
Minority Education for Growth and Advancement – Skills for Youth

A report on -

Rapid Need Assessment (RNAI)

Conducted in Uttar Pradesh

March-April, 2010

Prepared by NALANDA-PROACT consortia

Acknowledgment

Participating in a Rapid Needs Assessment to determine the needs of Muslim children and youth in four districts of Uttar Pradesh was a welcome opportunity for PROACT and NALANDA. Both organizations have always sought to pursue the issues and development of communities that are often left to struggle alone in a fast developing State and country.

The contexts of Uttar Pradesh are unique, as are the cultures of its Muslims and the majority. In a state which carries distinct legacies for each area, both organizations thank the Educational Development Centre and USAID for understanding and respecting these intricacies. The visits of Ms. Nadya Karim and Dr. Sool were particularly enriching experiences which allowed for further exploration of state specific sensitivities and needs in consultation with the Minister of Rural Development, the Director General of State Police, Principal Secretary Technical Education, the State Madarsa Board and eminent heads of civil society organizations working in the area. NALANDA and PROACT seek to thank the State Government representatives and heads of organizations for sharing their valuable time and experience to add further value to MEGA-SkY in the State.

Through the course of the study, teams from both organizations underwent a rigorous and thorough appraisal of areas for intervention which were selected through specific rationales. In trying to accommodate, understand and gather as much as we could in the least amount of time while maintaining the strictest quality the teams emerged as enriched individuals not only professionally but also personally.

Not only was 'information gathered' but also, new relationships were forged and continue to be nurtured from both sides. The presence and active participation of stakeholders from all four districts at the State Level Workshop held in Lucknow was a sign of the community's enthusiasm to pursue issues that emerged from the study. A special mention of thanks to Mr. Abidi from EDC who was instrumental in mobilizing religious heads and distinguished community leaders for the State Level Strategy Workshop; the presence of Maulana Kalbe Saddique and Maulana Salman Nadwi and their respective inputs to the discourse were inspirational and emerged as milestones in the history of development discourse in the state. NALANDA and PROACT thank EDC and USAID for an opportunity to explore further the issues and needs of Muslim children and youth in Uttar Pradesh, an opportunity which will add value to our future discourses and endeavours in the sector.

Executive Summary

The Indian Muslim with "statistical reports" based on information from government agencies, banks, Indian Minority Commission, different state governments and its agencies. The major findings with special reference to Access, Quality, Environment and Skills are as follows:

- In the field of literacy the Committee has found that the rate among Muslims is very much below than the national average. The gap between Muslims and the general average is greater in urban areas and women. 25% of children of Muslim parents in the 6-14 year age group have either never attended school or have dropped out.
- Muslim parents are not averse to mainstream education or to send their children to affordable Government schools. The access to government schools for children of Muslim parents is limited.
- Bidi workers, tailors and mechanics need to be provided with social safety nets and social security. The participation of Muslims in the professional and managerial cadre is low.
- There is a clear and significant inverse association between the proportion of the Muslim population and the availability of educational infrastructure in small villages. Muslim concentration villages are not well served with pucca approach roads and local bus stops.
- Substantially larger proportions of the Muslim households in urban areas are in the less than Rs.500 expenditure bracket.
- The presence of Muslims has been found to be only 3% in the IAS, 1.8% in the IFS and 4% in the IPS.
- Muslim community has a representation of only 4.5% in Indian Railways while 98.7% of them are positioned at lower levels. Representation of Muslims is very low in the Universities and in Banks. Their share in police constables is only 6%, in health 4.4%, in transport 6.5%.
- Most of the variables indicate that Muslim-OBCs are significantly deprived in comparison to Hindu-OBCs. The work participation rate (WPR) shows the presence of a sharp difference between Hindu-OBCs (67%) and the Muslims. The share of Muslim-OBCs in government/ PSU jobs is much lower than Hindu-OBCs.
- There are about 5 lakh registered Wakfs with 600,000 acres (2,400 km²) land and Rs 6,000 crore book value.

These findings from various reports on the current status of Muslims in terms of literacy and employment are reflective of the lacunas in terms of access to facilities, a lack of quality in terms of education (especially higher), a non-conducive or unwelcoming environment in insitutions or centers of learning as well as a lack of skills for upgraded and better paying job prospects.

The current report is divided into three parts -

- The first part deals with the background , approach and methodology, rationale for selection of the districts,
- Second part comprises findings and recommendations with reference to access , environment , quality , skills , and the
- Third part has compiled annexures of Secondary data, district notes, findings and ratings with priorities for recommendations.

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PART- I: Background - methodological & operational aspects

Prelude

1. India's Muslim population is the third largest in the world and Muslims are the largest minority population in the country. The economic and educational status of the Muslims in India is starkly disturbing as compared to their population.
2. The report is a Rapid Needs Assessment on status of Muslims on two major issues, firstly the educational opportunities for them and secondly the livelihood skills programme for the most underprivileged ones in the community. Minority Education for Growth and Advancement – Skills for Youth (MEGA-SkY) supported by USAID, is a project is to be implemented in four districts of Uttar Pradesh namely Bijnor, Kushinagar, Lucknow and Varanasi.
3. Uttar Pradesh is undoubtedly the centre for Islamic Institutions in India. Amongst the five famous Islamic Institutions and Madaras which have a model curriculum four are based in Uttar Pradesh. These are Darul Uloom Deoband Saharanpur, Darul Uloom Nadwatul Ulama Lucknow, Jamia Salafia Varanasi and Jamia Ashrafia Mubarakpur. There is no denying the fact that if mobilized and approached sensitively keeping their respective constitutions in mind, these institutions can play a big role in literacy and skill development for Muslims in the state.
4. MEGA-SkY a joint programme of Educational Development Centre (EDC) and International Youth Foundation (IYF) .EDC and IYF will intervene on MEGA component and SkY component respectively.
5. Two agencies named PROACT and NALANDA consortia carried out the assignment; each of these organizations have distinct expertise. Given the scope of qualitative analysis, a range of suitable methodologies were perceived. Besides having access to secondary data, orientation was given to the field researchers on the softer issues of the Muslim community.
6. In-depth interviews and focus group discussion were key methodologies for capturing the quality of education given in Madaras, schools and skill training institutes. The level of employability and surrounding perceptions with regard to employment was also identified.

Background.

7. In course of its expansion Education development centre, Inc. (EDC), initiated a Rapid Needs Assessment to go forward with the appropriate steps. USAID constituted the project

MEGA-SkY (Minority Education for Growth and Advancement-Skills for Youth), a joint program of Education Development Centre (EDC Inc.) and International Youth Foundation (IYF). The study was aimed to understand the present status of education of Muslims especially children aged 6-18 years and to realize an appropriate skills program which can be introduced for unemployed Muslim youth and increasing efforts by key stakeholder groups for Muslims in the area.

8. Education Development Centre through MEGA component of the project would facilitate educational opportunities to the disadvantaged Muslim students of 6-18 age groups. The major objectives of the MEGA component are: Improving access; improving quality; creating conducive environment and the SkY component of the project is facilitated by International Youth Foundation (IYF) whose role will be in linking and strengthening the Muslim students with livelihood opportunities through skills training. The project will be operational in four states of India, namely Rajasthan, Delhi, Bihar and Uttar Pradesh.

9. The study was conducted in consortia with PROACT and NALANDA. NALANDA is a prominent CSO and a resource organization actively engaged in the education sector, dealing primarily with quality of education. As a resource organization it has made significant contribution in a number of state processes and also in strengthening non-state, voluntary and civil society processes aiming improvement in primary education. NALANDA's madarsa education programme with its track record is a silver lining on mainstream efforts in inclusive education in the state.

10. PROACT is an established resource organization in development sector and is currently working in three states— Bihar, Jharkhand and Uttar Pradesh with its base in the latter. PROACT, apart from playing a key management and coordinating agency role in DFID and World Bank projects in these states, has been engaged as a resource organization to NABARD and its subsidiaries. Sound in academic and research skills, PROACT is known for its sharp implementation strategies, germane innovations and for its close proximity with state and mainstream institutions.

Approach & Methodology

11. The approach and methodology was consulting secondary documents and forming proper rationale for the selection of all four districts, and the organization could take off the project for coming two years.

A proper rationale was prepared for all the four districts i.e. Lucknow, Kuhsinagar, Varanasi, and Bijnor.

Rationale behind selection of areas identified for RNA

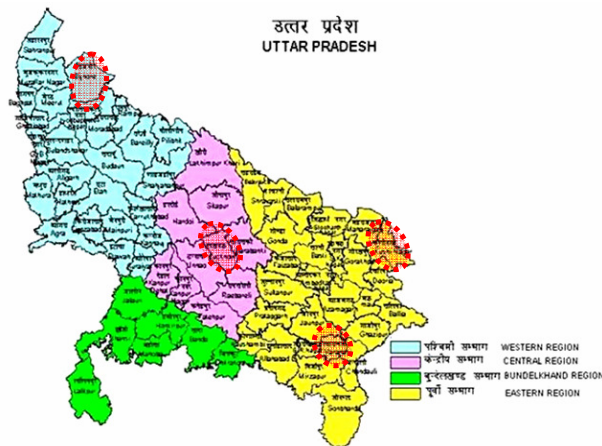
MEGA-SkY in Uttar Pradesh

Rationale behind selecting districts –

Districts have been chosen from different geographic and cultural regions of Uttar Pradesh (ref. map). All districts are essentially part of Sachar Committee list of districts with highest Muslim concentration.

Key considerations have been demographic, literacy level and poverty dimensions associated with the Muslims. Thus, Muslims do not seek much mention

from the Western UP region on poverty consideration; however, it was thought to consider Bijnor owing to its strategic & religious significance to Muslim community at large (distinct *maslakh* identity). Specific rationale behind selecting the districts have been discussed as under –



Districts	Location/region	Rationale
1	2	3
Kushinagar	(430 kms from State HQ) Eastern UP/ Terai	<ul style="list-style-type: none"> • A Buddhist tourist destination for religious significance, Kushinagar is located in farthest East location of the state, Gorakhpur being closest neighbouring township; brings in geographical & cultural diversity of the area. • The demography of the district is high on concentration of Muslim population, underlined in Sachar committee report; • The larger issues of educational and livelihoods significance is all around Buddhism and relevant religious dimensions. Muslims here predominantly reside in acute poverty and unsecured condition; rather invisibly; potent to bring forth distinct features; • District located on international border, less urbanized; thus, offer fewer opportunities to Muslims for alternative education & livelihoods.
Varanasi	(300 Kms	<ul style="list-style-type: none"> • A Hindu religious destination with a neighbourhood location

Districts	Location/ region	Rationale
1	2	3
	from State HQ) Easter UP/ falls in Central Gangatic zone	such as Sarnath : Buddhist tourist religious place; brings unique socio-cultural blend; <ul style="list-style-type: none"> High on Muslim concentration; Muslims in the district stand as one of the traditional inhabitants of Varanasi. Traditionally sound and distinct livelihood base for Muslims _ silk & Carpet weaving and local handicrafts. One of the best and most advanced centers of Muslims education in form of Madarsas and intelligentsia.
Lucknow	(NA) Central UP/ Audh, State capital	<ul style="list-style-type: none"> Lucknow represents one of the most dignified cultural and academic profiles of Muslims not only in India, but all over the world. Forms the core of Muslim religious and cultural tradition; High on Muslim population, sachar committee recommended, Muslims here are well off, enjoy social and economic clout and possess sound asset and economic worth; Unique geographic features of central UP, Lucknow as state capital brings Muslim to significant proximity to political establishment; allows participate in decision making equations. Educationally, with the best opportunities at the helm, Lucknow is susceptible to connect the Muslims issues rather politically and engage polarized approach between various <i>maslakhs</i> & identities.
Bijnor	450 kms from State headquarter	<ul style="list-style-type: none"> Bijnor is one of the most prominent districts with Muslims' organic academic facility; is eminently known for <i>Deoband maslak</i> is in dominance. Shares district boundary with Moradabad, Jyotiba Rao Phule Nagar, Meerut, Muzaffarnagar and state boundary of Uttaranchal.

Rationale behind selecting blocks – Remoteness, livelihoods educational conditions specific to Muslim community have been considered as critical parameters in selecting the blocks. Often, Muslim settlements situating on the district/ state & international borders significantly impact such conditions; therefore, such also have been taken in view.

Sl.	Dist./ block	Distance of from dist. HQ	Rationale
1	2	3	4
1	Lucknow Malihabad	25 kms	<ul style="list-style-type: none"> • High Muslim concentration in the block. • Involved mainly in Mango orchards work during the season. • During the off season of Mangoes people are usually involved in Zari-Zardozi work. • 86% villages are remote (more than 5 Km from block headquarter). • 37% female literacy rate in the block.
2	Varanasi Arajiline		<ul style="list-style-type: none"> • 81% villages are remote (more than 5 Km from block HQ). • Shares district border with Mirzapur & Sant Ravidas Nagar. • Most of the Muslim population (Children included) is engaged in weaving work of famous Banarasi Sarees. • 43.15% female literacy rate in the block.
3	Bijnor Najibabad	40 kms	<ul style="list-style-type: none"> • 86% villages are remote (more than 5 Km from block HQ). • 39% female literacy rate in the block.
4	Kushinagar Motichak		<ul style="list-style-type: none"> • 74% villages are remote (more than 5 Km from block HQ). • 29% female literacy rate in the block.

