspects. This was inspired by the Louis Dumont's *Homo Hierarchicus* (1980), which defined India as opposed to the West in terms of its approach to hierarchy. On the other hand, there were empirical investigations on caste, for instance, in village studies, which revealed how the field showed variation in caste not easily visible in the textual approach of G.S Ghurye or Dumont.

The focus on caste as the defining feature of Indian society contributed further to the tendency to see India as primarily Hindu. For Dumont, India was culturally Hindu and other communities, religious groups and categories were by definition, therefore, secondary. In Dumont's work, Muslim was of interest only in terms of how caste had 'contaminated' Muslim society which according to the textual sources should have been more egalitarian. Peter van der Veer (1994:33) points out how the orientalist assumptions dominated not only the theories in the social sciences that dealt with the caste system, but also discussion on Hindu-Muslim relations, by relying on textual material for their understanding of the place of religion in Indian society. For Dumont, since the caste system was so primarily, Muslims were marginal, because they were just like Hindus (in having caste), or marginal anyway either because they followed a "foreign" religion or because of their numbers.

The issue of caste did raise some theoretical question regarding the extent to which caste could be said to exist among Muslims in India and the explanation for it (see Lindholm, 1986). Imtiaz Ahmad's book on caste (1978) had already pointed out to the existence of communities which practiced endogamy or had other practices that were similar to caste. The book identified many communities which practiced endogamy and had restricted relationship with one another. Dumont's discussion on caste among Muslims had looked at the issue only with reference to textual contradiction between the normative egalitarianism of Islam and the hierarchy of Hindu society. Imtiaz Ahmad's explanation for the existence of these practices among Muslims was that it was the impact of the wider Hindu society. However the alternative explanation was also put forward. C.Lindholm (1986) pointed out that there were similar practices in other parts of the Islamic world, and that, therefore, the existence of the practices described among different Muslim communities represented in Imtiaz Ahmad's book could be considered to be part of a

larger cultural milieu than just the Hindu Indian. He pointed out that one should not only assume assimilation but also question where and why resistance to assimilation.

One can see in this exchange larger issues than just the question of caste. Research question regarding Muslims looked at how the wider Hindu society impinged on Muslims, but did not concern themselves with influence in the other direction. Apart from question of what the proper comparative point should be (as raised by Lindholm), there is also question of why the research question on caste did not expand to looking at Muslim and other minorities to explore their social organization, in terms other than of caste, or in terms of communities that they did not see themselves as having caste in the same way that Hindus did. The caste system was the point of departure, the ground so to speak against which Muslims or other were judged. The research issues at this point were not social organization or hierarchy in India as a land of different communities. Dumont identified India with Hindu and Hindu with caste. Other forms of social organization were just not given that kind of attention (except new discussion on sects).

In actual terms, therefore, the study of Muslim in India seem to be mean, the impact of Hinduism or Hindu cultures on Islam and Muslim. In terms of social structure, the focus was on caste, in terms of religion, the mingling of Islam and Hindu rituals. There was no theory of the interaction between the two systems which could discuss both Hinduism and Islam together. It was as if there were two complete systems that were interacting, not that each could be also affecting the other. The terms used to describe the “little” tradition also implied that there was no ideational content at all in the “little “tradition.

2.2. Sunni Muslims sub caste structure and Occupation

The Muslims society is not homogeneous society, but mainly scholar’s traces that Muslims caste system is the result of Hindu influence. The Indian Muslim has acquired the caste system from the Hindus constant and continuous culture contact. Gaboriau, a British ethnographer claims that British took the simplistic vision of caste and presented Hinduism taken as a whole, which is hierarchal in structure, as opposed to Islam, taken as a whole, and taken to be inherently egalitarian. Any form of hierarchy in Islamic society is taken to be relic from Hinduism.

Dr.B.R.Ambedkar explains the existence of castes even in the lives of Muslims Bengal and quotes the superintendents of the census for 1901 for the province of Bengal. Ambedkar

observes- “the conventional division of the Mohammadans into four tribes-Shaikh, Sayyed, Mogul and Pathan- has very little application to this province (Bengal). The Mohammadans themselves recognizes two main social division i) Ashraf or Sharaf ii) Ajlaf. Ashraf means ‘noble’ and includes all undoubted descendants of foreigners and converts from high caste Hindus. All other Mohammadans including the occupational groups and all converts of lower ranks are known by “Ajlaf” “wretches” or “mean people”. In some places a third class called Arzal or ‘lowest of all’, is added. Not only this but also Imtiaz Ahmad inform us in his article on the Siddiqui Sheikh of the Uttar Pradesh, the various consideration taken into account when determining hierarchy within status group called the sheikh there are least four of them i) affiliation with an Arab tribe ii) Descent from a person of Arab origins who is known to have close ties to the prophet. iii) Relationship to a place in Arabia or Persia. iv) Descent from someone who is said to have entered India along with the early Muslim armies. According to Ahmad, the sheikh sub-groups emphasize their foreign origin and link to some Islamic personage of repute. The groups who claim to descendent from the prophet’s own tribe, Quraish, are regarded as the highest. Then follow the descendants of first Caliph, Abu-Bakr-Siddique. Next in rank are those who count the next two Caliphs, Usman and Umar among their ancestors. They are followed by descendants of the close friends and associates of the Prophets. Descendants of other Persian or Arabs who may have come with Muslim Armies are ranked last. Imtiaz Ahmad also traces the caste inequalities in Indian Muslim society’s to Hindu influence, he admit that however that Islam was not egalitarian when it entered into India. The idea of equality among Muslims was practicable only in the prevailing conditions of Arabia. In the course of the expansion of Islam and its contact with other Muslims cultures the democratic form of political organization and social equality within the community disappeared.

2.3. Informal Sector:

- The word unorganized or informal sector was first used in the socio anthropological studies during the 1950“s. Its importance in the development process was highlighted by Arthur Lewis (1954). the importance of informal sector can be realized by taking into consideration the employment potential and its role in promoting economic development. Most of the early literatures relating to this concept have come out from the studies carry out under the support of ILO and World Bank, which make a request for a better deal of

this sector. ILO uses the word informal sector rather than unorganized sector and it is used often in the context of third world countries. The ILO definition [1972] included the idea that informal sector had unused development potential because of its flexibility and possible for creative response to economic change. The only specificity being absence of worker's rights and social security in every other way, both form part of an integral whole. Portes and Walton define the informal sector as comprising of all incomeproducing activities outside the formal contracts. Indian planners conceived of the informal sector as isolated self employed workers instead of workers in a diversity of labor statuses. Informal sector is said to be characterized by long hours of work, inadequate wages, exposure to noxious materials, lack of adequate lighting, unsanitary conditions etc. In general informal sector exhibits unity and diversity in the experience of workers. The conditions of female workers were found to be in a state starvation and misery. They are not covered by any state regulatory policies and are segmented and stratified by gender. The nature and effectiveness of organizations also vary. A workable definition is problematic in the context of changing structures over time thereby accentuating the problem of classifying the workers of the organized and the unorganized sectors. Sometimes the organized sector recruits labourers on casual or contract basis for a temporary period. As such, a scene of unorganized labour within the organized framework is a usual phenomenon. Papola (1981) points out that these labourers are categorized as "informal labour market" in contrast to "informal sector labour" that is confined to the workers in the informal sector establishments. The definitional problems arise largely from the amorphous character of this sector. A clear definition is given by the Central Statistical Organization - Unorganized sector comprises of all those incorporated and household industries which are not regulated by any legislation and which do not maintain any balance sheet or annual accounts. It comprises of marginalized economic units and workers who are characterized by serious deficits in decent work. The two concepts are used interchangeably in the context of labour and economic development and are known by different names like "unregistered/ household/ unremunerated/ residual sector etc (John Weeks, 1975).

- In the last two decades, research on this sector has evolved rapidly with the "focus shifting from the analysis of its characteristics and its linkage with the organized sector to

policy oriented studies” (Sethuraman, 1976). The studies examine the conceptual issues along with a host of empirical problems like size, growth, structure, prospects and significance of unorganized sector in the changing socio-economic environment. “An informal sector is like a giraffe; it is hard to describe, but you know one when you see one”-Lubell (1978)

- Going back to the developed countries of today, they too had an informal sector in the 19th century resembling the present day underdeveloped world. The demands of working class movements and the needs of industrial capitalism led to institutionalization of working conditions in state labor policies. However in reaction to this, as an offensive measure by the capital, MNC”s set up productive sites in LDCs and thus began to exploit the cheap labor there.-outsourcing. Another move was the subcontracting arrangements employing housewives in home-based production. The increasing subordination of informal sector workers is due to capital taking advantage of social inequalities and backward forms of production and also due to informal sector workers seeking to increase the security of access to raw materials, capital and markets.
- Significant changes in the world economy such as rapid globalization fast paced technological progress and growing informalisation of work in a study by ILO (2003) greatly altered women”s labour market status. While providing new opportunities for economic growth in global and national economies, these changes have generated major challenges - meeting the greater demand for skilled jobs, maintaining the employability of a large segment of national labour force and containing the potential instability arising from such changes. Developments in recent years have rekindled concerns about the unfavourable employment situation. Among the groups most affected are the young, the old and the less skilled and as ILO report 2003 states there is a bias against women in all these categories. Also they are being disproportionately engaged in non standard forms of work such as temporary casual employment and part time jobs.

2.4. Urban Street Vendors

- The National Policy on Urban Street Vendors broadly defines street vendor (2009)¹ as “a person who offers goods or services for sale to the public without having a permanent built-up structure but with a temporary static structure or mobile stall (or head-load)”.

Street vendors could be stationary and occupy space on the pavements or other public/private areas, or could be mobile, and move from place to place carrying their wares on push carts or in cycles or baskets on their heads, or could sell their wares in moving buses. The Government of India has used the term ‘urban vendor’ as inclusive of both traders and service providers, stationary as well as mobile, and incorporates all other local/region specific terms used to describe them such as hawker, pheriwalla, rehri-patriwalla, footpath dukandars, sidewalk traders and more.

- City of Redmond defines Street Vendors (2010)² as follows: "Street vendor" means any person, on property outside the public right-of-way and with the permission of the affected landowner in commercial or industrial zones, carrying, conveying or transporting food, beverages, flowers or balloons and offering and exposing them for sale from a mobile type device such as a pushcart or like conveyance.
- “One who sell goods or services door-to-door or on the street” Occupational Outlook Handbook, U. S. Department of Labor (2004).
- The Unorganized Workers’ Social Security Act, (2008)⁴ defines ‘unorganized sector’ means an enterprise owned by individuals or self-employed workers and engaged in the production or sale of goods or providing service of any kind whatsoever, and where the enterprise employs workers, the number of such workers is less than ten. It also defines ‘an unorganized worker as a home-based worker, self-employed worker or a wage worker in the unorganized sector’.
- A street vendor is broadly defined by Sharit K Bhowmik (2002)⁵ as a person who offers goods or services for sale to the public without having a permanent built-up structure from which to sell. Street vendors may be stationary in the sense that they occupy space on the pavements or other public/private spaces or, they may be mobile in the sense they move from place to place by carrying their wares on push carts or in baskets on their heads.
- Sharit K. Bhowmik (2002) If, in Urban Responses to Street Trading in India talks about Street vendors conducting their business amidst insecurity. Whenever eviction drives are conducted, their wares are confiscated or destroyed. Even where street vending is permitted by the municipality, the police still hold authority to remove them. He also refers to other means through which street vendors manage to conduct their trade.

Vendors in an area form their informal associations that negotiate with the local authorities. This invariably means offering rents (bribes) to the authorities for warding off eviction drives or forewarning them of impending drives. These associations collect money from their members and pay it as rent to the concerned authorities. There are others forms of extracting rents. In some cases local muscle men, more often than not with the backing of a political party, collect protection fees through threats. Their links with the local authorities ensure that those who pay will not be disturbed and those who do not pay will face eviction either by the muscle men or the authorities. The level of ~ 17 ~ unionisation is low mainly because street vendors feel that they can survive through paying rents rather than forming unions that will fight for their rights. Though there are provisions in the law for granting licenses, most street vendors in Bengaluru are denied of it. Street vendors can be assets to the urban system if they are given the opportunity to contribute to its development. NASVI News - Volume -1 covered the struggle of food vendors wherein after 21 days the Mysore City Corporation finally agreed to open shops after rehabilitating the vendors in 37 identified spaces in the city. Licenses will be issued to all 1200 vendors surveyed and all vendors will be accommodated in the ward they belong or the nearby ward

2.5. Migrant labour

- Barbara Harriss-White with Valentina Proserpi (2014) said that the migrant labour appears to bring several socio-economic, political effects on labour markets. On the one hand, an increase in the supply of compliant labour threatens employment opportunities as well as wages of workers in the destination sector and site.
- BinodKhadria (2006) said that the relationship between labour migration and poverty in India, during a period of rapidly growing inequalities. This is placed against the on-going debates on changes in the patterns of employment and job creation, during the period of economic liberalisation, under the Inclusive Growth policies that are being followed since 2004, and under the impact of the global financial crisis.
- Arjan de Haan (2011) discussed about decision-Making Process and Journey, Employment and Income in the Destination Country/places, Perceptions of Safe Labour Migration, Cross-Border Irregular Migration, and Policy Recommendations for Labour Migration in brief.

- Gordon H. Hanson (2009) has selectively discussed that the recent empirical work on the consequences of global labour mobility. Examine how international migration affects the incomes of individuals in sending and receiving countries and of migrants themselves. Migration policies that would maximize global welfare.
- Iman M. Hashim (2005) through a review of the available literature and a discussion of the implications a preliminary effort was taken to foreground the issue of children in work on migration of their findings.
- Patrick McGovern (2007) argues that immigration presents employment researchers with a promising strategic research site because it raises a number of theoretically significant problems with mainstream economic approaches to labour and labour markets.
- Frances Hunt (2008) has talked about the background factors of labour migration like-household Income and Financial Circumstances, Household Contexts and Motivations, Health, Social and Political Contexts, the Role of School in Dropping Out of students for labour migration were briefly discussed.

2.6. Occupational Mobility

- **Percy E. Davidson and Dewey H. Anderson (1937)** had studied ' Occupational Mobility in an American Community' they discovered that in United States there was an inclination towards absence of mobility of occupation from one generation to another generation. They clinched that occupations were getting to be genetic and class lines were solidifying.
- **Miller and Form (1964)** had studied that intra-generational mobility and has revealed that most of the- occupational mobility takes place within the first ten years of work. Life. They also have found that skillful manual employees change jobs in the first part of life and employees in domestic and personal service and semi-skilled and unskilled employees change occupations throughout their work life.
- **Miller, Delbert C and Form W.H. (1964)** in their book “Industrial sociology, the sociology of work organizations” have discussed the effect of modernization and industrialization of economy on the occupational structure. The proportions of an occupational group are also a thing of great importance, because it shows the inclination of the society to the particular occupation. An occupation which may be held in high

regard by the society but will not surely attract a lot of person if the reward from its insufficient and vice versa.

- **B.D. Ray and D.N. Mazumder**, Tribal education and occupation: dynamics of impact and change (1984) in their study they indicate that occupational mobility is an urban phenomenon and that there can be occupational mobility only when there are a number of choices for occupations.
- **Epstein A.L. in his study on Urbanization and Social change in Africa Vol. 8, No. 4 (Oct., 1967), pp. 275-295**, seen that the improvement of urbanization is the advancement of change in the basic parameters, co-proficient and types and furthermore institutional condition of the rural area. The dynamism ought to be reflected not just in statistic highlights, instructive standard, and monetary circumstance, work structure, standard of life, family framework, social morals, custom and different parts of social structures yet in addition the outlook, attitude and view of the people.

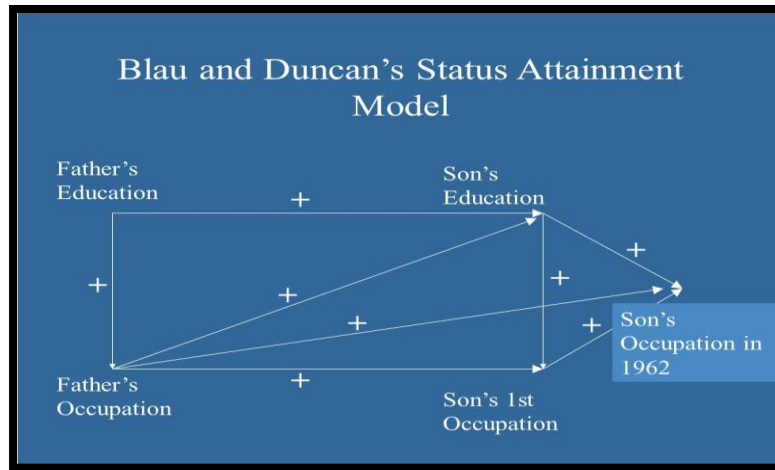
The North-Hatt Occupational Prestige Scale: A Modest Replication, Donald M. Valdes and Dwight G. Dean, *The American Journal of Economics and Sociology* Vol. 24, No. 3 (Jul., 1965), pp. 257-260- in their study have endeavored to develop occupational scales for specific societies and these scales were based on some specific feature of the occupations, like education, income, training etc. or on the mixes in excess of one such perspective. Nonetheless the rating of an occupation mostly rest on public opinion.

- **As indicated by Hughes, Everett. C, Men and Their Work (1958)** that a man's work is a sign to the development of his life, to his social being and identity; that his work effects his social viewpoints and attitudes in addition he also stated that the status of an occupation may likewise change every now and then, he calls it group mobility. He has indicated how the transmission of untidy occupation to lesser occupation has caused an upward mobility of nursing occupations. In today's world there are three classes upper, middle and lower and it is difficult to discover a rational connection between the occupations and the classes, the rating of an occupation into one of the three classes did not depend on any scientific ground; so the rating of an occupation in the hierarchal scale did not depend on any rational thought.
- **B. Hiramani , Social change in rural India : a study of two villages in Maharashtra (1977)**in her book revealed that locality of daily or weekly shopping facilities,

educational facilities, closeness of urban centers, health centers, transport and communication change the occupational structure and socio-economic condition of the rural community. She also discussed that lower caste people change occupation very soon and the high caste people change very slowly because of traditional society.

- **Pier Bourdieu (1930-2002), French Sociologist**, he was considered to be one of the prominent sociologist of 18th century. His one of the major book called “The Weight of the World (1999) is a notable example of the sociological interview at work. This book comprises around 70 interviews and commentaries with man and women who have disclosed ‘their lives and the difficulties they have had in living those lives’. In simple term they have been deprived of a socially respected and valuable survival suffering from poverty, or racism, or marginalization and they have notable to adjust to rapid changes around them. We might say that they having damaged lives because of inequalities. The interview which was conducted by him was more detailed and direct interview with structured interview question. They have also taken the interview from those people who hold different social position – even though they live on the same housing, work estate at the same place. Bourdieu’s study is the good example of interview in tracking personal experiences of the people related to inequalities faced by the workers at workplace.

- An important investigation related to occupational mobility was carried out in America by Bau and Duncan in



1967. Bau and Duncan had used census and original survey data; they established a path

Figure8:
2:https://www.google.com/search?biw=1366&bih=657&tbm=isch&sa=1&ei=q-RoXfztJojtvgSEzpHIAg&q=blau+and+duncan+of+inter+generational+mobility&oq=blau+and+duncan+of+inter+generational+mobility&gs_l=img.3...8694.18717..19193...0.0..0.205.3104.22j8j1.....0.

model of intergenerational mobility the figure is as follows. The model explains various influences on the status of respondent's first job and on his occupation in 1962 in America. The respondent's education is most strongly connected with the status of his first job, followed by father's occupation and indirectly by father's education. They had also mentioned occupational status in 1962 in America was influenced by respondent's education- more than the status of his first job.

- **The Post History Society:**
- Controversially put forward by Francis Fukuyama. In the wake of the collapse of communism, he argued that society had now reached its historical end point in the worldwide triumph of liberal capitalism; it was much criticized has now largely changed his position and arguments.
- Francis Fukuyama explains the evolution process of human history as follows; human history was based on the existence of contradictions; as it can be seen in the primitive man's search for mutual recognition, contradiction between master and slave. But in the universal homogeneous state, all prior contradictions are resolved and all human needs are satisfied. There is no conflict over large issues and no need for generals or statesmen, what remains is primarily economic activity. So he states that, main contradictions of human history will come to end with the end of history. Fukuyama, also tries to improve the inefficiency of materialist theories and support Hegel's idealist perspective. He gives

examples about Far Eastern societies; he emphasizes their cultural heritage, the ethnic of work, family and other moral qualities which are important in explaining their economic performance. He also makes a reference to Kojève at that point; understanding the underlying processes of history, requires understanding developments in the realm of consciousness or ideas. So if ideological development has ended, the homogenous state would eventually become victorious throughout the material world. According to Fukuyama, state of consciousness, permits the growth of liberalism. In the past century, there have been two major challenges-to- liberalism; fascism and communism. Fascism was destroyed by World War II but the ideological challenge by communism was much more serious. Marx states that, fundamental contradiction of liberal society is between capital and labor, that cannot be resolved within its context. But Fukuyama thinks that, class issue has been resolved in the West. With a reference to Kojève, US represents the achievement of the classless society. But this argument is also questionable when we think of black-white contradictions, which can be seen in the US until today.

- For indicating the victory of liberalism, he gives examples of Japan and China which have been affected by liberalism. Also he examines Gorbachev period of transformation in Soviet Union. He states that, these countries are not really liberal but at the end of history it is not necessary that all societies become successful liberal societies' So with this statement he accepts that, all the countries throughout the world cannot become liberal, at the same level. After the collapse of two major challenges, there are two possibilities -religion and nationalism- that may cause new challenges. Modern liberalism was a consequence of the weakness of religiously based societies. In the contemporary world, only Islam has offered a theocratic state as an alternative to liberalism. But he thinks that, societies are satisfied in the sphere of personal life which is permitted in liberal societies. On the other hand, the vast majority of the world's nationalist movements do not have a political program, according to him. ⁸ So these possibilities will not be real challenges to liberalism. According to him, international life for the part of the world which has reached the end of history is more occupied with economics than with politics or strategy. Death of Marxism-Leninism, means the growing 'Common Marketization' of international relations. World at that point, would be divided between historical and post-historical parts. Conflict between these states, would still be possible.

Also ethnic and nationalist violence, terrorism will continue. So at this point he again confirms that, the end of history cannot be achieved throughout the world and also there will be still contradictions between different countries and new emerging challenges. On the other hand, he states that, the end of history will be very sad. Because the struggle for recognition will be replaced with economic aims. There will be neither art, nor philosophy. As a result of these, most of the people that have reached the end of history feel nostalgia and this may cause competition even in the post- historical world. So here he again confirms that, there will not be a phase in the world history which is totally peaceful and without any contradictions and challenges

➤ BREMAN, JAN. *Footloose labour. Working in India's informal economy.*

[Contemporary South Asia, 2.] Cambridge University Press, Cambridge [etc.] 1997.

In 1995, the World Bank produced a report wherein it claimed to offer a partisan solution for the ispossessed. Labour laws, the report argued, fetter the workers who will benefit from informalization. That is, less legislation does not benefit the congealed will of capital, but it will allow autonomous workers to fulfil their

currently restrained potential. Jan Breman's new book is not only a culmination of his oeuvre, but it is a principled refutation of the premises of the World Bank's policy suggestion illustrated by Breman's longitudinal fieldwork (over thirty years) as well as his extensive use of the governmental and scholarly literature.

Footloose labour offers a passionate, but analytical critique of the stereotypes that fuel academic research and policy development (both by agencies of the international finance organizations as well as the Indian government). With only 10 per cent of the Indian workforce in the "formal" sector, Breman notes that the

"informal" sector is the norm and, from the standpoint of labour, the system resembles mercantile capitalism (p. 159 and p. 182). Further, those who argue from a dualist perspective (that the mission of capitalism in the periphery is incomplete) will find, on the contrary, that the pattern of capitalist development in regions such as South Gujarat operates with forms of exploitation quite different from those in advanced industrial states and in the mini-dragons, but which, nonetheless, demonstrate the dominance of the capitalist mode. As Breman argues, "after having been made mobile the workforce at the massive bottom of the economy is kept in circulation, does not become stabilized but

finds itself entrapped in an on going state of casualization, is not fully free in labour market negotiations but remains neo-bonded in some critical aspects, and is paid not constant (time) but flexible (piece) wage rates" (p. 264). The complexity of the "footloose proletariat" proffers for us another specific form of reproduction of labour-power within the capitalist mode of production.¹ These conclusions, borne from close analysis of his ethnographic and sociological materials, obviates the theories of neo-liberal social theorists who persist in an argument against a defensive, but tired, Keynesianism. The setting of South Gujarat is important, given its place as the showcase of India's new economic policy from 1991. The region produces much of the export surplus that enables the state to prevent another serious balance of payments crisis. Artificial silk and diamonds are dominant, but there are other areas of employment which attract labour from the hinterland and from as far afield as Eastern India (notably, Orissa). Congested Surat and its environs, similar in some sense to the districts of England studied by Engels, produced a series of sectarian riots in 1991-1992 as well as a plague in 1994 - these events, Breman indicates, "should be read as signals that the informal sector outcasts cannot be kept in isolation and in a state of exclusion" (p. 263). Not only then must we create analytical categories beyond dualism, but the dualist urban structures (that seek to segregate the "informal") fail to produce an adequate cordon sanitaire. Given this structural lesson, the task for historical sociology must be to go beyond dualism and to seek theories and policy which facilitate the present unequal unity and a future unity of a different sort. Against dualism, Breman argues, for instance, that the workers live in a zone between the village and the city, a zone inhabited by them simultaneously. That is, the workers do not leave the village for the city in any simple teleological migration. The industrial/urban work is seasonal (not ruled by the agrarian work cycle, but due to industrial demand, to the worker's health and to the uneven rhythm of industrial production) and the workers circulate between their two habitations through the year in much the same way as those workers who trek ceaselessly between Redwood City, California and Aguililla, Mexico. For anthropologists, Breman offers the reminder that the model of the isolated village or the self-contained city is not only inappropriate, but it obscures the historical borderlands inhabited by working people. *Footloose labour* analyzes the problems of the reproduction of labour-power in the context of that domain

of work which is not "informal", but unregulated. Here, in this "unregulated and unsteady market" capitalists "pass on the entrepreneurial risk" onto the workers who are bereft of more than the basic means of survival (p. 123). The workers are not given much training beyond the pedagogy of the process and they are given to majurikam, or heavy and unspecified tasks in a production process marked by technological stagnancy (p. 32). The principal mark of differentiation among these workers is on gender lines, wherein men are the focal figures (as cane-cutters, quarrymen, road workers, brick-makers and overseers), while women fulfil "the classic role of 'helper' although the severity of her work gives no reason for that subordinate term" (p. 116). Consequentially, men suffer from the caprices of arbitrary wage differentiation, while women are condemned to structural wage differentiation (p. 145). The workers are under intense surveillance from the employer, who prefer to hire outsiders and to hire "casual workers" so as to avoid the surveillance of the state (which might work to the benefit of labour). For the workers, debt is a political instrument, often (as indicated by the historiographical literature) under the control of an overseer. On the political front (and in line with the recent work of G.K. Lieten on West Bengal), Breman notes that the communist regime in Bengal would not countenance the brazen extra economic coercions that have become commonplace in Gujarat, dominated as it is by the theological fascist ensemble of the Bharatiya Janata Party.

