

A close-up photograph of a woman's eye, looking directly at the camera. She is wearing a black niqab that covers her face, leaving only her eyes and eyebrows visible. The background is dark and out of focus.

EMPOWERMENT AND WELLBEING ENHANCEMENT

**HYDERABADI MUSLIM WOMEN
SKILLING AND EMPLOYMENT**

PROPOSAL

HYDERABAD

Hyderabad, the largest city and capital of the Telangana state, is located on the banks of the Musi River surrounded by artificial lakes. With a population density of 18,480 people per square kilometer (47,000/sq km) and an estimated population of 8.7 million in 2014, makes it the 4th most populous city in India.

The Greater Hyderabad Municipal Corporation (GHMC), created in 2007, oversees the civic infrastructure of the 18 “circles” of the city. This increased the area of Hyderabad from 175 square kilometers to 650 square kilometers, and the population grew by 87%. The GHMC has a population of 10 million, which makes it the 6th most populous urban agglomeration in India. The GHMC’s population has grown from 7.7 million in 2011, showing substantial growth.

Demographics

Most Hyderabadis are Telugu and Urdu speaking people, although there are minority communities of Tamil, Marathi, Kannada, Marwari, Malayali, Oriya, Gujarati, Punjabi and Uttar Pradesh.

Among the foreigners in the city, Hadhrami Arabs represent the majority, with sizeable populations of African Arabs, Armenians, Abyssinians, Iranians, Pathans and Turkish people. At the 2011 census, 24% of Hyderabadis were migrants from across the country. Hinduism is the most common religion practiced in the city (55.5%), followed by Muslims (41%), Christians (2.5%), Jains (0.5%), Sikhs (0.3%), Buddhists (0.02%) and other religions.

13% of the population of Hyderabad lives below the poverty line. There are at least 1,476 slums groups in Hyderabad with a population of at least 1.7 million, 66% of whom live in the core of the city that made up Hyderabad before the expansion in 2007. The remaining people live in 491 tenements. Nearly one-

quarter of the slum-dwellers in the city came from other parts of India in the 1990s, with at least 63% having lived in slums for at least a decade. Around 30% of the slums have basic service while others depend on general public services from the government.

Population Growth

Hyderabad is one of the fastest growing metropolitan areas in all of India, which has led to many issues in terms of employment, housing and basic services. There has been a steep increase in Hyderabad’s slum population, which is attributed to ineffective urban planning and greater rural-to-urban migration. There has been a 264% increase in the slum population in and around the city in the last decade, with 30% of the city’s people believed to live in a slum in 2014.

Population In 2018:

In order to analyse the population of Hyderabad in 2018, we need to look at the population of the past 5 years. They are as follows:

1. 2013 – 7.3M
2. 2014 – 8.2M
3. 2015 – 8.9M
4. 2016 – 10.2 M
5. 2017 – 10.86 M

Predicting the 2018 population of Hyderabad is not easy, but we can get an idea after analyzing the population from the year 2013–17. We can see that the population increases every year by approximate 0.712 million people. Hence, the population of Hyderabad in 2018 is forecast to be $10.86M + 0.712M = 11.572 M$.

The poverty trend among Muslims seems to be more disappointing than even that of SC/ST population. As of 1993-94, 87.4 % of Muslims were poor and vulnerable and it fell to 87 % in 1999-2000 and to 84.5 % in 2004-05, i.e., a reduction of only 2.9 percentage points over a period of 10 years.

Urban poverty in India is over 25 %; some 81 million people live in urban areas on below the poverty line incomes. At the national level, rural poverty remains higher than urban poverty, but the gap is closing. By

that of the Christian STs and lowest for the Buddhist STs. Moreover, we find that this pattern is seen to repeat more or less across economic categorizations of socio-religious groups as well, namely, across education levels and types of household occupations.

