

# Exploring Professional Educational Attainments and Employment Practices among Muslims in Telangana: An Overview

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**Abstract**— Ensuring Inclusive and Equitable Quality Education and promoting avenues for productive employment and decent work for all are regarded as a part of the key agendas of sustainable development goals framed by United Nations. Telangana, the newest state of India was formed after a massive peoples' movement which including redressal of injustices in providing employment opportunities as a major plank of the movement, coincides with the agenda framed for Sustainable Development Goals. The present paper examines the contours in professional education and employment in specific of context of a major minority community in Telangana, i.e., Muslims. This study argues that despite three-fourth of the Muslims living in urban areas- professional education and decent employment remain a big challenge for Muslims. This paper analyzes several indicators such as demographical composition of Muslims, their literacy rate, Gender gap and enrolment in various professional programmes in different Institutions while mapping their share in private sector employment. The study reveals that a smaller number of Muslims are enrolled in professional education. Professional courses such as Bachelor of Legislative Law (LLB) and Medicine seems to be unpopular among Muslims since these courses are associated with significant financial expenses. However, gender, literacy gap considered, Muslims have shown relatively better position than other religious communities and social groups. In tune with a relatively lesser enrolment in professional courses, a substantial number of Muslims under the category of private employment are engaged in self-employed. The study highlights the need for the state to provide timely fellowship for professional courses to Muslims in order to ensure adequate representation of Muslims in professional education which engenders the capacity to get decent employment.

**Keywords**— Education and employment, Gender gap, Muslims, Sustainable development Urban area.

## I. INTRODUCTION

According to 2011 census Muslim population accounts 14.2% of the total population and major minority group in India. The state of Telangana constituting 12.68% of them are Muslims among which Hyderabad constitutes 43.45% of the Muslims and Nizamabad 15.35% (Government of Telangana, 2015). After the green revaluation success, the rich peasant class groups from different Telugu speaking areas were invested their surplus in the technical, professional, and medical educational intuitions which later captured the global trend in the Hyderabad city (Kamat, 2011). The Hyderabad city has global companies such as Microsoft, google and other international companies which also provides the global infrastructure and employment opportunities. However, Hyderabad city

considered to be one of the major contributor of skilled and unskilled Muslim migrants to the Gulf and the West (Naidu 1990). Keeping this in mind, Hyderabad city has consider having high profile of educational institutions, employment sector which should help the people of the state. In fact, higher and professional educational attainments considered the most determining factor for better paid jobs in the labour market. In addition to this typically better participation in education enables the better employment prospects.

Unlike other religious Minorities in India, Muslims face multiple issues regarding social security, religious and regional identity and equity in reservation and other socio-economic benefits. As noted by Amartya Sen that “Freedoms of different kinds can strengthen one another” (Sen, 2010). This further describes that if Muslims or any marginalised community have greater access to higher and professional education which is ultimately ensures their choices and chances in decent employment and consequent economic and better social participation. Moreover, late 1990s Hyderabad city has become one of the big IT (Information Technology) capital cities of India (Kamat, 2011). Therefore, the state of Telangana has a potential to provide a world class education and employment opportunities for people in general and Muslims in particular. According 2011 census, Telangana state has 10 districts, among Hyderabad has 45% of the Muslims are concentrated in the district which is 3 time more than the state average. However, Hyderabad and Nizamabad have the more than the state average Muslim population.

## II. FROM NOBLES TO LABOURS

Historically, the princely state of Hyderabad was ruled by Muslims kings. These Muslims have different types of genealogies for instance; Syed Ali was identified Hyderabad Muslim's in two broad social caste categories; one is higher castes of Syed, Sheikh, Pathan, and Mughal, and lower, service castes. The upper caste Muslims who claim themselves as a foreign origin from Saudi Arabia, Iran, Afghanistan, or Central Asia, while the remaining member are low-caste Hindus converted into Islam (Ali, 2002). In addition to this higher-class Muslims considered themselves as a blood descendant of the Prophet Muhammed (Theodore & Wright, 1999). The Hyderabad state was integrated into Indian Union through the police action in 1948 (Naidu, 1990). After the integration of