In Breman's account, merchant capital does not control the production process (itself controlled by imperialist forces) nor does it attempt to transform the process itself, "but rather preserves and retains it as its own precondition". Those who hope that the "reforms of 1991" will transform India into a "maxi-dragon" might consider these words from Marx which are well elaborated in Breman's book. For the World Bank and the IMF (which Che Guevara called the "watchdog of the dollar"), Breman's book offers an indictment of their crop of analysts whose blindness to the fundamental realities of our world is in inverse relation to the power they wield.

Since the era of globalised capital has not vanquished poverty or secured decent work conditions for the vast mass of workers (Hensman 2010) the "perverse" question we try to address here is how un-unionised workers in the unorganised or informal economy

improve their wages and other aspects of the terms and conditions of work. Our starting point is that India's informal economy is the actually existing form taken by contemporary capitalism. Informal work is not residual, it is the commonest kind; it is not the reserve army or a separate "needs economy" with a non accumulative logic, it is the real economy, it does not consist of "invisible others" (Chakrabarti et al 2008) – in (non-metropolitan) India it is impossible to avoid; nor are its actors forgotten – it is not so much marginalised by the state as it is the object of a mass of inadequate regulative interventions with incoherent and contradictory purposes (Harriss-White 2012). So far, the 21st century has been marked by increasing informalisation, by serious and extensive deficits in decent work (Kantor et al 2006) and by growing shares of the workforce excluded from accumulation of any sort by relations of exploitation and/or exchange (Harriss- White 2012). Despite the growth of rights based politics, formal access to social protection has atrophied (Sharma and Arora, no date), income instability has flourished alongside an expansion of casual labour and distress- induced self-employment without access to any work rights – all indicators of deteriorating vulnerability at work.

The first 21st century decade has also witnessed the sporadic forced entry and participation of women engaged in smoothing and supplementing their incomes (Corbridge, Harriss and Jeffrey, forthcoming).

Chapter-Three

Research Methodology and Theoretical Perspectives

3.1. Ontology:

Ontology is the study of things around us it is also the study of, how we find out things whether it exists or not. How things really are and how things really work. The research starts with lots of unanswered questions that will lead the researcher to the facts. Researcher need to establish the relation with the reality. This research is inspired by the background of real life problems faced by the Baghban and Manihar Muslim minority. In contemporary society there are many different kinds of issues are emerging, the issue of mobility in occupation from traditional caste based to modern non caste based occupation is one of them. The exclusion and discrimination of one group in the society not only create hurdle in their development but also in the development of the country. Occupational mobility is a multidimensional process, e.g. social discrimination and exclusion, economic discrimination exclusion, political discrimination and exclusion, cultural discrimination and exclusion and so on, how these different types of discrimination progress in Pune city that need to be identify. These are the questions that the researcher is concerned in the research, to get the answer of all these questions the research is tried to deal with. To carry out the research adequate tools and theory are required. Researcher looked for these tools and theory in the work of Peter Berger, Karl Marx, Max Weber, Musgrave, and Talcott Parson. The reason for taking the theoretical framework of these thinkers is that they had already discussed and given theories on occupational mobility.

3.2. Epistemology:

Epistemology means- what is the nature of the relationship between the knower and the known (knowledge). Epistemology is an attempt made by human to gain more knowledge about the world. How can I know and understand the reality? Occupational mobility problem are becoming an essential element to study. There are lots of imbalance increasing in the society which leads to contradiction and discrimination of Muslims minorities. Baghban and Manihar Muslim as a minority group facing lots of problems, specifically the socio-economic

problem. To know the real reasons, to know the role of the government is also very important. The need to get an answer of the occupational mobility and discrimination problems in Pune city, the ideology of the dominant classes and political tendencies are very important. The reality is better be understood by interaction with the Baghban and Manihar Muslim minority group. Their day to day life, belief, tradition, educational status, economic condition, and social condition, linkages to Non-Muslim to Muslim, social capital with reference to Muslims occupation etc. can get study through this research.

3.3. Methodology:

Every study might apply qualitative and quantitative methods in different stages of the process of research. We can find a lot of works in this field in the recent years which have dealt with relations, integrations or differences of research in both qualitatively and quantitatively. In this research also, researcher have selected qualitative method as the main method, both in gathering information and also in analyzing data, researcher have applied quantitative method as well in different stages of the research by applying the principle of “multi-dimensionality” for completion of the data. Here, by multi-dimensional, researcher mean combination of several qualitative approaches together as well as integration of qualitative method to quantitative ones. In this way, methodological standpoints might complement each other in studying the subject that is they can overlap and recover hidden points and weak points of every single unit. There is some sense behind this which shows itself gradually and that is: “qualitative and quantitative method must be considered as complementary camps for each other not rivals”(Punch, 2005) But we should consider that though different methods stay side by side, but still they stay independently and the common point between them in the studied subject. In this way, the researcher has applied both qualitative as well as quantitative method for analyzing the data; thus, this research also has tested different method to achieve the targeted goals.

Methodologically this study is based on thick description; hence, collecting data in such a research needs presence in the field and direct interaction with the studied society so, researcher herself went to field area and got interacted with Baghban and Manihar community; descriptions and collecting and recording of data were carried out from the mentality of this community. In this method, I have applied several techniques in qualitative research for

collecting data, like rituals, festivals thorough observation and applying research techniques like deep interviews, semi-constructive, group interviews, and photos; also applied quantitative methods by Interview Schedule analyzing them. Most important part of information in this study is to collect the qualitative data which is one of the main aspects of methodology in qualitative research.

3.4. Location of the Study:

Area covered under field work for administrative purpose i.e. Kondhwa, Camp area, Pimpri, Chinchwad, Yewada, Shivaji Market, RavivarPeth, Nana Peth, Rasta Peth, Hadapsar, Market Yard, Khadki, Dapodi, Pune Station.

3.5. Target Population:

The targeted people for the study were households who were engaging in business. The target person belongs to Baghban and Manihar community in Pune city.

3.6. Research Design and Tools:

The present work is purely an exploratory study attempted to inspect and analyses the changing structure of occupation among Muslims Baghban and Manihar in a Pune city with reference to caste (Sociological perspective). Exploratory research studies are also termed as formulative research studies. The main purpose of studies is that of formulating a problem for a more precise investigation or of developing the working hypothesis from an occupational point of view. The major emphasis in such studies is on the discovery of ideas and insight. As such the research design appropriate for such studies must be flexible enough to provide opportunity for considering different aspect of a problem under study. Inbuilt flexibility in research design is needed because the research problem, broadly defined initially, is transformed into one with more precise meaning with in exploratory studies, which fact may necessitate changes in the research procedure for gathering relevant data. (Research Methodology, Methods and Techniques by C.R.Kothari).

This research is based on observation, interviews and discussion with individuals belonging to that group under study, various group leaders, and social workers, political and religious leaders. Since this study is intended to investigate the changing structure of occupation among Baghban

and Manihar Muslim in Pune city, the first task before the researcher was to know the nature and main characteristics of Baghban and Manihar Community. The recent census records do not show the divisions within the Muslim community.

3.7. Research Approach: The research approach of a study determines the logical reasoning chosen by the researcher. Typically, it includes inductive and deductive approaches. The inductive approach allows you to form a new theory based on the gathered data, whereas the deductive approach helps to make sure if the gathered data aligns with the existing theories. For the proposed study researcher will be using deductive approach.

3.8. Method of Data Collection:

Pilot study was conducted in order to develop the questions in the schedule were administered. A separate list of Baghban and Manihar community was prepared and their leaders with addresses. These leaders worked as contact persons. The separate population figures and household number of Baghban and Manihar community are based on the information provided by the leaders of these communities. Two separate interview schedule prepared for Baghban and Manihar the questions covered in this survey were - 1) Family profile 2) Occupational details 3) Discrimination and exclusion in occupation 4) Occupational relation with others and 5). Impact of liberalization, privatization and globalization on occupation. These questions were asked keeping in view structuring the interview schedule.

3.9. Primary Sources of Data Collection

Another source of primary information was case study of person of Baghban and Manihar community that are engage in traditional business as well as meeting and discussion with different group people. The researcher used to have focused group discussions and prolong meetings with leaders, political leaders and other resource persons in order to collect information. Some family cases were also studied in detail. The questions asked were structured, non-structured, the researcher has made use of tape recorder while interviewing resource persons. Observation technique was used as supplementary tool for data collection.

Researcher also asked women's views on marriage, polygyny, divorce, education, physical education, etc. The women interviewed were married, unmarried and working women. Most of

the time interview was conducted in Hindi. As respondents were well versed with Hindi, the researcher did not face any difficulty.

The researcher also had focused group discussion with three generation of the same family of the Baghban and Manihar community and collected their responses on changing structure of occupation among this community and impact of liberalization and privatization and globalization etc. The researcher made himself acquainted with leaders of Baghban and Manihar occupational groups.

3.10. Secondary Data:

Information was also collected through secondary sources such as Provincial Gazetteers, Census reports, constitutions published by various jamats, pamphlets, published unpublished literature and other religious literature. It has been mentioned earlier that the sole purpose of this study is to trace changing structure of occupation among Muslim (Baghban and Manihar). Therefore the universe of the study was the total aggregate number of all Baghban and Manihar Muslim occupational groups studied and not the entire Muslim community.

Constraints Time, finance and labor were main constraining factors hence the survey was restricted to study the limited number of groups. Time was the most constraining factor; hence the researcher could not study in detail more number of groups. Since the researcher had to collect information on his own, it was beyond her capacity to gather information on all existing groups.

3.11. Sampling Procedure:

Random sampling method is used by researcher, Researcher select 333 household randomly out of 2500 (Record from Baghban Samaj Diary) of Baghban family and 322 out of 2000 (Record from Manihar Jamat Leader) of Manihar family in Pune.

Selection of the cases was based on random sampling method since the units are not homogeneous and based on non-probability. This pattern of techniques gives freedom to the interviewer.

3.12. Analysis:

SPSS software were used for analyzing the quantitative statistical data and evaluating it, simple tables on various indicators such as education, family size, annual income, etc. were tabulated. Qualitative data was analyzed manually. Both quantitative and qualitative data contributed in analyzing interpretative of facts gathered. Analysis of different interviews were made, material also was collected about historical anthropology Baghban and Manihar in Pune. In addition, information also gathered on the issue of globalization in relation to economy on Baghban and Manihar community.

3.13. Variables of the study:

A variable is a trade mark that goes up against at least two qualities. It is something that shifts. It is a trade mark that is basic to various people, bunches, occasions objects and so on the individual cases contrast in the degree to which they have the attributes. (Ahuja Ram, 2001:06). For moving from conceptual idea to the act of social research, one needs to investigate some extra terms. One such term is “variable”. Variable is additionally referred to in sociology investigate as a pointer.

Hence several qualitative and quantitative variables were considered for the present study some of them major ones are as follows.

Quantitative Variables:

The quantitative variable is the one whose values or categories consist of members and if differences between its categories can be expressed numerically. E.g. Age, Income, Size are quantitative variables. (Ahuja Ram, 2001:64)

Below are the major quantitative variables used in the study.

1. Age
2. Marital Status
3. Education
4. Types of family
5. Family size
6. Annual income
7. Education status of the family members.

Qualitative variables:

The qualitative variable is one which consists of discrete categories rather than numerical units. This variable has two or more categories that are distinguished from each other. E.g. Class-Upper, middle, lower (Ahuja Ram, 2001:64)

Below are the major qualitative variables used in the study.

1. Occupational Details
2. Hindrance in personal social development
3. Discrimination / Exclusion on the basis of caste
4. Discrimination / Exclusion in occupation, from market, From customers, Transportation, From police/ corporate officers, Octroi department persons, Getting capital for business from non Muslim/ money lenders/ bank etc
5. Reason for low education and drop outs
6. Occupational relation with others
7. Impact of LPG on occupation of Muslims
8. Competition in business
9. Reasons for occupational mobility

3.14. Researcher's activities in field study:

The researcher follows collection of below activities in the field of study in a planned way:

1. Studying the objectives of research in relation to the questions of research.
2. Doing interview in the field of research and distribution of questionnaires among Baghban and Manihar Muslims of Pune city.
3. Entering the data of questionnaires in SPSS software and taking the output for analysis.
4. The daily activities are observed as they happen in the natural environment, additionally; uncommon events are studied as well.
5. The researcher applies different techniques and social skills in a flexible way and in accordance with the situations.
6. Production of data happens through detailed notes as well as by or photos for more detailed descriptions.
7. Observation of phenomena also is made both in their generality, in the unique individuality and in their social context.

8. Understanding people in the field and developing enthusiastic relationships with them and avoiding recording of coarse and spiritless facts are noticed.
9. Apparent and hidden aspects of culture are recorded and written down.
10. Observation of social events and processes happens without making any disturbance in them, without agitation and imposing any external perspective on them.

3.15. Limitations of the research:

1. Due to lack of detailed studies about Baghban and Manihar, there were no specific sources about it.
2. The studied community was at first very bounded and conservative; they hardly were ready to response.
3. Dispersal of Baghban and Manihar-settled areas made things challenging for distribution of questionnaires.
4. In some cases, they did not return the questionnaire and the researcher had to distribute
5. Despite the small numerical society, dispersal of areas and lack of adequate information about Baghban and Manihar in the libraries of the city caused spending of more time for gathering of information especially from the sociological perspective

Theoretical Perspectives

This chapter proposed here, to study the theoretical framework of nature and pattern of occupation and occupational mobility. With the help of theoretical framework researcher tried to examine the various causes and factors behind the extinction of their traditional and hereditary occupation related it with different theories which is given by different sociologist through which the objectives could be gauged.

➤ **Theoretical Framework:**

Occupational mobility often wrongly called *social mobility*. It refers to the movement of an occupational group itself, or of an individual member of an occupational vacancy, through the stratification system of social space. Studies of Hindu caste system illustrate the first; father son occupational achievement the second; and Harrison Whites study of clergy vacancy-chains the third. Most studies assume a dimensional “scaling or gradation of occupation in term of their prestige or status against which movement is then assessed. Thus downward mobility refers to loss and upward mobility to increase in occupational prestige. An important distinction is to be drawn between within or inter-generational mobility (for example career pattern) and between or intergenerational mobility (for example caste mobility or fathers son achievement) ¹

Therefore Occupational mobility means a shift or change from one category of occupation to another category of occupation. There might be two types of mobility - (1) Intra-generational mobility or change within the same generation. This shows the change which a particular person makes from one occupation to another occupation within the same generation or his individual occupation (2) Inter-generational mobility which includes more than one person and different generations. It is the change of occupation from one generation to another generation. In rural areas because of tradition cantered atmosphere and social restraints the scope of occupationalmobility is limited. Though, with the beginning of the urbanisation process in a place, there is a wide scope of occupational mobility.

Occupational mobility takes place in three ways -

- 1) Upward occupational mobility.
- 2) Downward occupational mobility.
- 3) Horizontal occupational mobility.

¹Oxford Dictionary of Sociology; John Scott and Gordon Marshall, Oxford University Press, PP 524.

When occupational structure changes from primary to secondary and secondary to tertiary sector then it is called an upward occupational mobility. On the other hand the high real income compels the large proportion of population from primary sector to engage in tertiary sector. With the economic development of a community occupation structure of that section of people changes and more people are drawn from primary to secondary and secondary to tertiary occupations. This type of upward mobility is an index of economic progress of a community.²

When occupation changes from secondary to primary sector and tertiary to secondary sector, then it is called downward occupational mobility. This is because of high growth rate of population, lack of efficiency, poor education, and the family structure. The horizontal occupational mobility means changes from one type of occupation to another same (equivalent) occupation due to its low average real income, dignity of work and lack of intention to work.

The proportion of an occupational group also plays a significant role in occupational changes because it shows the trend of the society towards that particular occupation. An occupation which may be held in high regard by the society will not certainly attract many people if the reward from its inadequate. At the same time an occupation in which the reward is high but not held in high esteem will not attract too many people towards it, as well. However, usually occupations which are held in high esteem are highly rewarded.³The change in the size of occupational group depends upon the market demand. On the other hand the dependence and the financial rewards affect how it is evaluated by the society.⁴The changes in occupation structure affect the standard of living, social values and norms, per capita income, utilization of human resources of a community and educational pattern.

Economic progress is generally related with certain distinct, essential and predictable changes in occupational structure. Economic development involves occupational change, and change from primary to secondary and tertiary occupation. Occupation-wise, people may be divided into three groups; those involved in primary occupation i.e. agriculture, quarrying and mining, in secondary occupation i.e. trade, commerce, transport and manufacturing and in tertiary occupation i.e.

²Population Theories and Demographic Analysis, MinakshiPrakashan,Ghose B.N., Academic Press, Meerut, 1994-95 p. 112.

³Tribal Occupational Mobility, Research India, Ray, Dutta B. &Mazumdar, D., Publication, Calcutta, 1984 pp. 3

⁴**Ibid.**

service. More people engaged from primary to secondary and secondary to tertiary occupation is an index of economic development.⁵

A high average real per capital income is associated with a high proportion of labour force in the tertiary sector. Similarly, low per capita real income is associated with low proportion of labour force in tertiary sector and high percentage of population in agriculture.⁶ Occupational mobility; the main factor on which mobility depends is choice and willingness. An individual will change his occupation if he has the chance to choose from a number of occupations and if that individual has willingness to change occupation. Choice of occupation depends upon of variety of occupations. An individual can choose from a number of occupations only when there are a number of occupations.⁷ Multiplicity of occupation is an urban phenomenon and occupational mobility is more noticeable in an urban situation. Choice of occupational mobility mainly depends upon two factors – first, the opportunity for choice and secondly, capability of a person to follow a particular occupation. Capability to follow an occupation indicates that an individual has the intellectual and material resources for taking up a new occupation. So, mobility of occupations rest on upon availability of a number of occupations to choose therefrom. ⁸Change in occupation is linked with and instrumental to change in social status. In fact, change in occupation may be the result of an urge to change one's social prestige. The prestige enjoyed by an individual in caste ridden society or traditional society may depend upon the evaluation of the occupation that he is pursuing irrespective of the income that he earns thereby. ⁹

Changes in the traditional occupational structure result from both external and internal forces. The external forces comprise land reform, secularization, industrialization, urban contacts, means of communication and transport and modern education. The internal forces include village economy and the nature of class distinctions in the villages. This force of occupational mobility function, however, is a cumulative and complementary way.¹⁰

Occupational mobility, however, takes place at two levels; individual and group. At the individual level (or family) mobility is more pronounced than at the group level. As such status

⁵Ghose, B.N., Op-cit. pp. 128.

⁶ Ibid.

⁷Ray, Dutta, B and Mazumder, D.N, Op-cit. pp. 135-136

⁸Ibid.

⁹ Social Change in Rural India, Hiramoni, A.B B.,R. Publishing Corporation, Delhi,1977 pp. 14-15.

¹⁰The Changing Rural Stratification System, Sharma, K.L; Orient Longman Ltd.New Delhi, 1974, pp. 167

distinctions have increased at the horizontal plane. At this level, we find distinction of status among the families and members of the same group.

Occupational mobility at group level has not brought about significant shift in the traditional social structure of the villages. Occupational mobility of a group has reduced social heterogeneity than accelerating occupation diversification.¹¹

➤ **Peter Berger has recommended a three classification of occupation:**

First there are those occupations which offer some kind of self-identification and satisfaction e.g. Occupations like teaching, business, contracting, agriculture and craft or artistic occupations.

Second there are job which are almost the opposite. There are seen as a direct harm or threat to individual's identity, reducing him to the position or status of "an appendage to a machine" e.g. the less paid occupations of workers who work in a big factories, mining, industries business firms, agricultural fields, tea, coffee, rubber and such other domains etc. represents such occupation.

Third there are occupations viewed as impartial, that is, they are neither a direct harm to one's personal identity nor a main source of identity. Such occupations are neither very hateful nor very pleasing e.g. the occupation of bankers, clerks, life insurance employees, accountants, and high level government executives etc., which are prosaic and monotonous but having handsome salary, represent such neutral occupations.

Peter Berger contends that the first two types have failed in modern society. It is also because, working for large governmental organizations results in a loss of personal freedom and secondly many unpleasant and routine task have been rejected in modern industry.

From the early writings of **Max Weber and Emile Durkheim** the model of an occupation was considered an essential aspect of the social status of individuals and the societal division of labour (for an outline of the development of occupational sociology see e.g. Demszky von der Hagen and Voß 2010; Kurtz 2002). It was used as a theoretical basis for the examination of social structure as well as the relation of the individual and society for quite some time. Since at least the 1980s the utility of occupation as an analytical category was increasingly called into question. Due to the accelerated change of skill requirements vocational training is assumed to become obsolete more quickly, leading to the necessity of life-long adaptation of an individual's skill set to the requirements of the labour market (Pongratz and Voß 2004). While plausible in

¹¹Ibid

theory critics and proponents of these notions agree that it is unclear how fast the process develops and that there is still a need for visible skill sets in order to facilitate the matching process on the labour market (Demszky von der Hagen and Voß 2010; Kupka 2005).

➤ **Structural-Functional Approach:**

Functionalism sees society as a system of equilibrium. As all parts of the society are interconnected and interdependent, a change in any part of the society produces compensatory changes in the other parts of the society. Similarly, if some forces disrupt the equilibrium of the society, there will be counter forces which seek to restore equilibrium.

Like evolutionary theorist, **Talcott parson** believed that societies evolve from simple to various levels of compound societies. He emphasized three key concepts in the process of evolutionary changes; structural differentiation, functional specialization and social integration. As communities grow larger and larger, societal units get divided and subdivided. Ancestral families were both units of production and consumption as members of extended families lived and worked together. Now there are several agencies which perform the functions of the old extended family. With the emergence of bureaucracy, organization has developed numerous agencies and units to deal with various functions. Structural differentiation has also led to the specialization of functions. Just as different departments and agencies specialize in different functions, individuals also tend to specialize in specific occupations. Whereas in traditional little communities, traders, farmers, medicine men and artisans served almost all functions, in today's complex societies individuals perform literally millions of specialized roles.

Now differentiation and specialization pose problems of integration. As societal units multiply and specialized occupations tend to grow, it becomes necessary to coordinate all aspects of society. Social integration requires effective coordination of domestic, economic, educational and political institutions in society. Usually the labor market is supposed to be two-sided. One side is the supply side where the employee or worker highlights a specific bunch of skills and looks for a new job while on the other side i.e. the demand side the company or boss is looking for to fill the job opportunities with special requirements. If the employee expectations related to work condition, wage etc. are met and the boss or employer has enough confidence in the employee's productivity, then the requirements take place (see e.g. Logan 1996; Halaby 1988; Gangl 2004a; Hinz and Abraham 2008;). The good education in the form of a particular bundle of skills for example a job-related certificate for a specific occupation can be seen to lower the business costs

for the company as well as the individual to be employed which lead to better matches (Abraham et al. 2011). Subsequently Becker (1993) it can be seemed that an individual's production increased because of the investment in general and particular form of human capital for example schooling and vocational training. The production is compensated by the company and henceforth it effects directly on employees income and socio-economic condition. In addition institution planned qualification like occupational certificates for specific training to invest on individual; meanwhile they give information related to future job opportunities and reduce insecurity. these certificate than work as a sign of productivity to a future company or employer see Spence 2002), as they define the set of skills as they explain the set of expertise the job candidate has and mention at the apparent match for the particular vacancy.

➤ **The Marxian approach**

In Marxist theory, the capitalist mode of production involves two main economic parts: the substructure and the superstructure. Marx saw classes as defined by people's relationship to the means of productions in two basic ways: either they own productive property or labour for others. (Macionis, Gerber, John, Linda, (2010). pp. 233.)

However, Marx is theoretical to talk about two classes only; he has also described two other classes, the lumen proletariat and petite bourgeoisie. The lumen proletariat is called as the low life part of the proletariat class which comprises beggars, prostitutes, swindlers, etc. who is not employed workers but they are victims of exploitation; the another class is petite bourgeoisie they are also some small business class that cannot ever collects sufficient profit to become part of the bourgeoisie, and even the challenges of absolute power of bourgeoisie. These subclasses do not have much influence in Marx's two class system, but it helps us to identify that Marx documented differences within the classes. (Christopher, Doob,) According to Tim Ingold, Ingold, Tim (2006), p. 400 and Marvin Harris (Harris, Harris (1967). In the capitalist society, the ruling class owns the means of production and the working class have their own labor power to offer in order to survive their life which is basically included means of production. The bourgeoisie (capitalist, industrialist) achieve temporary status quo, intentionally or unintentionally, by using different method to social control. The philosophy of the ruling class encouraged by using political and non-political bodies and other factors such as arts and other element of culture in the development of different aspect of social life. A wrong thinking is

developed by the capitalist but Karl Marx strongly believed that ultimately the capitalist mode would be because of its internal conflicts. Karl Marx believed that the capitalist mode would ultimately give way, through its own internal conflict, to radical realisation and lead to development of egalitarian communist society.

