

LIFE AND LIVELIHOOD TRANSITION OF GHOSIS STUDY OF BAHRAICH DISTRICT (U.P.)

A Dissertation Submitted in Partial Fulfilment of the
Requirements for the Degree of Master of Arts in Social Work
2013-2015

Shahbaz Ahmad



SCHOOL OF SOCIAL WORK
TATA INSTITUTE OF SOCIAL SCIENCES
DEONAR, MUMBAI- 400088
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2015

Declaration

I, Shahbaz Ahmad, hereby declare that this dissertation entitled ‘**Life and Livelihood Transition of Ghosi Community in Bahraich District**’ is the outcome of Shahbaz Ahmad own study undertaken under the guidance of **Dr. Suryakant Waghmore**, Associate Professor, Chairperson affiliation with Centre for environment equity and justice, School of Social Work, Tata Institute of Social Sciences, Mumbai. It has not previously formed the basis for the award of any degree, diploma, or certificate of this Institute or of any other institute or university.

I have duly acknowledged all the resources used by me in the preparation of this dissertation.

DATE:

SHAHBAZ AHMAD

CERTIFICATE

This is to certify that this dissertation entitled ‘Life and Livelihood Transition of Ghosi Community in Bahraich District’ is the record of the original work done by Mr. Shahbaz Ahmad under my guidance and supervision. The results of the research presented in the dissertation have not previously formed the basis of the award of any degree, diploma or certificate in this Institute or any other Institute or University.

Dr Suryakant Waghmore

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Date

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The research on Life and livelihood transition of Ghosi community was a challenging research in many ways. I gave the most sincere of my efforts to understand their life and livelihood changes that have taken place in their lives. The experience was a very useful one throwing up better perspectives on the lives of community engaged in their traditional work and what are the difficulties they are facing to carry out it. The learning's are worthy of being consolidated. I would like to express my heartfelt thanks to all those who helped me to learn and grow all this while.

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Nothing would be meaningful if I forget my parents, my sole inspiration, my primary motivation and the reason for all what I am today in my life. I dedicate this valuable study of mine to my parents for they deserve the credits for any worthy thing I ever do in my life.

DEDICATED TO

Ghosi community

(Ghosis are a community who milk their cattle and distribute the milk to the consumers early in the day before they perform Nikaah or bury their close ones In the grave in the later hours of the day)

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Abstract

This dissertation studied the condition of Ghosi community in context of their life and livelihood pattern. Ghosis follow Islam and are included in the OBC category. The OBC Muslims, constitute nearly 6 % of the total population and are seriously lagging behind in terms of most of the human development indicators. While the perception of deprivation is widespread among OBC Muslims, there have been no systematic efforts since independence to analyze and improve their living conditions in the country. This research focuses on the Ghosi community in general and the livelihood pattern of the Ghosis in particular.

The study gives an insight into the traditional source of livelihood in Ghosi community and it tries to understand the changes that have taken place in the traditional occupation of the people of Ghosi community. An attempt is made to identify the factors which are leading the people of the community towards economic disability and unemployment. Earlier they were engaged in milk and agriculture related businesses and were slightly well off but now they have moved out of their traditional businesses and are pursuing other livelihood options. The study compares their traditional and current means of livelihood and moves on to trace the reasons for the change. Change comes gradually and a couple of factors to which this gradual change can be attributed are education and awareness among the people of this community. This study looks at their historical life and livelihood and reveals that various factors are responsible for the change in their livelihood pattern. Better and alternate means of livelihood coupled with the emphasis on education of the children, which was found to be easier and better when following the alternate means of livelihood, is largely responsible for the observed change in the community.