Hyderabad into Indian union Muslims who were working under the Nizam king administration were left the office of administration with an immediate effect. The administration consists of administrative staff, Military, personal staff etc. Indian government has replaced the employees who are very eloquent in Telugu which is regional language. Due to non-fluent of Muslims in Telugu, and other administrative languages; Muslims were lost all types of employments in the Indian administration. Therefore, Muslims lost employment in Nizam and Indian administration and hence, they were forced to search for livelihood and have taken up the small and medium entrepreneurs for instance the small and medium entrepreneurs rose from 15.48% in 1983 to 23.24% in 1994 (Naidu, 1990). As a result of 1857, revolt against Britishers; British India government started excluding the Muslims from different administrative positions, consequently by the end of 1870 the share of Muslims in different administrative positions were significantly declined (Sudhir, 2021). Henceforth, Muslims were also started boycotting the English education against to it by the help of Deoband School (Ali, 2002). A study conducted among rikshaw drivers in Hyderabad city and found that 28% of the Muslim rikshaw driver were former employers of Nizam administration (Ali, 2002). Another study conducted among the beggars in Hyderabad city and found that 48% of beggars in old city were Muslim, among them many were employed as a regular or irregular armed forces under the Nizam administration (Ali, 2002). Therefore, Muslims migrate to different parts of world in search of better livelihood. In addition to this, one significant study conducted among Muslim households in Hyderabad’s Old City between 1984 and 1986, the study found that 21% of Muslim households (126 of 591) had at least one family member in the Gulf (Naidu, 1990). However, the highly skilled workers tend to migrate to US while large number of unskilled workers go to Persian Gulf or involve in different types of small and medium scale entrepreneur at home. Though, visa process and finding employment in gulf countries relatively difficult; hence they migrate because of the “Culture of Migration” predominant among Muslims (Kandel & Massey, 2002). Many Muslims migrate to gulf due to Saudi Arabia has two important holy cities, Mecca, and Medina, which Muslims visit from around the world for the hajj as one of their religious duties. Therefore, Saudi Arabia identifies herself as “the Guardian of the Two Holy Mosques. (Schaal, Brecher, Yamato, & Hosokawa, 2012). However, with regard to education in old city, study conducted in 2008 reveals that 75% of sanctioned post for aided schools have not been filled the employment positions therefore, educational condition of Muslims children in old city considered to be extremely obnoxious (Madhu, 2008). In addition, distinct Muslim rulers and the rich history of British colonization legacies, the state composites 12.6% of Muslims among 43% of the Muslim population found in Hyderabad city alone.

III. OBJECTIVE

- Understand the literacy rate and gender gap
- Examine the correlation and share of Muslims in the field of professional education and share of employment

IV. METHODOLOGY

The present study, qualitative in nature, used different types of secondary data. After the appointment of high-level committee reports by respective states and government of India; There is a paucity of empirical data on Muslims' socio-economic conditions and educational and employment attainments gap in Telangana. However, the 2011 census report, Commission of inquiry on Muslims' socio-economic and educational conditions in Telangana provided limited data on literacy rate gap and gender gap, enrollment in medical and professional education in different institutions, and employment in private sector. The professional education, employment status, and literacy gap of Muslims were analyzed concerning other major religious groups in Telangana state; the present study estimated the gap using simple calculations.

Mapping differences in gender gap in literacy among major religious groups and professional educational attainments

The following tables present the literacy rate and gender gap, Muslim’s enrolment in professional courses in Osmania university, Prof. Jayashankar University and following Medical educational enrolment in the state. Literacy rate and gender gap has been analysed, that is through Gender gap= Total Male literacy rate (TMLR) minus Total female literacy rate (TFLR) across all social and religious groups, that is TMLR-TFLR.

TABLE 1. Literacy rate and gender gap

SL NO	Literacy among the major religious groups, 2011				
	Religious communities	Total literacy rate	Male	Female	Gender gap
1	Hindus	64.6	73.7	55.6	18.12
2	Muslims	76.9	82	71.6	10.4
3	SCs	66.5	68	50	18
4	STs	49.5	59.5	39.4	20.1
5	Christians	80.6	85.3	76.2	9.2
6	Others	77.8	84.1	71.4	12.7
	Total	66.5	74	57.9	17.03