➤ **Musgrave (1974)-Theory of occupational choices**

Musgrave Had put forward the conceptual framework as a first approach to the theory of occupational choices. The main focus of this conceptual framework was the process of socialisation, which is seen mostly as learning to take roles: Where “Anticipatory socialisation is important. At each stage of socialisation role may be learned in such a way that shift to the next stage of socialisation more easily consummate. By getting to know role prescription associated with particular occupations, the young person is said to be able to choose an occupation, the young person is said to be able to choose an occupation that less matches his wishes from among the limited range available to him.

➤ **The Post Industrial Society: Daniel Bell**

The first major suggestion and used widely between 1960 and 1990. Used by Daniel Bell, it refers to productive system based on service work and high technology.

The phrase ‘post-industrial society’ is now used widely to describe the extraordinary range of changes that run through the social structure of the emerging post-industrial world, one that does not wholly displace the agrarian and industrial worlds (though it transforms them in essential ways) but represents new principles of innovation, new modes of social organization, and new classes in society ...

The major expansion in contemporary society is ‘human services’, primarily health and education. And both are the chief means today of increasing productivity in society: education by advancing the acquisition of skills, particularly literacy and numeracy; health by reducing illness and making individuals more fit for work ... I have broken this area into a further distinction (after the pre-industrial ‘primary’ and the industrial ‘secondary’) of tertiary (transportation and utilities), quaternary (trade and finance), and quinary (health, education, etc.). But for me, the novel and central feature of post-industrial society is the codification of theoretical knowledge and the new relation of science to technology. Every society has existed on the basis of knowledge and the role of language in the transmission of knowledge. But only in the twentieth century have we seen the codification of theoretical

knowledge and the development of self-conscious research programs in the unfolding of new knowledge.

Over the course of the last 25 years of the 20th century, he writes in the 1999 foreword to the new edition of his Post-Industrial Society, the following major changes occurred in the United States:

1. **From manufacturing to services:** Today only 18.8 million Americans, in a workforce of 126 million...early 15 percent of the labour force is now in manufacturing as against 26 percent twenty-five years ago.
2. **Occupational changes:** The most striking change in the character of work is the extraordinary rise of professional and technical employment and the relative decline of skilled and semi-skilled workers ...
3. **Property and education:** The traditional mode of gaining place and privilege in the society was through inheritance—of a family farm, a family business, or a family occupation ... Today education has become the basis of social mobility, especially with the expansion of professional and technical jobs, and even entrepreneurship requires a higher-education background.
4. **Financial capital and human capital ...** In economic theory, until only the past thirty or so years, capital was regarded principally as financial capital amassed as money or land ... Human capital is now regarded as an essential feature in understanding the strength of a society ... More recently, the concept of social capital or ... the extent to which one has access to opportunities and social networks ...
5. **Technology and intellectual technology:** What comes to the fore is ‘intellectual technology’ (based on mathematics and linguistics) which uses algorithms (decision rules), programming (software) models and simulations, in running the new ‘high technology’.
6. **Infrastructure:** The infrastructure of industrial society was transportation ... The infrastructure of the post-industrial society is communication ...
7. **A knowledge theory of value:** An industrial society ... is based on a labor theory of value, and the development of industry proceeds by labor-saving devices, substituting capital for labor. Knowledge is the source of invention and innovation. It creates value-added and increasing returns to scale and is often capital-saving.

➤ **The Postmodern Society**

Seen as direct change to Enlightenment thinking and modernity. It takes many forms-especially in culture, where idea of fragmentation, difference and pluralism are stressed. In a weaker form, it embraces nearly all ideas below and recognizes that the traditional, modern and post modern worlds all live alongside each other.

➤ **Late Modernity:**

Associated with Anthony Giddens, David Harvey and Jurgen Habermas. Generally they do not agree with the idea of post modernist, as they do not see a break with the past modern world. Instead they see late modern society as an intensification and speeding up of themes well developed in the modern world.

➤ **Reflexive Modernity**

Closely linked to ideas of late modernity, but here the stress is on a society which people become more aware (reflexive) about what is going on around them. For e.g. Science no longer simply leads the way: people wants to know more about what it means. They want to know about the environment, and about risk generated by new technologies and the like.

➤ **Multiple Modernity's**

An idea developed by Eisenstaedt to suggest that there are many past routes into the present world and many forms that contemporary can take.

➤ **Liquid Society**

A new form of society that is much more fluid than previous modern and traditional ones. Everything changes, everything flows, mobility is key

Zygmunt Bauman highlights the uncertainty (Unsicherheit) of this world;

John Urry is concerned with its global flow and complexity.

➤ **Late Capitalism**

A continuation of the themes first analyzed by Marx and which can still be seen at work in so called modern societies. But Marx's concerns have now become amplified and speeding up on a worldwide.

➤ **The Information Age –The Network Society**

Manuel Castells is Emeritus Professor of Sociology at the University of California, Barkley. Born in Sapin in 1942, he studied Law and Economics.

According to Castells the information age, is considered to be one of the most sustained and readable accounts of the rise of the information society and the new network that come with it. He analyses the ways in which economic and social transformation in capitalism connected to the information technology revolution, and have brought about a new world social order in the 21st century. His three books look at the rise of new communication, the creation of new identities, and the shifting political contours of the world in the 21st century especially the role of social movements. Castells tries to make himself intelligible (he does not incomprehensible jargon) and provides much data. Evidence and illustration for his argument (it is not a work of abstract theory). The volumes have to be regarded as one of the major statement of changing times and what sociology in the 21st century should have deal with. Unlike Marx's view of the mode of production, for Castells it is the new telecommunications- the informational mode of development-that is reordering our very sense of time and space. It creates a capitalist network economy.

Crucial to Castell's work is the idea of network and flows. Network provides series of hub and points- people, cities, business, states-connected by flows of different sorts- information, money, and people. With these flow time changes: there is a speeding up of the time but also a lack of standard sequencing. Time becomes a perpetual present'-that past comes back to us in sound bites, and the future arrives almost before we have experienced it. In this new world our senses of space and times becomes dramatically reordered: the local now goes global; the past and future are the present. We can be everywhere and nowhere at the same time- sitting at our computers. All this has great importance for the way we think about ourselves (our identities), our political actions (through social movements) and our ways of living (through work and families). International forms of crime, environmental issues-all changes under this new order and Castells discusses each. The information age touches all globally.

➤ **The Risk Society**

German sociologist Ulrich Beck (1944-) is a Professor of Sociology at Munich University and the London School of economics. Since 1986, when he published his key first book *The Risk Society* in German, he has produced a large volume of influential work around the new world order.

For, Beck old work society is going. The old-order- first modernity-was characterized by collective lifestyles, full employment, the national state and welfare state, an attitude of heedless exploitation of nature.

The new world order sees the decline of paid employment, globalization, and new crises around the environment, gender and technologies.

He characterizes this newly emerging society as variously as:

1. A second modernity which is replacing the age of simple modernity linked to capitalist industrialization.
2. A global risk society which brings growing uncertainty. Risk now derives less from the natural dangers of the past (like earthquakes or floods) and more from the new technologies that we have created (from computer dependency to new genetic modification)
3. A 'reflexive modernity' in which people become more and more aware of the problem inherent in the first modernity. Life becomes more aware of the problem of living. The idea of sustainability.
4. An individualized society. Whereas the safe structures of modernity had involved stable families, protected and stable jobs, strong local communities and class loyalty, now the world becomes much less stable and thoroughly individualized. The world becomes more individualized rather than collective life now becomes a 'do it yourself' biography work becomes more chopped up and consumption becomes pervasive.
5. A cosmopolitan society is one which looks beyond the borders and boundaries of nation-states and fixed identities. Beck looks towards a future where in a radically insecure world, all are equal and everyone is different.

The Ulrich Beck's terms for a new form of risk where uncertainty permeates society because of changes in technology, globalization and environment. These risk are not like the old natural risk (Which still continue)

All these theories suggest a new world that is emerging full of rapid change, uncertainty, risk openness and individualism. They have different emphases some are dark pessimistic, dystopias and other provide more optimistic, positive utopian images which has effect on the human occupation also.

Chapter: 4

Analysis and Interpretation

Understanding socio-economic condition and occupational mobility among Baghban and Manihar in Pune city

The Baghban and Manihar caste of Pune city are traditionally engaged in fruits, vegetables and Bangle seller works which has given them a distinct identity in Pune. They are now entitled to enjoy the facilities awarded to the Other Backward Classes according to Indian Constitution. Although most of the Baghban and Manihar people were engaged in fruits and Bangle selling, but now they are leaving their forefathers' occupation and have taken to other occupations. It is proposed here to study the nature and pattern of occupation and occupational mobility of the fruits and Bangle selling caste of the urban areas of Pune. It is also proposed to examine the various causes and factors behind the extinction of their traditional and hereditary occupation through which the objectives could be gauged. In this chapter researcher analyzed the qualitative data (case study, schedule interviews, field visit, interview with community leader of Baghban and Manihar caste, meeting with Jamat and local people etc.) and quantitative data with the help of SPSS. And tried to focus on family background, occupational details, socio-economic condition, Discrimination / Exclusion in occupation, Occupational relation with others, and Impact of LPG on occupation of Baghban and Manihar. So with the help of qualitative and quantitative researcher had tried to collect maximum information of Baghban and Manihar.

4.1. Economic

Economic is related to the manufacturing, distribution and use of wages, commodities and wealth or relating to the science of economics. It is very important to discuss something about the scope of economic and sociological analysis and the extent to which they are overlapping to one another. Economic is nothing but it is intensive study of one type of function in, sub system of society, that are producing goods, distributing, and exchanging goods and services. This is also one of the subject matter and one branch of sociology, which is called as economic sociology, but it is less specific to economic and more general to social institutions. The behavior

of the group and individual and the nature of social process are the concern of sociology, whether these are features of the economic or of some other sub- system.

According to Emil Durkheim's precisely short and comprehensively rich definition of Economic Sociology: "There are the economic institutions: institutions relating to the production of wealth (serfdom, tenant farming, corporate organization, production in factories, in mills, at home, and so on), institutions relating to exchange (commercial organization, markets, stock exchanges, and so on), institutions relating to distribution (rent, interest, salaries, and so on). They form the subject matter of economic sociology." (Sociology A global Introduction: Pearson)

4.2. Socio-economic status

Any measure which attempts to classify individuals, families or household in terms of indicators such as occupation, income and education. One of the first major uses of socio-economic status can be found in the social class measures introduced by the British Registrar- General in 1911 (Oxford Dictionary of Sociology).

4.3. Occupation

An economic role separated from household activity as a result of the growth of markets for labour. Such roles form part of a wider economic division of labour in an industrial enterprise, formal organisation, or socio economic structure. (Oxford Dictionary of Sociology).

Occupational prestige refers primarily to the differential social evolution which is ascribed to job or occupation. What people know about jobs, or how people view occupations, is to a greater extent a given; much more variation exist in the value that they are ascribe to them.

4.4. Occupational Mobility

Occupation or work mobility generally means the movement of the employee. We can divide this movement into six types i) in or out of the labor force. ii) Changes in the content of the jobs. iii) Changes in the employer. iv) Changes in the occupation or skill used. v) Changes in the industry or ends to which skills are put, and vi) Changes in the geographical place of work (Hauser, 1954, pp . . . 11) to a certain extent one kind of change comprise another. Occupational

mobility is also used to describe a comparison of fathers and sons occupation (inter-generational mobility) and in this sense it is most important factor in social mobility.

Occupational mobility often wrongly called “social mobility”. It refers to the movement of occupational group itself, or of an individual member of an occupation, or of an occupational vacancy, through the stratification system of social space. Studies of the Hindu caste system illustrate the first; father-son occupational achievement the second; and Harrison White study of clergy vacancy- chain the third. (Oxford Dictionary of Sociology pp. 524).

To understand the socio economic condition of the Baghban and Manihar community, the researcher have asked number of the question to find out the present status of Baghban and Manihar in Pune city.

The Interview schedule was divided into seven sections

1. Identification
2. Entitlements
3. Family Profile
4. Occupational Details
5. Discrimination / Exclusion in occupation
6. Occupational relation with others
7. Impact of LPG on occupation of Muslims

Baghban and Manihar are scattered throughout the length and breadth in Pune but the majority of them are living in cities and towns. We may safely say that Baghban it is not a predominantly agricultural community in Pune but they are purchasing near by the rural areas or from main mandai (market) such as city’s main Mandai(market), Market Yard, Hadapsar Mandai (market) etc. and selling the fruits, similarly in the case of Manihar also this caste is not making bangles but purchasing from other part of cities such as Mumbai, Hyderabad, Firozabad, Rajasthan etc. and selling it.

On the basis of a general survey of an all-India nature, it may be said that Muslims occupation have been, and still are, an ‘urban phenomenon’ because the majority of them have traditionally living in towns and cities; of course, with the exception of some areas.

The below tables are the specification of the different question asked at the time of Interview schedule through which, researcher had tried to find out and focused on various aspects which are as follows.

4.5. PROFILE OF BAGHBAN IN PUNE CITY

Identity: The community of the vegetable growers and sellers is called as Baghban. They are Sunni Muslims but comes under the other backward caste in Maharashtra. The word Baghban in Urdu and Persian means a Gardener. It is the community of the farmers that sell potato, onions and other seasonal veggies. Baghban community in Maharashtra classified as another backward class (OBC). Baghban's are spread in different regions like Jalgaon, Bhusawal, Sholapur, Satara, Pune,



Figure 3: Shivaji Market

Konkan regions etc.

HISTORY OF BAGHBAN (VEGETABLE SELLER) IN PUNE:

Poona City has twenty-six markets. Of these five are vegetable markets, six are mutton markets, three are fish markets, one is a fuel market, two are fodder markets, and nine are grain markets. The five vegetable and fruit markets are, the Mandai or market to the north of the Shanvar Palace, the Kotval Chavdi or police office in Budhvar ward, and three Bhajialis or vegetable rows one in Vetral ward and two in A'ditvar ward, a larger near Durjansing's Paga, and a smaller to the east of Moti Chauk or Pearl Square. In addition to these, on a suitable site in the Shukravar ward, a large central market is (1884) being built.



Figure 4: Kondhwa Market

Vegetable Sellers including brokers number 652, chiefly Kachis and Malis, living mostly in the Ravivar, Kasba, Budhvar, Shanvar, Bhavani, Vetral, Shukravar, Mangalvar, Nana, and Sadashiv wards. The Kachis came from Bundelkhand and Rajputana. Vegetable-growers bring vegetables to the market and sell them to the retail dealers. Sometimes the retail dealers

buy the standing crop and bring it to the market in required quantities. Besides the local business, brokers make large purchases for Bombay vegetable-dealers and send consignments of vegetables to Bombay on commission. As a class they are hardworking, orderly, and thrifty. The growth of green vegetables and fruits has largely increased since the opening of Lake Fife and the Mutha Canal (1875-1879). The vegetable growers are Kachis and Malis who sell standing crops to wholesale dealers, chiefly Kachis, Marathas, Malis, and Baghban Musalmans. To retail dealers vegetables are sold through Maratha and Mali brokers called *dalals* or *dandivalas*, who, besides a handful of vegetables, are paid 1½*d.* to 6*d.* (1-4 *as.*) On every sale of 320 pounds (1 *palla* of 4 *mans*) Vegetables are eaten daily by all classes. The dealers, who are Kachis and Malis, buy their stocks at the Mandai market in the early morning and sell at their stalls to consumers. These retail dealers are chiefly Kachis and Malis who are Hindus, and Tambolis who are both Hindus and Musalmans. The Kachis chiefly sell fruit, the Malis both fruit and vegetables, and the Tambolis seldom anything but betel-leaves and tobacco. (Pune Gazetteers)

PRESENT STATUS:

Around 70% to 80% people are doing the fruit selling job and those are educated they also give their preference to fruit selling due to lack of employment, for a good job migration is there etc.

Small amount of educated youngsters are doing job in corporates like engineering medicaletc.

DIET:

They eat cereals like wheat, rice, jowar and also lentils, fruits, vegetables, milk and other dairy products. They don't eat pork meat and also avoid alcohol.

LIFE:

The Baghban community educates both boys and girls. They use modern medicines. Due to lack of family planning, they have large families. The basic water, irrigation, electricity facilities given by the government are used by them. The women perform domestic duties. Although they play an important role in the family by selling produce at the local market, they are considered lower than men in all aspects. . They have their own jamaat that looks into solving matters of divorce marriages etc.

CUSTOMS:

Baghban's marriage is normally happened in "Samuhik melava" which organized once in a year. Since boys start earning early they even get married early. Educated boys prefer to get married after getting job or settlement but majority of these boys is less.

When the girls reach at puberty stage she got married by her family. Marriages are arranged by elders to people within the community. Although a man is allowed to have more than one wife, it's rare to be seen. Adult marriage and monogamy is the norm seen. A



Figure 5: Baghban Talimi Conference

married woman wears nose rings, Glass bangles,

toe rings, anklets and a marriage pendant. Divorcee and widow remarriage is permitted. According to Muslim law a fixed amount is set between both which needs to be paid at the time if marriage is terminated. Marriage between cousins is permitted. At the time of marriage dowry had given hence girls are treated as burden. The parents being less educated consider girls to be born for household chores and giving birth (family system) as she got married, age is not a limitation to her to have a baby.

BELIEF:

Muslim Baghban's belongs to the Sunni sect of Islam. They worship Allah and Almighty and his Prophet Muhammad, (literally, the praised One) god's messenger. The Baghban's believe in the tomb-shrines of Muslim saints. The belief is that the saints intercede to help their wishes get fulfilled. Islamic festivals like Id-ul-Fitr, Id-ul-Zuha, Id-Milad, and Shab-I-Barat are celebrated by them. They fast in the month of Ramadan. A pilgrimage to go for Hajj once in a lifetime is desirable. A qazi gives religious teachings to their children and performs all religious rights. The Aqiqa (tonsore) ceremony is performed for both boys and girls after forty days of birth. Boys are circumcised and puberty rites are observed for girls. Ritual is performed after forty days of death.

EDUCATION:

Baghban community lacks in education especially girls. They are taught about selling fruits and vegetables instead of sending schools in their free time. Girls are taking as liability or responsibility of household. For girls “likhna padhna thoda aa gaya” is considered sufficient.

Girls are permitted to study until 8th and 10th standard almost and then are got married. Signature statement of the community “kya karna hai padh likh kar, chula hi fukna hai”.

ISSUES /PROBLEMS OF THE EDUCATION:

Irrespective of the degree the males are more likely to follow their ancestors in terms of occupation or profession (attitude problem). The community is also lacking behind in term of awareness related to educational facilities, government policies etc.

Impact of illiteracy: as mostly in this community is less educated which is affecting their socio economic condition, their thinking, their way of living. Culture is playing very important role in this community. Due to their financial condition they want to earn at an early stage. This financial status obstructs them from taking proper education. This financial pressure does not let them complete their graduation, they are found earning. The orthodox mentality due to illiteracy keeps girls continued to the household works only. Security issues like rape, kidnapping, harassment, so negative attitude had made towards the girls education. Girls those are pursuing higher education are treated modernized, not given importance in the community, their perspective regarding these girls are as they are culprits. Parents get abused (Taunting). Highly educated girls in Baghban’s will not get a suitable partner to marry but due to family respect girls has to marry with lower educated boys. If the girl is highly educated they are not allowed to work after marriage. Wrong assumption they are taking from religion that girls are not made for education and it will be good if we will keep in our houses only.

SOCIAL ISSUES:

The main issues with Baghban’s are oppositions towards inter caste marriage or inter race marriage, even not allowing inter regional marriages among Baghban’s. E.g. if there is a girl of Pune Baghban and Boy from Solapur Baghban still they could not get married.

KINSHIP FAMILY SYSTEM:

Marriage amongst relation is most preferred. Before this, families, of this community were based on joint family but due to differences in relations, most of the families had migrated and they formed nuclear family.

CASTE CLASS AND SUB CASTE:

Caste rigidity is high due to backwardness, illiteracy lack of modernism. Baghban caste is divided into two classes i) Baghban treated as high class ii) Phulwale Baghban treated as low class hence Phulwale Baghban get less assimilated by Baghban group(Higher class). Between these two classes marriage and any relation rarely seen.

SOCIAL STRATIFICATION:

Caste is fundamental aspect of stratification hence Baghban is lower strata in this aspect and got status of OBC due to lack of education, awareness and modernism. In a Baghban also there is stratification that according to richness, class is there and hence dominant families have their influence on other middle class families of Baghban.

SOCIAL MOBILITY:

Now Baghban's trying to make their status in society by spreading education awareness, girls (less proportionately) making trust on organization for poor and needy students. Baghban have unity issues which the community they take measures to keep united.

Through educational empowerment they are trying to raise status in the society and trying to achieve upward mobility. But as they have limitation of backwardness, lack of awareness, literacy, thinking and attitude problems towards girls education etc.

MIGRATION:

The migration is also taking place in Baghban community. They are migrating due to two main reasons firstly educated boys for job in Pune, Mumbai etc. and uneducated boys or males for selling of fruits and vegetables in different cities to earn more and to support their family financially.

PANCH SYSTEM:

Every community is having their jat panchayat likewise Baghban also has this panch system.

Five authorized people from the community and from a dominant family becomes a panch and these panch solving the problems in the community related to marriages, divorce, property issues, girls issues of dowry etc.

OVERVIEW:

Profession is become the identity of this community. The financial condition of this community is poor therefore socio-economic condition is not good. Due to the conservative thinking of this community they are backward and lacking behind. For them traditional values/religious values are more important. Due to lack of modernism they are resistant to change. There found to be gender biased as they belief boys will go to look after their family. They are giving less importance to girl's education and more importance to marriages because of their security.

4.6. PROFILE OF MANIHAR IN PUNE CITY

IDENTITY

The Manihar community is also Sunni Muslims but comes under other backward caste in Maharashtra. The word Manihar is derived from the Sanskrit words “mani” meaning a precious stone or gem and Kara meaning maker therefore Manihar who work with stones, glass and make tin foils. The Manihar are [Sunni Hanafi Muslims](#). They inhabit in the districts of Maharashtra, Jaipur, Ajmer, Sikar, Chur and Jhunjhunu; as Manihar and Chudigar in Gujarat, in Madhya Pradesh and other states. The Manihar speak the languages of the region in which they live. Gujarati, Hindi, Urdu etc.

HISTORY OF MANIHAR IN PUNE

As mentioned in Pune Gazetteers Ornament Sellers numbering 325 are mostly Gujarat Vanes, Sonars, Jingoos, Quasars, Manohar's, Lachesis, and a few Brahmans. Braila's, Gujarat Vanes, and Sonars sell smaller silver and gold ornaments and have about fifty shops in Moti chauk Street in Aditvar. They are not men of wealth, but their business gives them a comfortable living. Their women look after the house and their boys learn to read and write. The rich bangle sellers import China bangles from Bombay and put up for sale to retail sellers. They are well-off; their wives mind the house and their boys learn to read and write. Jingars make and sell queens metal ornaments for the lower classes. The Kasars are Jains and Marathas, and the Manihars are Musalmans from the Hanafi School. Kasars and Manihars sell glass bangles and Lakheris make and sell lac bracelets and mostly live in the Kasba, Rasta, and Budhvar wards. Of the retail sellers, some have shops and some hawk bangles in streets. They are fairly off. Besides taking care of the house their women sometimes hawk bangles and their boys often learn to read and write. Lakheris, who seem to have come from Marwar during the time of the Peshwas, dress and speak like Marwar Vanis. They make lac bracelets for wholesale dealers by whom they are paid $\frac{3}{4}d.$ ($\frac{1}{2} a.$) the hundred. Some of them make bracelets on their own account and sell them at $6d.$ to $10\frac{1}{2}d.$ (4-7 as.) the hundred. Their women and children help in the work after the age of fifteen. The more costly jewelry, diamonds, pearls, and other costly stones are sold by individual jewelers who have not usual shops but whose houses are well known.

LIFE:

They have friendly relations with other Muslim communities like the Julaha (weaver), Hajjam (barber), Dhobi (washer man), and others whose services they employ. Patron-client (Patronage in ancient Rome. Patronage (clientela) was the distinctive relationship in ancient Roman society between the patronus (plural patroni, "patron") and their clines (plural clients, "client"). The relationship was hierarchical, but obligations were mutual relationships exist with members of wealthier Muslim and Hindu communities.

The Manihar are by and large busy in their traditional business of selling glass and lac bangles known locally as churi or chuda. Beside these standard wares, some of them also sell other cosmetics such as, tikli (forehead jewelry) and sealing wax etc.

They are highly skilled at making bangles, creating complicated designs, of every color, shapes and sizes. In Gujarat, the Manihar used to make bangles from ivory, but due to international bans on elephant tusks they now make the lavish carved bangles from plastic as well as glass.

PRESENT STATUS:

Selling of glass bangles has been the traditional occupation of the Manihar but some of the Manihar; especially those in Pune have entered in different occupation such as tailoring while some of them are self-employed as rickshaw drivers, vegetable sellers, and poultry farmers. A few of them are government employees while others are wage laborers. Most of them are businessmen and some provides services to office. The Manihar send their children, mostly boys, to school. Some of them may reach college level. Daughters drop outs at primary school due to socio-economic reasons. The literacy levels among them are very low.

DIET:

The Manihars do not eat pork. The staple diet has wheat, rice. They eat fruits and vegetables. Milk and dairy products are also consumed by them. However alcohol is avoided. Tobacco products like Bidi, Paan are commonly consumed by them. Vermicelli cooked in sweet milk is traditional sweet served on Eid.

CUSTOMS:

The Manihar are an endogamous community, they marry within their own community. Their educational status is very low in various regions. They are divided into many sub groups however inter marriages with the similar status and subgroups are permitted. In some places such

as in Pune they have started to intermarry with other Muslim communities. The marriage is arranged by the elders of the house. A married woman wears nose rings and bangles.