Chapter One

1. Introduction

This research is on Ghosi community of Bahraich district of state Uttar Pradesh. Uttar Pradesh, is a state located in northern India. It was created on 1 April 1937 as the **United Provinces**, and was renamed **Uttar Pradesh** in 1950. This Bahraich district is usually claimed that its name Bahraich has been derived from Arabic word bahr which means a body of water as it is surrounded and situated on the bank of river Ghaghara. Lucknow is the capital and Kanpur is the commercial capital and the largest city of Uttar Pradesh. **Bahraich** district is in the state of Uttar Pradesh. Located on the Saryu River, a tributary of river. Bahraich is 125 km north-east of state capital Lucknow, the state capital. A factor which makes this town important is the international border shared with the neighbouring country, Nepal. According to Government of India, the district Bahraich is one of the minority concentrated district in India on the basis of the 2001 census data on population, socio-economic indicators and basic amenities indicators¹.

1.1. Brief Profile of Bahraich District

Bahraich is located in the north part between 28°4 and 27.4 latitude and 81°65 to 83' eastern longitude. According to the census 2001 report this district have are in 5020 sq. km. this district northern part touches international border of Nepal and in south, west, eastern it is surrounded by Barabanki, Kheri, gonad and Saraswati. Northern region of Bahraich is very rich with natural resource and have very dense forest. The soil of the Bahraich is very fertile due to this major occupation of the people in this district is agriculture. And around 80% people are engaged in agriculture work related directly or indirectly². The main crops that are produced in these area are wheat, paddy, masoor, pea and sugar cane. As it is located beside kaudiyala, grow Ghaghara and Saryu River that affect this district unfavourably with flood in time of monsoon that leads loss of crops. In term of industry there is around 47 registered factories but with apathetic attention of government there is only 23 factory is functioning and employment from this industry to

¹Official website of the district, National information system. www.Bahraich.nic.in

² District Bahraich report-PS garial

people only 1818³. In term of road facility this district has very poor condition and less connectivity.

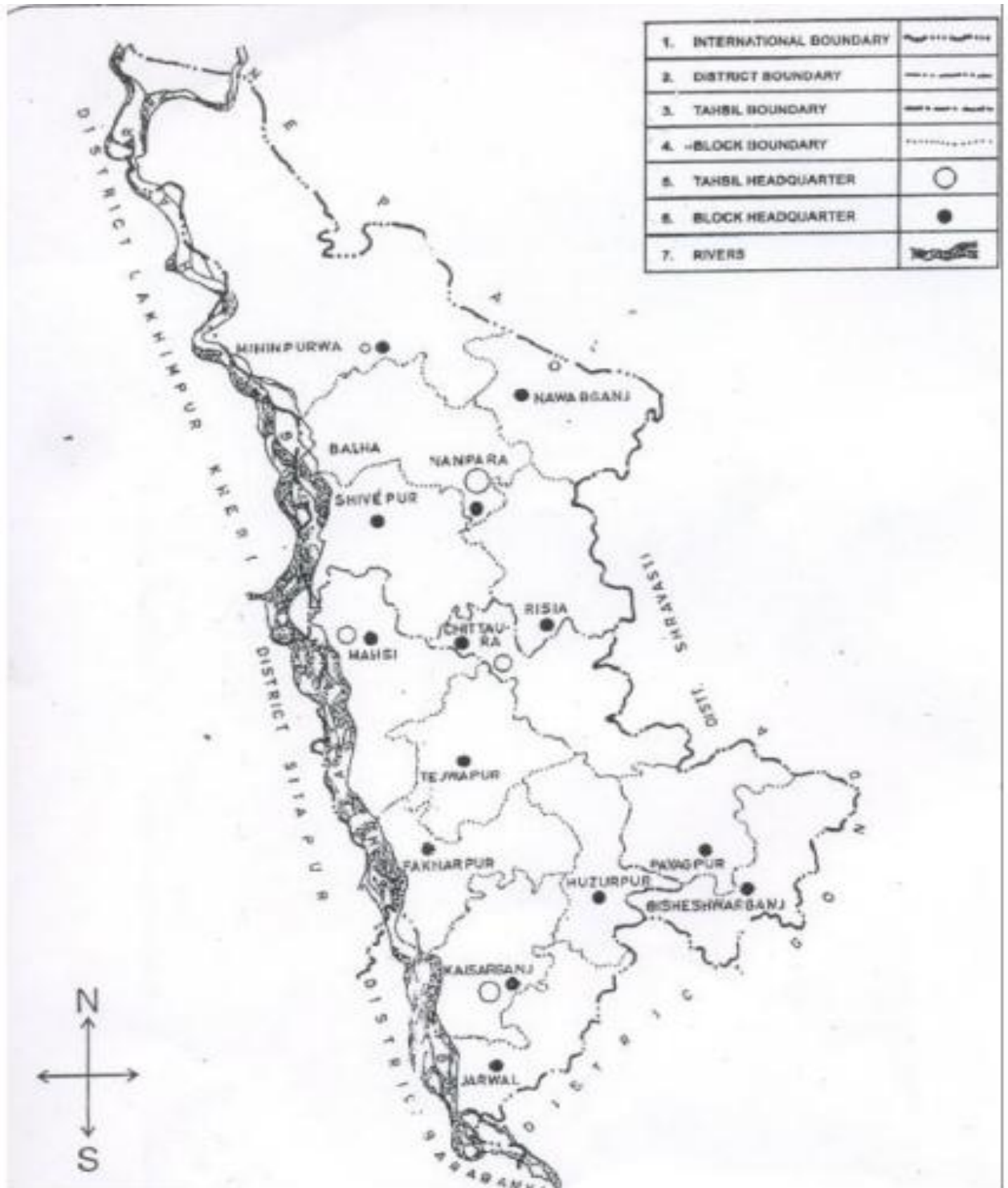
This placed has been visited by many famous personality of history, Arab visitor ibne-ba-tuta, Chinese visitor Hwaintsang & Feighyaan visited this place⁴.