Consulting Secondary information:

12. The stratification was based on low and high Muslim enrollment in schools (Primary, secondary, Senior secondary), Madarsa (Deeni, Asri), Non formal education centers livelihood skill training institute, with same parents, students, teachers, head teachers, Muddaris/ teacher, Nazim/ Manager.

In each district one block was selected accordingly with a rationale behind it. Literacy, livelihood and remoteness of villages were the basic parameters for the selection of pilot blocks. Female literacy was one of the main constraints kept in focus.

- Demographic details of the pilot districts selected.

S.no.	District	Population	% Muslim population in the district	Block	Literacy rate of Muslims (Overall) in the block	Muslims Female Literacy rate in the block
1	2	3	4	5	6	7
1	Bijnor	3,131,619	41.7	Najibabad	52.30	38.37
2	Kushinagar	2,893,196	16.9	Motichak	47.33	28.97
3	Lucknow	3,647,834	20.5	Malihabad	51.26	36.99
4	Varanasi	3,138,671	15.9	Araji lines	60.08	43.15

Orientation:

13. Two days orientation was given to the study team about the field's plan of action. Perspectives and concepts related to study were shared by an EDC member gave a brief orientation and training to the field researchers. The field researchers on the first day were briefed about the challenges and softer issues related to Muslim community. On second day both the teams had a discussion on the tools and operations to be carried out in the pilot blocks. Probable parameters related to observation and findings were Quality, Skills, Access and livelihood was discussed.

14. In-depth Interviews (IDIs) with children, parents, teachers, Head Master, Nazim, Mudarris, community leaders, Business leaders and government official was carried out in each district. In carrying these IDIs community leaders of the pilot blocks were mobilized by the study team to support in the field study. Their presence made a remarkable impact as it made the atmosphere comfortable for the interviewed person in replying to the questions asked. The team visited Schools, Madarasas, Livelihood Training Centers, Non Formal Education Centers, Government offices etc. for conducting the above mentioned IDIs.

15. Focus Group Discussions (FGDs) were conducted with the Muslim and non-Muslim youth, with mothers and with the community elders. The observations made at the time of interview became more pragmatic after the FGDs were conducted. The reasons why Muslim

community are struggling in most fields was discussed at large and FGDs generated an excellent set of information for developing a deeper understanding about the status of the Muslim community.

Mobilizing community/ Community heads:

16. The field visits and interaction with many people in such short notice would not have been possible without the help of community leaders. Their presence and even sometimes their reference were the key role in mobilizing the community people of Madarsa, Schools, Livelihood Skills Training Centre and Non-Formal Education Centre. People were feeling comfortable in answering the softer issues of the Muslim community.

Appraisal after the field visits:

17. A meeting was organized generally to wrap up the field visits and share the experience of the study team on the observations and findings. By this meeting a common perception came out about the ground problems faced by Muslim community.

18. Responses received from the field were captured in a derived frame to analyze the data. Findings and recommendation were finalized in presence of both the teams with proper tools and methodology.

19. A state strategy workshop was organized by EDC after the field visit and presentation was meant to show the real findings and recommendation. People from the districts visited during the field work were invited. The active participation of the Community leaders, Business heads, Madarsa head etc laid the real foundation for the interventions to be carried out.

Critique on the tools

(Tool specific critique, FGDs, all the tools are applied to other Non- formal education centers, Livelihood skill training centers,)

Time duration in the field visit.

20. Time has been a biggest constraint during the assessment this was the peak period of annual examination , boards of tenth and twelfth , which really created problems in searching

appropriate candidates especially class tenth and intermediate who are about to take important decisions with respect to further education/careers.

Tools specific issues:

21. Tools were not applicable for LSTC and NFE centers visited, as a number of questions were fine for teachers, headmaster in schools but the same couldnot be applied in Non-formal education centers to Instructors. The questions were not specific towards skills training.

22. There were many questions which gave almost same answers and ample time was wasted in asking same questions again and again; tools with questions divided on the basis of access, quality, environment and skills would have been far more useful in the field.

23. Questionnaires meant for children should have been separate for Madarsa, LSTC and NFE students according to the subject or guidance they get from there as well as their respective agegroup. Primary school children, high school and senior secondary students as well as skilled youth should have had specific questions related to their age/competency.

24. Questions of tool M4 for school teachers and Headmaster and M1 for Mudaaris and Nazim were found to be irritating for responders, this was due to the repetitive nature the issues for response as well as the sheer number of questions. Non-muslim teachers particularly found the questions to be offensive and suspicious.

PART- II: Findings and recommendations

Findings

Distance of the school/ Madarsa from children's place of habitation

25. Safety seems to be linked with numbers, the sheer number of Muslim children from a neighborhood going to a particular school helps in giving an aura of safe environment and access to the school despite the distance involved.

26. Adjustments such as appointing Urdu/ Muslim teachers (*howsoever mediocre*) are appealing initiatives made by private schools run by non-Muslims in high Muslim population areas; a practice avoided by convent schools but encouraged by new public schools. This adjustment is also made once the enrollment increases to approximately 30% Muslim students, to encourage completion/staying in school till 8th/10th grade. Principals/owners of schools appoint Muslim/Urdu teachers which sends a welcoming and safe signal to parents; implying that students and parents are more comfortable in having Muslim teachers as part of the school environment. However, it may be noted that Muslim teachers are not given much space/opportunities in the administration of schools to express themselves, make suggestion etc. If peer teachers/management allows them to participate in common processes like preparation of certain extra-curricular activities, this may encourage students to be a part of the same.

27. While distance maybe a universal problem particularly with minors, sending young girls (5-10 years) becomes easier if there are others to watch over them (*older brothers/neighbors children etc*). As far as distance of Madarsa is concerned, parents are willing to send children/small girls from long distances to study in a madarasas as opposed to a school due to the perceived safe environment for daughters. Madarasas generally have only male teachers and managers but this is not a deterrent for parents of small girls.

28. Whereas for small boys distance is not a problem especially when travelling in numbers. Muslim parents (*lower middle class and upper*) if unable to find/provide good education in the area where they live are likely to send children together in rented/paid vehicles as far as 20 km for a good English medium education in a convent school.

29. Older girls do not have the luxury of pursuing skills courses/further studies if transport and distance are a problem. Particularly in high Muslim dominated areas, parents prefer to make girls dropout after class 8th. Despite the strata they belong to, completion of education is not seen as a positive/important step. In elite families, technical courses such B.tech or Medicine are appreciated more than arts/BA courses.

30. Distance is not an issue for older boys however further education such as inter and high school is their own prerogative.

31. However, at the level of LSTC, for girls and boys attending LSTCs, it is generally their older siblings who decide/help/support them in all matters related to course decision/completion and living. Distance is an issue for girls but not the primary problem since they have overcome much more to be studying in a LSTC to begin with. However, in informal trainings such as stitching/painting etc despite training centers being run by women, Muslim girls avoid attending classes regularly.

In cases of cumbersome access / enrollment procedures

32. In attending classes at a madarsa, there are fewer hassles such as not too many notebooks/books/pencil boxes etc; it is a no-fuss learning experience, all that is required is a veil and general cleanliness. Interestingly, school teachers complain that Muslim children are dirty and untidily turned out for classes despite numerous warnings. The same children generally attend madarasas in the mornings and are much neater than the average school going child. Even admission procedures in madarasas where children are admitted weeks after Ramzaan are less complicated as compared to schools.

33. Young Muslim girls do not necessarily take up roles/extra responsibilities of tidying madarsa classrooms or serving water to teachers etc, something which is only far too common in schools. Primary schools emerge as most cumbersome options in terms of school uniform maintenance, carrying school bags to and fro, attendance, more hostile grown up children, 'judgmental' female teachers who leave no stone unturned in finding fault with Muslim girls' backgrounds and culture—be it the inability to wear skirts as uniform or observe purdah. It was also seen that Muslim girls were singled out in schools to take care of teachers' children (*helping with toilet as well as feeding etc*) as the girls were only too willing to take care of the child. The common perception being that they are 'used to' such responsibilities from their homes itself.

34. For younger boys it was observed that travelling long distances maybe seen as being cumbersome especially for such young children; no particular effort put in for carpools with a guardian escorting children but there is a definite yearning to provide a group of Muslim children (who can afford it) a better education through whatever means. The number of younger boys who enjoy such special benefits for education must certainly outnumber younger girls. However, small girls up till class 5th-8th do enjoy similar or sometimes better

opportunities for education. If primary schools have high/inter school level classes, parents are more likely to make an effort to send their children to school if only with the purpose of eventual high school/intermediate completion.

35. It was observed that school education is definitely cumbersome for older Muslim girls unless if they are living in hostels within an all girls campus where the problems are different and support systems less conducive; what may be perceived as a good environment for a girl's education by her parents is often the opposite. Such as in girls' madarasas where girls face much pressure to excel in Deeni subjects despite perhaps being better in Hindi/Maths etc, the shortcomings and personal complexes of teachers who are sometimes not much older than their students are all reflected in the students.

36. Teachers and management in girls madarasas justify their mediocre facilities by claiming to provide an 'equal' and 'Islamic' atmosphere to girls by disallowing the use of home clothes (on account of some girls perhaps wearing better suits etc which may create jealousy amongst girls) or covering up for a lack of facilities in comparison to boys madarasas such as dormitories having fewer or no beds which in turn 'encourages' girls to sleep at the same level on the floor.

37. In case of older boys the observation was that it is a tough decision to continue education while the option of earning quick money through migration or engagement in family businesses seems more appealing; subjects can seem burdensome while the insensitive attitude of teachers towards boys in particular as well as the steep likelihood of being discriminated against and swallowing all with a pinch of salt is definitely hurtful and scarring for older boys who have struggled to follow a different stream of study; often having to compromise on their original choice because of insecurities at home.

38. However for LSTCs it was observed that trainings and classes especially in polytechnics etc are formal and permanent teachers/heads of department are generally more or less on the verge of retirement. There are few or no vibrant young teachers (Muslim / non-Muslim) in permanent or guest faculty to provide direction/guidance to young students. Courses such as painting/cooking/sewing are not seen as livelihood opportunities but merely as formalities to be completed for a pleasanter marriage. Computer skills courses are also rather outdated and give no direction to students as to where they may apply/put these skills to use. LSTC students were keen to learn English, computer skills and interview/presentation related skills for future placements.

In case of Qualification / class promotion / T.C. /Ex. Sc. (Transfer certificates, Examination certificates)

39. It was observed Muslim girls that do not generally know procedures/exam dates etc; they seem more or less interested in learning to write; reading is somehow a luxury but handwriting seemed to be more popular with fewer girls opting to read their lessons/recite poetry etc. Younger girls depend solely on parents/siblings etc to do the running around/formalities for further education. Not adequately informed or confident to pursue the same by themselves. They are committed students and often in the top ten performers of their class but shy and reserved. Girls are careful listeners, who want to study further but find their predominantly Hindu teachers to be far from role models; although most want to be teachers. In all girl madarasas, the opportunities for further general study are more limited; girls prefer to opt for Deeni / Almiyat although there are examples of female medical students studying in the same campus no young girl saw them as role models as well. Small girls also do not generally consult with their peers (older girls) on issues such as further course of study/options available/class promotion etc unlike young Muslim boys.

40. Young Muslim boys are likely to know more about the basics/formalities and paperwork involved in admissions and transfers. Less hesitant in asking for details about the same from seniors/management. Muslim boys in primary schools generally work alongside their studies and prepare themselves/begin to save for further study (8th standard) from classes 4 and 5 itself. Teachers find such boys, with disposable incomes to be more undisciplined as well as more likely to question their authority and competency.

41. In younger boys it was observed that the process of seeking/withdrawing/applying can be extremely cumbersome, most small districts and towns do not have facilities/options where students may find counsel to apply for more appealing courses. Even applying for other courses in madarasas/writing applications etc are cumbersome for young Muslim boys.

42. In case of LSTC it was observed that both girls and boys are a little more aware at this stage however still lacks confidence to apply them as well as seek placements after the completion of a course. They seek support at all levels and find none from home or within their classrooms; instead they turn towards Muslim seniors or the 'Jamaat'.

A major Shift to new context (Madarsa to school):

43. The observation for younger girls was that for them transition from Madarsa to school at the senior level are tougher than primary. Children studying Urdu medium in madarasas

sometimes learn a spattering of Hindi and English which does help them perform better in primary schools. Some small girls and boys have been reported as asking their Madaaris for help in maths and Hindi.

44. It was observed for young Muslim boys that they make it a point to not be seen with white caps / kurtas in primary schools despite attending madarasas before school. This often makes them late for school, missing lessons such as Math's and Hindi. Government school teachers mention Sanskrit in precedence to Hindi, Math's, English or other subjects while discussing subjects taught to Muslim children.

45. Observation for younger girls was that they avoided co-educational schools, the presence of a good Islamic girl's school (CBSE/UP board etc) always has a good response and students are more likely to pursue further studies after the school in technical/tough subjects. Convent schools are not perceived as radical places, they are softer and more appealing in terms of English speaking and manners etc. for a more outgoing/independent thinking view an Islamic/Hindu/government school seems more appropriate as they are more encouraging for competitive exams.

46. For younger boys it was observed that when they are in larger numbers they tend to try to act more rowdy and defensive in groups which is threatening to private convent schools which try to avoid too many male Muslim applications .Adjusting to new curriculum/medium and atmosphere (from madarsa) is definitely hard for students and parents.

47. In case of LSTC it was observed that students from madarasas who try to enter ITIs etc are more likely to find computer skills training difficult due to Urdu medium problem. ITIs etc running especially for Muslims face low enrollment as students do not perceive the importance of the same as well as most courses seem outdated; female students benefit least from such institutes.