The reason for this poverty differential across social groups, within religious communities lies in the fact of the initial unequal and discriminatory access to skill and education (as well as land and capital endowments) and unfree occupational mobility. The tribals across

Poverty status	Population					
	Total	SC/ST	OBC	Muslim	Others	Un-organized Workers
Extremely poor	6.4(6.5)	10.9(11.4)	5.1(5.2)	8.2(8.2)	2.1(1.6)	5.8
Poor	15.4(15.5)	21.5(21.8)	15.1(15.3)	19.2(19.9)	6.4(6.1)	15.0
Marginal	19.0(17.9)	22.4(21.2)	20.4(19.6)	23.3(19.9)	11.1(10.3)	19.6
Vulnerable	36.0(35.5)	33.0(32.7)	39.2(38.8)	34.8(34.8)	35.3(35.0)	38.4
Middle income	19.3(20.3)	11.2(11.6)	17.8(18.9)	13.3(14.7)	34.2(35.7)	18.7
High Income	4.0(4.4)	1.0(1.3)	2.4(3.0)	2.2(2.5)	11.0(11.3)	2.7
Extremely poor & poor	21.8(22.0)	32.4(33.3)	20.3(20.4)	27.4(28.1)	8.5(7.7)	20.8
Marginal & vulnerable	55.0(53.3)	55.4(53.8)	59.6(57.8)	57.1(54.7)	46.3(45.4)	57.9
Poor & vulnerable(7+8)	76.7(75.3)	87.8(87.1)	79.9(78.2)	84.5(82.8)	54.8(53.1)	78.7
Middle & high income	23.3(24.7)	12.2(12.9)	20.2(21.8)	15.5(17.2)	45.2(47.0)	21.3
All	100(100)	100(100)	100(100)	100(100)	100(100)	100(100)

(1) Figures in square brackets indicate estimates based on detailed customer expenditure survey.

(2) 'Others' consist of all those who do not belong to SCs/STs/OBCs and Muslims.

(3) The social status of about 0.66 million people were not reported through included in total population.

(4) Unorganized workers consist of those working in the unorganized sector or households, excluding regular workers with social security benefits provided by employers and the workers in the organized sector without any employment or social security benefits provided by employers.

(5) The method of identifying different social groups and other characteristics is explained in the appendix.

2030, urbanization in India is projected to reach 50%.

Poverty levels for members of various religious groups are not uniform in India as well as the Hyderabad and are seen to vary significantly across ethnic and caste-based identities of group members. The pattern observed for the level of poverty for the STs, SCs, OBCs and OTH at the aggregate national level is more or less seen to be repeated across religious groups, with some exceptions here and there. Therefore, the pattern of poverty being the highest amongst the STs, followed by the SCs, the OBCs, and lastly the OTH, is seen repeating across different religious groups. In some cases the STs and the SCs are seen to trade places as well. The relative differences in the level of poverty, suffered by social groups, however, vary across religious sects. This implies that though the STs might show the highest incidence across most religious groups, the poverty incidence of the Hindu STs would be much higher than

the country, in the absence of access to education, are highly dependent on agriculture, which has been their traditional source of livelihood. However, their agriculture is subsistence and small domestic market-oriented. A few who have improved their situation have had education and got government jobs largely under the reservation schemes. The SCs on the other hand, suffered from a lack of rights to own land and possess capital and are seen to still face problems with respect to both. A traditional denial of the right to knowledge too has kept them out of the sphere of the educated and skilled workforce. On the other hand, the OBCs on the whole have had land and have managed to maintain their status quo. The OTH, who enjoyed all rights, such as that to education, landownership, access to capital, etc., have high levels of education and access to physical and capital endowments.

These particular features of poverty differentials among the social groups are seen to survive and are carried forward even when people have moved from one religious fold to another. Somehow religious faith seems to be not strong enough to dilute the inter-member differences. This dilution though is higher amongst the Christians, mostly due to better access to education. Amongst the Sikhs, their early adoption of green revolution technologies and dairying, led to economic sufficiency and with the diversification of this growth into entrepreneurial ventures, tapping into their community-based network, domestically and internationally helped see them do very well economically.