Source: Census, 2011

\*Gender gap= Total Male literacy rate-Total female literacy rate\*

The table 1 explains the literacy rate among major religious and caste groups in Telangana. Hindus constitute 85% of the state population, and their total literacy rate stands at 64.6%; among them, male literacy consists of 73% and female literacy rate 55% which has a significant difference, and gender gap consist of 18.12%, which equates to SCs and STs. Second major-minority group consist of 12.7% of the state population, and 99% of Muslims in the state belongs to the Sunni set and 0.7% of them Shia set; the Muslim literacy rate is about 76.9% among male literacy consist of 82%, and female literacy stands at 71%. As for as Female literacy rate concern among all religious and social groups; Christian women found to have a highest literacy rate that is 76.2% in Telangana state followed by Muslims 71.6% and gender gap is a concern; it is only 9.2% among the Christians and followed by 10.4% among Muslims. It further assumed that the majority of the Muslims live in urban areas considered to have better access to education. Though, Christians constitute only 1.3% of the total state population, literacy rate is considered highest among all religious and social

groups. Male literacy is about 80.6%, and female literacy is 85.3%, which is worth adding that Christian women has the highest literacy among all other socio-religious groups in Telangana. However, Christians have the least gender gap in education, about 9.2%, the least among all social groups. However, the total literacy rate among SCs is stands around 66.5%, while male literacy stands at 68%, SC women literacy rate stands 50% and the gender gap is about 18% and almost equal to the Hindu community that includes upper castes and OBCs in the state. It further describes only 50% of the SC women educating despite having reservation in educational institutes. Another socially and economically disadvantaged community Scheduled tribes who are considered least educated people in the state; total literacy rate found to be 49.5%; among male literacy is found to be 59.5% and female literacy consist of 39.4% which further explores the significant 20.1% of gender gap which is considered highest gender gap and lowest literacy rate in the state, however, even among the educated communities in Telangana. Overall, the major religious groups stand at lowest literacy rate and highest gender gap, Minority religious groups stand at highest literacy rate and lowest gender gap.

TABLE 2. Enrolment in Professional education

SL	Muslim student's enrolment in professional education in different universities in Telangana, 2016			
NO	Name of the Course	Total Number of students	No. of Muslim students	% Of Muslims Students
<b>At Osmania University</b>				
1	L.L.B (3 years)	2142	122	5.7
2	L.L.B (5 Years)	425	23	5.4
3	L.L.M	587	65	11.1
4	M.C. A	1457	33	2.3
5	M.B. A	22779	2391	10.5
<b>Prof. Jayashankar University</b>				
1	B.Sc. (Agriculture)	338	11	3.2
2	B.Sc. (CABM)	47	2	4.3
3	B.Tech (Agri. Engineering)	60	2	3.3
4	B.Sc. Food Science & Nutrition	43	1	2.3
5	B.Sc. Fashion Technology	35	1	2.9

Source: Report of Commission of Inquiry to Study Socio Economic and Educational Status of Muslims of Telangana, (2016) p 52

The table 2 explains the Muslim enrolment performance in professional education in two major intuitions. The present table discussed Muslims in professional education. At the outset, the professional educational attainments have been analysed the enrolment performance on Osmania University and found that LLM 3years courses, out of 2142 total students, only 122 students from Muslim community and they constitute only 5.7%, as LLM 5 years course has only 5.4% of Muslims among 425 total students. In another course, among 587 students, only 11% of the students belong to the Muslim community. MCA and MBA courses are considered highly preferred courses in high-tech companies; as for as MCA course at Osmania university is considered among 1457 students, only 33 students belong to the Muslim community, who are just

2.3% among total students. MBA course considered very popular among the Muslims out of 22779 only 2319 (10.5%) students belong to the Muslim community. On the other hand, MBA course is very much important for getting employment in Persian Gulf or US. However, it doesn't mean that all the MBA graduates would employ in Gulf or US. Prof. Jayashankar University, which is a state-sponsored agriculture university situated in Hyderabad, has been offering B.Sc. (Agriculture), B.Sc. (CABM), B.Tech (Agri. Engineering), B.Sc. Food Science & Nutrition and B.Sc. Fashion Technology. Overall, 523 students have enrolled for mentioned courses. However, only 17 students, which is 3.25%, belong to the Muslim community; it could be further assumed that relatively urbanization and lack of participation in the agriculture sector could be significant reasons for being a lesser number in the agricultural sector. Agricultural courses like B.Sc. Food Science & Nutrition and B.Sc. Fashion Technology, only one student from the Muslim community, have enrolled, and it describes the lack of awareness on agricultural sciences.