Environment/ manifestations of discrimination

48. Teachers generally refer to male Muslim students by last names whereas in senior institutions such as LSTCs and polytechnics teachers cannot even recall the names of students. Discrimination is neither universal nor has a definite pattern but largely the factors that have determined discriminatory behaviors in school practices are as follows—

- Teachers being new and recently trained (even experienced, seasoned teachers can pretend to be non discriminatory because of their ability to not mix up biases with professional conduct)
- Cultural cases refer case of Malihabad, wherein Non-Muslims even from elite background undergo cohesive behavior with Muslim community sheer because of their cultural legacy.
- In some parts of the state especially in eastern UP, apparently teachers comfortable in calling names of good students however there is an apparent indifference towards receiving children which is a larger question of teacher-student relationship. A finer disparity in context of caste or religion needs a deeper assessment/observation. In case of higher classes/ sr. sec/LSTC as the study team observes, academic over influences made result in teachers being indifferent to individual differences.

49. Teachers mince no words in berating/jibing students about the size of their families, their eating habits (too much garlic/meat consumption), as well as their illiteracy and 'small mindedness' in forcing girls to maintain Purdah or other customs.

50. Muslim teachers in any educational institute are obvious targets of sanction/ suspicion from non-Muslim teachers/staff. These teachers are hesitant in evening talking alone to investigators for the sake of appearing to cohort. Muslim teachers try to avoid Muslim students obvious seeking of support or affection from them in the campus; if they know the parents of the child off campus they try even harder to appear distant. Students may appear confused at such distant behavior but accept it early, in fact as early as class 4-5 that their teachers are insecure in the presence of other community teachers.

51. Private school teachers treat Muslim parents as illiterate, child-bearing, backward people who cannot be taught anything. The pitch they talk to Muslim parents in is either far too strict or far too simple to 'accommodate' them and somehow lower their level/standard to the Muslim's to make them understand basic things such as maintaining cleanliness etc; it is rare that teachers will discuss the academics of the child with the Muslim parents more likely to discuss hygiene, indiscipline etc. Muslim parents not attending PTAs is a sign not just of them being busy/ illiterate/ ignorant but also of the lack of respect teachers have for them.

Skills and youth

52. The findings from various areas suggest that youth and community leaders are more interested in practicing their traditional occupation like weaving , mango orchards, zardozi

bakery , brush making, agriculture related activities, if they are unable to find proper space in the available livelihood options then preference is for migration (Saudia countries etc.)

53. Most are more interested in improving skills or getting training on the existing occupation that they are already and some of the Livelihood skill training centre suggested that they have students come but still the training that they receive is not strong enough to provide them proper earnings. The training institute are functional in those areas either lack support or resources.

54. Youth are mostly diminutive and more guarded than the average Muslim school going child (this guarded behavior seems to increase with age/ qualifications in Muslim, worst case being qualified Muslim teachers who avoid even talking alone with investigators).

55. Some youth who have travelled to Delhi/ elsewhere, have more exposure etc are not only more confident but also more connected to the 'jamaat' (religious group) also find Jamaat to be a support group and safety net. One youth had shifted from his polytechnic hostel to a Muslim dominated neighborhood due to discrimination.

56. Find solace in 'numbers'; feel extremely vulnerable and let down by family/ relatives but most of all by elder siblings who often encourage them to follow similar 'safer' and 'quicker' academic paths to jobs to find easy and perhaps less demanding/ controversial success. (e.g. polytechnic student wanted to pursue teaching, elder brother who had completed B.tech insisted he choose the same line and not waste time i.e. over 5-6 years in gaining experience and degrees to teach)

57. Pursuit of studies/courses/skills not a hobby/interest but sheer necessity; although students who are pursuing courses are genuinely interested in academics, they feel bogged down by timeframes for job and financial security; it seems would have preferred to 'enjoy' their education a little longer.

58. Young male students feel strongly about the Muslim girls who do not get opportunities and support those who are part of their classes; but this was in their absence, in the presence of Muslim girls no such support was observed. Since female ratio in LSTC is low and teachers in polytechnics are predominantly male, females are encouraged to go home early/avoid long hours in campus etc. Senior teachers approaching retirement noted that Muslim girls do not pursue good jobs even though they are qualified and often better than their male counterparts only because of the travelling to metropolitan cities. Female Muslim students generally treated as being serious and non-frivolous.

59. Teachers seemed to know very little about the background of Muslim youth studying the LSTCs. Often did not even know their names. The Muslim 'technical' student being a rather invisible face on campus and in the course.

Recommendations

60. EDC and its partners in the State must consider the **significance of the context** of MEGA-SkY being implemented –

- RTE on board, admin-& result motion assessments must be considered as proactive measures to aid implementation related decisions of/ by GoUP : (a) Admission process in private schools (poor & families at socio-religious margin); (b) mapping of areas in UP where there is need to enforce affirmative measures; (c) evolving civil society roles in implementation of RTE (from MEGA's perspective) etc.
- SSA as part of local/ school planning is competent to consider minority-friendly approaches in access, enrollment and oblige provisions (facilities, entitlements, out-of-school learning centers etc.);
- Sachar committee recommendations well-notified to concerning ministries and departments; public sector organizations ready with affirmative strategies – govt. agencies seeking innovative implementation models and strategies; seeking inputs in assessment of civil society pulse/ readiness for the implementation of committee recommendations;
- National Skill Development Mission in place – tasks forces constituted seeking engagement with civil society insights and wisdom;
- Gol poverty estimate methods ready; Open opportunity to advocate need for proactive rationalization of Muslim economic and occupational stratification;
- BPL census modalities on board; create opportunities to affirmative measure/ strategies in poor-minority head count.

61. EDC and partners in UP can rise up to such opportunities and utilize a portion of its project resources to activate/ leverage such aiding larger implications and even impacting GoUP institutional decisions.

Few specific options may be as follow -

Access & enrollment

62. Already a constitutional obligation, access and enrollment cannot be stressed any more on the front of state policy, seeking state-cooperation or seeking programme presence on ground. Instead issues cutting across access and enrolment need greater focus and perhaps convergence. The RNA clearly suggests gross, widespread prevalence of socio-religious prejudice which is almost institutionalized; inveterate and needs no mention, operating against the Muslims. The MEGA-SkY interventions, therefore, would have to conceive more in response to existing disparities in institutional response to Muslims _ specific assessment of 30 Sachar committee recommended Muslim dominated districts.

63. The proposed MEGA-SkY may also contemplate interventions to facilitate specific institutional roles through mobilization of religious and social/ community forces and peer-groups. Madarsa management may specially be targeted aid social orientation and disseminating messages around assured livelihoods leverages and other quality of life parameters.

64. A critical barrier in assured access/ enrolment is the 'shift in context of children', especially as children move to school from Madarsa. This effectively impact children's retention in schools due to lack of conditioning in an array of issues: *subject standards, seating arrangements & other class room practices, school environment and teacher's changed behavior*. Special conditioning sessions may be arranged in project areas to make effective and smooth mainstreaming of the children to a rather newer school context from madarsas.

65. A key element in encouraging access/ enrollment of the Muslim children would be regularizing legitimate components in schools making these friendly to the children, the community at large. Attempts must be initiated, by established norms, towards integrating 'madarsa elements' in mainstream schools – such as Urdu conversation, introduction of Urdu books (mandatory-roll on) and uniquely, promoting space for muslim teachers/ para/ special/ contract teachers. MEGA-SkY needs to imaginatively create scope, pilot operationalization in private schools to begin and advocate to GoUP to make implementation advances.

Performance-guaranteed civil society engagement could be a viable strategy to raise concerned institutional and community response as result of raised awareness and sensitization. Considering spread of the project, a network of a number of CSOs may be supported with a resource support set up at the state level.

Quality of education/ quality of instruction

66. There is no denying that MEGA-SkY's core intervention would need to revolve around improving (a) quality of instruction, pedagogy, (b) classroom transaction & environment, and essentially (c) subject proficiency: all of these strengthening within teachers. The two distinct categories of teachers would be from Madarasas _ where such need to be addressed from the crux although teacher's would be a willing constituency, and from the government schools _ where the teachers despite being competent have low practice level disciplines and would seemingly be a reluctant ally in improving the status.

67. As the RNA reports suggest, private schools are inclined to make adjustments by bringing symbolic appointment of Muslim teachers to attract higher enrolment of Muslim children - more as a business proposition. Such teachers too need credible teaching skills to prove relevant worth, turn into better educational assets and thus, expand future opportunities.

68. Innovative implementation models can be attempted where Madarasas are encouraged to coordinate with academic assistance rendered by the SSA set up, BRC/ NPRCs etc. the RNA observes that there is overwhelming instance of dual enrolment of Muslim children in Madarasas as well as in govt. schools. Also, it has been found that children enrolled in both are academically more competitive than those only attend madarsa with asri education. Such phenomenon could be enriched further through innovative & institutionalized mechanisms between the govt. set up and select madarasas especially in contexts where such arrangements are assessed to be in demand.

69. Notwithstanding, as the RNA significantly indicated that there is an apparent and rather institutionalized prejudice existing amongst schools cutting across govt. or private settings- it would be futile to build upon pedagogical and other such technical strengthening to impact quality of Muslim children if the inherent bias among the teachers, institutions concerned are not affected. There should be strong emphasis on setting sound school-based mechanisms to restore constitutional conduct of the teachers.

70. This just not demands repeated engagement with teachers and institutions aiding enhanced sensitization, but also school-based peer-group tracking of teacher's 'public conduct' should be initiated and reinforced with legitimate GoUP directives. MEGA-SkY must consider (a) advocating such initiatives on a pilot basis, (b) setting up an interface with GoUP institutions to address issues pertaining to socio-religious-cultural biases impacting fair, fearless participation of Muslim children in contemporary education system. Periodic joint reviews, third-party assessments of teachers/ institutional responses to Muslim

students, respective parents against dimensions of dignity, mutual respect and freedom needs to be conducted; appraising GoUP of the status and relevant improvements over time.

Aiming sound pro-constitution sensitization with stakeholders, strong resource support-provisions need to be created at the state level.

Alongside engagement with the institutions concerned, there is a need to simultaneously set in a process of appraising, updating, advocating with GoUP agencies and facilitating issuance of relevant state directives; thus, facilitating fair decision making/ proper implementation of constitutional provisions by the GoUP agencies/ relevant institutions.

Environment

71. This seemingly should form core of MEGA-SkY intervention in the remaining project period. Deliberations, publication series, drawing civil society focus (including media) should form central component of the MEGA-SkY. Aggressive and constitutionally inclined civil society advocacy, mobilization of academic institutional base in select regions of the State and balanced, result-driven coordination with relevant state agencies would facilitate change in environment that affect Muslim education and livelihoods.

72. Nurturing, encouraging leadership vision among stakeholders _ *madarsa management, private school managers, authorities in state agencies* etc. _ could be a key component. Imaginative and process-sensitive sessions may be convened with stakeholders in repeated frequency to often create informal forums for review of operations on ground.

A huge task this, EDC needs to commit its processes beyond the interventions proposed under the MEGA-SkY. Should evolve a resource network to tacitly popularize the agenda of minority education as a significant sub-sector; facilitate a favourable environment for civil society donors to activate number of grassroots actors.

Skills/ livelihoods linkage

73. All Muslim dominated areas, specifically those covered under the RNA are rich in terms of unique and traditional livelihoods practices. In pockets like Varanasi, livelihood options for Muslims are shrinking due to array of reasons, primarily modernization of trade-practices. In other areas too, over several past decades, opportunities for Muslims remained stable only

in select cases of trade/ vocational monopoly; otherwise turning to be unviable forcing the communities to migrate to unsecured options.

74. In such a context, MEGA-SkY can choose to address range of contemporary potential issues around Muslims' livelihoods; also may consider strengthening dimensions that make the ongoing practices more productive and viable. Considering huge state initiatives such as employable skill training programmes (under Special SGSY), MEGA-SkY may contemplate bridging gap between the State programmes and targeted Muslims community through (a) aiding innovative implementation models; (b) encouraging CSOs to take up State-assisted projects in Muslim dominated areas and (c) also take up proactive roles in employable skill training programmes capacitated by EDC/ MEGA-SkY.

75. To address mismatch between (Muslim dominated) skill pockets and labour markets within & outside the State of UP, EDC can consider developing technological solutions to assist GoUP aid mapping signals; thus, intelligently channeling its programmatic resources. Given existing skill repository among Muslim communities in the State, there could be enormous creation of opportunities through proper public spending.

76. Finally, through engagement with livelihood skill training institutions _ ITIs, poly-techniques, Jan Shikshan Sansthan and other such, MEGA-SkY may consider delivering a potent role in customizing curricula and vocational training trades in centers in Muslims dominated locations. Support provisions may be in line with (a) pedagogical and teaching-learning assistance, (b) aid technological tools, and even (c) aid specialized faculty support to strategically selected institutions.

Considering the limitations of the RNA on SkY component and in view of unexplored and growing opportunities in the State, also in context of abject poverty among the Muslim community, prevalent socio-religious-political prejudice affecting fair participation of the community, EDC must consider streams of deliberations. Such should aim (a) understanding of status and potentials in UP, specially in 30 Muslim dominated districts, (b) develop knowledge base and thus evolve a pragmatic roadmap encouraging Muslim space in the economic growth scenario and (c) interface with GoUP affecting its implementation pace in Muslim-dominated areas, facilitate targeting of the Muslim destitute and specific occupational strata.