Map1 District of of Bahraich

³ ibid

⁴ <http://Bahraich.nic.in/history.htm>



Map 2 Bahraich district map surrounded by different district of India

1.2. Brief profile of demographic

According to the census data of India 2011 Bahraich had a total population of 3,487,731 which shows greater change compare to census data of 2001 i.e. Around 24lakh⁵. This district population growth is above the state average during 1991-2001 the district has grown up 28.9 cent as compare to state growth 25.85 percent. It has good growth in term of sex ratio in three decades it has successive growth from 1991, 2001 to 2011 i.e. 845,868 and 892 but still lagging behind of the national average sex ratio 940. This density of population living in Bahraich district has also increased from 538 person in year 2001 to 665 in 2011. The density of population in year 1990 was 320 person sq. km and in year 2011 it is 665 that shows increasing trend of population. This district population of schedule caste is 14.4per cent which is lower than state schedule caste population i.e. 21.15 percent. Bahraich district is very backward in term literacy rate in year 1990 it was 24.3 percent, in year 2001 literacy rate was 35.16 but there is little improvement in year 2011 i.e. around 50 percent. But worst part is about female literacy which is 40 percent and it is 19 percent lower compare to male i.e. 59 percent. In term of schedule tribe population it has less than one percent. In district Population of schedule tribe in year 2001 was .4 percent of total population in district⁶.

⁵ <http://www.census2011.co.in/census/district/551-Bahraich.html>

⁶ BASELINE SURVEY IN THE MINORITY CONCENTRATED DISTRICTS OF U.P. (REPORT OF BAHRAICH DISTRICT), 2008

Table 1 showing the demographic profile of Bahraich

Feature	1991	2001
Geographical Area Sq. km.	6877	5020
Number of Tehsils	4	4
Number of Blocks	12	14
Number of Gram Shabhas	-	903
Number of inhabited villages	1890	1370
Average size of the household	-	6.2
Population		
Total	2763750	2701478
Male	1501250	1446269
Female	1262500	1255209
Sex Ratio	845	868
Density of Population	320	538
Decade growth of population (1991-2001)	24.7	28.9
SC Population (Percentage)	15.1	14.4
ST Population (Percentage)	0.3	0.4
Rural Population (Percentage)	89.7	91.27
Urban Population (Percentage)	10.30	8.73
Literacy (Percentage)		
Total	24.3	36.1
Male	35.5	47.1
Female	10.7	33.1
Work Participation Rate		
Persons	33.0	35.5
Male	56.4	52.2
Female	5.1	16.1
Source: 1. Census of India 1991 and 2001. 2. Samajarthic Sameekshaya Bahraich 2006-07.		