Dowry is given in cash and other items .The amount is fixed called “Mehtar”, promised to the bride in case of divorce. The Qazi performs religious necessities and teaches the children.

Joint family is seen in most families however some stay separately. There is equal division of property among children. Usually after the father, the mother, unmarried sisters are the responsibility of the eldest son. Women status is lower than men however their opinions are taken in family matters. They not only do the house work but also help getting clients for the bangles. The status of women is lower than men, however their opinions are taken due consideration in family matters, and they take part in social, ritual and religious functions. In addition to doing household work the women directly contribute to the family income not only by helping in selling the bangles by going houses of their customers.

BELIEF:

Generally they are Sunni Muslims, they believe in Allah and his Prophet Mohammed. They believe in the holy Quran. They respect the tombs and saints and believe that they intercede their prayers and help them to fulfill their wishes.

They celebrate all the festivals like Bakr-Id or Id-Zuha, Shab-E-baraat Shab-E-Barat (the fifteenth night of the eighth month of the Muslim lunar calendar, Shaban) etc. All those who can afford to do so take on the Haj or holy pilgrimage to Mecca at least once in their lifetime. The Maulavi (priest), Qazi, and the the Fakir (religious mendicant) are their holy specialists who are of service during different lifecycle rituals and also impart religious preaching to them.

The tonsore ceremony is performed after forty days of birth. The Sunnat (circumcision) of boys is performed in early childhood with a feast. The dead are buried and death pollution observed for forty days. Tisra (third) and chalisa (fortieth) are the rituals observed on third and fortieth days after a death. During chalisa, which marks the ending of the pollution period, relatives and friends are invited and given a feast.



94 Figure 6: Attar Manihar Jamat Conference

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MANIHAR JAMAT (TRUST):

In Pune Attar Manihar Jamat Trust was found in the year 1982 with the vision to serve the community and to take up various projects for the betterment of Attar and Manihar family members. To facility the community in finding the best match for their Boy or Girl, they arrange various events for the community to take part and arrange the marriages. A list of Boys and Girls is being prepared through survey.

EDUCATION:

Manihar community also lacks in education especially girls. Compare to girls boys are more educated. Girls usually are taking as liability or responsibility of household. Girls are permitted to study until 10th standard almost and then are got married.

Issues /problems of the education

Culture is playing very important role in this community. The community is also lacking behind in term of awareness related to educational facilities, government policies etc. The financial pressure does not let them complete their graduation, they are found earning. The orthodox mentality due to illiteracy keeps girls continued to do household works only. They are more concerned about security issues of the girls. Girls those are pursuing higher education are treated modernized, they are not getting a suitable partner to marry. If the girl is highly educated they are not allowed to work after marriage.

KINSHIP FAMILY SYSTEM:

Marriage amongst relation is most preferred. Manihar community was also based on joint family but due to differences in relations, and most of the families had migrated in and they formed nuclear family.

CASTE:

Caste rigidity is high due to backwardness, illiteracy lack of modernism.

SOCIAL STRATIFICATION:

Caste is fundamental aspect of stratification hence Manihar is also lower caste in this aspect and got status of OBC. They are lacking in education, awareness and modernism

SOCIAL MOBILITY:

Manihar also trying to make their status in society by spreading education awareness, girls (less proportionately) making trust on organization for poor and needy students. Manihar also have unity issues which the community they take measures to keep united.

Through educational empowerment they are trying to raise status in the society and trying to achieve upward mobility. But as they have limitation of backwardness, lack of awareness, literacy, thinking and attitude problems towards girls education etc.

MIGRATION:

The migration is also taking place in Manihar caste. They are migrating due to two main reasons firstly educated boys for job in Pune, Mumbai etc. and uneducated boys or males for selling of bangles and other cosmetics in different cities to earn more and to support their family financially.

PANCH SYSTEM:

Every community is having their Jat panchayat likewise Manihar is also having jamat system Five to six authorized people from the community and from a dominant family becomes a member of jamat and these panch or jamat solving the problems in the community related to marriages, divorce, property issues, girl's issues of dowry etc.

OVERVIEW:

Profession is become the identity of this community. The financial condition of this community is poor therefor socio-economic condition is not good. Due to the conservative thinking of this community they are backward and lacking behind. For them traditional values/religious values are more important. Due to lack of modernism they are resistant to change. There found to be gender biased as they belief boys will go to look after their family. They are giving less importance to girl's education and more importance to marriages because of their security. Compare to Baghban Manihar are more educated.

MANIHAR WELFARE TRUST:

Manihar Welfare Trust is working for the betterment of Manihar society in India they are having office in Mumbai and regional head office in Lucknow. Manihar Welfare Trust working on comprehensive programs in health, education and poverty relief. The organization believes in enabling self-reliance and committed to working on issues affecting the urban and rural society, main motto of Manihar Welfare Trust to give education to Manihar



Figure 8: Manihar Jamat celebrating Eid-Milani Function in Pune.

community children, literacy rate among Manihar is down and they hardly represent in Indian political system due to lack of education. Manihar Welfare Trust working on different fields to help the Manihar community such as Education, Health, Poverty Relief, Cultural Competency Program, Foster care program, Manihar Membership and data base: This form should be filled by each and every member of Manihar brothers and sisters for census and membership, IAS/IPS/UPSC preparation and guidance cell, Free matrimonial assistance. Matrimonial Assistance for Manihar Brothers and sisters: They have created 2 separate online forms to be filled.

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4.7. Identification

4.7.1 Generation Staying in Pune city

At the time of interview schedule the researcher had asked -**Since how many years you are staying here?**

Table No. 4.7.1.: Generation Staying in Pune city			
Years	Name of Community		
	Baghban	Manihar	Total
1 to 5 Years	32	6	38
	9.4%	1.9%	5.7%
	4.8%	0.9%	5.7%
5 to 10 years	10	1	11
	2.9%	0.3%	1.7%
	1.5%	0.2%	1.7%
10 to 15 Years	16	1	17
	4.7%	0.3%	2.6%
	2.4%	0.2%	2.6%
15 to 20 Years	17	3	20
	5.0%	0.9%	3.0%
	2.6%	0.5%	3.0%
Above 20 Years	267	312	579
	78.1%	96.6%	87.1%
	40.2%	46.9%	87.1%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

With the above table it is clear that 9.4% of Baghban and 1.9% of Manihar staying in Pune from last five years, 2.9% of Baghban and 0.35 of Manihar staying since last ten years, 4.7% of Baghban and 0.3% of Manihar residing in Pune from last 15 years, 5.0% of Baghban and 0.9% of Manihar staying

in Pune city from twenty years and most of the respondents that is 78.1% of Baghban and 96.6% of Manihar residing in Pune since last above twenty years. Most of them said they have migrated from nearby the areas of Pune.

4.7.2: Locality of Baghban and Manihar

Another question which was asked by the researcher that –**Are you living in Muslim Locality?**

Table No. 4.7.2: Locality of Baghban and Manihar			
Years	Name of Community		
	Baghban	Manihar	Total
Yes	277	259	536
	81.0%	80.2%	80.6%
	41.7%	38.9%	80.6%
No	65	64	129
	19.0%	19.8%	19.4%
	9.8%	9.6%	19.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

From the above table, the respondents had claim that 81.0% of Baghban and 80.2% of Manihar staying in Muslim locality. And 19.0% of Baghban and 19.8% of Manihar said that they are staying in non-Muslim locality. The reason behind to stay in their own community locality is that they are feeling close and can enjoy festivals and other function together, and also they feel themselves safe in Muslim locality.

4.8. Entitlements:

4.8.1. Ration Cards of Baghban and Manihar

The question was asked by the researcher that- Do you have ration card. Here researcher wants to find out the economic condition of the Baghban and Manihar caste.

Table No. 4.8.1. Ration Cards of Baghban and Manihar			
Years	Name of Community		
	Baghban	Manihar	Total
Yes	333	314	647
	97.4%	97.2%	97.3%
	50.1%	47.2%	97.3%
No	9	9	18
	2.6%	2.8%	2.7%
	1.4%	1.4%	2.7%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

97.4% of Baghban and 97.2% Manihar said they have ration card and 2.6% of Baghban and 2.8% of Manihar said they don't have ration card. Reason asked by the researcher why they don't have ration card. Than the respondents said that they are trying to make it, but they were asked to show number of the documents, and many times they were called by the authoritarian people but all the time asking different documents and it's delaying all the time.

4.8.2. Cross Tabulation of Ration Cards of Baghban and Manihar

Another question asked by the researcher that - What is the colour of your Ration card?

Years	Name of Community		
	Baghban	Manihar	Total
No Ration Card	9	9	18
	2.6%	2.8%	2.7%
	1.4%	1.4%	2.7%
Saffron	303	269	572
	88.6%	83.3%	86.0%
	45.6%	40.5%	86.0%
Yellow	16	20	36
	4.7%	6.2%	5.4%
	2.4%	3.0%	5.4%
White	6	19	25
	1.8%	5.9%	3.8%
	0.9%	2.9%	3.8%
Blue	8	6	14
	2.3%	1.9%	2.1%
	1.2%	0.9%	2.1%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Out of hundred percent 88.6% of Baghban and 83.3% of Manihar said that they are having Saffron ration card. In Maharashtra, those people or families having total annual income of more than Rs. 15,000 and less than 1 lakh getting saffron ration card.

Whereas 4.7% of Baghban and 6.2% of Manihar said that they are having yellow ration card, here researcher wants to highlight that the yellow ration card in Maharashtra indicates that the people who are below the poverty line they are getting yellow ration card. **Below Poverty Line** is an economic

scale used by the government of India to indicate economic disadvantage and to identify individuals and households in need of government assistance and aid. ... Internationally, an income of less than \$1.90 per day per head of purchasing power parity is **defined** as extreme **poverty**.

Around 1.8% of Baghban and 5.9% of Manihar said that they are having white ration card. **White ration card**. It is used by Above Poverty Level people. People who are having annual income more than 100000/- get **white ration card**. These peoples do not get any facilities on food or Gas

Out of hundred percent 2.3% of Baghban and 1.9% of Manihar said they are having Blue ration card. **Blue Ration Cards** are issued to families above the poverty line in the state. Special subsidies are provided to these **Blue Ration Card** holders. This **card** is used to take Kerosene from **Ration** shops on subsidy rates.

From the above we can analyze that annual income of the Baghban and Manihar community is very low, as it indicate in the above table that most of them having saffron ration, yellow and blue ration card.

So from the above explanation of the table it is clear that the economic condition of the majority belongs to Baghban and Manihar caste is low.

4.8.3. Bank Account of Baghban and Manihar

Another question asked by the researcher- **Do you have bank account?**

Table No.4.8.3: Bank Account of Baghban and Manihar			
Years	Name of Community		
	Baghban	Manihar	Total
Yes	335	308	643
	98.0%	95.4%	96.7%
	50.4%	46.3%	96.7%
No	7	15	22
	2.0%	4.6%	3.3%
	1.1%	2.3%	3.3%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

For the above question 98.0% of Baghban and 95.4% of Manihar said that they have bank account and 2.0% of Baghban and 4.6% of Manihar said they don't have bank account. The reason was asked by the researcher than the respondents said that they are making, and some said that they do not have some documents, due to this they are finding difficult to create a bank account.

4.8.4. SHG's of Muslim Community

Researcher also asked the question-Are you the member of Self Help Group?

Table No. 4.8.4 SHG's of Baghban and Manihar			
Years	Name of Community		
	Baghban	Manihar	Total
Yes	54	30	84
	15.8%	9.3%	12.6%
	8.1%	4.5%	12.6%
No	288	293	581
	84.2%	90.7%	87.4%
	43.3%	44.1%	87.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Only 15.8% of Baghban and 9.3% of Manihar said that they are the member of self-help group such as (Fatimabi Mahila Bachat Gat) where they are also getting training of keeping record of finance, to save their regularly on monthly basis, open their own account etc. out of hundred percent 84.2% of Baghban and 90.7% Manihar said that they are not the member of self-help group.

4.8.5: Business License of Baghban and Manihar

Table No. 4.8.5: Business License of Baghban and Manihar			
Years	Name of Community		
	Baghban	Manihar	Total
Yes	68	125	193
	19.9%	38.7%	29.0%
	10.2%	18.8%	29.0%
No	274	198	472
	80.1%	61.3%	71.0%
	41.2%	29.8%	71.0%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

According to the table of specification, 19.9 % of Baghban and 38.7% of Manihar community people have their business license, 80.1 %of Baghban and 61.3%Manihar said that, they do not have do not have business license.

4.8.6. Pan Card of Baghban and Manihar

Table No. 4.8.6: Pan Card of Baghban and Manihar			
Years	Name of Community		
	Baghban	Manihar	Total
Yes	305	308	613
	89.2%	95.4%	92.2%
	45.9%	46.3%	92.2%
No	37	15	52
	10.8%	4.6%	7.8%
	5.6%	2.3%	7.8%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

According to the specification, 89.2% of Baghban and 95.2% of Manihar people have their pan card, whereas, 10.8% of Baghban and 4.6% of Manihar people don't have their pan card.

4.9. Family Profile:

4.9.1. Gender of Baghban and Manihar

Table No. 4.9.1 : Gender of Baghban and Manihar			
Gender	Name of Community		
	Baghban	Manihar	Total
Male	817	698	1515
	53.6%	53.6%	53.6%
	28.9%	24.7%	53.6%
Female	707	604	1311
	46.4%	46.4%	46.4%
	25.0%	21.4%	46.4%
Total	1524	1302	2826
	100%	100%	100%
	53.9%	46.1%	100%

From the above table it is cleared that researcher have tried to find out the ratio of males and females in Baghban and Manihar caste. Out of hundred percent 53.6% (817 persons) of Baghban and 53.6% (698 persons) of Manihar are males and 46.4% (707 person) of Baghban and 46.4% (604) of Manihar are females.

4.9.2. Size of Family of Baghban and Manihar

Table No.4.9.2: Size of Family of Baghban and Manihar			
Size of Family	Name of Community		
	Baghban	Manihar	Total
1 to 3 Members	82	96	178
	24.0%	29.7%	26.8%
	12.3%	14.4%	26.8%
3 to 6 Members	237	221	458
	69.3%	68.4%	68.9%
	35.6%	33.2%	68.9%
6 to 9 Members	23	6	29
	6.7%	1.9%	4.4%
	3.5%	0.9%	4.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

From the above table 24.0% of Baghban and 29.7% of Manihar family consist on (1-3 family member) the ratio is less than other. Mostly 69.3% of Baghban and 68.4% of Manihar caste depend on (3 to 6 family members). Whereas 6.7% of Baghban and 1.9% of Manihar having (6-9 family members)

Here researcher wants to highlight that the size of the family is more in both the Baghban and Manihar caste.

4.9.3. Education of Baghban and Manihar

Table No.4.9.3 : Education of Baghban and Manihar			
Education	Name of Community		
	Baghban	Manihar	Total
Under Age	38	22	60
	2.5%	1.7%	2.1%
	1.3%	0.8%	2.1%
Illiterate	168	110	278
	11.0%	8.4%	9.8%
	5.9%	3.9%	9.8%
Primary	173	140	313
	11.4%	10.8%	11.1%
	6.1%	5.0%	11.1%
Secondary	392	274	666
	25.7%	21.0%	23.6%
	13.9%	9.7%	23.6%
Higher Secondary	539	528	1067
	35.4%	40.6%	37.8%
	19.1%	18.7%	37.8%
Graduate	198	200	398
	13.0%	15.4%	14.1%
	7.0%	7.1%	14.1%
P.G.	15	27	42
	1.0%	2.1%	1.5%
	0.5%	1.0%	1.5%
Technical	0	1	1
	0.0%	0.1%	0.0%
	0.0%	0.0%	0.0%

Others	1	0	1
	0.1%	0.0%	0.0%
	0.0%	0.0%	0.0%
Total	1524	1302	2826
	100%	100%	100%
	53.9%	46.1%	100%

Educational background of Baghban community

Researcher have analyzed that, 2.5% come under age, that is (not going school children), whereas 11.0% of Baghban are illiterate, 11.4% of people have completed their primary education, 25.7% of Baghban have completed secondary education, 35.4% have completed their higher education, 13.0% of completed their graduate degree, 1.0% of Baghban have done there PG degree and none of them have done any technical education, and only 0.1% of Baghban have done other education that is religious education.

Educational background of Manihar community

Researcher have analyzed that 1.7 % come under age, that is (not going school children), whereas 8.4% of Manihar are illiterate, 10.8% of people have completed their primary education, 21.0% of Manihar have completed secondary education, 40.6% have completed their higher education, 15.4% of competed their graduate degree, 2.1% of Manihar have done there PG degree and 0.1% have done any technical education, and none of them had done other education.

From the above analysis it is clear that the education level among Baghban and Manihar is poor and the new generation of Baghban and Manihar trying to take education.

4.9.4. Occupation of Baghban and Manihar

This table is the specification of Baghban and Manihar family members, who have accepted different occupation rather than traditional based occupation.

Table No. 4.9.4: Occupation of Baghban and Manihar			
Occupation	Name of Community		
	Baghban	Manihar	Total
Unemployed	90	55	145
	5.9%	4.2%	5.1%
	3.2%	1.9%	5.1%
BPO	60	52	112
	3.9%	4.0%	4.0%
	2.1%	1.8%	4.0%
Shop Own	36	26	62
	2.4%	2.0%	2.2%
	1.3%	0.9%	2.2%
Labour/Helper/ Hawker	21	7	28
	1.4%	0.5%	1.0%
	0.7%	0.2%	1.0%
Job/Teacher/Tutor/ or/	27	50	77
	1.8%	3.8%	2.7%
	1.0%	1.8%	2.7%
Education	432	313	745
	28.3%	24.0%	26.4%
	15.3%	11.1%	26.4%
House wife	333	287	620
	21.9%	22.0%	21.9%
	11.8%	10.2%	21.9%
Fruit business/Bangle	343	248	591
	22.5%	19.0%	20.9%

seller	12.1%	8.8%	20.9%
Retailer	3	15	18
	0.2%	1.2%	0.6%
	0.1%	0.5%	0.6%
Seller	8	13	21
	0.5%	1.0%	0.7%
	0.3%	0.5%	0.7%
Bangles	0	39	39
	0.0%	3.0%	1.4%
	0.0%	1.4%	1.4%
Service	116	147	263
	7.6%	11.3%	9.3%
	4.1%	5.2%	9.3%
Restaurant	0	1	1
	0.0%	0.1%	0.0%
	0.0%	0.0%	0.0%
Tailor	10	7	17
	0.7%	0.5%	0.6%
	0.4%	0.2%	0.6%
Beauty Parlor	2	4	6
	0.1%	0.3%	0.2%
	0.1%	0.1%	0.2%
Scrap	0	2	2
	0.0%	0.2%	0.1%
	0.0%	0.1%	0.1%
Doctor	2	4	6
	0.1%	0.3%	0.2%
	0.1%	0.1%	0.2%
Barber	0	2	2
	0.0%	0.2%	0.1%

	0.0%	0.1%	0.1%
Car painting	3	5	8
	0.2%	0.4%	0.3%
	0.1%	0.2%	0.3%
General Stores	3	5	8
	0.2%	0.4%	0.3%
	0.1%	0.2%	0.3%
Welding	2	1	3
	0.1%	0.1%	0.1%
	0.1%	0.0%	0.1%
Driver	19	8	27
	1.2%	0.6%	1.0%
	0.7%	0.3%	1.0%
Painter	0	3	3
	0.0%	0.2%	0.1%
	0.0%	0.1%	0.1%
Engineer	2	3	5
	0.1%	0.2%	0.2%
	0.1%	0.1%	0.2%
Advocate	0	1	1
	0.0%	0.1%	0.0%
	0.0%	0.0%	0.0%
Company/ Manufacturer	2	3	5
	0.1%	0.2%	0.2%
	0.1%	0.1%	0.2%
Accountant	0	1	1
	0.0%	0.1%	0.0%
	0.0%	0.0%	0.0%
Mechanic	1	0	1
	0.1%	0.0%	0.0%

	0.0%	0.0%	0.0%
Auto Garage	1	0	1
	0.1%	0.0%	0.0%
	0.0%	0.0%	0.0%
Auto	4	0	4
	0.3%	0.0%	0.1%
	0.1%	0.0%	0.1%
AC repairer	2	0	2
	0.1%	0.0%	0.1%
	0.1%	0.0%	0.1%
Furniture	1	0	1
	0.1%	0.0%	0.0%
	0.0%	0.0%	0.0%
Business	1	0	1
	0.1%	0.0%	0.0%
	0.0%	0.0%	0.0%
Total	1524	1302	2826
	100%	100%	100%
	53.9%	46.1%	100%

The above table is the specification of Baghban and Manihar family involved in different occupation such as fruit seller, bangle seller, AC repairer, business, furniture, auto mobile, auto garage, mechanic, accountant, mechanic , company manufacturer, engineer, painter, driver, welding man, general stores, car painter, barber, restaurant, BPO, Labour/Helper/Hawker, job, tutor etc.

4.9.5. Total Income of Baghban and Manihar caste

Table No. 4.9.5 : Total Income of Baghban and Manihar			
Total Income	Name of Community		
	Baghban	Manihar	Total
up to Rs. 1 Lakhs	19	38	57
	5.6%	11.8	8.5%
	2.9%	5.7%	8.5%
Rs. 1 Lakhs to Rs. 2 Lakhs	123	79	202
	36.0%	24.5%	30.4%
	18.5%	11.9%	30.4%
Rs. 2 Lakhs to Rs.3 Lakhs	89	59	148
	26.0%	18.3%	22.3%
	13.4%	8.9%	22.3%
Rs. 3 Lakhs to Rs. 4 Lakhs	55	107	162
	16.1%	33.1%	24.3%
	8.3%	16.1%	24.3%
Rs. 4 Lakhs to Rs.5 Lakhs	19	12	31
	5.6%	3.7%	4.7%
	2.9%	1.8%	4.7%
Above Rs. 5 Lakhs	37	28	65
	10.8%	8.7%	9.8%
	5.6%	4.2%	9.8%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The above table is the specification of the Annual income of the Baghban and Manihar caste. 5.6% of Baghban and 11.8% of Manihar have the annual income up to 1 Lakh. 36.0% of Baghban and 24.5% of Manihar have the annual income of 1 to 2 Lakh. 26.0% of Baghban and 18.3% of Manihar said that they have the annual income between 2 to 3 Lakh. 16.1% of Baghban and 33.1% of Manihar said that they are earning 3 to 4 Lakh annually. 5.6% of Baghban and the 3.7% of Manihar said that their annual income range between 4 to 5 Lakh and only 10.8% of Baghban and 8.7% of Manihar said their annual income is above 5 Lakhs.

4.10. Occupational Details:

4.10.1. Type of Business Organization

Type of business organization	Name of Community		
	Baghban	Manihar	Total
Wholesaler	85	135	220
	24.9%	41.8%	33.1%
	12.8%	20.3%	33.1%
Retailer	169	150	319
	49.4%	46.4%	48.0%
	25.4%	22.6%	48.0%
Wholesaler and Retailer	72	12	84
	21.1%	3.7%	12.6%
	10.8%	1.8%	12.6%
Others	16	26	42
	4.7%	8.0%	6.3%
	2.4%	3.9%	6.3%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Researcher had asked the question to the respondent that- what the type of business you have is. 24.9% of Baghban and 41.8% of Manihar said that they are doing wholesale business, 49.4% of Baghban and 46.4% of Manihar said that they are involved in retailer business, whereas, 21.1% of Baghban and 3.7% of Manihar are doing wholesaler as well as retailer business. And 4.7% of Baghban and 8.0% of Manihar are doing other work such as working in BPO, company etc.

4.10.2. Structure of Organization

Table No.4.10.2: Structure of Organization			
Structure of Organization	Name of Community		
	Baghban	Manihar	Total
Proprietorship	222	191	413
	64.9%	59.1%	62.1%
	33.4%	28.7%	62.1%
Partnership	92	111	203
	26.9%	34.4%	30.5%
	13.8%	16.7%	30.5%
Other	28	21	49
	8.2%	6.5%	7.4%
	4.2%	3.2%	7.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

From the above table it is clear that 64.9% of Baghban and 59.1% of Manihar said that the structure of occupation is Proprietorship, where as 26.9% of Baghban and 34.4% of Manihar said that they are doing business in partnership. 8.2% of Baghban and 6.5% of Manihar said that they are doing job in different sector such as BPO, in company, and in other sector.

4.10.3. Type of Business Retail

Table No. 4.10.3: Type of Business Retail			
Type of Business	Name of Community		
	Baghban	Manihar	Total
Hawker	78	29	107
	22.8%	9.0%	16.1%
	11.7%	4.4%	16.1%
Door to Door selling	34	40	74
	9.9%	12.4%	11.1%
	5.1%	6.0%	11.1%
Owned shop	132	153	285
	38.5%	47.3%	42.8%
	19.8%	23.0%	42.8%
Rented Shop	70	80	150
	20.5%	24.8%	22.6%
	10.5%	12.0%	22.6%
Other	28	21	49
	8.2%	6.5%	7.4%
	4.2%	3.2%	7.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

With the help of above table researcher tried to explain that 22.8% of Baghban and 9.0% of Manihar are Hawker (hawker to refer to a person who tries to sell things by calling at people). 9.9% OF Baghban and 12.4% of Manihar said that they are selling their product door to door, 38.55 of Baghban and 47.3% of Manihar said that they are having their own shop, 20.5% of Baghban and 24.8% of Manihar said that they have taken the shop on rent, and 8.2% of Baghban and 6.5% of Manihar had given other reason such as they are employee to other.

4.10.4. Employ Any Labours

Table No. 4.10.4: Employ Any Labours			
Employ Any Labours	Name of Community		
	Baghban	Manihar	Total
Yes	122	109	231
	35.7%	33.7%	34.7%
	18.3%	16.4%	34.7%
No	220	214	434
	64.3%	66.3%	65.3%
	33.1%	32.2%	65.3%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The above table is the explanation of the question- whether you have employed any labor at your work?