Partnership with specialized agencies, utilizing favourable state-linkages and affecting mindset of the State-agencies through joint deliberations and studies should be tried as appropriate strategies.

Findings from the state strategy Workshop

Small Analysis on the feedback provided by participants (17th April strategy meeting)

77. The tool for gathering views of the present participants from all four districts and their priority ratings were falling in the range 1-5; for instance, if they have given rating as 1 to some issue which means lowest in ranking and the other with 5, then it's requires consideration.

78. These ratings were of utmost importance as it gave an overview about the priority factor that's mostly expected by the participants after rapid need assessment. The range of ratings 1-5 and are divided basically into three categories:

- General rating (All participants)
- Exclusive rating (All women participants)
- Inclusive ratings (All Muslim participants)

79. The trend that is visible in responses is that most participants gave **highest rating to life skills for youth** irrespective of the gender of the participant this issue emerged as the most pertinent; there are many other issues which fall into the category of similar preference by falling into the percentage bracket of eighty and ninety or even hundred. (**Reference to annexure – Table no.2**)

80. Women participants highest rating hundred percent went to seven issues mostly relating to initiating with non-formal education centers , strengthening the existing scenario and starting with some innovative and engaging methods , developing knowledge base and evolving a road map. (**Reference to annexure – Table no.2**)

81. Inclusive groups gave hundred percent priorities to almost every issue near about ninety percent and it being a tough choice for them also in deciding the preference for access, quality, environment, skills. They gave equal importance to the issue that would be taken first during implementation phase by Education development centre and USAID. (**Reference to annexure – Table no.2**)

Analysis of feedback in detail

82. Strengthening elementary education in Madarsa was favored by a majority but most of the women did not seem in favor of prioritizing the recommendation. The sense of women

must be that by strengthening the elementary education in Madarsa is somehow not going to help a lot in terms of future of child after basic education from Madarsas. **(Ref Ann II page no. 81)**

83. Starting NFEs/alternative learning centers in areas which lack education facilities to mainstream Muslim children, this idea was mostly favored by general and Muslim rating, and woman rating was fully in favor of it. That means woman are more and more conscious towards starting NFEs/alternative learning centre which could be the beneficial towards raising literacy and skills. **(Ref Ann II page no. 81)**

84. Mobilizing parents to be more supportive for education. Favoring this issue has key importance attached, as parents will be mobilized more and more participation of children will be towards mainstream education and skills program. Women fully agreed in favor of the issue and more than eighty-five percent general and Muslim rating was recorded. This seems to be that mobilizing parents for their supportive role towards the education of their child will surely going to boost up the education mainstreaming of the child. **(Ref Ann II page no. 81)**

85. Strengthen English subject teaching/ learning in Madarsas through innovative and engaging methods. (IRI-Interactive Radio Instruction). Again this specific issue was mainly favored by majority and all women especially. The sense of the rating by women suggests that they are more firm towards strengthening teaching of English in the Madarsas. **(Ref Ann II page no. 81)**

86. Introduce and strengthen use of technology in education in schools/ Madarsas. Here rating of woman comes to eighty percent but never the less this issue has a lot of importance attached. Nearly three-fourth majority gave their recommendation just because they felt that involvement of technology is a necessity for developing mainstream education in Madarsas and schools. **(Ref Ann II page no. 82)**

87. Training of Madarsa teachers in pedagogical and subject specific skills. Here for this issue participants present accepted that there must be training for Madarsa teachers. As the Madarsa teachers are not well equipped to teach the modern subjects. Full hundred percent votes were in favor of this issue from the women side. Twenty percent of Muslim rating was has not given the high priority to the issue. The reason for their probable thinking must be that they feel the pedagogy in Madarsas is good, and the appointed teachers are sound enough to teach the modern subjects. **(Ref Ann II page no. 82)**

88. Establish and support monitoring system to provide academic support to teachers of Madarasas/ Schools. A constant monitoring system in Madarsa/schools was considered to be of great importance. As by doing this shortcomings would be intercepted and these dealt with. 100% women gave it a high priority. About twenty percent Muslim rating/general rating was not in favor of the issue. This maybe so as they must be thinking that priority to this issue would somehow impose regulations on them. *(Ref Ann II page no. 82)*

89. Orientation/ perspective building of schools to make changes in their policies to increase enrollment of Muslim students, especially girls in their schools. This was the issue which was not given a higher priority. Thirty percent general rating, forty percent women's rating and thirty five percent Muslim rating didn't prioritize it a lot. They must be under the misconception that implementing this strategy would be a work which cannot be done in a smooth way. *(Ref Ann II page no. 82)*

90. Life skills courses for youth and children. The basic need for unemployed Muslim youth was fully prioritized by all to be implemented first in the project. Every one present in the state workshop agreed to have skills courses for youths so that the employment level in the community could be increased towards the sound economy. *(Ref Ann II page no. 83)*

91. Provide onsite support to implement training know how which is already available to government teachers through onsite support systems. Majorly women were in favor the issue. But thirty seven percent general rating and thirty percent of Muslim rating was not seen to be prioritizing the issue. This decline in rating indicates that still some participants were in opinion that providing onsite support to government teachers is not of much necessity. *(Ref Ann II page no. 83)*

92. Provide contextual supporting reading material for children; also in Urdu. Urdu being the medium taught in Madarasas, and introduction of reading material in Urdu and other languages was not prioritized by all the participants. Even thirty five percent Muslim participants were not in favor of this issue. The reason for this decline must be that they would not entertain any books in Urdu besides the ones that are already used in Madarasas. *(Ref Ann II page no. 83)*

93. Strengthen pupil evaluation system. All the women participants were in favor towards the evaluation system. But only sixty percent of Muslim rating and seventy percent of General ratings prioritized it. Still few people think that pupil evaluation system is not a necessity; they must be thinking that education will be imposed by this attempt. As children are usually

enrolled in schools and used to be engaged in other work which would not be possible if a proper evaluation system is strengthened in Madarsa or schools. **(Ref Ann II page no. 83)**

94. Strengthen institutional roles through mobilization of religious and social/ community forces and peer-groups. With general rating of seventy percent, women and Muslim rating of eighty percent the prioritization of this issue can be considered as a major common understanding of participants that mobilizing community/social forces and peer groups can strengthen the institutional roles. But still there are some people who do not fully agree with the issue to prioritize out. **(Ref Ann II page no. 84)**

95. Strengthening the network of CSOs was not most preferred. But women supported this recommendation by eighty percent voting in favor of it. Against the general rating and Muslim rating which was sixty three and sixty percent respectively women look to be more attentive towards the issue's importance. They know that strengthening the network of CSOs may lead to proper execution of MEGA-SkY project and these CSOs can play an important role in mobilizing the common masses for sending their children to schools regularly, a proper advocacy can also be done. **(Ref Ann II page no. 84)**

96. Strengthening process of appraising, updating, advocating with GoUP agencies and facilitating issuance of relevant state directives. This was something which was not prioritized by thirty percent of general rating, as they must have an opinion that this mentioned step is not practically applicable. Advocating GoUP and agencies would be a difficult measure. **(Ref Ann II page no. 84)**

97. Develop knowledge base and thus evolving a roadmap encouraging Muslim space in the economic growth scenario. Total hundred percent priority by women towards this issue. But twenty percent general rating and ten percent Muslim rating not in favor to prioritize this issue. They must be in conception that implementing the earlier issues should be first done and priority to the mentioned issue should be carried later. **(Ref Ann II page no. 84)**

Findings from secondary data

98. Over all Uttar Pradesh comprises of eighteen and half percent of Muslim population (*according to census 2001*), presently out of five people one is from Muslim community in the state. The educational status of the children from Muslim community is pitiable. The maximum drop out from the school after completion of primary education in the community. The interpretations are as follows:

99. Demographic situation (Table 1) represents the demographic data of Uttar Pradesh, the four pilot districts namely Lucknow, Bijnor, Varanasi and Kushinagar. Uttar Pradesh has twenty-one percent of urban population, which means nearly eighty percent resides in rural area. The services are in accessible .This somehow shows that huge numbers of people are not capable to higher educational facilities and even approach to elementary level is very poor. **(Ref Ann II Table 1 page no.56)**

100. Literacy being a problem in Muslims when it comes to the participation in mainstream education, the situation remains more or less same. Literacy level among men is more in comparison to female. The number of graduates is even low. **(Ref Ann II Table no.5 page no.58)**

101. Uttar Pradesh has sex ratio of 898 per 1000 males. But this ratio drops down in state capital even the urban population of Lucknow is more than sixty seven percent. Kushinagar in this context was with favourable sex ratio of 963. The sex ratio below age group of 6 years is above the state average. **(Ref Ann II Table no. 4 page no.57)**

102. A comparison can be made between the number of primary schools and number of secondary schools in the state. Less number of secondary schools may be the one of reasons for drop out of students after primary and upper primary. **(Ref Ann II Table no.5 page no.58)**

103. Large number of enrolment in primary level and a favorable numbers of teachers in the schools but this number drops drastically at secondary level. **(Ref Ann II Table no.7.1, 7.2 & 8 page no.59)**

104. Percent of Muslim enrolment as compared to SCs and OBCs enrolment is low. Uttar Pradesh having 18.5% Muslims *(according to census 2001)* but the enrolment of Muslim children is just 9.3%. Most of the students pass from primary school, but still there is a huge drops out between classes I to class V schooling. **(Ref Ann II Table no.9, 10, 11 page no. 61)**

105. Infrastructure condition of schools including class room and type of building is better in comparison to other few schools which remains partially build. Some of them are even without buildings. **(Ref Ann II Table no.12, 13 page no.62)**

106. There are a quality number of graduate and post-graduate teachers in the government schools. Around the average three teachers are placed in each school by the

government. If we look at the gender distribution of teacher's number of female teachers are less in number at primary level. There are number of teachers have not received any service training. **(Ref Ann II Table no.14, 15, 16 page no. 67)**

107. Majorly students are enrolled in Hindi medium schools, quite a number of students enrolled in schools with medium of instruction like Urdu, English and others. Students are getting books, uniform, stationeries and incentives. A good number of beneficiary student are there but the utilization of these basic amenities are not proper. **(Ref Ann II Table no.17 & 18 page no.73.)**

108. Majority are the agricultural laborers in Uttar Pradesh participation of females are quite high in the cultivation, job cards are issued in regard to the work demanded. **(Ref Ann II Table no.19 & 20 page no.74.)**

PART- III: Annexure

Annexure I

- *District notes: Explains about the environment that Muslim children get in schools, madarasas, nonformal education programs, and livelihood skills training programs. The prevailing barriers in mainstreaming education, quality of instruction given and the reason for dropout and status of completion of formal primary and secondary school by Muslim students.*

District Note: Lucknow

Block-Malihabad

How safe, welcoming, and supportive the environment is for Muslim children in schools, madaras, nonformal education programs, and livelihood skills training programs.

109. The 30 km stretch of Malihabad, the mango-belt has unique environments within and outside schools, madaras, nonformal education programmes and livelihood training programs. These are not just enrolment dependent; high Muslim enrolment education centres do not necessarily have conducive environments for the specific community's needs, madaras too may not be supportive and welcoming to a host of Muslim children or their guardians for that matter. Skills training and nonformal programs are not popular amongst Muslim students despite ITIs such as the one located in a Katauli madaras where non-Muslims are more regular in attending classes and availing benefits originally planned for Muslim children.

110. Small nonformal computer institutes are popular in the area and run exclusively by owners and teachers based in Lucknow, most of whom are non-Muslim themselves. These centres have low Muslim enrolment in general; Muslim students in the age-group of 17-20 years are often seen huddled together in the back rows or the sides of classrooms. Girls rarely asking questions or participating in discussions unless asked to, despite being undergraduate students in Lucknow University! Life skills training projects and efforts such as the World Bank supported project run by the Horticultural Research Institute for women friendly innovative technologies in agriculture have low Muslim participation as the community women and girls do not feel comfortable travelling to and fro from the institute to learn pickling or mushroom harvesting etc. Chief scientists in the training programme with experience in Malihabad suggested that if the institute had more female scientists or third parties who could mobilize Muslim women, the participation may have been higher.

111. Muslim children, particularly boys in the area begin to learn zari-zardozi work as early as 7 years of age; they spend approximately 7-11 hours or more in workshops and are paid daily wages, not labour specific wages. These children apart from working, spend two-three hours in a madarsa early in the morning and then occasionally at the government school where they consume a midday meal and rush to work. Teachers in private institutions and schools with low Muslim enrolment look upon these 'working children' with disdain; they

mince no words in deriding them for their 'snooty' behaviour on account of earning quick money. These are the same children who come to school with incomplete homework, untidy and never on time. Most teachers consider them undisciplined because of their apparent 'lack of sincerity' towards their education; however others usually blame the ignorance and attitude of their 'Muslim parents' who do not like to spend money on quality education.

Interestingly, teachers in schools with low Muslim enrolment (an average of 2 or 1 student per class) consider their schools to have a high Muslim enrolment. Teachers who come from Lucknow are perceived to be better in terms of training; hence schools with such teachers despite having bad infrastructure are popular amongst muslim students. It has been noted that such teachers are more prone to discriminating against students than those who belong to Malihabad itself and are more aligned to the Muslim community at large. The prejudices of teachers from Lucknow are prevalent in most English medium schools which are popular amongst the lower middle class mango 'thekedaars'.