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1.3 Demographic status by religion in Bahraich district

In term of religion Muslim and Hindu constitute majority in population. Muslim population share the one third of the total population in Bahraich district. Other religion people are also present but their population is insignificant. According to the data of census 2001 except Hindu and Muslim religious group, rest of religious group has good education status. Muslim population has lowest literacy rate in comparison to all religious group.

⁷ ibid

Table 1.2 Demographic status by religion in Bahraich district

Details	Proportion of total population		Literacy	
	Number	Percentage	Number	Percentage
Hindu	1537177	64.6	557995	36.3
Muslim	829361	34.8	271201	32.7
Christian	2196	0.1	1315	59.9
Sikh	7623	0.1	5588	73.3
Buddhist	3296	0.1	1806	54.8
Jain	899	0.0	594	66.1
Others	31	0.0	24	78.6

Source: Census of India 2001.

1.4. About Ghosi community

The name of Ghosi is said to be derived from the Sanskrit word Ghush, meaning to shout, the word Ghosha meaning one who shouts as herds their cattle.⁸ Ghosi community is well known community in state of Uttar Pradesh and present in every district of the State. This community scattered all over India and they live mostly in every states of India. In Delhi Ghosi lived in heart of city, particularly along border between Old Delhi and New Delhi. In Rajasthan, the Ghosi are found in pink city (Jaipur) including Jhunjhunu, Jodhpur, Kota, Sikar areas. In some part of Rajasthan they are also known as Gujjar Ghosi. This community is not found only in India but also in some part of Pakistan.⁹ This community mostly resident of urban area or town. Ghosi are related with the occupation of cattle rearing since ages and the extracting milk and selling them in market or to household. They also sell milk related product like Ghee, Khoya etc. Apart from this occupation they are majorly linked with the agriculture¹⁰. The reason for them in involvement in agriculture is to support their cattle with fodder and grow vegetable and product for self-consumption. They claimed themselves as ancestor of Gujjar and Aheer. Later on they influenced by

⁸ Crook, w. the tribes and castes of the north-western india.calcutta, Government Printing Press,1896

⁹ Khanam, Azram.2013, Muslim backward classes: a sociological perspective. Published by Vivek Mehra for SAGE publication.

¹⁰ Nagendra Kr Singh, Abdul Mabud Khan, Encyclopaedia of the World Muslims: Tribes, Castes and Communities, Volume 1

Islamic knowledge, accept it and converted themselves in Islamic religion. They are also known as Gaddi, Khan, Siddique, Behna, Gahlot, Chopad, Model, Balhund, Bhati Solanki, Chauhan, Rajput and many other name from difference place¹¹. They also claim themselves that they are converted from Rajput but no literature is available to support their claim. But the gore system in their religion support their statement as they also see their gore while marriage. They strongly see the gore when they fixes their marriages. In Ghosi community there 36 gore are followed. Chauhan, Deshrutra, khilahri, Palkiyaa totar, Ghor Chada, Baam, Deshrutra, Lilar, Chhikaari, Murgi tena, Milaad, Ghasiyaraa, Gadhayaa totar, Kanjar, Chauhan, Moyal, Chopra, Bhati, Tuwer, Baaman, Thena, Tanwar¹².

1.5. Ghosi community and culture

The Ghosi community are Muslim and believed in Islamic religion. By practicing they belong to Sunni faction of Islam. But the culture of Ghosi community is very indigenous and have very rich culture. Like other community in India Ghosi itself have their different and special culture. In daily life of Ghosi community culture and custom are mixed up of Hinduism and Islamic. So it is easy to see the influenced of both the religion in their lives. But as time passing their believed for Islamic religion is continuously increasing and the influenced of Hindu religion deteriorating. Earlier they used to sing a song for celebrating every function and called this song 'Behra'¹³. They used to marry in Hindu culture but now they are follow five pillar of faith of Islam religion that are Iman, five times Namaz, fasting at least for a month in a year, zakat and Haj. Their Iman is in one Allah and Muhammad is the only prophet of Allah. Namaz is second important part of this five pillar. There is mandatory for every Islamic follower to perform five time namaz in a day. Fasting it is also given important to fasting of thirty consecutive day from sunrise to sunset for a month in a year and this month is also called as Ramadan. Every year they pay for Zakat from their income. Haj is consider as fifth pillar of iman and has very importance for this community people. They go to Saudi Arabia for their Haj.