Than the 35.7% of Baghban and 33.7% of Manihar respondents said that they have employed labor in their shop, where as majority of Baghban that is 64.3%, and Manihar 66.35 said that they have not employed any labor.

4.10.5. Type of Recruitment

Table No. 4.10.5: Type of Recruitment			
Type of Recruitment	Name of Community		
	Baghban	Manihar	Total
Contractual Basis	45	30	75
	13.2%	9.3%	11.3%
	6.8%	4.5%	11.3%
Piece Basis	38	90	128
	11.1%	27.9%	19.2%
	5.7%	13.5%	19.2%
Permanent Basis	143	113	256
	41.8%	35.0%	38.5%
	21.5%	17.0%	38.5%
Monthly basis	116	90	206
	33.9%	27.9%	31.0%
	17.4%	13.5%	31.0%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

From the above specification researcher tried to find out the type of recruitment at work place. Where 13.2% of Baghban and 9.3% of Manihar said that they are working on contractual basis (A contractual job is employment that requires you to sign and agree to terms of a contract before you begin working. Contractual work is usually for a specified amount of time and ends upon completion of a project or assignment.)Wikipedia

11.1% of Baghban and 27.9% of Manihar said that they are working on Piece basis (or piecework) is any type of employment in which a worker is paid a fixed *piece* ... must be paid in

either at least the minimum wage for every hour worked or on the *basis* of a 'fair rate' for each task or *piece* of work they do)

41.8% of Baghban and 35.0% of Manihar said that their work is permanent. And 33.9% of Baghban and 27.9% of Manihar said that they are working on monthly basis (Wage and salary structures and employment, where the employee getting wage after completion of his work of one month)

4.10.6. From where do you buy the Bangle/other Products?

Table No. 4.10.6: Buy the Bangle/other Products			
Type of Market	Name of Community		
	Baghban	Manihar	Total
Local Market	78	67	145
	22.8%	20.7%	21.8%
	11.7%	10.1%	21.8%
Main Market	147	138	285
	43.0%	42.7%	42.9%
	22.1%	20.8%	42.9%
Wholesale Market	92	111	203
	26.9%	34.4%	30.5%
	13.8%	16.7%	30.5%
If any other please mention	25	7	32
	7.3%	2.2%	4.8%
	3.8%	1.1%	4.8%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Above table is the explanation, about, from where these people are buying the Fruits, Bangles and other products to sell?

Therefore 22.8% Baghban and 20.7% of Manihar said that they are buying from local market and selling it nearby their locality, 43.0% of Baghban and 42.7% of Manihar said that they are buying from main market of their area and selling it, and 26.9% of Baghban and 34.5% of Manihar said that they are buying from the Wholesale market. And 7.3% of Baghban and 2.2%

of Manihar had given other reason such as they are buying from other are and they are employee in other sector.

4.10.7. Own Transportation for Fruits and Bangle selling

Table No. 4.10.7: Own Transportation for Fruits and Bangle selling			
Years	Name of Community		
	Baghban	Manihar	Total
Yes	99	86	185
	28.9%	26.6%	27.8%
	14.9%	12.9%	27.8%
No	243	237	480
	71.1%	73.4%	72.2%
	36.5%	35.6%	72.2%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

As per the specification of the above table 6.4.7- 28.9% of Baghban and 26.6% of Manihar said that they have their own vehicle for transportation, whereas majority that is 71.1% of Baghban and 73.4% said they don't have own vehicle for the transportation and other reason is also included in this only such as they are not having this occupation.

4.10.8. If yes how do you manage it?

Table No. 4.10.8: If yes: How you manage.			
Type of help	Name of Community		
	Baghban	Manihar	Total
Not Related	243	237	480
	71.1%	73.4%	72.2%
	36.5%	35.6%	72.2%
Hath Gadi	45	38	83
	31.1%	11.7%	12.4%
	6.7%	5.7%	12.4%
Van	06	15	21
	1.7%	4.6	3.1%
	0.9%	2.2%	3.1%
On Bike	05	09	14
	0.1%	2.7%	2.1%
	0.7%	1.3	2.1%
Tempo	38	15	53
	11.1%	4.6	7.9%
	5.7%	2.2%	7.9%
On Cycle	05	18	23
	1.4%	5.5%	3.4%
	0.7%	2.7%	3.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The above specification of the table explains that types of vehicles used by Baghban and Manihar for transportation of the goods or selling their products. 31.1% of Baghban and 11.7% of Manihar said that they have “Hath Gadi” for selling their goods as well as for transportation of

the goods. 1.7 % of Baghban and 4.6% of Manihar said they have “Van” (van is a type of road vehicle used for transporting goods or people. Depending on the type of van, it can be bigger or smaller than a truck and SUV, and bigger than a common car. [Wikipedia](#)).

Therefore 0.1% of Baghban and 2.7% of Manihar said that they have bike. 11.1% of Baghban and 4.6% of Manihar said they using tempo for selling their products and for transportation as well. 1.4% of Baghban and 5.5% of Manihar said they having Cycle.

4.10.9. If No how do you manage it?

Table No. 4.10.9: If No: How you manage.			
Type of help	Name of Community		
	Baghban	Manihar	Total
Not Related	99	86	185
	28.9%	26.6%	27.8%
	14.9%	12.9%	27.8%
Taking on rent	87	76	163
	25.4%	23.5	24.5%
	13.0%	11.4	24.5%
getting from the suppliers only	96	102	198
	28.0%	31.5%	29.7%
	14.4	15.3%	29.7%
Managing any how	35	52	87
	10.2%	16.0%	13.0%
	5.2%	7.8%	13.0%
if any others please mention	25	7	32
	7.3%	2.2%	4.8%
	3.8%	1.1%	4.8%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The above table is the explanation of -if you don't have vehicle than how these people are managing?

Than 25.4% of Baghban and 23.5% of Manihar hiring vehicle on rent, 28.0% of Baghban and 31.5% of Manihar said they are getting transport facility from the suppliers, 10.2% of Baghban and 16.0% of Manihar said that they are managing anyhow, and 7.3% of Baghban and 2.2% of Manihar gave other reasons such as not involved in business working and other work.

4.10.10. Do you get business throughout the year?

Table No. 4.10.10: Getting business throughout the year.			
You get business throughout the year	Name of Community		
	Baghban	Manihar	Total
Yes	86	123	209
	25.1%	38.1%	31.4%
	12.9%	18.5%	31.4%
No	256	200	456
	74.9%	61.9%	68.6%
	38.5%	30.1%	68.6%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

So 25.1% of Baghban and 38.1% of Manihar said that they are getting business throughout year, and 74.9% of Baghban and 61.9% of Manihar said they are not getting Business throughout year. They are facing lots of problems because of lots of competition in market.

4.10.11. The highest market season business in which bangle selling takes place

Table No. 4.10.11: The highest market season business in which Bangle selling takes place.			
Type of help	Name of Community		
	Baghban	Manihar	Total
At the time of festivals	130	54	184
	38.0%	16.7%	27.6%
	19.5%	8.1%	27.6%
At the time of Marriage	101	139	240
	29.5%	43.0%	36.1%
	15.2%	20.9%	36.1%
Throughout the years	86	123	209
	25.1%	38.1%	31.4%
	12.9%	18.5%	31.4%
If any other please mention	25	7	32
	7.3%	2.2%	4.8%
	3.8%	1.1%	4.8%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The above table is the explanation about -when Baghban and Manihar getting highest market season? Than 38.0% of Baghban and 16.7% of Manihar said that they are getting business at the time of Festivals, 29.5% of Baghban 43.0% of Manihar said they are getting at the time of marriage season, 25.15 of Baghban and 38.1% of Manihar said that they are getting business throughout year, whereas 7.3% of Baghban and 2.2% of Manihar gave other reason such as they are monthly paid workers or employee etc.

4.10.12. What type of returns do you have from your business?

Table No. 4.10.12 : Type of returns from your business			
Type of help	Name of Community		
	Baghban	Manihar	Total
Profit	130	123	253
	38.0%	38.0%	38.0%
	19.5%	18.4%	38.0%
No loss no Profit	203	190	393
	59.3%	58.8%	59.0%
	30.5%	28.5%	59.0%
Loss	9	10	19
	2.6%	3.0%	2.8%
	1.3%	1.5%	2.8%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Researcher had asked question about Profit and loss they are getting from their business. Than 38.0% of Baghban and 38.0% of Manihar said they are getting profit, 59.3% of Baghban and 58.8% of Manihar said they are not getting profit and no loss rarely we used get profit, whereas 2.6% of Baghban and 3.0% of Manihar said they are getting loss in business and these people are thinking to change their occupation.

4.10.13. How the business returns was in the last financial year compare to current year

Table No. 4.10.13 : Business returns in the last financial year compare to current year			
Type of help	Name of Community		
	Baghban	Manihar	Total
Average	171	198	369
	38.0%	85.3%	55.4%
	19.5%	29.77%	55.4%
Below average	120	87	207
	35.0%	26.9%	31.1%
	18.0%	13.0%	31.1%
Above Average	51	38	89
	14.9%	11.7%	13.3%
	7.6%	5.7%	13.3%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Here researcher wanted to know the business returns was in the last financial year compare to current year, 38.0% of Baghban and 85.3% of Manihar said the business return is average, 35.0% of Baghban and 26.9% of Manihar said it is below average, and 14.9% of Baghban and 11.7% of Manihar said it is above average.

4.10.14. Do you get loans from any Muslim fruits seller organization corporate sector?

Table No. 5.5.14 : Loan facility from any Muslim fruits seller organisation corporate sector			
Type of help	Name of Community		
	Baghban	Manihar	Total
Yes	74	104	178
	21.6%	32.1%	26.7%
	11.1%	15.6%	26.7%
No	268	219	487
	78.3%	67.8%	73.2%
	40.3%	32.9%	73.2%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Next question which was asked by the researcher was- Do you get loans from any Muslim fruits seller organisation corporate sector 21.6% of Baghban and 32.1% of Manihar said that they are getting loans any Muslim fruits seller organisation corporate sector, whereas most of the Baghban and Manihar i-e. 78.3% and 67.8% respectively said they are facing problem to get loan from Muslim fruits seller organisation corporate sector, reason behind it from the corporate sector they said we have to show the annual income of our occupation and we are not fitting in their criteria, as well as they are asking lots of documents for proof, which sometimes becomes difficult for us.

4.10.15. Do you get business help from Muslim Community?

Table No. 4.10.15: Business help from Muslim community			
Type of help	Name of Community		
	Baghban	Manihar	Total
Yes	101	129	230
	29.5%	39.9%	34.5%
	15.1%	19.3%	34.5%
No	241	194	435
	70.4%	60.0%	65.4%
	36.2%	29.1%	65.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

As per the above table 29.5% of Baghban and 39.9% of Manihar said that yes they are getting help from their own caste, our caste Jamat is trying hard to help needy people to support their business as they are giving goods for sell on lend. 70.4% of Baghban and 60.0% of Manihar said that they are not getting business help from Muslim community.

4.10.16. Availing government schemes have you benefited by any of the government scheme in your community.

Table No. 4.10.16 : Benefited by any of the government scheme			
Type of help	Name of Community		
	Baghban	Manihar	Total
Yes	73	76	149
	21.3%	23.5%	22.4%
	10.9%	11.4%	22.4%
No	269	247	516
	78.6%	76.4%	77.5%
	40.4%	37.1%	77.5%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Researcher had asked the question related to government schemes through which they their community had benefitted – the answer of this question -21.3% of Baghban and 23.5% of Manihar said yes they got benefited and 78.6% of Baghban and 76.4% of Manihar said they were not.

4.10.17. If yes what type of

Table No. 4.10.17 : Type of government scheme benefitted			
Type of help	Name of Community		
	Baghban	Manihar	Total
Not Related	269	247	516
	78.6%	76.4%	77.5%
	40.4%	37.1%	77.5%
Education	27	54	81
	7.8%	16.7%	12.1%
	4.0%	8.1%	12.1%
Jobs	19	21	40
	5.5%	6.5%	6.0%
	2.8%	3.1%	6.0%
Loans from OBC's Corporate	07	12	19
	2.0%	3.7%	0.2%
	1.0%	79.8	0.2%
If any other Pleases Mention	0	0	0
	0%	0%	0%
	0%	0%	0%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Out of 21.3% of Baghban and 23.5% of Manihar, 7.8% of Baghban and 16.7% of Manihar said they got the government facility in Education, 5.5% of Baghban and 6.5% of Manihar said they were benefitted in getting Jobs 2.0% of Baghban and 3.7% of Manihar said they got the facility in loan from OBC's Corporate.

4.11) Discrimination / Exclusion in occupation

4.11.1. In getting Fruits /Bangles/ other Products for selling from Market

Table No. 4.11.1: Discrimination faced in getting Fruits /Bangles/ other Products for selling from Market			
In getting Fruits /Bangles/ other Products for selling from Market	Name of Community		
	Baghban	Manihar	Total
Yes	311	247	558
	90.9%	76.5%	83.9%
	46.8%	37.1%	83.9%
No	31	76	107
	9.1%	23.5%	16.1%
	4.7%	11.4%	16.1%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Above table is the explanation of question which was asked by the researcher to the respondent that- Do you face discrimination or exclusion in getting fruits from market?

Than the 90.9% of Baghban and 76.5% of Manihar said that they are facing exclusion and discrimination while doing Business. 9.1% of Baghban and 23.5% of Manihar said that they are not facing such problems.

4.11.2. Remark of Discrimination or exclusion in getting bangles/Fruits and other good for selling from Market

Table No. 4.11.2 : Remark of Discrimination or exclusion in getting Bangles/Fruits and other good for selling from Market			
Remarks	Name of Community		
	Baghban	Manihar	Total
Problem of trust and faith because being as a Muslim	311	248	559
	90.9%	76.8%	84.1%
	46.8%	37.3%	84.1%
Because you are Muslim and labeled as a terrorist	27	31	58
	7.9%	9.6%	8.7%
	4.1%	4.7%	8.7%
any other please	4	43	47
	1.2%	13.3%	7.1%
	0.6%	6.5%	7.1%
Not related answer	0	1	1
	0.0%	0.3%	0.2%
	0.0%	0.2%	0.2%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

From the above table 90.9% of Baghban and 76.8% of Manihar said that they are facing discrimination and exclusion because problem of trust and faith as they are Muslim in market in Office, in company everywhere. 7.9% of and 9.6% of Manihar said Muslims labeled as terrorist

and facing discrimination and exclusion from Market. Whereas 1.2% of Baghban and 13.3% of Manihar had given other reason such as they are economically not good so people not trust on us and we are not getting product for selling, whatever we earn we invest and sell the product again. 0% of Baghban and 0.3% of Manihar gave not relevant answer.

4.11.3. Remark of Discrimination or exclusion faced from customers.

Table No. 4.11.3: Remark of Discrimination or exclusion faced from customers			
Remark from customers	Name of Community		
	Baghban	Manihar	Total
Yes	9	44	53
	2.6%	13.6%	8.0%
	1.4%	6.6%	8.0%
No	333	279	612
	97.4%	86.4%	92.0%
	50.1%	42.0%	92.0%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Table 6.5.3 reveals that 2.6% of Baghban and 13.6% of Manihar said they face discrimination and exclusion from customer also. Whereas 97.4% of Baghban and 86.4% of Manihar said they do not face problem from customers.

4.11.4. Reason behind Discrimination or exclusion faced from customers.

Table No. 4.11.4: Reason for Discrimination or exclusion faced from customers			
Remark from customers	Name of Community		
	Baghban	Manihar	Total
Not Related	333	278	611
	97.4%	86.1%	91.9%
	50.1%	41.8%	91.9%
Because you are Muslim	8	17	25
	2.3%	5.3%	3.8%
	1.2%	2.6%	3.8%
Most of the time because of identity that you are Muslim	1	23	24
	0.3%	7.1%	3.6%
	0.2%	3.5%	3.6%
Any other please mention	0	5	5
	0.0%	1.5%	0.8%
	0.0%	0.8%	0.8%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

2.3% of Baghban and 5.3% of Manihar said they are facing problem as they are Muslim, 0.3% of Baghban and 7.1% of Manihar said that because of our identity i.e.-e Beard and Topi (Wearing a prayer *caps* is a practice that is as old as the *Islamic* religion. There are many different kinds of prayer *caps*, but the most popular kinds are keffiyeh, *topi* and tagiyah. Typically, *Muslim* prayer *caps* are worn during jumu'ah, or Friday prayers, that take place in a mosque. Wikipedia)

4.11.5. Do you face Discrimination or exclusion at the time of Transportation?

Table No. 4.11.5: Discrimination or exclusion at the time of Transportation			
from customers	Name of Community		
	Baghban	Manihar	Total
Yes	319	261	580
	93.3%	80.8%	87.2%
	48.0%	39.2%	87.2%
No	23	62	85
	6.7%	19.2%	12.8%
	3.5%	9.3%	12.8%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The above table is the explanation of the question- do you face problem at the time of transportation? 93.3% of Baghban 80.8% of Manihar said that they are facing the problem of discrimination and exclusion at the time of transportation and 6.7% of Baghban and 19.2% of Manihar said that they are not facing any problem.

4.11.6. Reason behind Discrimination or exclusion faced at the time of Transportation

Table No. 4.11.6: Reason for Discrimination or exclusion at the time of Transportation			
Remarks	Name of Community		
	Baghban	Manihar	Total
Not Related	319	261	580
	93.3%	80.8%	87.2%
	48.0%	39.2%	87.2%
Caught by traffic police because of being a Muslim	23	62	85
	6.7%	19.2%	12.8%
	3.5%	9.3%	12.8%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

From the above table it is clear the answer of the question that 6.7% of Baghban and 19.2% of Manihar said that they are facing discrimination and exclusion from the traffic police because being a Muslim.

4.11.7. Discrimination or Exclusion faced From Police/Corporate officers.

Table No. 6.11.7: Discrimination or exclusion From Police/Corporate officers			
From Police/Corporate officers	Name of Community		
	Baghban	Manihar	Total
Yes	317	261	578
	92.7%	80.8%	86.9%
	47.7%	39.2%	86.9%
No	25	62	87
	7.3%	19.2%	13.1%
	3.8%	9.3%	13.1%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The researcher had asked the question- Do you face discrimination and exclusion from Police/corporate officers.

With the help of above table 92.7% of Baghban and 80.8% of Manihar said they are facing discrimination and exclusion from police and corporate officers, whereas 7.3% of Baghban and 19.2% of Manihar said that they are not facing such problems.

4.11.8. Discrimination or Exclusion faced From Police/Corporate officers.

Table No. 4.11.8: Reason for Discrimination or exclusion

From Police/Corporate officers			
Remarks	Name of Community		
	Baghban	Manihar	Total
Not Related	25	62	87
	7.3%	19.2%	13.1%
	3.8%	9.3%	13.1%
Have to pay extra money to police	89	73	162
	26.0%	22.6%	24.3%
	13.3%	10.9%	24.3%
Always checked by police because being a Muslim	68	59	127
	19.8%	18.2%	19.0%
	10.2%	8.8%	19.0%
Encroachment by police and corporate	78	76	154
	22.8%	23.5%	23.1%
	11.7%	11.4%	23.1%
not getting license easily because being as a Muslim	50	40	90
	14.6%	12.3%	13.5%
	7.5%	6.0%	13.5%
issues related to place	30	13	43
	9.2%	4.0%	6.4%
	4.5%	1.9%	6.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Researcher had asked the question to respondent the- What kind of Discrimination and exclusion you are facing? 26.0% of Baghban and 22.6% of Manihar said that if they have to pay extra money to Police, 19.8% of Baghban and 18.2% of Manihar said that they always checked by the Police because being as Muslim, 22.8% of Baghban and 23.5% Manihar said that they encroachment by Police and corporate, 14.6% of Baghban and 12.3% of Manihar said that they

are not getting license easily because being as a Muslim and 9.2% of Baghban and 4.0% of Manihar said that they are facing problem related to place being as a Hawker.

4.11.9. Discrimination or exclusion faced from Octroy department persons.

Table No. 4.11.9: Discrimination or exclusion faced from Octroi department persons			
Remark	Name of Community		
	Baghban	Manihar	Total
Yes	30	70	100
	8.8%	21.7%	15.0%
	4.5%	10.5%	15.0%
No	312	253	565
	91.2%	78.3%	85.0%
	46.9%	38.0%	85.0%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The above table is the explanation of question- Do you face any discrimination and exclusion from the Octroi department persons?

The above table explains that 8.8% of Baghban and 21.7% of the Manihar said that they are facing discrimination and exclusion from octroi department, whereas 91.2% of Baghban and 78.3% of Manihar said that they are not facing discrimination and exclusion from the octroi department.

4.11.10. Remark of Discrimination or exclusion faced from Octroy department persons.

Table No. 6.11.10 : Remark of Discrimination or exclusion faced from Octroi department persons			
Remarks	Name of Community		
	Baghban	Manihar	Total
Not Related	312	253	565
	91.2%	78.3%	85.0%
	46.9%	38.0%	85.0%
Have to pay extra money to zakat khana because of being a Muslim	19	24	43
	5.6%	7.4%	6.5%
	2.9%	3.6%	6.5%
For the heavy load at time of transportation they ask extra money compare to others	11	40	51
	3.2%	12.4%	7.7%
	1.7%	6.0%	7.7%
if any other please mention	0	6	6
	0.0%	1.9%	0.9%
	0.0%	0.9%	0.9%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Researcher had asked the question if you face the discrimination and exclusion from the octroy department and person than give the reason of it. 5.6% of Baghban and 7.4% of Manihar said that they have to pay extra money to Zakat Khana of being as Muslim, whereas 3.2% of Baghban and 12.4% of Manihar said that they have to pay extra money compare to others when they are carrying heavy goods. 0% of Baghban and 1.9% of Manihar mentioned other reason which was not relevant.

4.11.11. Remark of Discrimination or Exclusion in getting capital for business from non-Muslim/ money lenders/ bank etc.

Table No. 4.11.11: Remark of Discrimination or exclusion in getting capital for business from non-Muslim/ money lenders/ bank etc.			
Getting capital for business from others	Name of Community		
	Baghban	Manihar	Total
Yes	322	269	591
	94.2%	83.3%	88.9%
	48.4%	40.5%	88.9%
No	20	54	74
	5.8%	16.7%	11.1%
	3.0%	8.1%	11.1%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Researcher had asked the question do face Discrimination or exclusion in getting capital for business from non-Muslim/ money lenders/ bank etc.

The 94.2% respondent of Baghban and 83.3% of Manihar said they are facing problem to get money from the non-Muslim/ money lenders/ bank etc. whereas 3.0% of Baghban and 16.7% of Manihar said they are not facing these issues.

4.11.12. Remark of Discrimination or Exclusion in getting capital for business from non-Muslim/ money lenders/ bank etc.

Table No. 4.11.12 : Remark of Discrimination or exclusion in getting capital for business from non-Muslim/ money lenders/ bank etc.			
Remarks	Name of Community		
	Baghban	Manihar	Total
Not Related	20	54	74
	5.8%	16.7%	11.1%
	3.0%	8.1%	11.1%
Problems related to Documents/proofs	121	98	219
	35.3%	30.3%	32.9%
	18.1%	14.7%	32.9%
Problem of Identity (Being as a Muslim)	98	111	209
	28.6%	34.3%	31.4%
	14.7%	16.6%	31.4%
Problems related to Muslims concentrated area where banks are not giving loan	103	60	163
	30.1%	18.5%	24.5%
	15.4%	9.0%	24.5%
if any other please mention	0	0	0
	0.0%	0.0%	0.0%
	0.0%	0.0%	0.0%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The researcher asked about the reason behind Discrimination or exclusion in getting capital for business from non-Muslim/ money lenders/ bank etc.

The above table explains that 35.3% of Baghban and 30.3% of Manihar said they are facing problem in getting capital for business from non-Muslim/ money lenders/ bank etc. Because they are asking lots of documents and proofs. 28.6 % of Baghban and 34.3% of Manihar said they are facing problem of identity that is “We are Muslim”. Whereas 30.1% of Baghban and 18.5% of Manihar said they are facing problem because we are living in Muslim area and bank are not giving loan to Muslim concentrated areas.

4.12) Occupational relation with others

4.12.1. Economic transaction with non-Muslim

Table No. 4.12.1: Economic transaction with non-Muslim			
Transaction	Name of Community		
	Baghban	Manihar	Total
Yes	342	323	665
	100%	100%	100%
	100%	100%	100%
No	0	0	0
	0%	0%	0%
	0%	0%	0%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The researcher had asked the question that- Do you have economic transaction with Non-Muslim.

All the Baghban and Manihar caste said that yes they do have economic transaction with Non-Muslim.

4.12.2. Economic transaction with non-Muslims.

Table No. 4.12.2 : Economic transaction with non-Muslims			
Remarks	Name of Community		
	Baghban	Manihar	Total
Buying Fruits and Bagels/Materials	190	169	359
	55.5%	52.3%	53.9%
	28.5%	15.5%	53.9%
Customers from the other communities	98	75	173
	28.6%	23.2%	26.0%
	14.7%	11.3%	26.0%
Transportation	33	57	90
	9.6%	17.6%	13.5%
	5.0%	8.5%	13.5%
Availing loans/ capital from Non-Muslim moneylenders/ financial organization	21	22	43
	6.1%	6.8%	6.4%
	3.1%	3.3%	6.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Researcher further had asked what type of Economic Transaction you have with Non-Muslim. Then the 55.5% of Baghban and 52.3% of Manihar said they economic transaction with Non-Muslim in relation to buying Fruits and Bangles, whereas 28.6% of Baghban and 23.2% of Baghban said they are getting customers from Non-Muslim, 9.6% of Baghban and 17.6% of Manihar said their economic transaction is going on in relation to transportation of goods, 6.1% of Baghban and 3.3% of Manihar said they are veiling loans from Bank, Non-Muslims money lenders and other financial organisation.

4.13: Impact of Liberalization, Privatization and Globalization on occupation of Muslims (Baghban and Manihar) in Pune city.