112. Schools and centres located on the periphery of Malihabad bordering Lucknow are particularly prone towards having an unwelcoming and discriminatory environment for Muslim children yet these children prefer to go to these schools to complete their high school. Most girls however dropout in 8th standard; reasons being co-education, school uniform, distance between school and home and the like. Poor performance is not an overwhelming issue in Muslim girls; however boys were rated as being not very good in their academics by teachers.

113. Common perceptions amongst non-muslim teachers regarding Muslim students include their fiery tempers being so on account of eating too much meat, a high economic standing due to jobs in Saudi Arabia and mango orchards as well as zari-zardozi work.

- A. Case in point: Katauli Madarsa
- B. Case in point: Sarvodaya Mandir school
- C. Case in point: Unique Convent School Sailamau and Vidyasthali school, Kannar
- D. Case in point: Lifetech

Existing barriers to access to effective educational opportunities

114. Lack of access to quality education, a weak basic education foundation due to either studying Urdu medium in madarsas up till fifth standard or a complete lack of elementary education on account of being enrolled in Government schools. Dropouts are due to employment for boys and in the case of girls, the lack of all girls' schools, safe travel to and fro from school, school uniforms, and co-education.

Malihabad's economic and social equations are also dependent on the quality of the mango crop; school fees, education, travel, marriage and medical aid are all governed by whether the area suffered from a bad mango crop or whether the harvest was good.

115. Many of Malihabad's lower Muslim class blame the miniscule sized elite for their lack of education due to feudal powers which discouraged the early setting up of quality institutes or even small madarsas which would have impacted their labour force and availability adversely. Children of all ages play a major role in the mango industry be it in guarding mango orchards, plucking mangoes or even packing and sale. The period being march-june, a crucial time for examinations and admissions, most children miss out on important lessons/exams in class or in being enrolled in schools. The private schools which have come up in Malihabad are a recent addition, these are only close to a decade (or less) old.

Existing supports to access to effective educational opportunities

None specifically for Muslim students.

Assessment of the quality of instruction in schools, madarsas, nonformal education programs, and livelihood skills training programs.

116. Instruction delivery, content and options are very limited and of a very mediocre quality. Senior teachers also do not really have an exposure to any form learning except rote, charts, blackboards and other TLMs are not used in any madarsas or school with High Muslim enrolment. Livelihood skill training programs are not appropriate for the mango belt as opportunities such as plumbing, electrician, carpentry etc are not appealing to male muslim youth who have been actively engaged in zari-zardozi work which is more of a community-team effort in a workshop; they are used to delicate work and long hours of sitting. Most have weak eyesight and inadequate general education to grasp skills courses offered at nearby ITIs.

117. Nonformal courses in computer courses are indeed very basic and do not provide students any support in future career opportunities based on pursuing the course. Most students were observed to be doing such courses because their peers/elders suggested it to be 'good'.

118. Of the expected 30-40 hours of schooling per week for children, most do not attend or benefit from even a third on account of either low attendance on Fridays or employment or teacher's frequent absence/late coming. Government schools particularly lack in terms of

time spent and quality, despite having more trained teachers. These schools also have more female teachers however teachers are mostly insensitive to the specific needs of Muslim children and do not believe that any extra effort is required to raise their status.

Status of completion of formal primary and secondary school by Muslim students

119. Girls generally dropout of school by class 8, boys even earlier by class 5 some however pass high school but privately or after failing many a times. The age: class (examination) ratio is tilted in terms of older students in junior classes. Madarsa students who pass out of madarasas to join schools in 5th standard/10th standard find it difficult to cope with modern subjects and are bad in academic performance. Schools which offer Urdu as a subject are preferred to English medium schools since students are intimidated by English and generally used to studying Urdu medium. Muslim students also find it difficult to learn computer skills since they are uncomfortable with English typing.

120. Muslim students are generally enrolled in private schools for formal primary classes which are supplemented by deeni madarasas classes in the mornings. Students generally dropout of these schools due to non-payment of fees on account of parents/economic status since although incomes are middle bracket, most families are largesized and money is invested either in mango crops or in raw material for zari-zardozi; the non payment of middlemen/ bigger buyers in Lucknow causes distress in the functioning of these families which have already invested a considerable sum in designing and making materials/clothes. This effects completion of school since most children in 4th-5th standard or 8th-10th pay for their own school fees. The quality of books purchased is also deplorable as children are paid much lesser and a major part of these wages are contributed to the family income. School books and learning materials for important classes such as 8th and high school/intermediate are not easily available in the market either.

121. Students who complete madarsa education are also far and few in between, they either join Nadwa in Lucknow or travel further west. Their only opportunities are centered on deeni. Higher educations in madarasas (Fazliyat etc) are expensive courses.

District Note : Bijnor

Block- Najibabad

Bijnor district in western Uttar Pradesh comes under Breilly division. Lot of people are engaged in Sugarcane Mill and farming. It has two sugarcane and one wheat cultivation in a year.

How safe, welcoming, and supportive the environment is for Muslim children in schools, Madarsas, Non formal education programs, and livelihood skills training programs.

122. Muslim Youth in the region feels themselves to be separated from others, as their colleagues somehow use to comment on them, for going in *Jamaat* (In this procession, people use to visit to other area/town/district Mosques for giving the message of Islam to other Muslims and non-Muslims) . These youth are seen with lot of misconception. Moradabad communal riots in the late 1980's have still huge impact on the mindset of the community. One of the elder leaders (scholar of Deoband) remarked that where ever population of Muslims is less than twenty percent, than the community is safe, but if Muslim population is more than twenty percent than the communal riots are planned to happen against our community.

123. Muslim youth after their basic education largely are migrating for employment in Bakery shops in Pune, Ahmedabad, New Delhi, Gwalior, Mumbai etc. In winters Muslims from Kashmir comes to the city Bijnor for employment and work in sugar mills as labours. In very old area of Bijnor nemed Qazi Pada there is huge biasness among the Muslims and Jaat community.

Existing barriers to access to effective educational opportunities

124. In the district after responses taken from the Nazims, Business leaders, Mudarris it was sensed that there were lots of thought related to post freedom, responsible for backwardness of Muslims in the area. Nazim / Mudarris feel themselves to be excluded from the other community as their Deoband Ulema and leaders have taken active participation during wars of independence. They are neither remembered nor given credit for their bravery. These sort of feeling keep them away from active participation in civil society. Senior Nazims and parents have set mind frame that their children are not going to get government jobs, so what's the use of mainstream education but general education is largely accepted at primary level so that children can attain the fundamental levels.

125. Largely middle class elite families from the western Uttar Pradesh migrated to Pakistan. As a result of this, the region was left out with more than eighty percent of labor class Muslims. The city lacks middle class group. And the migration of people to other cities for employment is high. It was total 49 percent Muslims in 1970 and presently about 41 percent of the total population in the district is Muslim population. In winters Muslims from Kashmir comes to the city for employment and work in sugar mills as labours. In very old area of Bijnor nemed Qazi Pada there is huge biasness among the Muslims and Jaat community.

126. The younger mudarris in the area have slight inclination towards the acceptance of modern subject being taught at primary level only, but emphasizes on Deeni as compulsion for every student. Taking modern subject in Madarsa is a big problem for student to learn. Then child has to learn four languages namely English, Hindi, Urdu and Arabi simultaneously at primary level. Madarsas in Najeebabad are largely private unaided among them, some are receiving aid as scholarship of students. Still quality of education is lacking in the Madarsa because the teachers are not well trained.

Existing supports to access to effective educational opportunities

127. Muslim Fund slight on concept of Islamic bank runs and it has few branches in the city. The people of Muslim Fund use to collect small token money from shops and small farmers on daily basis. And the one who submits token is usually from weak economic background can access easily loan at half percent (charged for administrative expense) and one person has to take his guarantee. As taking rate of interest on capital is totally prohibited in Islam. This Muslim Fund society is only one center, which has somehow contributed a little towards the issues of Muslims and today even thousands of non-Muslims are its member.

Assessment of the quality of instruction in schools, madarsas, nonformal education programs, and livelihood skills training programs.

128. The occupational and livelihood skills statistics in the city is much diversified. Cluster of villages in Nahtaur especially Sedha village the Ansari community is fully engaged in cotton industries work, in spite of being economically strong the access to education of their children is very poor. Muslims in Najeebabad ninety percent are working as labor, mechanic, carpenter, electrician etc. They mainly send their child to madarsas which is affordable to

them. Especially in Bhaguwala cluster children after primary schooling are taking admission in Madarsa. Girls' migration to Madarsa in this pattern is much higher.

The quality of formal education in Madarsa lacks since the teachers are not highly qualified.

Status of completion of formal primary and secondary school by Muslim students

129. Children in primary schools are just enrolled for scholarship purpose and no seriousness is about basic education. In secondary level and private schools the enrollment of student is very low. Maximum student drop out for employment, due to their eagerness to earn at early age. Bijnore urban has about seventy percent of Muslim population but there are only eight percent of them in Industrial Training Institute in the city. Mainstream education is boycotted after primary level mainly due to the misconception of not getting jobs in public sector

Existing supports to access to effective educational opportunities

130. Few responsible persons in Najeebabad urban are working hard for education and livelihood of Muslims, working secularly even organizing health camps, food camps for *Kawariyas*. They have project in progress of setting an Industrial Training Institute in Najibabad.

District Note: Kushinagar

Block: Motichak

How safe, welcoming, and supportive the environment is for Muslim children in schools,

Madarasas, non formal education programs, and livelihood skills training programs?

131. The environment off hand appeared to be safe and welcoming for Muslim children. Wherever holistic quality education dimensions are to be considered, they are largely at the same level both for Muslim as well as non- Muslim children. It may be noted that no segregation in sitting arrangements, informal intermixing among children, sitting pattern during mid day meals, treatment of Muslim children by teachers during classroom interactions etc. was noted which had it existed, would have been indicative of a segregation and unwelcome atmosphere for these children.

132. However, it may be noted that tangentially the Muslim community centric institutions (like Madarasas) have a lesser level of children safety and supportive aspects, as compared to general institutions like schools, which are providing education to the community at large and not to the Muslim community in particular. Certain indicators may be given to highlight this difference.

- Children in Madarasas are more easily and randomly open to the 'carrot and stick' approach as they are beaten up much more easily, greater stress on learning by rote and no use of TLM.
- In fact, as compared to general government schools, Madarasas do not even know of the concept TLM.
- Similarly, as compared to schools, the text books used in Madarasas do not have scope of any imagination but only stress on rote learning.
- Another vital point that may be noted here is that children who attend Madarasas have total gender segregation based sitting arrangements as compared to schools, where such segregation is much lower.
- Relatively senior girls in Madarasas have a high sense of shyness and have much lesser interaction in classes.

This was the general status noted in Madarsa Darus Salam, Wasia tululum etc. In short, the environment and teaching learning processes in schools is of relatively higher quality as compared to Madarasas.

133. In terms of livelihood institutions, it was noted that although no segregation exists within the institutions, in general the home atmosphere or societal pressure for girls, and norms for boys, make their participation extremely low. In the livelihood institutes for example, Samadhan ITI institute which provides training in computer course, beauty parlor etc. the participation of Muslim girls was nil. Even the participation of Muslim boys is extremely low. This is particularly startling in context of the fact that the area is largely Muslim dominated.

Existing barriers to access effective educational opportunities

134. There are various existing barriers to access effective education. First, there are a number of gender barriers, especially for relatively older girls from the Muslim community. Owing to the religious custom of Purdah, the parents often do not feel it either desirable or sensible to send the girls to educational institutes. Second, monetary constraints often force the children to drop out at whichever stage of the education process they may need to spend money either for attending educational institute or for traveling to it. Also, they do not see any outcome of a girl's education because there is no direct benefit of a girls' education to the parents.

Existing supports to access to effective educational opportunities

No such support systems was noted or revealed during communication with various layers and representatives of community.

Assessment of the quality of instruction in schools, madarasas, non formal education programs, and livelihood skills training programs.

135. Quality aspect of education is largely neglected. In Madarasas, the system is more acute (Ref: Answer to Q1). However, even on a general level, the infrastructure facilities are limited – limited classrooms, limited teachers, no library, and playground in only one of the various schools assessed etc. the general procedure of learning is that by rote, where children read explicitly by the text book and no innovative learning mechanisms are followed. Again there was a TLM corner in the primary schools, however its usage was practically limited and its existence is only at a theoretical level of existence. One school in Jhanga had a number of books and manuals, guide books for teachers, maps etc. Unfortunately, again the usage was found to be limited.

There was no non formal schooling institute in the area save for Anganwadis. The number of children in the centers was very low. In Laxmipur, the Anganwadi did not have any building at all.

136. Status of completion of formal primary and secondary school by Muslim students. There is a definite gender divide here. As far as girls are concerned, their percentage deteriorates significantly at inter-college level. This has been noted especially for Hata inter college. This trickles down to almost zero attendance for girls by the time they reach Degree College. In Luxmi junior high schools, attendance was relatively high owing to the easy access (in terms of distance). After this level, approximately 80 percent of girls, or even more might be dropping out as noted experientially and through interaction with the community.

More than half, even among boys drop out by the time they reach inter college. A reason behind this may be the migration dynamics of the region, wherein the boys migrate to Arab countries for livelihood activities.

District Note: Varanasi

Block: Arajiline

How safe, welcoming, and supportive the environment is for Muslim children in schools, Madarasas, non formal education programs, and livelihood skills training programs?