¹¹ Nagendra Kr Singh, Abdul Mabud Khan, Encyclopaedia of the World Muslims: Tribes, Castes and Communities, Volume 1

¹² Local people of Ghosi community tell about this different name of their gotra

¹³ Fatima, Nishat, 2002. Ghosi look geet

The Ghosi community marry within their community and majorly they followed sijra (Gotra) system. Marriages are arranged for them by family members. Marriages between closely related persons are frequently permitted and it is common for cousins to marry. They believe in both monogamy and polygamy, though sanctioned by Islam, is rare. Widows do not wear red glass bangles unless they have remarried. Dowry is given to the bridegroom's family in cash and household goods. Divorce is allowed as is remarriage of the divorced and widowed of both sexes.

The average Ghosi family is restricted to a smaller unit of parents with their children, with only a few choosing to stay as extended families. After the father's death, the eldest son succeeds as the head of the family and the parental property is divided equally among sons only. Women of this community are almost equal to men in general but patriarchy is so high. They do housework, work to earn a living by preparing dairy products for sale as ghee (clarified butter), paneer (cottage cheese) and yoghurt. A few of the women work as laborers for making Dunk cake. They are praying at home instead mosque. The Ghosi have an oral tradition of folk songs and folk tales and are fond of music and dance.

The Ghosi in earlier time have a council made of a selected leader and five members but recently it has been reduced. The council or Panchayat is not very active in states like Delhi. In Rajasthan they meet four times a year and exists to initiate social reform and resolve internal disputes.

1.6. FEATURED OF PANCHAYAT

In the traditional time this community also used to have very strong Panchayat system for judicial purpose and the role of Panchayat to solve the problem among the people of Ghosi community. They used to have very strong Panchayat system and have very influential role in decision making.

I. Structured

The Panchayat system is consist of three to five people. These people are generally older and have good image among people. These people are elected from the community. The chief of Panchayat is called as Chaudhry and in absence of Chaudhry nayab Chaudhry look after.

II. Dispute solved/ faced

Ghosi community Panchayat is to solve all kind of problem that emerges in community like adultery, dispute over land, divorce, problem in marriages.

III. Form of punishment

After listening dispute if any party found guilty punishment is given by Panchayat majorly people are charged fine in form of cash and kind. If people could not paid then they are charged by providing services in community. If people did not accept the decision people of community outcaste that person from society and hukka Pani Stop (no one from community participate in any function).

IV. Other functions of the Panchayat

The members of the traditional Ghosi Panchayat are readily available to guide and support people and family activities.

V. Selection of Panchayat members

The selection of Panchayat members is decided by the people of Ghosi based on their abilities and personal qualities & of course experience to lead & judge people's problems and finally solve them.

1.7. Ghosi community in Bahraich

Ghosi community in Bahraich are spread across all the five Tehsil Bahraich, Kaisergaj, Mahasi and Nanpara and they are present majorly in heart of city Bahraich, and Nanpara. Ghosi constitute around 30,000 population in Bahraich district¹⁴ and their basic and major livelihoods activity based on agriculture, milk related activity. Few of them also doing

¹⁴ Local leader provide this data

business. Only few of Ghosi in Bahraich district are in government job and at administrative level it is negligible.