Globalization of the labor market has increased the demand for internationally comparable occupational data for both statistical and administrative purposes. In India, there is a huge gap between jobseekers and job providers, training institutions, and related industries. In the last ten years, there has been a sea of change in almost all the sectors as most jobs have become mechanized or computerized. Therefore, the first step to achieve the vision of connecting youth with job opportunities was to create a fresh new repository of occupations.

This Chapter aims to study about the impact of globalization on the Baghban and Manihar Muslim minority in Pune. Because of very wide impact, which globalization has on Muslim communities and Muslim world?

The 21st century is the important period where rapid transformation had taken place in all aspect of human life almost every corner of the world. Globalization is word for a world in which new technologies have enabled the unprecedented movement of things, people, and thoughts; people have become more and more dependent; territory and geography have started to lose their traditional importance; and boundaries have shrink. At the same time authority and power have developed more; markets have become regional and even worldwide in scope. In the framework of globalization that involves the double development processes of economic liberalization and the privatization of public resources.

The process of globalization has brought number of changes and transformation in different areas and fields such as social, economic, education, culture, political, technology, social structure etc. According to Waters, Globalization is a social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding.¹

According to Muzaffar, it is a process by which capital, goods, services and labour crosses national border and acquires a transnational character.²

¹Malcolm Waters, Globalization, Rutledge: London, 2002, pg. 3

²Chandra Muzaffar, Dominate Western Perception of Islam and Muslims, 1999, pg. 1, *htlJ2.;lL*
[www.peg.ape.org I -newdawn I misc2.htm# top](http://www.peg.ape.org/I-newdawn/I/misc2.htm#top)

Minorities are normally those groups who live on the margins and because of biases and discrimination lag behind in relation to educational, social, economic, and political development. The weak condition of minorities forms a vicious circle for them. A minority group, as the term specifies a group that is distinguished and defined by the social majority, those who hold the majority of positions and authority of social power in a society. The difference can be based on most noticeable human characteristics, for example, race, gender, wealth, health, and ethnicity. Members of minority groups are also inclined to different treatment and behavior in the societies in which they are living, this discrimination might be directly based on a person's perceived membership of a minority group, without consideration of that individual's personal achievement. It may also occur indirectly, due to social structures that are not equally accessible to all.

Impact of liberalization Privatization and Globalization on Baghban and Manihar

The meaning of globalization is different for different people. Some thought it as a threat and declining the opportunities which it providing, while others have grasped it as a chance giving the potential for their development and progress. Although it is agreed that globalization is opportunistic but its privilege unequally shared and its cost is unequally distributed. This is true once it's seen within the context of developing countries and its depriving minorities and marginalized communities. Most of the developing countries begin to feel the effect of globalization in an unstable and manipulated type. People have writhed from the negative effect of the growth of free trade and rise economic reforms in several forms. Globalization is definitely indicating a major modification in economic, social, cultural and political spheres in society which is influencing all community people but in not the same ways. Muslim Minorities are by and large financially, educationally, and technically weak and have inadequate capacity to respond the demand of globalization.

Globalization demands for manufacturing of goods and services of good quality at reasonable costs. Muslim Minority Baghban and Manihar in Pune city are not able to manage with these demands of globalization and badly affected in different forms. The main reason for the refusal of globalization as, they thought to surrender themselves to dominant non-indigenous view. Islam is a religion who governed by its own set of laws, developed an alternating world's vision

with many other elements where globalization is contradicting. It has a powerful and unified community which at times acts like a cultural protection wall from the western influence.

Roger Scruton in his book “The West and the Rest: Globalization and the Terrorist Threat” said that the western countries imposing its values and ideas on the entire world through the globalization process, is creating circumstances for conflict between other cultures. It is impossible to ignore very cause of an international jihad and anti-western movement. Because of globalization two very confident and unsuited ideas brought face to face and clash for dominance has been altered into terrorism or “the dark side of globalization”.

Due to the uneven opportunity in the field of education, economic development Muslim Baghban and Manihar facing economic inequalities in getting good employment and on the other hand today’s society is based on technology and digital in nature as these people are lacking in formal education as well as technical education and handling these equipment’s so they are lacking behind compare to other communities in different competition, therefore this is resulted into the fact that these two communities are poor and that is why they are highlighted. In contrast the contemporary trade liberalization affected by globalization has also helped in increasing the income difference by offering unequal opportunities of economic development. However it has claimed that after the new economic policy of liberalization in 1991 the percentage of people below poverty line in India has reduced from 36% to 26%, but still because of globalization there is a lack of employment opportunity in the organized sector among Baghban and Manihar therefore we should not have to see economic inequality among Muslim minority in economic terms, but we have to see in term of denial of access of resources, educational opportunities and resources etc. to a human survival, or, for equality of existence.

Muslims being as minority and the weaker section of the society are already suffering economically, educationally, socially and culturally from the hands of majority are affected heatedly. Muslim minority Baghban and Manihar in Pune city are being generally engaged in the informal sector of the economy incapable to accept the burden of globalization. They suffer economically more compare to other community.

The occupation condition has worsened due to the process of liberalization and globalization. Mostly Manihar and Baghban Muslim occupations got affected severely than others (self-employment at large) especially for women, which result in low income in workers. On availability of credits restrict the capability of the Muslim Baghban and Manihar community to

improve their economic status: as Muslim concentration areas are labeled as “Red Zone” where the flow of economy or credit is almost missing. Discrimination in the execution of government policies and programmes and in infrastructure of Muslim areas increases the problem in the economic sphere.

The Monthly Per Capita Expenditure (MPCE) reflects the living standard of a family. National Sample Survey Organization of India had studied the average monthly per capita expenditure of different religions of India in the year 2009-2010, where Muslim household expenditure was Rs.980 whereas the Sikh household expenditure was Rs. 1,659. The average

Monthly Per Capita Expenditure (MPCE) of Christians and Hindus was Rs. 1,543 and Rs. 1,125 respectively. According to Pew Research 2014 illustrates that the Muslim’s average per capita expenditure for a day is Rs. 32.7, whereas Christians, Rs. 51.4, Hindus, Rs. 37.5 and Sikhs, Rs. 55.3. In addition, the effect of poverty alleviation programmes is insignificant for Muslims. As per the Human Development Report (HRD-2011) of India, mentioned that poverty is highest among Muslims in comparison to SC/STs and other religious and social groups, in both rural and urban areas, similarly the condition of Muslims also expressed by the Sachar Committee report.

Henceforth Muslim minority Baghban and Manihar need unfair attention of the state government for their empowerment in the global activity so they can face these challenges and protect themselves. Most significantly Muslim minority should be financially supported by the state so as to take any economic enterprise. After that only Muslim minorities in India can be able to prosper in isolation themselves as of the adverse socio-economic impact of globalization and also empower themselves in helping the opportunities accessible by it.

Liberalization, it means lessening of restrictions, generally in the areas of economic and social policy. Mostly, it is used to mean economic liberalization, mainly trade liberalization; the policies mostly mentioned as neo-liberalism. The main revolution in the policy environment effected by the globalization is “liberalization of economic policy”, which involved freedom of markets and lessening in terms of ownership and control over production of goods and services at national level. The “liberalization revolution” challenges the legality of several activities; nation and state governments have done in the modern world for example to running trade exchange, nationalized industries, and price controls and control over infrastructure and public services (Strange 1996).

From the 19th century, due to the New Economic Policy of 1991 a lot of economic changes took place. Liberalization of trade that is freedom in doing import and export has had two consequences, first, rapid rise in exploitation of natural resources to earn foreign economy, and a huge inflow of consumer goods and waste into India. This has shaped serious disposal, health issues and affected traditional occupation in forestry, fishery, agriculture, health and handicraft. In the last ten years Pune has converted an IT hub with the speedy growth of information technology sector. The setting up of Info Tech Park at Hinjewadi 1999 gave a push for the development of IT sector in Pune. Approximately Rs. 7000 crore worth of software is being exported from Pune every year and around 2.25 lakh per person working in this sector. As of today, the available job opportunities, 26 percent are in the IT sector. A survey conducted by Indian Market Research bureau indicates that 79% of jobseekers wish to join the BPO/KBPO sector. The other job creating sector next to IT construction, transport, trade and hoteling and banking and other insurance sector. This is the estimation that more IT Industries would be coming to the cities in the various areas.

Due to growth in the IT sector, city is facing new migration trend of skilled and professional workers. The demand for unskilled and semiskilled labor has gone down. The real estate prices are increasing day by day, putting the tremendous pressure on the income of middle class people. Thus the IT booms seem to have impacted the city both positively and negatively.

Work is the main source of income of most of the people. It is with the help of selling their labor, people derive their wages. Work is a main tool for improving poverty and living standard. Labor is segregated not only in terms of its own characteristics such as sex, age, education, ability, occupation and the locality of its workers, but also due to the result of discrimination, prejudices and perception of its consumer. All these issues make the labor market extremely differentiated. The lengths of this biasness also make the labor market inclined to more discrimination and exclusion. Inequalities in income, salaries or pay scale are result not only changing attributes efficiency of workers but also workers and society's opinion about the value of labor and attitude towards different classifications of workers.

Thus on the one hand labor market is a major source of income and livelihood and significant way to poverty improvement, on the other hand it is a tool that has power for creating, maintaining, stressing inequality and discrimination and exclusion. Does Indian labor market is creating discrimination on the basis of religion, especially recruiting workers in daily basis and

salariated jobs? In 2004-05 study based on the NSSO data studied that, however the chances of getting regular job were 21.5% in the case of Hindus caste, they were only 6.7% in the case of Schedule Tribe, and 12.5% among schedule Castes. Among Muslims the ratio was 25% but still lesser than Hindus at 37% (Bordia-Das, 2010). Another Study in 2005-06 based on evidence from responses to 'experimental' applications against newspaper advertisements announcing job vacancies by private sector companies, explained that responses significantly differ amongst Dalit and upper caste Hindus and Muslim candidates. Taking upper caste Hindu candidate as reference category (=1) the probability of a Dalit candidate selected for interview was 0.67 and that of a Muslim candidate 0.33. Probability for a qualified Dalit candidate was less (0.85) even against an under qualified upper caste Hindu candidate (Thorat et al, 2010).

With the help of below table's researcher had tried to focus on the recent scenario of Baghban and Manihar in Pune in relation to impact of LPG on their business. The researcher had asked due you have any tie ups with other stores or mall to sell our products (Table no 6.7.1), than only 19.2% of Baghban and 17.3% of Manihar said yes they have tie ups with others to sell their product whereas most of them that is 80.7% of Baghban and 82.6% of Manihar said they do not have tie up. As most of the respondents said that, they are selling in local markets or going street to street to sell.

4.13.1. Have you got any tie-ups with any of the stores or malls to sell your products?

Table No. 4.13.1: Tie-ups with stores or malls to sell products			
Remarks	Name of Community		
	Baghban	Manihar	Total
Yes	66	56	122
	19.2%	17.3%	18.3%
	9.92%	8.42	18.3
No	276	267	543
	80.7%	82.6%	81.6%
	41.0%	40.1%	81.6%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

4.13.2. Do you advertise about delivery services to your customers?

Table No. 4.13.2: Advertisement of delivery services to customers			
Remarks	Name of Community		
	Baghban	Manihar	Total
Yes	72	32	104
	21.0%	9.9%	15.6%
	10.8%	4.8%	15.6%
No	270	291	561
	78.9%	90.0%	8.4%
	40.6%	43.7%	8.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

Researcher had asked to the respondents that- Do you advertise about delivery services to your customers. Only 21.0% of Baghban and 9.9% of Manihar said that they do advertisement for their products by giving pamphlets in newspaper for free home delivery of fruits, and Manihar they do advertisement of bangles and jewelry. 78.9% of Baghban and 90.0% of Baghban said that they don't do advertisement.

4.13.3. Do you provide home delivery services to your customers?

Table No. 4.13.3: Home delivery services to your customers			
Remarks	Name of Community		
	Baghban	Manihar	Total
Yes	103	98	201
	30.1%	30.3%	30.2%
	15.4%	14.7%	30.2%
No	239	225	464
	69.8%	69.6%	69.7%
	35.9%	33.8	69.7%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

From the above table it is clear that 30.1% of Baghban and 30.35% of Manihar said they are providing home deliveries. Manihar at the time of marriage season taking order to wears bangles at customers' homes so likewise the Manihar providing home deliveries of their goods.

4.13.4. The privatization has now led to online business has this led to any decline in your business.

Table No. 4.13.4: Impact of privatization on business			
Remarks	Name of Community		
	Baghban	Manihar	Total
Yes	244	245	489
	71.3%	75.8%	73.5%
	36.6%	36.8%	73.5%
No	98	78	176
	28.6%	24.1%	26.1%
	14.7%	11.7%	26.1%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The researcher had asked the question - how the online business led any decline their occupation.

The above table explains that 71.3% of Baghban and 75.8% Manihar said yes because of online there is a huge decline in their business, whereas 28.6% of Baghban and 24.1% of Manihar said there is not such decline in their business.

4.13.5. If Yes...

Table No. 4.13.5: Remark for Impact of privatization on business			
Remarks	Name of Community		
	Baghban	Manihar	Total
No	98	78	176
	28.6%	22.8%	54.4%
	14.7%	11.7%	26.4%
Price war, because of that retailer has to lower their prices to survive in the market	129	119	248
	37.7%	36.8%	37.2%
	19.3%	17.8%	37.2%
A wide variety of stocks and retailers fail in this context to compete with the online stores in this regard	97	66	163
	28.3%	20.4%	24.5%
	14.5%	9.9%	24.5%
Offer big discounts and attractive deals	7	48	55
	2.0%	14.8%	8.2%
	1.0%	7.2%	8.2%
All of the above	11	12	23
	3.2%	3.7%	3.4%
	1.6%	1.8%	3.4%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The researcher wanted to know reason behind why their business got decline the respondents had given the various reason behind it such as 37.7% of Baghban and 36.8% of Manihar said, Price war, because of that retailer has to lower their prices to survive in the market, 28.3% of Baghban and 20.4% of Manihar said because a wide variety of stocks and retailers fail in this context to compete with the online stores in this regard, 2.0% of Baghban and 14.8% of Manihar said

because they offer big discounts and attractive deals, 3.2% of Baghban and 3.7% of Manihar said all the reason is very much acceptable for the decline of their business.

4.13.6. Do you have any plans to modernize your business by using means?

Table No. 4.13.6: Plans to modernize business.			
Remarks	Name of Community		
	Baghban	Manihar	Total
Yes	189	132	321
	55.2%	40.8%	48.2%
	28.4%	19.8%	48.2%
No	153	191	344
	44.7%	59.1%	51.7%
	23.0%	28.7	51.7%
Total	342	323	665
	100%	100%	100%
	51.4%	48.6%	100%

The research had asked to know –Do they have any plans to modernize their business?

Then the 55.2% of Baghban and 40.8% OF Manihar said yes they are planning to modernize their business where as 44.7% of Baghban and 59.1% of Manihar said that they are not planning to do so, than the researcher try to know why they are not planning than the respondents of Baghban and Manihar said that for all these things we need money to spend and as we are earning wages through which we can able to fulfill our needs only, the other reason researcher had found that, the respondents said we need to learn how these technology works where we are lacking behind.

4.13.7. What kind of competition do you face in this business?

Table No. 4.13.7: Competition face in this business			
Remarks	Name of Community		
	Baghban	Manihar	Total
No	153	191	344
	44.7%	59.1%	51.7%
	23.0%	28.7	51.7%
To keep a wide variety in their stock	33	56	177
	9.6%	17.3%	33
	4.9%	8.4%	37
Cheap rate compare to market price	35	29	64
	10.2%	8.9%	9.6%
	5.2%	4.3%	9.6%
Competitions with mall price	36	17	53
	10.5%	5.2%	7.9%
	5.4%	2.5%	7.9%
All of the above	85	30	115
	24.8%	9.2%	17.2%
	12.7%	4.5%	17.2%
Total	342	323	665

Than the researcher had asked what kind of competition do you face in this business? Than 9.6% of Baghban and 17.35 of Manihar said to keep wide variety in their stock, 10.2% of Baghban and 8.9% of Manihar said they are selling their products in cheap rate compare to market price. 10.5% of Baghban and 5.2% of Manihar said they are facing competition with mall price, as respondents have mentioned here the customer is ready to pay in mall but in local market they always do bargaining. 24.8% of Baghban and 9.2% of Manihar had given all of the reason with is mentioned above.

On the basis of explanation of above tables it concludes as follows:

- The size of the family among Baghban and Manihar are mostly consisting on five to six members. Here researcher wants to focus that majority of the Baghban and Manihar staying in the Muslim locality as they find themselves safe and secure. Researcher have find out that most of the respondents of Baghban and Manihar caste are having ration card, and the colour of the ration card which implicit the economic and social condition of the people, therefore the data which was collected by the researcher gave clear picture that majority of the Baghban and Manihar are poor.
- Some of the people from Baghban and Manihar they don't have ration card, pen card and bank account, the reason behind it that, they are facing problems related to identity proofs and number of the documents asked by the authoritarian as they are Muslims.
- Very few people of Baghban and Manihar caste are the member of the Self Help Group.
- It is very important to note that the rate of literacy among Baghban and Manihar is not good. Some of the Baghban and Manihar were middle educated and the new coming generation is trying to get education because of the competitive society. Compare to Baghban caste, Manihar caste were more educated. In terms of generation, it was found that the rate of literacy among Baghban and Manihar continued to increase at a slow rate from the third generation that is grandfather to second generation that is father and to first generation that is self. Researcher had found that the level of aspiration among Baghban and Manihar (more in Baghban than Manihar) for education of their male children were very much high than the girl child. Although, the literacy level was not very high among Baghban and Manihar, but they are thinking to improve their, socio-economic condition by providing education to their children.
- Most of the Baghban and Manihar don't have business licence because they are not getting license easily from the government.
- In Baghban and Manihar most of them has changed their traditional caste based occupation to other caste based occupation and non-caste based occupation, such as carpenter, working in BPO, Fridge repaired, etc.
- The main factors responsible for the economic backwardness and poverty among Baghban and Manihar are their lack of in "Dignity of labour", unnecessary expenses on various rituals and ceremonies.

- Lack of vocational and technical education and highly passive attitude are also responsible for the economic backwardness of Baghban and Manihar caste. In the absence of these skills, the school and college going students of Baghban and Manihar youths are unable to utilise their educational qualification in any networks.
- The economic condition of Baghban and Manihar respondents presents a rosy picture of the situation. The largest proportion of the respondents of Baghban and Manihar (above 60%) comes from the annual income of 3 to 4 lakhs.
- The lack of opportunity in education, in occupation or employment, economic assistance needs urgent action for Baghban and Manihar caste. An improvement in literacy rate would directly influence women's socio-economic conditions among Baghban and Manihar.
- While, a very small number of Baghban and Manihar caste have reached high economic and financial positions, majority of the Baghban and Manihar. Are working traditionally as shopkeepers, carpenter, in BPO etc in Pune city. Some of them have big shops in main city area or in Market.
- The Gopal Singh Committee (1983) introduced by the government of India, declared "Muslim as a "Backward" community of India. The main characteristics of the backwardness of this community are their exceedingly poor socio-economic status, especially of Muslim women's. Most of the Muslim women are workers in informal sector and are invisible. The ratio of Muslim in public employment is less than three percent. Muslim man and women's are further skewed towards the bottom but they are even unaware of its importance. The economic, social, political, educational condition of Baghban and Manihar are still lacking behind as per our research.
- Dropout rates among Baghban and Manihar caste Muslims are highest at the level of Primary section, Middle section and higher secondary compared to all the SRCs Socio-Religious Categories.
- Muslims especially Baghban and Manihar lack of intention for obtaining modern sciences is too much, as they are even unaware of importance of modern sciences. This conclusion is on the basis of studying the situation of education centres of Muslims.
- Information regarding religion is very low and they follow lots of customs and rituals mixed with fictitious bases and imagination common among people.
- From Baghban and Manihar only one out of the twenty five is under graduate student and one out of 50 is post graduate student.

- The ratio of unemployment among Muslim Baghban and Manihar Graduate student is highest among the Socio-Religious Categories (SRCs), both among the poor and non-poor.
- The member of Baghban and Manihar in central government and state government of India, the number are invisible.
- The most prominent feature of Baghban and Manihar community is the high share of workers engaged in self-employment activities, this particularly true in urban areas of Pune.
- The participation of Baghban and Manihar in salaried job in public as well as private sector is very low.
- The ratio of the Baghban and Manihar women's those who are working at home is quite high.
- The ratio of the Baghban and Manihar workers engaged in agricultural field is much lower than for other SRC's. Their share is more high in trade and business
- Another problem which is faced by the Baghban and Manihar is discrimination in the entire field of their life, which is hindrance for their growth and development. Researcher had concluded on the basis of various facts that these people are discriminated by the society not on the basis of caste but on the basis of religion. They are discriminated by the society member as they are "Muslims".

4.14. OCCUPATIONAL MOBILITY-INTER AND INTRA-GENERATIONAL

The occupational structure of Indian society was closed and rigid, and Indian society was relatively static in its nature. It was because of hereditary nature of occupation in the framework of caste system where the member of the particular caste likely to follow that caste only. There was restriction on change in occupation in regards to occupation of India. According to G.S Ghurye "The un freedom of occupation in actual operation at the beginning of 19th Century was accompanied by a staunch belief that almost every one of the large number of castes had an occupation which has its own, its traditional and hence the hereditary occupation of its members, to abandon which in search of another was at least not proper, if not actual sinful".³ The statement given by G.S.Ghurye is not hold in today's society because of the large scale changes which is taking place in occupation recently.

Occupation may be taken as a sociological perspective rather than economic aspect. Therefore analysis of occupational mobility from sociological perspective seems to be more feasible variable. "Occupation is widely believed to be most basic to social position in urban & industrial society, is operationalized and consequently has been widely used by sociological researcher, to measure social mobility"⁴

Man's occupation plays an important role to influence on man's behavior, life style and attitude, etc. occupational mobility may also measure as an index of social mobility. Hence, according to Edward "the most practically dominant sole influence on man's life is perhaps his occupation than anything else, therefore man's occupation determines his course and contributions in life.

The statement given by Edward seems to be appropriate in the framework of our present study as occupation not only provides basic needs of the human being that is food cloth shelter but also its influence the entire route of human activity.

Occupational mobility has been analyzed by the researcher from two point of view i.e. inter-generational mobility and intra-generational occupational mobility. The inter-generational occupational mobility refers the mobility which takes place due to change from father's generation to son generation in the occupational structure, as a result of change in the nature of

³Ghurey G.S.-Caste, Class and oocuppation Popular Book Depot-Bombay (1961)-PP-241."

⁴Scott H.Beck-'Ooccupational mobility in seven LatinAmerican city - in "International Journalof comparative Sociology-Vol.23-(1978)pp°122

occupational demand. Intra-generational occupational mobility or career mobility refers to the mobility of the same individual from his first occupation to another occupation in his working life time.

Because of modernizing trend, old hereditary occupation and specialization is slowly declining, and it crushed the traditional occupation structure in contemporary India. Today most of the caste have neither the traditional (caste-based) nor the secular (non-caste) occupations, completely, relatively it is the inter mixture of the two. The old obstacle of occupational structure has brutally collapsed. Occupational mobility has become the unique feature of modern India.

4.15. INTER-GENERATIONAL OCCUPATIONAL MOBILITY

Basically occupational mobility is taking place at two points' first inter-generation and second intra-generation. Here in this study the researcher have focused her attention on inter- generation occupational mobility and tried to analyze that how and, at what extent it takes place. In order to review the extent of mobility, the researcher had taken the three generation of Baghban and Manihar community into account. It was expected that the change in occupation will bring equivalent change in one's social position which bring the change in one's economic status, life style, education and other ways of life.

In this study 44.4% Baghban respondent and 47.6% Manihar respondent said that their present occupation is non-caste based and they have adopted new occupation. Whereas 55.5% said that Baghban respondent and 52.3% Manihar respondent said that their occupation is caste based occupation. In most of the cases the members of family of the respondent in earlier generation were engaged in caste-based occupations.

The respondents were also asked to state - how many members of their family were still engaged in traditional occupation? Their responses were analyzed in the below Table

4.15.1. Number of the family member engaged in Traditional Occupation

No of the Family Member	Table No 4.15.1: Number of the family member engaged in Traditional Occupation		
	Baghban	Manihar	Total
01-2	115	100	215
03-04	129	90	219
04-05	160	112	272

4.15.2. Occupational structure in terms of Generation (Baghban)

Table No. 4.15.2: Occupational structure in terms of Generation (Baghban)				
Generation	Caste occupation	Non Caste Occupation		
		Trade business and Commerce	White Collar Jobs	Manual Works
First (Self)	190 55.5%	100 29.2%	20 5.8%	32 9.3%
Second (Father)	250 73.0%	36 10.5%	20 5.8%	36 10.5%
Third (Grandfather)	329 96.1%	8 2.3%	0 0%	05 1.46%

4.15.3. Occupational structure in terms of Generation (Manihar)

Table No. 4.15.3: Occupational structure in terms of Generation (Manihar)				
Generation	Caste occupation	Non Caste Occupation		
		Trade business and Commerce	White Collar Jobs	Manual Works
First (Self)	169 52.3%	102 31.5%	20 6.1%	32 9.9%
Second (Father)	190 58.8%	41 12.6%	26 8.0%	66 20.4%
Third (Grandfather)	256 79.2%	8 2.4%	0 0%	05 1.5%

In order to understand changes which have taken place in occupational structure in terms of generations, the respondent were asked to mention his the occupation his father and grandfathers occupation. This study will help to understand the changes which have taken place in intergenerational occupation its course and direction of mobility.

The above table 6.8.3 shows the occupation of the respondents as per the generation and also the change of occupation in generation.