137. No differentiation in level of safety, security and support was noted between Muslim and non-Muslim children. In fact in Benipur primary school, teacher pointed out that they cater to the dress code of Muslim girls, although the official dress code is skirts. It may be noted that no segregation in sitting arrangements, informal intermixing among children, sitting pattern during mid day meals, treatment of Muslim children by teachers during classroom interactions etc. was noted which had it existed, would have been indicative of a segregation and unwelcome atmosphere for these children.

One point that may be noted here is that both schools and Madarasas have separate sitting arrangements for boys and girls. This shows that there may be some undercurrent of differential norms between the two.

It may also be noted that there is no toilet facility for any of the center except in Kachnar primary school.

138. There is only one non formal education center in the area named Shiv Sikshan sansthan. Compared to both the Madarasas and the schools, here the environment was somewhat more welcoming as some individualized attention and tracking of children exist.

However, **it may be noted that tangentially the Muslim community centric institutions (like Madarasas) have a lesser level of children safety and supportive aspects, as compared to general institutions like schools, which are providing education to the community at large and not to the Muslim community in particular.** Certain indicators may be given to highlight this difference.

- Children in Madarasas are more easily and randomly open to the 'carrot and stick' approach as they are beaten up much more easily, greater stress on learning by rote and no use of TLM.
- In fact, as compared to general government schools, Madarasas do not even know of the concept TLM.
- Similarly, as compared to schools, the text books used in Madarasas do not have scope of any imagination but only stress on rote learning.

- Relatively senior girls in Madarsas have a high sense of shyness and have much lesser interaction in classes.

This was the general status noted in Madarsa in both Dini Madarsas and otherwise. In short, the environment and teaching learning processes in schools is of relatively higher quality as compared to Madarsas.

139. In terms of livelihood institutions, it was noted that although no segregation exists within the institutions, in general the home atmosphere or societal pressure for girls, and norms for boys, make their participation extremely low. In the livelihood institutes for example, Rajatalab ITI, Nandan ITI institute which provides training in computer course, electrician course, plumbing course etc. the participation of Muslim girls was nil. Even the participation of Muslim boys is extremely low. This is particularly startling in context of the fact that the area is largely Muslim dominated.

140. It may be noted that as far as livelihood training institutes are concerned, greater social security concerns must be addressed in terms of meeting fee structure of the institutes. The steep structure makes most of them prohibitive for particularly Muslim community, who restrict themselves to sari weaving as a livelihood, while Hindu community open to more choice generates marginally higher income for their family.

Existing barriers to access effective educational opportunities.

141. There are various existing barriers to access effective education. First, there are a number of gender barriers, especially for relatively older girls from the Muslim community. Owing to the religious custom of Purdah, the parents often do not feel it either desirable or sensible to send the girls to educational institutes. Second, monetary constraints often force the children to drop out at whichever stage of the education process they may need to spend money either for attending educational institute or for traveling to it. Also, they feel girl's education should be optimum for marriage – enough to read letters etc. but not enough where it becomes difficult to find them a suitable groom.

142. For boys the situation is marginally better. But even boys are inducted at an early age into sari weaving and gradually are taken off the education framework. The primary barrier here is that of awareness and opportunity as it is felt that studying will not help much in bread winning and it is not possible for them to educate up to a level where education can impact their livelihood.

Existing supports to access to effective educational opportunities

143. No such support systems was noted or revealed during communication with various layers and representatives of community.

Assessment of the quality of instruction in schools, madarasas, non formal education programs, and livelihood skills training programs.

144. Quality aspect of education is largely neglected. In Madarasas, there is no standard system of course curriculum books etc. Also there is no subject specific learning as there is a very low teacher ratio. No lesson plan etc. is drawn up – evaluation system is unscientific and it is more time based and there is no individual tracking system of the child in terms of his/her learning level. (Ref also to Q1).

145. In schools, the system is different as there is a fixed curriculum pattern. But teaching mechanism is still by rote. Besides, often masters leave the class after assigning tasks to classes. In Kachnal primary school, some government support was given in developing TLM, but its usage is not observed.

In contrast, both the ITI courses are fairly well recognized and have good infrastructure with adequate scope for practical learning.

146. Status of completion of formal primary and secondary school by Muslim students. Girls mostly study till high school level. In Jansa access till high school is good and near to homes, which make it highly attended. However, only about 20 girls would possibly be going to inter level. In Benipur there is no junior high school in the vicinity. Approximately 60 percent children, especially girls drop out by class five. After high school attendance dwindles towards nil. Ironically the situation for boys is not much better as parents induct them into the family business of sari weaving after class VIII.

Annexure II

- Secondary data of Uttar Pradesh and districts visited. Data lays emphasis on demographic details, literacy, types of household, number of BPL families, levels of school, school infrastructure, retention rate and various other parameters.
- List of schools selected from secondary review.
- List of Madarsa visited during field study.
- Table of ratings of priority to strategy in intervention, discussed in State strategy workshop.

Secondary data : Uttar Pradesh - Lucknow, Bijnor, Varanasi & Kushinagar

Demographic data : Table No: 1. Population

State/ District	Population – Total	Population - Male	Population - Female	Population - Rural	Population - Urban
1	2	3	4	5	6
Uttar Pradesh	166,197,921	87,565,369	78,632,552	131,658,339	34,539,582
Lko	3,647,834	1,932,317	1,715,517	1,326,873	2,320,961
Bijnor	3,131,619	1,651,908	1,479,711	2,370,268	761,351
Varanasi	3,138,671	1,649,187	1,489,484	1,878,100	1,260,571
Kushinagar	2,893,196	1,473,637	1,419,559	2,760,673	132,523

Table No: 2. Population Age wise classification and Muslim/ SC/ ST Population

No of District	Population - (0 - 4 Years)	Population - (5 - 14 Years)	Population - (15 - 59 Years)	Population - (60 Years and above)	Population - Muslim	Population - SC	Population - ST
1	2	3	4	5	6	7	8
Lko	3 58,658	9 12,521	2 ,129,721	2 46,934	748,687	776,502	2 ,868
Bijnor	410,073	914,349	1,597,062	210,135	1,306,329	655,806	2,427
Varanasi	3 73,306	8 70,918	1 ,663,377	2 31,070	497,516	435,545	769
Kushinagar	3 76,419	8 46,852	1 ,454,900	2 15,025	487,674	524,149	419

Table No: 3. Type of household and number of BPL household.

No of District	No. of Hhs	Hhs size	Type of Hhs Permanent %	Type of hhs - Semi-permanent %	Type of hhs - Temporary %	BPL hhs - SC	BPL hhs - ST	BPL hhs - OBC	BPL hhs - Landless
1	2	3	4	5	6	7	8	9	10
Lko	6 44,269	6	71	8	22	73,191	286	47,816	27,081
Bijnor	482,352	6	55	28	17	44,239	619	53,749	85,300
Varanasi	4 30,651	7	70	27	3	20,435	-	40,545	39,802
Kushinagar	4 27,910	7	53	7	40	73,104	-	181,238	28,180

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Table No: 4. Growth rate and sex ratio

State/ District	Growth rate (1991-2001)	Sex ratio (female per 1000 males)	Sex ratio (0-6 years)
1	2	3	4
Uttar Pradesh	19	898	916
Lko	33	888	915
Bijnor	27	896	905
Varanasi	26	903	919
Kushinagar	28	963	954

Table No: 5. Literacy levels

No of District	Literate – Total	Literate - Male	Literate - Female	Literate - Without level	Literate - Below primary	Literate - Primary	Literate - Middle	Literate - Metric/ Higher Secondary/Diploma	Literate - Graduate and above
1	2	3	4	5	6	7	8	9	10
Lko	2,129,942	1,250,877	879,065	61,069	389,674	407,935	360,060	538,835	371,574
Bijnor	1,461,119	913,906	547,213	69,827	400,328	391,724	281,969	239,162	77,545
Varanasi	1,694,405	1,050,613	643,792	66,079	397,747	383,652	276,666	402,220	167,979
Kushinagar	1,082,779	746,953	335,826	44,006	303,093	277,443	193,620	213,155	51,110

Table No: 6. Number of schools in elementary education

Table No. 6.1. Total Schools

State/ District	Government Schools					Private Schools				
	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./ H S	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./ H. S.
1	2	3	4	5	6	7	8	9	10	11
Uttar Pradesh	1734	40	6	576	14	1393	158	12	386	30
Lko	1390	52	0	405	0	1390	52	0	405	0
Bijnor	1734	40	6	576	14	1393	158	12	386	30

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State/ District	Government Schools					Private Schools				
	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./ H S	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./ H. S.
1	2	3	4	5	6	7	8	9	10	11
Varanasi	1028	2	0	327	3	220	75	3	178	25
Kushinagar	1790	10	3	569	1	365	74	21	147	30

Table No. 6.2. Rural schools

State/ District	Government Schools					Private Schools				
	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./ H. S.	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./H. S.
1	2	3	4	5	6	7	8	9	10	11
Uttar Pradesh	1626	37	3	547	9	1029	96	8	303	21
Lko	1112	13	0	335	0	195	143	15	23	4
Bijnor	1626	37	3	547	9	1029	96	8	303	21
Varanasi	901	1	0	301	2	192	35	2	163	24
Kushinagar	1772	9	2	564	1	336	70	18	139	29

Table No: 7.1. Total enrolment in schools

State/ District	Government Schools					Private Schools				
	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./ H. S.	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./H. S.
1	2	3	4	5	6	7	8	9	10	11
Uttar Pradesh	255640	6591	1031	64584	4767	278682	43810	3610	63855	8592
Lko	198588	22141	0	48755	0	120028	101139	9700	13212	13553
Bijnor	255640	6591	1031	64584	4767	278682	43810	3610	63855	8592
Varanasi	253235	528	0	61774	534	45729	29028	1067	36689	7677
Kushinagar	373386	4251	1094	47375	698	107631	34579	12196	38324	14053

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Table No: 7.2. Total enrolment rural enrolment in school

State/ District	Government Schools					Private Schools				
	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./ H. S.	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./H. S.
1	2	3	4	5	6	7	8	9	10	11
Uttar Pradesh	236391	5446	152	60360	2011	204591	23673	1429	51204	5875
Lko	159139	3760	0	41121	0	38379	43811	7534	4022	798
Bijnor	236391	5446	152	60360	2011	204591	23673	1429	51204	5875
Varanasi	232628	467	0	59477	301	38889	13821	530	33742	7157
Kushinagar	369513	3686	562	46937	698	99683	31922	11362	36699	13934

Table No: 8. Total teachers in schools

No. of District	Government Schools					Private Schools				
	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./ H. S.	Primary only	Prim with upper prim.	Prim with U. P. & sec/ H.S	Upper primary only	U.P. With sec./H. S.
1	2	3	4	5	6	7	8	9	10	11
Lko	5097	148	0	1189	0	1184	832	80	199	26
Bijnor	5866	134	27	1878	77	5773	740	67	1668	190
Varanasi	5635	15	0	1291	10	1154	656	20	952	189
Kushinagar	4979	59	27	735	7	1553	368	157	797	170

Table No: 9. SC, ST& OBC enrolment at Primary and Upper primary

State/ District	Primary						Upper primary					
	% SC enrolment	% SC girls to SC enrolment	% ST enrolment	% ST girls enrolment	% of OBC enrolment	% OBC girls to OBC Enrolment	% SC enrolment	% SC girls to SC enrolment	% ST enrolment	% ST girls enrolment	% of OBC enrolment	% OBC girls to OBC Enrolment
1	2	3	4	5	6	7	8	9	10	11	12	13
Uttar Pradesh	27.4	48.7	0.639	48.1	50.5	49.6	27.1	48.2	0.619	46.5	47.8	48.2

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State/ District	Primary						Upper primary					
	% SC enrolment	% SC girls to SC enrolment	% ST enrolment	% ST girls enrolment	% of OBC enrolment	% OBC girls to OBC Enrolment	% SC enrolment	% SC girls to SC enrolment	% ST enrolment	% ST girls enrolment	% of OBC enrolment	% OBC girls to OBC Enrolment
1	2	3	4	5	6	7	8	9	10	11	12	13
Lko	35	49.7	0.028	55	38.9	51.5	36.4	51.3	0.014	62.5	39.6	53.5
Bijnor	30.2	49.7	0.219	53.4	40.2	49.7	31.9	50.9	0.439	46	40	50.9
Varanasi	22.9	48.9	0.08	45.9	67.5	50.8	21.5	49.7	0.027	68.8	66.2	50.8
Kushinagar	25.3	49.7	0.031	39.6	63.9	51.2	22.6	49.2	0.009	27.3	61.8	48.7

Table No: 10. Flow Rates (Retention Rate, Dropout rate and Passing rate)

State/ District	Grade	Grade	Grade	Grade	Grade	Grade
	I to V	I to V	I to V	Vi to VIII	Vi to VIII	Vi to VIII
	R.R	D. O. R.	P.R.	R.R	D. O. R.	P.R.
1	2	3	4	5	6	7
Uttar Pradesh	1.34	0.73	0.00	17.34	6.17	0.00
Lko	1.66	15.78	82.6	1.20	1.03	64.87
Bijnor	1.52	16.12	82.36	1.7	0.0	0.0
Varanasi	3.28	11.56	85.16	0.77	2.10	64.07
Kushinagar	1.44	19.44	79.14	0.77	1.40	64.80

Table No: 11. Percent of Muslim enrolment in Primary and Upper primary schools

State/ District	% Muslim enrolment		% Muslim girls to Muslim enrolment	
	Primary	Upper primary	Primary	Upper primary
1	2	3	4	5
Uttar Pradesh	9.3	7.3	48.2	48.5
Lko	9.2	9.3	51.9	55.8
Bijnor	17.2	14.4	50.1	55.4
Varanasi	6.7	4.8	48.3	50.4
Kushinagar	12.7	11.8	48.9	48.9

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Table No: 12. Infrastructure condition of schools

Table No. 12.1 About classroom conditions in primary school

State/ District	Primary only				
	Class rooms				Other rooms
	Total class rooms	% good condition	% minor repairs	% Major repairs	
1	2	3	4	5	6
Uttar Pradesh	515324	80.62	15.66	3.71	150490
Lko	7119	85.7	12.8	1.5	2415
Bijnor	11570	89.4	8.5	2.2	3413
Varanasi	6941	86.3	10.2	3.5	1288
Kushinagar	11184	94.5	4.1	1.4	2208

Table No.12.2 Classroom condition in primary with upper primary school.