1.8. Caste and Indian Muslims

In India there is generally two types of Muslim lives. One who are descendant of foreign ancestor and one who are indigenous converted. In Islam there is no hierarchical status stratification on the basis of occupation and birth. If we go throughout the Quran words it would be look that Islam is completely reject to all practices of social stratification¹⁵. Majority of non-Ashraf Muslims are backwards caste, untouchable and shudras. So they have features of Hindu caste system. They have hierarchical ordering stratification system on basis of occupation and birth because of Hindu custom influences. Most of Indians Muslim are converted from low born caste in hope that they will get out from oppression of Hindu Society, but they are discriminated by ruling class of Muslim. And after the revolt of 1857, this converted Muslim suffered a lot because they did not supported by Ashraf Muslim and Hindus dynasty. *“The maximum employment in Muslim ruling time were given to Ashraf Muslim. Birth as a principle of status honor was considerably important in the early foreign Muslim ruling society in India. In the administrative system the position of status and authority were assigned to members of the families of foreign origin who had either originally accompanied the invading armies or had descended from the original immigrants. Barn informs that early Turkish Sultans contemptuously treated the Muslims of local origin. Iltutmish dismissed thirty three persons from government service on account of their low birth. When he appointed **Jamal Marzuq** as the **mutassarif** of Qannauj on the recommendation of **Nizamul Mulk Junaidi**, **Aziz Bahruz** objected to this appointment on the ground of low birth. Iltutmish not only cancelled his appointment but instituted an enquiry into the genealogy of Nizam-ul-Mulk himself. When it was found that the wazir belonged to a weaver family, he also lost the confidence of the Sultan. Thus, no low born person could be recommended for an iqta or*

¹⁵ (The Quran XLIX: 13): Quranic verses says, “O mankind! We (God) created you from a single pair of male

appointed to the post of Khwajgi or Mudabbin. Following the same tradition Balban dismissed low born persons from all important offices and sharply rebuked his courtiers for having selected Kanak Mohiyar, an Indian Muslim, for the post of mutassarif of Amroha. Sayyid Ashraf Jahangari writes in one of his letters that Balban had made very thorough enquiries about the families of all his officers and government servants. Expert genealogists had gathered in Delhi from all parts of the country to help him in ascertaining the family status of all these persons. Muhammed Tughlaq consciously initiated the policy of giving preference to foreign born Muslims in administration and government, and systematically ignored the claims of Indian Muslims¹⁶ (Imtiyaz, 1996) .

This Caste system in Indian Muslim also accepted and defined by some Indian thinker, Mahatma Gandhi, “while writing to one of his friends in 1941, had mentioned the presence of evil practices in the society, within communities other than the Hindus. “Undoubtedly, Muslims and Christians have caste evil, thanks to the Hindu society. By eliminating caste practices, Hindu community can help other social groups to have check over it. Rest work could be done by the infected community itself”. Referring to the Bengal Census of 1901, Babasaheb Ambedkar, too commented on the social and psychological stagnancy of Muslim society. “Islam speaks of brotherhood. Everybody infers that Islam must be free from slavery and caste....But if slavery has gone, caste among Mailman’s has remained”¹⁷. (Ali, 2012)

1.9. Other Backward Class in India and Muslim OBC’s

A very limited studies have prepared from the government agencies to reveal the situation of OBC. In Indian constitution there is an Article 340, which authorises the State to appoint a commission to study the situation of socio and educational Backwardness Classes. But only two commission have appointed in India for the studies of OBC. Kaka kelkar commission which was appointed in year 1955 to studies socially and economically

¹⁶ Ahmad, Imtiyaz.1996 the Ashraf-Ajlaf Dichotomy in Muslim Social Structure. Indian Economic and Social History Review,1996 vol 1, 270

¹⁷ Manjur Ali, 2012, Indian Muslim OBCs -Backwardness and Demand for Reservation, EPW pg. 74-76

backward class and another one is B. P. Mandal commission which was appointed in year 1980 to studies socially – economically backward classes in India. But these two commission wouldn't focused more about Muslim OBC in India. The Gopal Singh Minority Board appointed in year 1983. This panel tries to explore some facts about Muslim in India and their backwardness. After this Muslim OBC condition is well explained in sacchar committee report which was appointed in year 2006. Which tries to bring important facts and eye opener facts about Muslim and OBC among Muslim. Ranganath Mishra committee was one more committee which appointed in year 2007, does pioneer work on Muslim OBCs to come them in noticed.