TABLE 3(a). Professional educational enrolment among social groups

Enrolment of OBCs, Muslim, students in Medical, Engineering, B. Pharmacy and Polytechnic education, 2016.						
SL NO	Medical Education	Total students	OBCs	%	Muslims	%
1	MBBS	1949	891	45	105	5.4
2	BDS	612	299	48	32	5.2
3	BAMS	95	60	63	2	2.1
4	BHMS	89	51	57.3	5	5.6
5	BNYS	21	7	33.3	0	0
5	Eamcet - (Engineering)	51769	22001	42.5	5072	9.8
6	B. Pharmacy	6606	2592	39.2	1181	17.9
7	Polytechnic	38481	20125	52.3	2080	12.5

TABLE 3(b). Professional educational enrolment among social groups

Enrolment of SC/ST and other students in Medical, Engineering, B. Pharmacy and Polytechnic education, 2016.					
SL NO	Medical Education	SC/ST	%	Others	%
1	MBBS	422	21	531	27.2
2	BDS	129	21.1	152	24.8
3	BAMS	22	23.2	11	11.8
4	BHMS	21	23.6	12	13.5
5	BNYS	6	28.6	8	38.1
5	Eamcet - (Engineerin)	9157	17	15539	30.1
6	B. Pharmacy	1878	28	955	14.5
7	Polytonic	11472	29.8	4804	12.5

Source: Report of Commission of Inquiry to Study Socio Economic and Educational Status of Muslims of Telangana, (2016) p51 and 52

Note: MBBS-bachelor's in medicines and bachelor's in surgery, BDS-bachelor's in dental surgery, BAMS-Bachelor of Ayurveda, Medicines and Surgery, BHMS-Bachelor of Homeopathic Medicine and Surgery, BNYS-Bachelor of Naturopathy and Yoga Science.

A glance at the table reveals that share of OBCs, SC/ST, Muslims, and others in the category of the students in medical education, engineering B. Pharmacy and Polytechnic course enrolment; the data shows that the distribution of OBCs found to be highest enrolled in medical and engineering among all groups. The category of 'others' includes all the upper caste communities and other religious groups such as Christians and Buddhists. As for MBBS enrolment concern among 1949

professionals, OBCs were found to be 45% which is highest, both SCs/STs are 21%, and only 5.4% of them are Muslims, including OBC Muslims in the state. However, others were found to be 27.2% which is subsequent second majority enrolment among all socio-religious groups. In the case of bachelor's in dental surgery; Hindu OBCs found to be 48%, both SCs/STs identified 21.1% and Muslims found to be 5.2% of total enrolment. Indeed, all the social groups shares the significant differences in MBBS and BDS enrolment in the state. Moreover, Muslims were found to be least enrolled in Bachelor of Ayurveda, Medicines and Surgery, and they found to be 2%, OBCs 63% and SCs/STs 23.2% which further signifies the greatest enrolment of OBCs in medical education. As for BHMS concern among total 89 students' enrolment, nearly 58% of the enrolled students belong to the OBC community, 5.6% of them are Muslims, and 23.6% of the enrolled students belong to the so-called SC/ST community. The enrolment rates in courses like Naturopathy and Yoga Science were the least significant among all social groups in the state. However, due to higher educational mobility, OBCs and upper caste community were more enrolled in medical education in the state of Telangana. However, there is a least enrolment found among Muslims in medical education. Furthermore, present study found that though Muslims have a better literacy rate than the so-called SCs/STs, Muslims' participation in medical education and other professional education is found to be a quite low.

In the case of Eamcet engineering enrolment, among 51769 total enrolments, OBC students found 42.5%, SCs/STs shares 17%, others found to be 30.1%. Muslim's students' eamcet engineering enrolment stands about only 10% which is also shares the highest number of Muslims in the professional education enrolment. The share of Muslims in B. Pharmacy is about 17.9% and found relatively best enrolment in the professional education, comparatively little importance for the high paid salaried jobs in the market. B. Pharmacy and Polytechnic courses are highly popular in less remunerative jobs. However, Muslims show the dismal picture in medical and engineering education due to multiple deprivations and lack of awareness, lack of family income and competition over family resources considered the most influential factors for Muslim's backwardness in professional education.