State/ District	Primary with upper primary				
	Class rooms				Other rooms
	Total class rooms	% good condition	% minor repairs	% Major repairs	
1	2	3	4	5	6
Uttar Pradesh	50548	87.8	10.95	1.25	10819
Lko	2049	86.9	13.1	0	561
Bijnor	1040	88.4	10.7	1	302
Varanasi	728	87.1	12	1	141
Kushinagar	759	82.2	15.7	2.1	107

Table No.12.3 Classroom condition in Primary with upper primary & sec/higher sec schools.

State/ District	Primary with upper primary & sec/higher sec.				
	Class rooms				Other rooms
	Total class rooms	% good condition	% minor repairs	% Major repairs	
1	2	3	4	5	6
Uttar Pradesh	8223	91.24	7.4	1.36	1930

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State/ District	Primary with upper primary & sec/higher sec.				
	Class rooms				Other rooms
	Total class rooms	% good condition	% minor repairs	% Major repairs	
1	2	3	4	5	6
Lko	202	95.8	4.2	0	55
Bijnor	176	98.9	1.1	0	42
Varanasi	40	92.5	7.5	0	15
Kushinagar	377	88.1	9.8	2.1	43

Table No.12.4 Classroom condition of school with Upper primary only.

State/ District	Upper primary only				
	Class rooms				Other rooms
	Total class rooms	% good condition	% minor repairs	% Major repairs	
1	2	3	4	5	6
Uttar Pradesh	186185	83.38	13.81	2.81	60067
Lko	1824	87.1	10.8	2.2	694
Bijnor	3947	90.8	6.8	2.4	1384
Varanasi	2799	84.6	12.1	3.3	766
Kushinagar	3799	94.3	4.6	1.2	751

Table No.12.5 Classroom condition in Upper primary with sec. / higher secondary school.

State/ District	Upper primary with sec./ higher secondary				
	Class rooms				Other rooms
	Total class rooms	% good condition	% minor repairs	% Major repairs	
1	2	3	4	5	6
Uttar Pradesh	20165	89.6	8.59	1.8	5215
Lko	27	100	0	0	10
Bijnor	547	89.9	6.9	3.1	110
Varanasi	454	93.6	5.5	0.9	114
Kushinagar	443	99.3	0.7	0	41

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Table No: 13.1. No. of schools by type of building

State/ District	Primary only					
	Pucca	Partially Pucca	Kuccha	Tent	Multiple Type	No. building
1	2	3	4	5	6	7
Uttar Pradesh	122192	1263	185	28	2159	2189
Lko	1859	11	0	0	4	0
Bijnor	3020	35	1	1	53	14
Varanasi	1161	42	1	0	41	3
Kushinagar	2045	21	4	0	83	1

Table No: 13.2. No. of schools by type of building

State/ District	Primary with upper primary					
	Pucca	Partially Pucca	Kuccha	Tent	Multiple Type	No. building
1	2	3	4	5	6	7
Uttar Pradesh	6261	79	10	0	337	102
Lko	329	1	0	0	2	0
Bijnor	188	3	0	0	5	2
Varanasi	64	1	0	0	12	0
Kushinagar	59	5	2	0	18	0

Table No: 13.3. No. of schools by type of building

State/ District	Primary with upper primary & sec/higher sec.					
	Pucca	Partially Pucca	Kuccha	Tent	Multiple Type	No. building
1	2	3	4	5	6	7
Uttar Pradesh	727	8	0	0	35	19
Lko	21	0	0	0	0	0
Bijnor	17	0	0	0	0	1

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State/ District	Primary with upper primary & sec/higher sec.					
	Pucca	Partially Pucca	Kuccha	Tent	Multiple Type	No. building
1	2	3	4	5	6	7
Varanasi	3	0	0	0	0	0
Kushinagar	20	0	0	0	4	0

Table No: 13.4. No. of schools by type of building

State/ District	Upper primary only					
	Pucca	Partially Pucca	Kuccha	Tent	Multiple Type	No. building
1	2	3	4	5	6	7
Uttar Pradesh	40491	295	15	1	975	724
Lko	467	1	0	0	0	0
Bijnor	942	4	0	0	13	3
Varanasi	456	15	0	0	33	1
Kushinagar	678	2	0	0	33	0

Table No: 13.5. No. of schools by type of building

State/ District	Upper primary with sec./ higher secondary					
	Pucca	Partially Pucca	Kuccha	Tent	Multiple Type	No. building
1	2	3	4	5	6	7
Uttar Pradesh	1644	9	2	0	69	29
Lko	6	0	0	0	0	0
Bijnor	43	0	0	0	0	1
Varanasi	24	0	0	0	4	0
Kushinagar	30	0	0	0	1	0

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Table No: 14.1. Position of teachers by educational qualification

State/ District	Primary only						
	Below secondary	Secondary	Higher secondary	Graduate	Post graduate	M.Phil	Others
1	2	3	4	5	6	7	8
Uttar Pradesh	11771	31265	72391	107552	66453	1218	425
Lko	797	523	731	949	704	15	4
Bijnor	651	903	2181	2628	2053	19	18
Varanasi	3	449	884	1720	1992	98	0
Kushinagar	67	319	1018	1429	652	15	5

Table No: 14.2. Position of teachers by educational qualification

State/ District	Primary with upper primary						
	Below secondary	Secondary	Higher secondary	Graduate	Post graduate	M.Phil	Others
1	2	3	4	5	6	7	8
Uttar Pradesh	1117	1498	5583	17737	11008	94	75
Lko	245	506	57	162	81	2	1
Bijnor	22	50	137	317	304	5	0
Varanasi	0	7	91	319	248	6	0
Kushinagar	2	12	99	208	85	1	0

Table No: 14.3. Position of teachers by educational qualification

State/ District	Primary with upper primary & sec/higher sec.						
	Below secondary	Secondary	Higher secondary	Graduate	Post graduate	M.Phil	Others
1	2	3	4	5	6	7	8
Uttar Pradesh	139	143	665	1873	1792	20	7
Lko	9	4	2	7	2	1	0

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State/ District	Primary with upper primary & sec/higher sec.						
	Below secondary	Secondary	Higher secondary	Graduate	Post graduate	M.Phil	Others
1	2	3	4	5	6	7	8
Bijnor	4	6	12	24	43	1	0
Varanasi	0	0	3	6	11	0	0
Kushinagar	1	2	29	78	65	0	0

Table No: 14.4. Position of teachers by educational qualification

State/ District	Upper primary only						
	Below secondary	Secondary	Higher secondary	Graduate	Post graduate	M.Phil	Others
1	2	3	4	5	6	7	8
Uttar Pradesh	3997	5169	35303	52482	37178	363	93
Lko	60	106	227	349	234	3	1
Bijnor	163	123	673	1169	1395	9	3
Varanasi	1	20	747	799	667	7	1
Kushinagar	20	50	307	674	424	3	3

Table No: 14.5. Position of teachers by educational qualification

State/ District	Upper primary with sec./ higher secondary						
	Below secondary	Secondary	Higher secondary	Graduate	Post graduate	M.Phil	Others
1	2	3	4	5	6	7	8
Uttar Pradesh	164	250	698	3631	5233	44	13
Lko	10	6	1	7	9	0	0
Bijnor	23	13	18	62	134	1	1
Varanasi	0	1	24	52	116	0	0
Kushinagar	1	3	10	75	84	1	0

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Table No: 15.1. Distribution of teachers

No of District	Primary only		Primary with upper primary		Primary with upper primary & sec/higher sec.		Upper primary only		Upper primary with sec./ higher secondary	
	Avg. No. of Tchs.	Total	Avg. No. of Tchs.	Total	Avg. No. of Tchs.	Total	Avg. No. of Tchs.	Total	Avg. No. of Tchs.	Total
Lko	3.3	6281	3	980	3.8	80	3	1388	4.3	26
Bijnor	3.7	11639	4.4	874	5.2	94	3.7	3546	6.1	267
Varanasi	5.4	6789	8.7	671	6.7	20	4.4	2243	7.1	199
Kushinagar	3	6532	5.1	427	7.7	184	2.1	1532	5.7	177

Table No: 15.2. Distribution of teachers

No of District	Primary only		Primary with upper primary		Primary with upper primary & sec/higher sec.		Upper primary only		Upper primary with sec./ higher secondary	
	Regular teachers		Regular teachers		Regular teachers		Regular teachers		Regular teachers	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
Lko	1867	2341	629	345	47	33	669	707	22	4
Bijnor	4600	3853	438	397	46	44	2357	1178	209	43
Varanasi	3226	1920	332	339	15	5	1634	608	170	23
Kushinagar	2933	572	356	51	150	25	1296	185	159	15

Table No: 15.3. Distribution of teachers

No of District	Primary only		Primary with upper primary		Primary with upper primary & sec/higher sec.		Upper primary only		Upper primary with sec./ higher secondary	
	Para teachers		Para teachers		Para teachers		Para teachers		Para teachers	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female

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1	2	3	4	5	6	7	8	9	10	11
Lko	812	1261	0	6	0	0	7	5	0	0
Bijnor	1508	1678	14	25	2	2	4	7	15	0
Varanasi	665	978	0	0	0	0	1	0	6	0
Kushinagar	1346	1681	17	3	8	1	45	6	2	1

Table No: 16.1. Table No: Gender and caste distribution of teachers

State/ District	Primary only		Primary with upper primary		Primary with upper primary & sec/higher sec.		Upper primary only		Upper primary with sec./ higher secondary	
	SC teachers		SC teachers		SC teachers		SC teachers		SC teachers	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
Uttar Pradesh	42652	2692	345	16813	856	21149	1081	123	4668	143
Lko	483	533	65	27	5	3	99	123	0	0
Bijnor	1132	595	69	35	8	2	461	93	26	4
Varanasi	485	289	27	17	1	0	269	84	7	1
Kushinagar	653	247	48	9	9	0	200	22	14	1

Table No: 16.2. Table No: Gender and caste distribution of teachers

State/ District	Primary only		Primary with upper primary		Primary with upper primary & sec/higher sec.		Upper primary only		Upper primary with sec./ higher secondary	
	ST teachers		ST teachers		ST teachers		ST teachers		ST teachers	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
Uttar Pradesh	2065	214	28	820	82	1316	101	7	295	15
Lko	21	38	11	4	1	1	6	7	3	0
Bijnor	46	66	6	1	1	0	21	9	0	0
Varanasi	8	2	0	0	0	0	4	0	0	0
Kushinagar	31	10	3	0	0	0	5	2	1	0

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Table No: 16.3. Table No: Gender and caste distribution of teachers

State/ District	Primary only		Primary with upper primary		Primary with upper primary & sec/higher sec.		Upper primary only		Upper primary with sec./ higher secondary	
	% Tchs received. In service training.		% Tchs received. In service training.		% Tchs received. In service training.		% Tchs received. In service training.		% Tchs received. In service training.	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
Lko	1.9	5.1	0.5	1.1	0	0	4	10.5	0	0
Bijnor	14.7	14.2	8.6	4.3	8.3	17.4	23.3	30.5	0.4	0
Varanasi	60.4	62.6	0.6	0.6	0	0	33.1	38.8	0	0
Kushinagar	16.3	22.2	0	0	0	0	9.6	11.5	0	0

Table No: 17. Enrolment by medium of instructions

No of District	Primary only		Primary with upper primary		Primary with upper primary & sec/higher sec.		Upper primary only		Upper primary with sec./ higher secondary	
	Hindi	Others	Hindi	Others	Hindi	Others	Hindi	Others	Hindi	Others
	2	3	4	5	6	7	8	9	10	11
Uttar Pradesh	23064088	1944049	239615	5491885	425903	331155	89604	19053	86938	14035
Lko	315050	2319	121608	375	9700	0	61253	307	1353	0
Bijnor	363933	2653	42578	803	3765	27	90908	778	11462	303
Varanasi	298964	0	29104	452	1067	0	98406	57	8211	0
Kushinagar	473324	5824	37622	1208	12361	929	83253	2312	14751	0

Table No: 18.1. Incentives: Numbers of beneficiaries (academic year 2006-07)

State/ District	Text books		Uniform		Attendance		Stationery	
	Primary		Primary		Primary		Primary	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1	2	3	4	5	6	7	8	9

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State/ District	Text books		Uniform		Attendance		Stationery	
	Primary		Primary		Primary		Primary	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1	2	3	4	5	6	7	8	9
Uttar Pradesh	108498	117670	1971	40124	43855	49804	1319	2065
Lko	90198	95474	1109	84456	10775	12091	458	740
Bijnor	108498	117670	1971	40124	43855	49804	1319	2065
Varanasi	122234	131699	415	127571	108394	114964	1892	3251
Kushinagar	152343	186914	1625	173739	170484	191281	1010	1647