The researcher had find out that in the first generation that is (self) the total number of the respondent in Baghban community is 55.5% where as in Manihar community 52.3% were engaged in occupation which is set by their caste, 55.5% of Baghban and 52.3% Manihar respondent were engaged in non-caste occupation and the total number of the respondent of Baghban 29.2%, and Manihar 31.5% were engaged in trade Business and commerce, 5.8% of Baghban and 6.1% of Manihar were doing white collar jobs, 9.3% of Baghban and 9.9% of Manihar were doing manual work

As analyzed by the researcher in the second generation that is (self) the total number of the respondent in Baghban community is 73.0% where as in Manihar community 58.8% were engaged in occupation which is set by their caste, the total number of the respondent of Baghban 10.5%, and Manihar 12.6% were engaged in trade Business and commerce, 5.8% of Baghban and 8.0% of Manihar were doing white collar jobs, 10.5% of Baghban and 20.4% of Manihar were doing manual work.

In the third generation that is grandfather Baghban 96.1% Manihar 79.2% were engaged in caste based occupation, where as 2.3% Baghban and 2.4% Manihar doing trade and business, 0% of Baghban and 0% of Manihar not involved in white collar jobs, 1.46% of Baghban and 1.5% of Manihar were engaged in manual work.

4.16. COMPARISON BETWEEN GRANDFATHER-FATHER AND SELF IN OCCUPATIONAL CHANGES

With the help of above table we can see the changes and can do the comparison in occupation in terms of generation which will help us to understand the extent of intergenerational mobility among Baghban and Manihar caste, with reference to above table in third generation 96.1% of Baghban ,79.2% of Manihar were engaged in caste based occupation, where as in the second generation it lowers down to the 73.0% of Baghban and 58.8% of Manihar and in the first generation (self) it comes to 55.5% of Baghban and 52.3% Manihar .

Likewise 44.4% Baghban respondent and 47.6% Manihar respondent said that their present occupation is non-caste based and they have adopted new occupation. In trade and Business in the third generation 2.3% of Baghban and 2.8% of Manihar was engaged. Whereas in second generation it increased to 10.5% of Baghban and 12.6% of Manihar. And in the first generation (Self) 29.2% of Baghban and 31.5 % of Manihar were engaged in this occupation.

Similarly in manual occupation from the third generation 1.46% of Baghban and 1.5% of Manihar were engaged in this occupation. From the second generation that is (Father) 10.5% of Baghban and 20.4% of Manihar was engaged and lastly the first generation (Self) 9.3% of Baghban and 9.9% of Manihar was engaged in manual works.

From the above analysis the following conclusion may be drawn

1. It was observed that there was a gradual shift of occupation from third generation to second generation among Baghban and Manihar; however the speed of change in occupation from second to first generation in compare to Baghban, Manihar is doing fast.
2. Though 55.5% of Baghban and 52.3% Manihar respondent have changed their occupation but still members are engaged in caste occupation. Through this we can understand that the occupation of the head of the family still playing an important role in shaping the career of their children.
3. Another important characteristics of such occupational changes or mobility among Baghban and Manihar caste is that the family members were entering into different types of occupation,

because of needs of society, and it shows that occupational mobility and diversification among Baghban and Manihar.

4.17. INTRA GENERATIONAL MOBILITY

One of the recent developments in the field of urbanization and industrialization, where, the individual have the freedom to choose the occupation of his choice. Intra-generational or career mobility is the mechanism by which one position or one point of an individuals' career is compared with another.⁵ Very few studies conducted on occupational changes where importance was given from manual work to non-manual work. In this study the researcher tried to focused her attention not only on the change from manual to non-manual work, but from traditional caste based occupation to modern occupation which is free from caste, its reason and directions of change.

At the time of collection of data, in reply to the question-Have change your occupation? 68.1% of the Baghban and 76% of the Manihar said “Yes”, and 32% of the Baghban and 24% of the Manihar said “No”. The total 68% Baghban and 76.1% Manihar respondents said that they have changed their traditional caste occupation to modern occupation. About the reasons of such changes the respondents gives the number of alternatives and cause of change in occupation. Researcher asked to express their opinion and preferences related to change in occupation and were analyzed by researcher and categorized into six points which has been explaining in the following table.

⁵Miller S.M. - comparative social mobility: current Sociology - Vol.ix-No.I, 1960 p-5.

4.17.1. Respondents reasons for change in Occupation

Table No. 4.17.1: Respondents reasons for change in Occupation			
Reasons	Baghban	Manihar	Total
Because of better occupational prestige	10 4.2%	16 6.5%	26 5.4%
Because of better prospects of children	69 29.61	80 32.5%	149 31.1%
Because of psychologically satisfaction	03 1.2%	05 2.0%	08 1.6%
Because of betterment in income	91 39.0%	87 35.3%	178 37.1
Because to raise standard of living/social status	60 25.7%	58 23.5%	118 24.6

With the help of above table it is proof that 4.2% of Baghban and 6.5% of Manihar have change their occupation because of better occupational prestige, 29.6% of Baghban and 32.5% of Manihar because of better prospects of children, 1.2% of Baghban and 2.0% of Manihar because of psychologically satisfaction, 39.0% Of Baghban and 35.3% of Manihar because to increase in their income and lastly 25.7% of Baghban and 23.5% of Manihar were because to raise standard of living and social status. The total number of the respondent who said they have not changed their traditional caste, the reason that, the emotional attachment with caste occupation had encouraged them not to change their occupation.

Approach of the respondents towards present job:

In this researcher tried to find out the attitude of the respondents towards their present job and also their likes and dislike and reason behind it. When the researcher asked –whether you are satisfied with your present job? 89.2% of Baghban and 91.2% of Manihar said that they are not satisfied with their present job and the major reason revealed by them is “discrimination at work place not on the basis of caste but on the basis of religion, that they are Muslim’s. Another question asked by the researcher that- do you wish any further change in your occupation? 59.1%

of Baghban and 78.3% of Manihar said “Yes”, the reason behind it if they get good opportunity to improve their status than they will change their occupation and 10.9% of Baghban and 12.9% of Manihar said “No”.

From the above analysis we can summarize it in the following points.

1. A good number of Baghban Muslim 68.1% and 76% of the Manihar has changed their occupation from traditional caste occupation to modern occupation. The important motivating factors for such changes were better occupational prestige, better prospects of children, psychological satisfaction, and better income and to raise standard of living and social status.
2. A most of them have not changed their occupation as they thought that their caste occupation is more rewarding in terms of economic aspect.
3. As revealed by the respondents that they are not satisfied with their present job because of lots of discrimination at work place. And some of them wish to change their occupation.
4. Most of them want to move, to other place if they will get better opportunity to improve their standard of living.

4.18. Contribution of Muslim organizations in Pune city for socially economically backward caste and class people

Deccan Muslim Institute

The Deccan Muslim Institute is a registered charitable trust duly registered under the Bombay Public Trust Act 1950. It is a 96 years old institute located in camp area of Pune city catering to the educational needs of the society. The institute is managing a well maintained "A" grade Public Library & Free Reading Room recognized by the Directorate of Libraries, Govt. of Maharashtra, Mumbai. "The library has a rich collection of books, finest collections of videos and CDs comprising of national and international titles free reading room facility that is open for all irrespective of caste, creed and religion. The library also provided books on loan basis to various schools. In the year 2005 the library has received "Adarsh Library Award" (Ideal Public library Award) at state level from the Maharashtra Rajya Granthalay Sangh and "Bharat Ratna Maulana Abul Kalam Azad" award for "National Integration and Social Work" by Pune Municipal Corporation. The Deccan Muslim Institute is a source of information and ideas; a place of learning and creation of new knowledge. Here youth have an access to all sorts of information.

Besides this the Deccan Muslim Institute works in different cells for the upliftment and betterment of the Muslim community such as Self Help Group (Mahila Bachat Ghat), Computer center, Marriage Information center for Muslims, Distance Education, Scholarship cell for minority, language cell etc.

4.18.1. Self Help Group (Mahila Bachat Ghat) in Pune

A significant step towards women empowerment has been the initial of Deccan Muslim Institute's Fatimabi Mahila Bachat Gat. This Self Help Groups working in the



different areas of Pune such as Yerwada, Pune Station, Kondhwa, Camp, Hadapsar, Khadki, Market Yard, Balaji Nagar, Bhavani Peth, Azam Campus, Nanapeth, Ganj Peth, Ghorpadi Peth, Raviwar Peth, Somwar Peth, Manglwar Peth Wadgaon-Sheri, Pimplegurav, Bhosari, Dehuroad, Kothrud, Lohgao, Shivajinagar, Karvenagar, Lohiyanagar etc. As a part of women empowerment a programme was carry out in Pune urban and rural areas this organization has produced 1150 women self-help groups and credit linked these self-help groups with various banks. The institute has given training in creating small, but regular monthly savings, handling of money, keeping account books and records, internal lending of accumulated fund among the needy members of the group. The group members are also helped out in getting bank loans for running micro-enterprise activities. Because of the efforts of this organization many women in the urban areas are doing income generating activities such as grocery shop, goat rearing, vegetable selling, tailoring, bangles business, nursery, flour and masala grinding etc.

4.18.2. Scholarship information cell

The Deccan Muslim Institute has continuously and increasingly assists students in getting scholarships not only from the various trusts and foundations of India but also from foreign trusts. Scholarships have almost become a need in pursuing education for Muslim Community the poor socio-economic condition of



as

Muslim families. Apart from scholarships there are many organizations offering loans which is free of interest and low-interest rate loans to students for higher studies in India as well as in a foreign country. This institute has constantly and progressively supporting students and their parents in getting scholarships not only from Central Government and State Government but also from the various trusts and foundations of India and foreign trusts. And with the aim to increase the benefit to the students the institute has been continuously organizing scholarship workshops in order to shrink the gap between the scholarship foundations and students. This institute is also working as a facilitator for a US based FFE Scholarship and a Delhi based FSC Scholarship foundation. Till now thousands of students have been benefited. It is creditable that the institute

has been quite successful in the past years with a huge number of students received scholarships from different trusts.

4.18.3. Marriage Information Centre

The committee of Deccan Muslim Institute felt that there is an urgent need of a marriage information Centre for Muslim community to pass on the information. This social activity has seen enhance in successful association being through this institute. A gathering of all the boys and girls parents was also planned according to their cast and sub-caste which helped in better interaction and understanding.

4.18.4. Language Cell

The DMI's language cell has effectively helped many students to gain mastery over the language irrespective of caste, medium and religion. This cell is conducting spoken English, functional Arabic and Urdu. Much activities which is conducted by them encourages students to take part in group discussions, virtues of self-study and building communication skills, both verbal, oral and team spirit. The students at DMI are alliance under various syndicates and this give up a free exchange of ideas amongst the students.



4.18.5. Distance Education

The institute started the study Centre of Maulana Azad National Urdu University, Hyderabad, (A central university establish by an act of parliament) in 2001. The aim of the University is to encourage and develop Urdu language; to impart education and training in vocational and technical subjects through the medium of Urdu for the Muslim minority; to offer wider access to people desirous of pursuing programmes of higher education and training in Urdu medium

through teaching on the Campus as well as at a distance and to provide focus on women education.

4.18.6. Yateemkhana and Madrasa Anjuman Khairul Islam

Is a government registered charitable trust established in 1931. The Principal aim of this trust propagate education among the poor underprivileged sections of society. this noble cause the trust is managing 50 colleges, institutes and schools in various districts Maharashtra. The is registered under Foreign Contribution (Regulation) Act, 1976.

Figure 1 Computer centre in DMI



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Trust

Foreign Contribution registration No. is 083781052). Both orphans and needy children are admitted on a need basis. All Colleges, Institutes and Schools strive to promote a healthy balance of social, economic and cultural activities while providing the students with a good education.

An orphanage for boys and girls in Mahabaleshwar has been managed by the trust for the last 36 years, which provides free education, boarding, lodging and medical facility is provided to 300 children. There are 7 K.G., 8 Primary and 17 Secondary Schools run by the trust within the State of Maharashtra (11000 Students). Poona College of Arts, Science and Commerce in Pune, Maharashtra (6500 Students) is one of the distinguished run by this trust from 1970. This College has been awarded 'A' grade status by NAAC (2004-2009). There are other institutes viz. one English School at Oshiwara (Andheri) named A.K.I.'s Hussain Allana English School (600 Students), one Junior College of Education (D.Ed. College) in Kurla, one management institute named Poona Institute of Management Sciences and Entrepreneurship in Pune (300 Students), an IT facility named AKI Facility of IT, Allied Health and Management Courses, Nagpada, Mumbai, a hostel facility in Chandva (Dist. Raigad) (Capacity 50 students) and a nursing institute named AKI Institute of Nursing at Nagpada, Mumbai, which are being administered by AKI Trust.

4.18.7. Poona College

Poona College begins its gracious journey way back in the year 1970 when the Anjuman Khairul Islam Trust of Mumbai felt the need for educational actions especially for the underprivileged and the educationally deprived. After that over the years, it has gradually gained momentum, phenomenal enough to recognize itself as an established seat of learning. The main objectives of this college is i) to impart education to students belonging to all strata of society irrespective of caste, gender, colour, creed & religion. ii) To prepare citizens who could grow to be competent and significant contributors for the betterment of mankind through their profession. iii) To uplift the deprived and academically weak students by empowering them with knowledge. The College is affiliated to Savitribai Phule Pune University, and was conferred by a prestigious 'A' Grade. The College is a recognized Research center of the Savitribai Phule Pune University. Apart from this, it also offers professional courses. Gradually college has expanded on a national as well as global scale with student enrollment exceeding 6000 every year, and has become a favored destination for education seekers from all Indian States particularly the North-East and from over 50 countries abroad. Due to the dedication of highly qualified staff, the strength of the college has reached around 6500 students, of which 3500 are in the Senior College. The University and Board Examination results speak well of the high degree of academic excellence attained by the students who are equally proficient in co-curricular activities in which they take keen interest. Stress is laid on character building and all round development of the student's personality. Special attention is paid to the students coming from economically backward and other backward classes as well as scheduled castes and tribes. Every effort is made to provide them with maximum facilities.

4.18.8. M.C.E SOCIETY'S

M.C.E. Society's was established in the year 1948 by Late Mr. Abdul Kadir Khan and compatible educationists, with a purpose of providing education to the economically, educationally and socially weaker sections of the society. M.C.E. Society's is an educational society registered under the Society's Registration Act of 1860 and also a Public Trust registered under the Bombay Public Trust Act 1950. M.C.E. Society is one of the oldest educational institutions of Pune and has done great and pioneering work in the field of education. Even

though established in the year 1948, right up to 1988, the 23 acres of Azam Campus which houses most of the institutions run by the MCE Society. At present MCE Society governs Twenty-One educational Institutions they are The Junior College of Education (English, Urdu & Marathi Medium), Abeda Inamdar Jr. College for Girls, Anglo Urdu Boys' High School, Anglo Urdu Girls' High School, M.C.E.Society's Pune School of Art, Anglo Urdu Boys' Night High School, Allana Institute of Information Technology, Institute of Career Development , Z.V.M. Rangoonwala Industrial Training Centre, College of Visual Effects, Design & Art, PAI IT Olympiad etc. and Professional Institutes such as M. A. Rangoonwala College of Dental Sciences and Research Centre, Allana College of Pharmacy (B. Pharm & M. Pharm), Institute of Pharmacy, New Law Academy, H.G.M. Azam College of Education, Junior College of Education, MMERC's M. A. Rangoonwala College of Physiotherapy & Research are the institutions established and governed by The Maharashtra Cosmopolitan Education Society. MCE Society's President, Mr. P.A Inamdar has held this responsible position from 1983 till date. It is under the energetic and visionary leadership of Mr. P.A. Inamdar, that MCE Society and Azam Campus grew in stature and gained recognition as a leading education hub. The growth of the college was not just observable in increase in the number of courses but also in student's strength. The college student strength has increased rapidly; from 100 in 1991-92, the year of establishment to 1,191 in the year 2000 to 4,685 in 2010 and 5,113 in the Academic Year 2016-

4.18.9. Muslim Co Operative Bank

The Muslim Co-operative Bank Ltd., Pune was established in 1931. Late Janab Ramzan Umar Shaikh and Janab Abdul Kader Ebrahimjee the veteran social activist were the founder members. The Bank is run by Awami Mahaz a Social Organization headed by Mr.P.A.Inamdar.

Bank has successfully maintaining 0% N.P.A. and profitability. Bank successfully implemented the Core Banking Solution (CBS) for better services to valued Depositors and Members of the bank. Bank has already introduced facility of NEFT & RTGS, SMS alerts. Bank is continuous to move ahead with its business and also looking forward to cater the financial need of educational institute who lags behind only because of lack of proper financial support. Bank is having 27,000 members, 2.25 Lacs Depositors and 25 Branches in Pune and outside Pune District i.e. Nasik, Solapur, Ahmednagar, Mumbai, Thane, etc.

With the help of managing committee of bank they always tried and trying continuously for upliftment and betterments of poor class of the society by financial support and guidance. Bank is keen to provide loan facility to lower middle class, for purchase of Auto Rickshaw, Hypo Goods loan facility for small traders, Housing/Shop Loan, Consumer durables, Education loan etc. Bank will also ready to provide loan facility for educational institutes, Big business houses, such as Builders, IT sectors, etc. Bank has complied all parameters prescribed by RBI and maintains the standard of financially sound well managed Bank.

4.19. Relationship of Education and Occupation among Baghban and Manihar

Anthropological and Sociological researches on Muslim education in India are very meager, some work of the following scholars is - Ahmed (1980) has analyzed the problems of Muslim educational backwardness in contemporary India. His study illustrates the educational status of the Muslims as well as the socio-cultural constraints which they are facing in the context of educational upliftment among them. Ansari (1989) critically examined the educational backwardness of the Indian Muslims. Educational situation as well as the educational problems of Muslim community of India with particular reference to West Bengal has been studied by Mondal (1989). A comprehensive and detailed account of educational growth and constraints on educational performance of the Indian Muslims has examined by Peer (1991). In recent years fresh attention has been paid on education of minorities particularly of Muslims by appointment of Sachar Committee by the Prime Minister to study the social, economic and educational status of Muslims

Indian culture is diverse in nature where each ethnic group has the freedom to maintain their religious identity. Muslim community of India is very heterogeneous in nature mainly because of the impact of caste system; Muslims are amongst most backwards in India. They are not taking care of their educational development by the advantage of constitutional provision. The problem of backwardness is a long term process. Muslims are far lagging behind than the other communities in terms of economically, socially, educationally as well as politically. There are various reasons for Muslim being educationally backward which are ---

- The anti– Muslim approach taken by British before independence to restrain the educational and employment opportunities of the community has laid a drastic impact on their socio-economic condition. The Muslims are facing the same problem even today. This attitude towards Muslims has pushed them in more backwardness.
- The Riots, communal violence and insecurity, have become the norm and a sad actuality in Modern India. The majority of the victims of riots in India are Muslims. This situation is affecting their education, economic as well as social condition.
- Baghban and Manihar Muslims are facing socio-economic poverty from past. Their dream is blurring towards education because majority of Baghban and Manihar Muslim parents are

illiterate, they are unaware about the importance of modern education. There is absent of vocational education to improve their image to develop through education.

- There is negative attitude towards girl's education among Baghban and Manihar Muslims. Due to obstacles from family they fail the enthusiasm to achieve something through education and thus they themselves do not have academic interest. If at all they are privileged enough to go to a good school, they are frequently discouraged to go for higher education.

- There is misconception among Baghban and Manihar regarding the "purity" of girls if they have studied in Universities, or have traveled abroad. The most important reason is that there is difficulty in finding educated groom if the girl becomes highly educated.

- Because of low income and employment as identified among Baghban and Manihar Muslim Settlements are systematically deprived of access to infrastructure and public services like power, piped water supplies and sewerage, and living in poor living conditions.

- Muslims are having poor facilities in their schools as well as there is an absence of proper education.

- Most of the schools are traditional, having problem of medium. The education is also not related with employment opportunities.

- Madrasa and Maktabas are still running at the old-style pattern. There is no impact of modern education in their syllabus. Students of Madrasa are having low level of knowledge regarding commerce and computer etc.

- There is absence of committed and genuine Muslim leadership (both social and political) in Baghban and Manihar Muslims.

- Because of the privatization and deteriorating quality of government school of education most of the upper and middle class parents send their children to private schools, and because of the poor standard of living and low economic conditions of Muslim, parents sending their children to government schools in remote any many rural areas are almost non-functional, making it impossible of Schedule Castes (SC's), Schedule Tribes (STs) and poor families of Muslims to

have equal access to quality education. As a result literacy rates among SC's and ST's Muslim minority are far below than national averages.

- In spite of several special affirmative action projects, vast majority of Muslims among Other Backward caste such as Baghban and Manihar, have been unable to break out of the clutches of traditional occupation and the cycle of poverty.
- The socio-economic condition of the children not only determines their access to quality school, but even when they are in equal schools, the cultural resources they bring to these schools heavily influence their performance.
- 'Better job opportunities' were voted the third most important priority out of a total of 16 in the recent UN My World global survey tying in with the post-2015 development agenda. In India, employment generation is terribly low among Muslim minorities and worst among Muslim Backward caste such as Baghban and Manihar, even during the periods of high growth rate. The youth population of Baghban and Manihar caste of Muslim minorities, is therefore, either getting into unskilled /informal labour sector where scope for economic betterment is too narrow
- Baghban and Manihar caste of Muslim Minority experience high levels of unemployment and lack of opportunities due to multiple and intersecting forms of discrimination often reinforced by other challenges such as denial of citizenship or lack of relevant identification forms.
- Those Baghban and Manihar are very poor and rural backgrounds are especially disadvantaged in their ability to access education and occupational training.
- Many Baghban and Manihar indigenous girls miss out on education because of their perceived role within and beyond their caste, promotion of early marriage, having children at a young age and having to travel too far to access schooling. These factors limit their occupational choices and perpetuate their vulnerability, dependence and impoverishment.
- Youth unemployment among Baghban and Manihar, in particular, has vastly increased reaching alarming levels in Maharashtra.
- To sideline Baghban and Manihar, full transformation of the global labor landscape for poor and marginalized will require wide importance in the coming years on the discrimination and exclusion. Issues such as limited educational opportunities, dispossession of land, stigmatization in the workplace and the frequent failure of economic development to accommodate the

traditional skills or knowledge of this caste. There should be serious alternative examine to achieve the upliftment & creates the aims of sustainable development goals. A robust model should be drafted where the minorities and local people can involved

- The negligence in the overall budget scenario will severely impact on implementation of the RTE Act, grievance redressal mechanisms and complete universalization of education from pre-primary till the secondary education.
- As per recent official data, around 63 lakh children aged between 6 to 17 years are working for more than 180 days in a year. These figures show how the ruling party ignores the promises made in their election manifesto to enhance financing education up to 6% – which if implemented could have made education accessible to every child. The lurking question remains: How can digitalization of education and skill training be possible without universalization of basic education?
- The commercialization of education system and the school where the number of children are less has developed a demanding challenge; this is often seen in hilly and lightly populated regions. The RTE act says to provide one school within a kilometer distance however shutting down the school on the grounds of full capacity is not being utilized will be a violation of this norm. This will directly affect the children from tribal areas and from economically backward families. More than 4000 schools are on the edge of closure due to policy paralysis or promotion of privatization of education.
- In the last 20 years the role of private sector in the education has grown swiftly in India because of the economic liberalization. The private sector is replacing the existing government school however this privatization of education system is seen compromised on the opportunity and availability of free and proper education for all children.
- Bridge International Academies (BIA), one of the biggest education for-profit companies in the world, plans to sell basic education services directly to 10 million fee-paying children. In India, its impact has been especially on children belonging to marginalized sections of the society.

4.20. Relation between Muslims and Hindus in Ancient period

The socio cultural interaction between Hindu and Muslims over a millennium leads to a remarkable development. A new culture was born, which was neither exclusively Hindu nor purely Muslim. It was a combination in nature. In Indian society not only the Hindu religion,

Hindu culture, Hindu custom, Hindu literature absorbs Muslims elements. But the essence of Hindu culture and very stuff of Hindu mind was transformed and Muslim joint by responding to the change in every part of life.

The synthesis of ideas and experiences between these cultural streams had begun long before the Muslims established their rule in India.

The Baghdad, al Mansur, had ordered Al Fazari to translate Sidhanta in 800 AD, and Fazari become first astronomer in Islam. Hindus contribution in the area of astronomy, chemistry, mathematics, politics etc. had attracted the attention of the Arab and large number of work had been translated into Arabic. This splendid intellectual heritage of India was however not open to the Indian people till 11th and 12thcentuary. The cementing of the gulf between the Hindus and Muslims was done by inter-community marriages. Such interface marriages were not only common among royal members but among Sufis and commoners of the lower level.

4.21. Understanding Baghban and Manihar through case studies

With the help of case studies researcher had tried to explore more information about Baghban and Manihar local people, with their jamat and leader of these two communities, the aim behind to know occupational hierarchy, economic condition, business insecurity, educational status, facilities provided by government, discrimination and exclusion, impact of liberalization, privatization and globalization and other areas highlighted by the researcher.

Case Study: 1

Aim of the case study: To study economic conditions of Baghban

Name of the Interviewee: XYZ

Age 41- Resident of Momin Pura

Education- 6th Pass

Location of the Work: Momin Pura

Researcher had asked to the respondent about the socio economic condition of the Baghban community, XYZ respondent said that, some of the people having good condition those who are having their shop in main market of the cities, whereas, the economic condition of Baghban community is not good that much, most of them are hawkers and having “hath Gadi” going street to street and selling the vegetables and fruits. He also said that some of them are very poor and they are not able to fulfill the basic needs also. He also explained that most of the people living in slum areas, because the rent of the housing is less, which they can afford to, live easily. He also said that most of the family members in Baghban are depending on the head of the family, whereas women’s do the household work and helping to the male at home only.