Religious and social identity, therefore, goes a long way in determining people's final level of well being, at least in economic terms. This has precise policy

Illiteracy		
	6-14 years	15-21 years
Muslims	22.1	9.6
Hindus	46	22
Occupation		
Salaries jobs in public and private sector		
Muslims	6.1 %	
Hindus	28 %	
Housing		
Living in kuccha houses		
Muslims	43.1 %	
Hindus	26.4 %	
Own house		
Muslims	21.4 %	
Hindus	50 %	
Average age of girls for marriage		
Muslims	15.9 years	
Hindus	15.8 years	

implications insofar as poverty mitigating targeting programmes are concerned. Where impoverishment is a result of lack of access to information, education, skill and land and capital endowments and the access/denial/partial access to these, in turn, is a function of one's socio-religious belongings, targeting at local level can play a vital role. By identifying Muslim community's specific drawbacks, it would then be possible to direct the existing programmes in a more focused and targeted manner or to develop new and more effective and innovative measures to address group-specific problems.



A study by the Centre for Social development Hyderabad found that the Muslim community does badly with respect to many attributes such as level of education achieved, nature of house owned and employment with the government. Most of the Muslim men and women are in the unorganized sector and this are not covered by insurance and other social security benefits accessible to formal sector workers. It is in this context that skilling the Muslim women, men and young persons can be of great importance. The objectives of the project are to:

- 1.** Assess the nature and quality of jobs available for women, men and young women and men who may have differential level of education in Hyderabad (not far from the homes of women)
- 2.** Assess the nature and extent of entrepreneurship - involving traditional skills based and new ones - opportunities existing in the area around the slum area.
- 3.** Assess demographic and socioeconomic situation of families and nature of work activities women and other members of the family are involved with.
- 4.** Assess the interests of the women and young men and women to receive skill training and in what area they would like to receive skill training.
- 5.** What kind of support (social, financial, market and others) the women would require from the family, community and their clergy to get involved in receiving skill training and engage in work (either entrepreneurship or employment) within and / or outside the community?

Methodology

The study would involve several stages of engagement.

1. Conduct key informant interviews with business people and industry leaders, and industry HR leaders on the nature of opportunities exist in their industry, business and community for employment or entrepreneurship of women and young people from the Muslim community.

2. Conduct key informant interviews with Community Leaders, Clergy, Women leaders and CBO and NGO leaders in nature of opportunities for employment or entrepreneurship of women and young people in the area and areas they think the women can work, and what kind of support skill training and other support women and young people from the Muslim community would require.

3. Conduct Focus Group Discussions with illiterate, literate, education completed upto secondary school, university degree (technical / non-technical) and those with traditional skills with women, men, young women and men, senior adults and elderly in each of the key locations in the slum area.

4. Select 5% of the households in the area – from any list (voters, Aadhar, ration, etc.) that may be available or by creating a list of households and numbering them – conduct survey with predetermined questionnaire on Socioeconomic, demographic, education and skills possessed, skills the women would be interested in receiving, ability and willingness to work outside home and other aspects.

5. What social, financial, community, clergy support and sanction would they require to receive skilling and engaging in entrepreneurship & employment outside the house.

6. After completion of tasks 1 to 5, set up enumeration centers in each location suggested by the community and women leaders, mosques, schools etc. to enable the women and young men and women to register to receive training. Each of the individuals fill up an application that would have all basic information to facilitate the skill training and employment / entrepreneurship.

7. An enumeration of skill providing agencies in Hyderabad and the cost of imparting skill training and their employment placement track record will be done during the study process – in 2nd month.

Process of Skilling Muslim Women

After enumeration, it would be possible to segregate women by the nature of skilling they would like to undergo and the most appropriate time as suggested by them.

Core Program Implementation Team

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