*Nature and Dynamics of Employment practices and Occupational structure among Muslims in Telangana*

The word employment refers to activities that are financially paid, found to be productive either directly or indirectly. Therefore, this section particularly deals with the employment practices among Muslims in public and private sector. In terms of sociological definition of employment is termed as "refers to the fact that being employed conveys upon a person a definite role in society and Absence of employment makes him, temporarily, at least, a social outcast" (Lauterbach, 1977). Among total population of workers, the secondary date identified different types of works under the state government institutions and other related works which are major source of income among Muslims namely a) Agriculture b) Daily wages c) Gulf employment d) Business e) Tailoring etc. Before

analysing the data, it is very crucial to see the share of Muslims in the public employment institutions, work participation rate (WPR) and gap among Hindus and Muslims, that is the percentage of Hindus and Muslims and their gap. Work participation ratio reflects the sources of income among Hindus and Muslims that is Hindu work participation ratio (HWPR) minus Muslim's work participation ratio (MWPR) equals to work participation gap; that is HWPR- MWPR=WPG

TABLE 4. Source of Income and work participation

SL No	Source of income, work participation and their gap among Hindus and Muslims in 2016			
	Work	Hindus	Muslim	Gap
1	Agriculture	36.6	10.4	-26.2
2	Salary	31	35.6	4.6
3	Daily wages	65.5	55.3	-10.2
4	Rents	1.7	1.8	0.1
5	Gulf	1.8	2.5	0.7
6	Business	13.1	19.1	6
7	Pensioner	26.8	21.4	-5.4
8	Tailoring	1.2	2	0.8
9	Transport	2.3	3.4	1.1

Source: "Report of Commission of Inquiry to Study Socio Economic and Educational Status of Muslims of Telangana, (2016) p 256.

The table 4 shows the work participation and source of income among Hindus and Muslims and their gap in Telangana state. It is well known that Muslims have a smaller stake in the agricultural sector. Hindus who are major land holding community in the state shares 36.6% of them are depending on agriculture sector, while Muslims count only 10.4% depending on agriculture sector as a source of income; their gap found to be around 26.2%, further reflecting the Muslims lack of land holdings in the rural area. A substantial number of Muslims are salaried persons in small-scale employment; Hindus count as 31% of them are salaried persons while 35.6% of them are Muslims. It is noteworthy to add that Muslims in urban and semi-urban areas; mostly depend upon petit enterprises (Sachar, 2006). Among people who depend on daily wages, Hindus count 65.5%, while 55.4% of them are Muslims; in addition to this, the so-called SCs/STs mainly depend on the agricultural labour work while upper caste communities hold large share of landholding in the country. Further, petit shop owners among Muslims in semi-urban areas tend to hire only Muslim personnel as a worker in the shops as they can work co-religiously (Kumar, 2018). Gulf employment, of course, is prevalent among Muslims in general and Hyderabad Muslims in particular. Near about 2.5% of the Muslims depend on gulf employment because of strong 'Cultural of Migration' (Kandel and Massey, 2002). The gap between Hindus and Muslims in Gulf employment is quite significant, and it is found high mobilization for gulf employment. Amongst Hindus, 13.1% of them depending on the business, while Muslims stand at 19.1%, which is around 6% more among Muslims. However, many young Muslims in Hyderabad city are hesitant to take up their father's business due to employment mobilization in Hyderabad and gulf countries (Syed, 2007). To contradict to this; educated Muslims in Kurnool district of Andhra Pradesh found to take-up their fathers' business due to acute unemployment issues, lack of public and private employment opportunities in Kurnool district and lack of access to gulf

employment among the Muslims in the respective area (Kumar, 2018). It is evident that Muslims in Telangana mainly depend on non-farm activities such as 'automobile/motor repair, transport/driving, tailoring hawking/small retailing, tannery, knitting, tailoring, scratching, binding, etc.' (Telangana government, 2016). 2.3% of the Hindus depending on transport/driving while it is 3.4% among Muslims.