Case Study: 2

Aim of the case study: To study economic conditions of Manihar

Name of the Interviewee: XYZ

Age59- **Resident** of Ghorpadi Peth

Education- 10th Pass

Location: Ghorpadi Peth

Researcher had asked the same question that is about socio-economic condition of Manihar community. XYZ respondent, of Manihar community. Interview with XYZ, Researcher had come to know that, the economic condition of the Manihar community is also not good. As he said that now a day's occupation of Manihar i-e selling of Bangles is not profitable as well as not fulfilling the need of the people. He also said that now a day's, mostly people are not wearing Glass Bangles if they so, than they are going for metals or plastic bangles, and to fulfill the demand of the people than they have to keep all the varieties at a time, which is economically burden, as they have to invest that much of amount, and Manihar people are economically not powerful to invest that much of money. So therefore most of the people of Manihar were doing other work such as selling of vegetables, doing fabrication work, some of them are hawkers, selling garments etc.

He also mentioned that, those who are still engaged in the same occupation so they are getting business or earning some amount of money at the time of festivals and Marriage seasons.

Most of the people of Manihar are living in Muslim low laying areas.

Case study: 3

Aim of the case study: To study occupational hierarchy of Baghban.

Name of the Interviewee -XYZ

Age-60, Resident of Hadapsar

Education- Illiterate

Location: Hadapsar Gaon

To know the occupational hierarchy of Baghban researcher had interviewed XYZ, he said that Baghban comes under the category of OBC and Sayyed, Shaikh, and Khan etc. they come in an open category. Among the Baghban also they are stratified according to richness, and hence dominant families have their influence on other middle class families of Baghban. Some of the people are very rich in Baghban community and considered themselves higher among all. When there is a gathering of Baghban on any purpose, these people take the decision and also they are the members of the Baghban Jamat. Researcher had asked another question that-Did you face any inequality or domination from open category caste?

The respondent had answered that, they are not facing any discrimination or domination from open caste people in Pune. But in Baghban community marriage is within their cast or Jamat. But there is freedom to accept any occupation in Baghban.

Case study: 4

Aim of the case study: To study occupational hierarchy of Manihar.

Name of the Interviewee –XYZ

Age-60, Resident of Somwar Peth

Education-3rd Pass

Location: Hawker at Nana Peth

Taking interview with XYZ researcher had asked the same question about the stratification in Manihar, Interviewee had gave the answer that there is not such hierarchy among Manihar, but automatically those who have good socio-economic condition they are on the top. There is not such domination and hierarchy in Manihar. He also said that they are not facing any discrimination or domination from other upper caste people. In our Jamat they have freedom to choose any occupation; about the marriage system he said that there was a restriction on marriage they do marriages among themselves but as society is changing educated Manihar people are also going for inter caste marriages.

Case Study: 5

Aim of the case study: To highlight the business insecurity face by Baghban.

Name of the Interviewee: XYZ

Age-58, Resident of Ganj Peth

Education-6th Pass

Location:Ravivar Peth

Researcher had asked the question to XYZ about the Business insecurity faced by Baghban. In his interview he said we are facing lots of insecurity because, as there is no restriction on accepting any work or occupation, people from different caste, class and religion are getting involved in any occupation for their livelihood. Because of that people are investing money in occupation for the profit. He also said that some people those who are in his contact were working in office and simultaneously investing in this business also. Because of this lot of competition is going on in the market. Many shopkeepers from other caste and religion providing home deliveries which is affecting the business of the hawker as well as “Hath Gadi” people.

Because of shopping malls and online facilities by the rich wholesaler and shopkeepers they also face insecurity of their work. He also said that because of this competition most of the time people are selling fruits without getting any profit. Further he stated due to the reasons people are changing their occupation to run their family.

Case Study: 6

Aim of the case study: To highlight the business insecurity face by Manihar.

Name of the Interviewee: XYZ

Age-48, Resident of Ravivar Peth

Education-12th Pass

Location: Ravivar Peth

Researcher had taken the Interview of XYZ and asked the question about the occupation insecurity faced by Manihar people; he said that they are facing lots of insecurity from other people. Traditional occupation is not remain their caste based occupation but because of modernization lots of changes has taken place, where many of the people from other caste and religion they having the shops of Bangles and jewelries. There is lots of competition in the market and lots of variety is also available for the people. He stated that business is all about investment and profit, but the condition of Baghban is already poor where they can't invest too much on different variety of Bangles and Jewelries; and therefore they are facing problems to sell their products. He also stated that other people in the market with big shops getting more customer than us.

Then he said that we people are telling to our children to do any other work. That is the reason some of them carrying their traditional occupation where as many of them have got engaged in different occupation as per their choice.

Case Study: 7

Aim of the case study: To know low educational status among the Muslim women's in Baghban.

Name of the Interviewee: XYZ

Age -30 Years, **Resident** of Kondhwa Khurd

Education- 8th Pass

Interview with the XYZ person of Baghban caste. She accepted that in their caste of Baghban women having low educational status. When the researcher had asked about the reason behind it than she said that from the beginning in our caste, women consider as low status and not only that but they are focusing more on household work such as cleaning of house, cooking, as well as to help the male in their work like cleaning of vegetables and organizing fruits properly, helping them to get their "Hath Gadi" ready in the morning.

She said that we are earning on daily basis and from that we are fulfilling our basic needs and also we have to keep some amount for the girl's marriages. In our caste some are going school and taking primary or secondary education, until and unless they will not reach the puberty level. Once girls reached to puberty level, we are not sending to school for further education, as we have to give them household training such as cooking which help her for getting married as early as possible.

She also stated that now a day's people in our community also focusing on education and trying to give education to the girls so may be in future the condition will change but it takes lots of time.

Case Study: 8

Aim of the case study: To know low educational status among the Muslim women's in Manihar.

Name of the Interviewee: XYZ

Age -35 Years, **Resident** of Nana Peth

Education- 6th Pass

Interview with respondent of Manihar, researcher had asked about the low educational status among Manihar than she said that traditionally our occupation is a caste based where mans they used to make bangles at home and women's used to help them in their work. There is patriarchal system in our caste or male dominated. In our caste, people are not giving more importance to the education of the girl child but more importance to religious education. She said that in our caste giving more importance to the early marriages of girl child because of their security.

Case Study: 9

Aim of the case study: To study different facilities provided by the government to bring these occupational group in mainstream of society (Baghban).

Name of the Interviewee:XYZ

Age 37- Resident of Ambedkar Nagar Market Yard

Ambe and Fruit Merchant and order and Suppliers

Location: Market Yard near Petrol Pump, Gultekdi Pune.

Research had asked about the different question related to government scheme for OBC for education, business etc. the respondent of Baghban committee said that he knows about the educational facilities which is available for the OBC and for their caste. He stated that he is not aware of any scheme or facility from the government which help them in their occupation or business.

Case Study: 10

Aim of the case study: To study different facilities provided by the government to bring these occupational group in mainstream of society (Manihar)

Name of the Interviewee: XYZ

Age29 - **Resident** of Ravivar Peth

Location: 1044, Ravivar Peth Pune.

Researcher had asked the same question to Maniharrespondent about the scheme and facility provided by the government. He said that we are getting concession in education for our children and different scholarship like Maulana Azad scholarship.

Researcher further asked the question that- Do you know any scheme or facility which will help you in your business. - The answer for the above question given by the respondent that they were not aware of any scheme and facility.

Case Study: 11

Aim of the case study: To highlight the relations of Baghban caste with Hindus.

Name of the Interviewee: XYZ

Age- 40 years, **Resident** of Gultekdi

Education: 12th PASS

Anwar Fruit Stall

Location: Market Yard near Talera Garden opposite Phule Market, Gultekdi, Pune 37.

When the researcher asked the question to the respondent that – what kind of relation you are having with other community people? The respondent said that we don't have any clashes with other community related to business or occupation. He said that there many people from Hindu community in our business from whom we are taking vegetables or fruits from them for selling from many years.

We have good relation with other community. But some time we are facing problem being as Muslims.

Case Study 12

Aim of the case study: To highlight the relations of Manihar caste with Hindus.

Name of the Interviewee: XYZ

Age- 35years, **Resident** of Kondhwa Khurd

Education: 9th Pass

Location: Kondhwa Bus Stop, Kondhwa Khurd.

Researcher asked the XYZ respondent about the relationship with other community in relation to their occupation. Than the respondent said that we are facing problem when we are not having cash to buy the Bangles and cosmetics. Some people gives and some not. So at that time we are going to our community people to borrow Bangles and cosmetic and when we are able to sell our product we are giving money to them.

Researcher had asked the reason to the respondent than he said that people do not believe on them as they are Muslim.

Case Study: 13

Aim of the case study: To study how Liberalization, Privatization and Globalization had affect their occupation (Baghban).

Name of the Interviewee: XYZ

Age- 47 years, **Resident**of Gultekdi

Education- 10th Pass

K.G.N Rehaan Farm Fresh (Fruits order Suppliers)

Location: Shri Chhatrapati Shivaji Market Yard, Stall NO 467, Gultekdi Pune.

Researcher had the interview with the XYZ respondent about- How Liberalization, Privatization and Globalization had affected their occupation? Than the respondent said that it is having very bad effect on their occupation. Some people are flowing as the market needs and doing well in their business, the rich people of Baghban. But in our caste mostly people belonging to the lower class or they are poor, because of the Liberalization, Privatization and Globalization people are selling online vegetables and fruits, doing marketing and selling their product, have opened big shops for vegetables and fruits, and attracting the people, due to this reason we are not getting customers.

Case Study: 14

Aim of the case study: To study how Liberalization, Privatization and Globalization had affect their occupation (Manihar).

Name of the Interviewee: XYZ

Age-50 years, Resident of Sayyed Nagar, Hadapsar

Age- 9th Pass

Location: Shivaji Market Camp.

Researcher had asked the same question to the respondent of the Manihar community to know how Liberalization, Privatization and Globalization had affected their occupation. The respondent said that now a day's mostly people are wearing bangles on some occasion like at the time of festivals or at the time of marriages. And at that time also people are going for the plastic, metals, copper, stone studded, etc. because of the malls and online shopping apps which is available for the people it is having very bad effect on our occupation. People are buying online as they are saying that they getting discount on these products. Because of the online shopping, attractive Malls and shops having bad effect on local market.

He also said that customer doing survey online and then coming to us and doing bargaining with our product and asking in cheaper rate.

He said that most of the time we are selling it without profit or just getting margin of the product.

Chapter 5

CONCLUSION

A society is organized by the people who are dynamic in nature. From the primitive civilized, it has changed to modern civilized society. This proves that the society is dynamic in nature and social mobility has played a very important role since time immemorial. The social position, economic condition, political status, social status of people is changing time to time. Most of the time economic standard and social status of person changes due to hard work, education, and intelligence of the person.

Indian society has observed tremendous changes from two decades. There has been significant shift from lower rate of change to a more rapid rate of change which has disappointed the stability of Indian traditional society. It has been viewed that higher rate of mobility in different areas, provides new opportunities for people, it provides open stratification system, it gives achievement oriented social system and all the state for the development of a society. Mobility has also showed to be positively-related with the growth in achievement, decline in narrow attitude, motivation towards higher aspirations, provision for better life-chances as well as life opportunities and above all the increased standard of living. Because of process of mobility it brings social as well as attitudinal changes in the status of an Individual. It contributes great measure towards the decline of traditional caste-based occupation or hereditary occupation which is one of the most important principal of caste system of traditional India.

In this chapter the researcher has tried to combine the findings of the study in a systematic order, so as to highlight a perspective of social and occupational mobility as it has occurred in Baghban and Manihar, which may help in understanding development, direction and the level of mobility in Baghban and Manihar in Pune city.

For writing conclusions, the researcher had kept the following dimension in view, such as:

- 1) **Causes and patterns of occupational mobility among Baghban and Manihar in Pune city.**
- 2) **Consequences and extent of occupational mobility among Baghban and Manihar in Pune.**
- 3) **Developing patterns of change in Indian context.**

The researcher has cautiously examined different theories of mobility and occupational mobility and analysed some empirical studies of the mobility with referenceto Indian society. On the theoretical basis the researcher has made theoretical formulation to find out the causes, pattern and extent of mobility. The researcher has focused her attention on the different causes of mobility such as urbanisation, education, migration, caste, intelligent, skill and the hard work of the people. Apart from this researcher has also analysed the role of other emerging trends such as mass media, political factors, in bringing mobility in the society.

Researcher has also analysed the Inter and Intra-generational mobility among Baghban and Manihar with a view to measure changing structure of occupation in Pune. To know the extent and the consequences of occupational mobility the dimensions like changing aspect of status, caste and attitude toward life were also taken into consideration by the researcher. These theoretical formulations were analysed in detail in different chapter and conclusions were drawn.

1. Causes and patterns of occupational mobility among Baghban and Manihar in Pune city.

- In respect to know causes and patterns of occupational mobility among Baghban and Manihar in Pune city, it was observed by the researcher that majority of the Baghban and Manihar were migrants and they have migrated from nearby regions and state such as they have migrated from Sholapur, khurchi, Kolhapur, Andhra pradesh, along with their families. From our sample it is found that the ratio of migration was more among Baghban compare to Manihar. The main reason behind that they have migrated because they wanted to improve their socio-economic status.
- After the migration they all have settled in different areas of Pune, they have strong ties with their community, to their business network, associational network as well as family. The reason behind for migration with their family may lie in the fact that Baghban and Manihar required the assistance of family member in their work to help in cleaning, organizing, and keeping fruits and Bangles in a proper way which required

man power. The rate of migration is more in Baghban than Manihar caste due to the fact that their aim to move upward in the social ladder and because of discrimination as it exists in their native place might have forced them to migrate in Pune. Own efforts and skills of Baghban and Manihar can find its meaningful expression in urban areas. These factors help in bringing mobility directly and indirectly among them.

- It is generally expected that because of modernising forces, Baghban and Manihar are likely to change their caste-based occupation but the present study reveals that the occupational mobility has taken place on large scale among the people of Baghban and Manihar whose socio-economic condition is low than higher class of Baghban and Manihar. It is because the higher class of Baghban and Manihar felt their traditional caste-based occupation is more economically rewarding.
- However, it was also found that the respondents who changed their occupation, some of their family members are still engaged in the same traditional caste-based occupation, which shows the hold of traditional occupation on their family member of Baghban and Manihar.
- In respect to the nature of the change in occupation, it was found that the respondent who has changed their occupation- they have changed from traditional caste-based occupation to other traditional caste-based occupation and non-caste-based occupation (which is free from caste). These changes have taken place recently among Baghban and Manihar caste. The encouraging factors for such changes in occupation were, for better standard of living, for better income, to improve socio-economic condition, and high social status.
- In today's society it is observed that people and society emphasising on "achievement principles" where skill and ability plays a very important role. However talking about Pune as an urban setting than the own efforts, ability and talent on an individual find it fruitful expression for the achievement. The impact of mass media and urbanisation has helped somehow to Baghban and Manihar to improve their level of aims and objectives by which they could realise and potential of their talent and skills. The impact of media also helped different ways how to utilise their skill in productive manner for better economic gain. All these factors helped Baghban and Manihar for the cognitive mobility.

2. Consequences and extent of occupational mobility among Baghban and Manihar in Pune.

With regard to the extent and consequences of mobility, the researcher had investigated the caste and mobility, the changing aspect of status of people, attitude towards sociocultural norms. In respect of changing status of Baghban and Manihar it was observed that

In today's society one's status can be changed as the new bases of status are emerging. In tradition Indian society, family background, caste, and age were important factor to define the status of an individual, whereas in present situation income, occupation, wealth, political power and education have become most important aspect to define the status of an individual or community. However, the traditional bases for determining status of an individual have not become totally irrelevant. The above modern bases for determining status of Baghban and Manihar were also adopted by them for pursuing higher status. So, there was an appropriate between the factors of status and status seeking method.

With the change in status, new lifestyle is also developing. All these fluctuations in the status arrangement among the Baghban and Manihar and their goal for further higher status specifies level of mobility among them.

In relation of caste, it was observed that a great change has taken place in caste system. In contemporary Pune (Urban society), the influence of caste system among Baghban and Manihar has been weakening, because of modern education, urbanisation, modernisation, different occupational demand and government democratic policy. Some of the essential caste characteristics and norms such as conception of purity and pollution, social distance, hereditary occupation have been crumbling in Pune urban setting whereas ritualistic norms and endogamy system is still in practice. The caste panchayat, which was powerful controlling organisation in the caste system, is on the edge of total decline

Most of the Baghban and Manihar people are not in favour of inter caste marriages. While they support the idea of inter caste marriages but some of Manihar and Baghban practising it. It was observed that there were few cases of inter-caste marriages in Baghban as well as Manihar. In most of the cases it was accepted by the family members and community though they had faced lots of early obstruction. In selection of spouse, caste still plays a very important role among Baghban and Manihar. Few incidents of divorce and court marriages were reported among their caste Jamat. But Court marriages and divorce are yet need to get social sanction of the society.

A clear degree of change was noticeable in respect of maintaining inter-caste relationship. Among these people interdining, inviting other caste or upper caste on social occasion, working together in offices and other work place, establishing personal relationship, the feeling of caste somehow has declined. Therefore, it can be analyzed that the caste wise exclusion has collapsed in Pune in different fields of social life except marriage institution.

In respect of changes in attitude towards life, the following analysis has been drawn. It has been observed by the researcher that the impact of modernization, urbanization and globalization, the influence of religion may decline but this study shows that the forces of religion on Baghban and Manihar were very strong. Baghban and Manihar were very much religious oriented, during their free time they were reading religious books. Therefore because of modernizing forces, religion instead of declining is maintaining its status and still guiding the individuals in their day-to-day life.

Baghban and Manihar were in favour of giving employment to women. They felt that our society is getting modernized. However, there are some limitations in their caste i.e. lack of education, economic cost, customs and traditions and vested interests.

From the above description evidences are marked degree of change is noticeable in the status of Baghban and Manihar related to attitude towards life, caste attitude. It shows greater degree of cognitive mobility among them.

3. Developing patterns of change in Indian context.

With the help of previous analysis, the researcher had tried to change perspectives in terms of social and occupational mobility as it has taken place among Baghban and Manihar caste. With the help of close examination about the facts it discloses that in contemporary society urban social mobility is happening with great concentration because of influence of various modernising forces. But how far and at what extent these social and occupational mobility help and contribute to the broad theory of social change is sociological important to scrutinize, which will help us to understand there developing patterns of social change in contemporary India.

Because of wide process of social and occupational change a great change is noticeable in the size and nature of family, level of migration, educational aim, attitude towards caste, and achievement, structure and aspiration, status arrangement, caste system and all of the above general attitude of Baghban and Manihar towards their way of life. Such

changes have taking place at “Horizontal level” which is called as “Horizontal Mobility”.

There is no doubt that the process of occupational change and social mobility has contributed extremely in increasing the speed of social change in contemporary India. But such changes mainly affected the Peripheral feature of our social life. The central aspect of our social life is lacking behind, because of this no such major change in the structure of society has been observed rather some revolution in the old institutional planning are captivating. For such reason the number of factors is responsible for it which are as below.

- Number of the efforts has been made to bring structural changes with the help of legal reforms. Government policies and programmes, assistance to OBC’s and other section of our society, creation of infra-structure etc. but accomplishment has not been quite as desired for Baghban and Manihar Muslims. The upper class, who mostly on frontline of social change are taking less interest for bringing such kind of changes, it may be because of their bestowed interest and higher caste of elites. Their lack of interest in the collective mobility to bring structural changes has further emphasised the process of continuity with past. The changes which have taken place among the Baghban and Manihar are because of their attitude and thinking. Until and unless there will be no collective mobilisation the changes at attitudinal level cannot be interpreted into action because of these reasons the core (essential) aspect of our social life still remains unpretentious.
- Because of the religious forces, conformism as a value is very much highlighted as a result Baghban and Manihar muster courage to take steps towards change and depart from the established socio-cultural milieu. Consequently, changes in the core aspect remain unchangeable. As Manihar and Baghban have traditional relation with the village community in respect of performance of rituals and ceremonies, marriage and death ceremonies etc. To bring the real change in the core aspect of social life is difficult.
- Because of the sentimental attachment of the Baghban and Manihar with the core side of institutes and its connected exterior activities are not the same. In India everyone has strong sentimental attachment with their fatherly land property. It encourages people to keep people close contact with their relatives, their near ones, their native places

because of which people may keep one leg in urban areas due to occupational or professional interest and another leg in rural area(native place) for property concern. So as long as such type of social relation and responsibilities exist change can only enter to peripheral aspect of life.

- Because of the increase in the rate of mobility and change there is a possibility that some people may face imbalance of psychological aspect of human life such as, “status lag”, problem of adjustment and assimilation, split personality, discrimination, exclusion may be shaped. And it was found by the researcher that the problem of exclusion and discrimination on the basis of religion was created very important psycho-social problem, as most of the people of Baghban and Manihar became the victim of exclusion and discrimination in Pune city being as Muslims. Because of discrimination, exclusion and government negligence creating, socio-economic, psychological personal imbalance among Muslims. However, the wide process of Mobility, different occupation, and spread of new occupational relationship which develop new social order in the society. Where the component of tradition may be the bases for such new system. This affects the major areas of social relationship in which individual lives. In this changing condition they have ample scope and wider opportunity for life and they have been free from old restrictive relationship.

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QUESTIONNAIRE

Note: Information obtain will be used only for Research purpose.

Research Topic

Changing structure of Occupation among Muslims in Pune City

Interview Schedule:

Section I:

Baghban

I) Identification

Respondents Name _____

- 1.1) City: _____
1.2) Area: _____
1.3) Landmark: _____
1.4) Mohalla / Vasti: _____
1.5) Is it a Muslim Locality? Yes No

2. Since how many generations you are staying here?

II) Entitlements

Yes

No

2.1) Ration Card

What is the colour of your Ration card?

2.1.1 Saffron

2.1.2 Yellow

2.1.3 White

2.2) Aadhar Card

2.3) Bank Account

2.4) SHG's

2.5) Business License

2.6) Pan Card

III) Family Profile

Sr. No.	Relationship with the Respondent	Age	Marital Status	Sex	Level of Education	Occupation Service/Business /Unemployed	Annual Income
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							

IV) Occupational Details

4.1) Type of business organization

- i) Wholesaler
- ii) Retailer
- iii) Wholesaler & retailer
- iv) Other (specify...)

4.2) Structure of organization

- i) Proprietorship
- ii) Partnership
- iii) Other (specify)

4.3) Type of business retail?

- i) Hawker
- ii) Door to door selling
- iii) Owned shop
- iv) Rented shop

- 4.4) Do you employ any labourers?
- i) Yes
 - ii) No

- 4.5) What is the type of recruitment?
- i) Contractual basis
 - ii) Piece basis
 - iii) Permenent basis
 - iv) Monthly basis

- 4.6) From where do you buy the fruits?
- i) Local market
 - ii) Main market
 - iii) Wholesale market
 - iv) if any other please mention

- 4.7) Do you have own transportation for selling fruits?
- i) Yes
 - ii) No

- 4.8) If Yes. How do you manage it?
- i)

- 4.9) If No. How do you do it?
- i) Taking on rent
 - ii) Getting from the suppliers only
 - iii) Managing any how
 - iv) If any other please mention

- 4.10) Do you get business throughout the year?
- i) Yes
 - ii) No

- 4.11) What is the highest market season /business season in which fruits selling takes place?
- i) At the time of festivals
 - iii) Throughout the year
 - iv) If any other please mention

4.12) What type of returns do you have from your business?

i) Profit

ii) No loss no profit

iii) Loss

4.13) How the business returns was in the last financial year compare to current year?

i) Average

ii) Below average

iii) Above average

4.14) Do you get loans from any Muslim Fruits seller organization /corporate sector?

i) Yes

ii) No

4.15) Do you get business help from Muslim community?

i) Yes

ii) No

4.16) Do you get customers through your own community?

i) Yes

ii) No

4.17) Availing government schemes have you benefitted by any of the government scheme in your community?

i) Yes

ii) No

4.18) If yes what type of?

i) Education

ii) Jobs

iii) Loans from OBC's corporations

iv) if any other pleases mention

V) Discrimination / Exclusion in occupation

5.1) Do you face discrimination or exclusion in any of the following?

Sr. No	Discrimination or exclusion	Yes	No	Remarks
1.	In getting fruits from market?			i) Because you are Muslim and labelled as a terrorist ii) problem of trust and faith because being as a Muslim iii) any other please mention
2.	From customers			i) Because you are Muslim ii) most of the time because of identity that you are Muslim iii) any other please mention
3.	Transportation			i) Caught by traffic police because of Being a Muslim
4.	From police/ corporate officers			i) Have to pay extra money to police ii) always checked by police because being as a Muslim iii) encroachment by police and corporate officers because being as a Muslim iv) Not getting licence easily because being as a Muslim v) issues related to place
5.	Octroi department persons			i) have to pay extra money to zakat khana because of Being a Muslim ii) for the heavy load at time of transportation they ask extra money compare to others iii) if any other please mention
6.	Getting capital for business from non Muslim/ money lenders/ bank etc			i) Problems related to Documents/proofs ii) Problem of Identity (Being as a Muslim) iii) Problems related to Muslims concentrated area where banks are not giving loan iv) if any other please mention

VI) Occupational relation with others

6.1) Do you have economic transaction with Non Muslim?

- i) Yes
- ii) No

If yes than what type of?

i) Buying fruits/ materials

ii) Customers from the other communities

iii) Transportation services

iv) Availing loans/ capital from Non-Muslim moneylenders/ financial organisation

VII) Impact of LPG on occupation of Muslims

7.1) Have you got any tie-ups with any of the stores or malls that fruits?

Yes No

7.2) Do you advertise about you enterprise?

Yes No

7.3) Do you provide home delivery services to your customers?

Yes No

7.4) The privatization has now led to online business, has this led to any decline in your business?

Yes No

7.5) If Yes

i) Price war, because of that retailer has to lower their prices to survive in the market

ii) A wide variety of stocks and retailers fail in this context to compete with the online stores in this regard

iii) Offer big discounts and attractive deals

iii) All of the above

7.6) Do you have any plans to modernise your business by using online means?

Yes No

7.7) What kind of competition do you face in this business?

(i) To keep a wide variety in their stock

(ii) Cheap rate compare to market price

(iii) Competitions with mall price

(iv) All of the above

7.8) In today's time, there seems to be a decline in your occupations, what are your plans in future?

(i)

(ii)

(iii)