Table No: 18.2. Incentives: Numbers of beneficiaries (academic year 2006-07)

State/ District	Text books		Uniform		Attendance		Stationery	
	Upper primary		Upper primary		Upper primary		Upper primary	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1	2	3	4	5	6	7	8	9
Uttar Pradesh	28734	38877	25	190	7484	9693	222	301
Lko	174464	20005	0	183	2565	3056	7	111
Bijnor	28734	38877	25	190	7484	9693	222	301
Varanasi	30509	33385	0	93	29550	30245	12	13
Kushinagar	16362	20409	23	11	19153	18734	36	20

Table No: 19. Livelihoods and occupational pattern of the area

State/ District	No. of cultivators - Total	No. of cultivators - Male	No. of cultivators - Female	No. of agricultural labourers - Total	No. of agricultural labourers - Male	No. of agricultural labourers - Female
1	2	3	4	5	6	7
Uttar Pradesh	22,167,562	17,479,887	4,687,675	13,400,911	8,245,599	5,155,312

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Lko	213,689	178,063	35,626	129,191	83,698	45,493
Bijnor	258,763	227,534	31,229	248,319	216,415	31,904
Varanasi	207,666	133,290	74,376	102,573	42,649	59,924
Kushinagar	367,383	276,067	91,316	449,629	248,276	201,353

Table No: 20. Job card & employment status under NREGA (till January 2010)

State/ District	Cumulative no. of hh issued job cards - Jan'10 - Total	Cumulative no. of hh issued job cards - Jan'10 - SC/ST	Cumulative no. of hh issued job cards - Jan'10 - Others	Cumulative no. of hh demanded employment - Jan'10 - Others	Cumulative no. of hh provided employment - Jan'10 - Others	Financial availability for 2009-10	No. of SHGs formed since 1999
1	2	3	4	5	6	7	8
Uttar Pradesh	11502877	5962214	5540663	4546568	6168896	496559.86	272,173
Lko	133306	97913	35393	50441	50441	5572.14	7,350
Bijnor	108938	9830	99108	93002	93060	5321.55	NA
Varanasi	102328	59622	42706	51084	51084	6358.66	4,181
Kushinagar	286949	139127	147822	82510	82510	9207.85	NA

Uttar Pradesh - List of selected schools for secondary review

Sl.	Village	Total Enrollment	Muslim high & low Enrollment	School Code	School Name	School Category	Management
1	1	2	3	4	5	6	7
Lucknow-Malihabad							
1	Rasulabad	60	1	09270308102	JHS Rasulabad	Upper Primary	Dept. of Education
2	Chihutan	71	1	09270310201	P.S.Chihutan	Primary	Dept. of Education
3	Datli	66	2	09270302201	P.S.Datli	Primary	Dept. of Education
4	Sherpur Bhausa	129	3	09270310501	P.S.Sherpur Bhausa	Primary	Dept. of Education
5	Hasanpur	667	192	09270311201	Mahabali Memorial School	Primary. with Upper.Primary	Pvt. Unaided
6	Jindaur	571	197	09270304609	Sarvodaya Bal Vidya Mandir JHS	P. with U.Primary	Pvt. Unaided
7	Jindaur	1641	237	09270304614	Kunwar Asif Ali Garhi	Primary with UP & Sec/Hr. Sec	Pvt. Unaided
8	Mankauti	769	253	09270306703	Adarsh Indira Shikshan Sanstha	P. with U.Primary	Pvt. Unaided
Bijnor - Najibabad							
9	Ramnagar	52	1	09031003905	J.S. Ram Nagar	Upper Primary only	Dept. of Education
10	Alipura	91	1	09031008503	J.S. Alipura	Upper Primary only	Dept. of Education
11	Barampur	91	2	09031004603	J.S. Barampur	Upper Primary only	Dept. of Education

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Sl.	Village	Total Enrollment	Muslim high & low Enrollment	School Code	School Name	School Category	Management
1	1	2	3	4	5	6	7
12	Sabalpur Bitra	133	2	09031004701	P.S. Sabalpur Bitra	Primary	Dept. of Education
13	Narayanpur Ratan	559	497	09031009801	P.S. Narayanpur Ratan	Primary	Dept. of Education
14	Asudullapur	425	425	09031001601	P.S. Husenpur	Primary	Dept. of Education
15	Jalalabad	399	312	09031001702	P.S. Lalalabad - II	Primary	Dept. of Education
16	Puranpur Garhi	334	292	09031004101	P.S. Puranpur Garhi	Primary	Dept. of Education
Varanasi - GAR Nagar Palika Ramnagar							
17	Sultanpur	293	1	09671000301	P.S. Sultanpur	Primary only	Dept. of Education
18	Ramnagar - 4	218	2	09671000501	P.S. Pandit Suganu Prachin	Primary only	Dept. of Education
19	Bhiti	128	8	09671000701	P.S. Bhiti	Primary only	Dept. of Education
20	Rampur	126	12	09671000802	P.S. Vivek Vidyalay	Primary only	Pvt. Unaided
21	Machherhatta	214	24	09671000401	P.S. Ramdas Ramnagar	Primary only	Dept. of Education
22	Ramnagar - 4	226	37	09671000201	P.S. Chauk	Primary only	Dept. of Education
23	Ramnagar - 1	187	39	09671000104	P.S. Sidharth Bal Siksha Niketan	Primary only	Pvt. Unaided
24	Vazipur - 3	188	57	09671000601	P.S. Vazidpur	Primary only	Dept. of Education

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Sl.	Village	Total Enrollment	Muslim high & low Enrollment	School Code	School Name	School Category	Management
1	1	2	3	4	5	6	7
Kushinagar - Motichak							
25	Rajpur	104	1	09590705902	P.P. Rajpur Gobarha	Primary only	Dep. of Education
26	Satbhariya	231	2	09590706301	P.P. Satbhariya	Primary only	Dep. of Education
27	Lakshmi pur	51	2	09590700407	P.P. Laxmipur - II	Primary only	Dep. of Education
28	Battha	115	2	09590703903	P P Baratha Belawaniya	Primary only	Dep. of Education
29	Lakshmipur	377	143	09590700402	Madarasa Darusalmla kshnipur	Primary only	Pvt. Unaided
30	Pokhar Bhinda	207	207	09590700804	Madarasa Pokhar Bhinda	Primary only	Pvt. Unaided
31	Narayanpur	219	219	09590702802	M.IV.O. Narayanpur	Primary only	Pvt. Unaided
32	Jhnaga	315	297	09590702004	Madarsa Jhnga	Primary only	Pvt. Unaided

LIST OF MADARSA COVERED IN RNA AND FOR ENGLISH TRAINING PROGRAMME

S.N.	District	Block	Name of Madarsa	Name of Mohatmin	Address	Contact No.
1	2	3	4	5	6	7
1.	Lucknow	Malihabad	Madarsa Jamia Syed Ahmad Shaheed	Maulana Shoaib Sahab	Ahemdabad Katauli	9415522053
2.			Kulliyya Ummul Mominin Hafsa Lil Banat	Taneez Fatima	Ahemdabad Katauli	9336266682 (Noor Waris)
3.			Madarsa Ashraful Uloom	Mohd. Muslim Nadvi	Sahlamau	9451403243
4.			Madarsa Talimul Quran	Mohd. Ilyas	Dilawar Nagar	9621460854
5.			Madarsa Anwarul Quran	Mohd Hamza	Dilawar Nagar	9935531439
6.			Madarsa Misbahul Uloom	Israar Hameed	Kewalhar	9044326486 (Mohd Daood)
7.	Bijnor	Nazibabad	Madarsa Jamia Arabiya Imdaadul Uloom	Mohd Imraan	Akbarpur, Aonla	9758258567
8.			Madarsa Madinatul Uloom	Mohd Munaazir Ahsan	Kasba Kotqadar	9758043716
9.			Madarsa Islamia Rabiya Imdaadul Uloom	Abdul Hameed	Jogirampuri	9756172230
10.			Madarsa Baharul Uloom Shahi	Qari Mohd Musa Qasmi	Bhaguwala	9719587574
11.	Kushinagar	Motichak	Madarsa Khairool Basar	Maulana Tauheed Amhad	Village & Post Laxmipur, Kushinagar	9838162748
12.			Madarsa Darusalam	Mujahid Ali	Village & Post Laxmipur, Kushinagar	9793674474
13.			Madarsa Arbia Hidayatul Uloom	Nizamuddin	Chota Tola, Laxmipur, Kushinagar	8127410386 (Nooruddin)
14.			Madarsa Islamiya Wasiyatul Uloom	Mohd. Ameen (Dr. Rabbul Hasan)	Narainpur Kushinagar	9936687570
15.	Varanasi	Arajiline	Madarsa Mohammadia	Haji Abdul Haq	Village & Post Benipur, Arajiline, Varanasi	9415982202

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S.N.	District	Block	Name of Madarsa	Name of Mohatmin	Address	Contact No.
1	2	3	4	5	6	7
16.			Madarsa Rajai Mustafa	Dr. Mainuddin Ansari (Haji Abdul Haq)	Village & Post Benipur, Arajiline, Varanasi	9415982202
17.			Madarsa Darul Uloom Anware Gausiya	Mohd. Rafiq Ansari	Village – Nai Basti Deendaspur Post – Jansa, Arajiline, Varanasi	9453640357
18.			Madarsa Jamia Islamia Mahmoodia	Hafiz Tanveer	Village & Post Billauri, Arajiline, Varanasi	9956104571 (Imtiyaj)

Table – Ratings

Sl.	Issues	Range of ratings					Overall	Gen rating			women rating			Muslims rating		
		5 No.	4 No.	3 No.	2 No.	1 No.		High	Average	Low	High	Average	Low	High	Average	Low
1	2	3	4	5	6	1	8	9	10	11	12	13	14	15	16	17
1	Strengthening elementary education in Madarsa	23	2	3	1	1	30	83%	10%	7%	40%	40%	20%	90%	5%	5%
2	Starting NFEs/alternative learning centers in areas which lack education facilities to mainstream muslim children.	19	5	5	1	0	30	80%	17%	3%	100%	0%	0%	85%	15%	0%
3	Mobilizing parents to be more supportive for education.	17	9	4	0	0	30	87%	13%	0%	80%	20%	0%	90%	10%	0%
4	Strengthen English subject teaching/ learning in Madarsas through innovative and engaging methods. (IRI- Interactive Radio Instruction)	10	15	4	0	1	30	83%	13%	3%	100%	0%	0%	90%	10%	0%

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Sl.	Issues	Range of ratings					Overall	Gen rating			women rating			Muslims rating		
		5 No.	4 No.	3 No.	2 No.	1 No.		High	Average	Low	High	Average	Low	High	Average	Low
1	2	3	4	5	6	1	8	9	10	11	12	13	14	15	16	17
5	Introduce and strengthen use of technology in education in schools/ Madarsas.	10	12	8	0	0	30	73%	27%	0%	80%	20%	0%	75%	25%	0%
6	Training of madarsa teachers in pedagogical and subject specific skills	20	5	3	1	1	30	83%	10%	7%	100%	0%	0%	80%	10%	10%
7	Establish and support monitoring system to provide academic support to teachers of Madarsas/ Schools.	9	15	5	1	0	30	80%	17%	3%	100%	0%	0%	80%	20%	0%
8	Orientation/ perspective building of schools to make changes in their policies to increase enrollment of Muslim students, especially girls in their schools.	13	8	6	2	1	30	70%	20%	10%	60%	40%	0%	65%	25%	10%

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Sl.	Issues	Range of ratings					Overall	Gen rating			women rating			Muslims rating		
		5 No.	4 No.	3 No.	2 No.	1 No.		High	Average	Low	High	Average	Low	High	Average	Low
1	2	3	4	5	6	1	8	9	10	11	12	13	14	15	16	17
9	Life skills courses for youth and children.	14	15	1	0	0	30	97%	3%	0%	100%	0%	0%	100%	0%	0%
10	Provide onsite support to implement training know how which is already available to government teachers through onsite support systems.	11	8	10	0	1	30	63%	33%	3%	80%	20%	0%	70%	30%	0%
11	Provide contextual supporting reading material for children; also in Urdu.	10	9	8	0	3	30	63%	27%	10%	60%	40%	0%	65%	30%	5%
12	Strengthen pupil evaluation system.	8	13	7	1	1	30	70%	23%	7%	100%	0%	0%	60%	35%	5%
13	Strengthen insitutional roles through mobilization of religious and social/ community forces and peer-groups.	10	11	7	0	2	30	70%	23%	7%	80%	20%	0%	80%	20%	0%
14	Strengthening the	7	12	10	0	1	30	63%	33%	3%	80%	20%	0%	60%	40%	0%

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Sl.	Issues	Range of ratings					Overall	Gen rating			women rating			Muslims rating		
		5 No.	4 No.	3 No.	2 No.	1 No.		High	Average	Low	High	Average	Low	High	Average	Low
1	2	3	4	5	6	1	8	9	10	11	12	13	14	15	16	17
	network of CSOs															
15	Strengthening process of appraising, updating, adocating with GoUP agencies and facilitating issuance of relevant state directives	13	8	8	1	0	30	70%	27%	3%	80%	20%	0%	75%	25%	0%
16	Develop knowledge base and thus evolving a roadmap encouraging muslim space in the economic growth scenario.	13	11	5	1	0	30	80%	17%	3%	100%	0%	0%	90%	10%	0%

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