## V. RESULTS AND DISCUSSION

Sudhir committee report explicitly brought the Muslims issues into an academic discourse concerning demography, educational attainments, health indicators, and employment; found that Muslims are significantly lagging in professional education and regular employment. As for as age groups are concern Muslim community has a significant young population between the age group of 10-30 years; it further adds that the Muslim community has the youngest population than any other community in the state. It is well known that urbanization among Muslims is higher than the other major religious groups due to the present trade and petty commercial employment in urban areas and a lesser stake in agricultural-related activities in the rural area. Furthermore, urban area Muslims are more disposed to health-related issues because of significant number of Muslims lives in the slum areas (Jaffrelot & Gayer, 2012). Though Muslims are concentrated in urban areas, their educational attainments, employment, and livelihood opportunities are mostly staking down by the religious identities (Sud, 2018). Moreover, the Telangana government has given top priority to educational development of Minority community in the Minority budget allocation, which is 68% of the budget for the educational sector, 24% for the economic development and 8% for the promotion of culture and language (Government Telangana, 2016).

Medical courses enrolment among Muslims in the state is very low due to the lack of special funding for Muslims. Indeed, medical education is very expensive to attain for people who are economically and educationally deprived. Overall, the share of Muslims in all Medical courses found only 5% across in the state. The technical and medical educational deprivation among Muslims is due to lack of awareness on professional education, lack of encouragement, lack of need-based scholarships, and lack of family income. It can be argued from the following facts that major reason behind Muslims deprivation due to lack of awareness and opportunity in access to professional education. Study of the results found that the two religious minority communities found to have a significant literacy rate than the other religious majorities in the state. As for the gender gap concern among the social and religious groups, for instance, among Hindus, SCs and STs were found to be high due to social conservatism. Moreover, though women, in general, face many social constraints in all religions in attaining education, the gender gap was found to be very low among Christians followed by Muslims.

There are different determining factors for being lesser in public employment such as depending on petty self-employment, gulf migration, and small-scale entrepreneurship and on the other hand, market discrimination against Muslims for instance, having Islam as a religious identity, Muslim name,

and people belongs to scheduled caste and scheduled tribes most likely get discriminated against their social identity in the Indian labour market (Thorat & Attewell, 2007). Overall, many Muslims depend on the small scale-entrepreneurship, gulf employment, house rents, business, and transportation as their sources of income and comparatively higher than the Hindu community in the state. It does not mean that Muslims are dominating in the business.

## VI. CONCLUSION

Muslims in Telangana comprise 12.7% of the population in 10 districts; among two districts have a more significant number of Muslims than the state average in Hyderabad 43% and Nizamabad 15% of the Muslim population. This study examined education and employment attainments among Muslims in the newly formed Indian state of Telangana. This study found that Muslims are more urbanized than any religious group in the state, that is  $\frac{3}{4}$  of them are urbanized. Overall, the Muslim community has the most prominent young population than any other social and religious group, a significant number of Muslims at the lower level of education lesser number at higher educational levels. As for as medical education is concern, Muslims found to be significantly less among all social and religious groups, therefore it can be assumed that entry into professional education required significant financial and better educational support. Present study found that though Muslims have a better literacy rate than the so-called SCs/STs, Muslims' participation in medical education and other professional education is found to be a quite low. Therefore, Medical culture and attainments found highly unpopular among Muslims. Study of the results found that literacy rate and gender gap among the minority groups such as Christians and Muslims reported gender equality in literacy. It has been found that among the Muslims; better literacy rate in general education and lesser number of people in professional educational attainments; therefore, their share in general education and informal employment also increases. However, it can be argued that higher representation of Muslims in marginal works, petty self-employment, and more miniature representation in professional and bureaucratic employment leading Muslims into social and economic deprivation. Furthermore, the engagement of Muslim's in public and private employment attainments is significantly associated with the literacy rate. It implies that as the educational attainments increase, Muslims' opportunity to get employment either in public or private institutions also increases than the predominately dominant occupation. However, Muslims have presented tailoring, non-farm activities, gulf employment as sources of family income. In addition to this, present study found that relatively lesser number of Muslims in the public employment sector, and absolute lesser number in civil services. However, Muslims in Telangana show a better literacy rate and higher share in informal employment than the other marginalized communities, but their share in professional and medical education and public employment was quite dismal. Therefore, state Must increase reservation, provide need-based scholarships, awareness on professional and medical

educational and should increase the intakes in all institutions which ultimately help the deprived Muslims.

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