Backward class in Muslim category constituted with many sub caste. OBC community people are majorly involved in labor-intensive work related to weaving, carpentry, butchery, hair cutting, cloth selling, embroidery, pottery making, supplying water to other , milking and animal care, bangle industries, carpet weaving. These category of people are mostly backward in term of social, economic, educational and political terms. The worst thing with them their condition is being continue since the years. Only just government schemes benefits has been reached them to take out this situation.

1.10. Existence of OBC Muslim population in State of India

In India total population of Muslims are near about 13.4% and in between them total population of OBC Muslim is near about 42%. Means total population of MUSLIM OBC in India is 6%. Mandal commission have suggested 84 out of 172 Muslims castes should be included in central government OBC list.¹⁸ Muslim consist of many sub castes. These are those caste which are generally converted from lower caste of Hindus and involved in labor-intensive work like butchery, oil abstraction, milking, animal grazer, cutting of hair, pottery construction, carpentry, weaving etc. in them many are those people who doesn't have land and they are laborers. These are those section of society who are

¹⁸ Manjur Ali, 2012, Indian Muslim OBCs -Backwardness and Demand for Reservation, EPW

still struggling to come out from educationally, economically, socially and workwise backwardness.

In below **Table 1.3** presence of Muslim OBC in India has shown along with Hindu OBC. In figures it has shown that in state of Tamil Nadu, Haryana, Jharkhand, and Karnataka. Uttar Pradesh, Uttaranchal, Delhi, Rajasthan, Punjab half of the Muslim population belongs to OBC. And in state of Kerala OBC Muslims represent almost population of Muslims.

TABLE -1.3 Distribution of Population according to SRCs in state of India

State	Pop. 2001 (Millions)	Hindus					Muslims			Other Min.
		ALL	% SCs/STs		% OBCs		ALL	% OBCs		
			'99-00	'04-05	'99-00	'04-05		'99-00	'04-05	
India	1028.6	80.5	31.3	31.2	38.3	43.0	13.4	31.7	40.7	6.1
West Bengal	80.2	72.5	43.3	42.0	8.3	8.4	25.2	2.6	2.4	2.3
Kerala	31.8	56.2	18.1	21.1	49.4	56.0	24.7	89.8	99.1	19.1
Uttar Pradesh	174.7	80.8	28.8	28.5	41.6	51.5	18.2	44.4	62.0	0.9
Bihar	109.9	79.6	29.5	26.9	54.4	60.2	15.9	40.6	63.4	0.2
Assam	26.7	64.9	34.5	40.7	24.6	26.6	30.9	4.9	3.0	4.2
J & K	10.1	29.6	22.9	35.4	3.1	10.1	67.0	19.4	17.1	3.4
Jharkhand	-	-	-	37.8	-	47.0	-	-	61.7	-
Karnataka	52.9	83.9	29.2	29.7	35.1	39.2	12.2	56.8	52.7	3.9
Uttaranchal	-	-	-	27.8	-	14.9	-	-	53.2	-
Delhi	13.9	82.0	18.5	27.8	22.4	14.1	11.7	45.1	21.6	6.3
Maharashtra	96.9	80.4	23.5	22.2	30.0	37.7	10.6	6.8	11.6	9.0
Andhra Pradesh	76.2	89.0	27.3	25.6	49.4	50.2	9.2	10.7	19.5	1.8
Gujarat	50.7	89.1	30.0	29.0	29.3	39.8	9.1	25.6	33.0	1.8
Rajasthan	56.5	88.8	37.4	37.9	34.0	43.1	8.5	24.2	55.8	2.8
Madhya Pradesh	81.2	92.1	42.4	39.0	41.2	41.6	5.2	36.8	48.3	2.5
Haryana	21.1	88.2	24.7	25.5	25.1	29.3	5.8	82.4	86.2	6.0
Tamil Nadu	62.4	88.1	27.3	23.6	64.8	72.5	5.6	83.2	93.3	6.3
Orissa	36.8	94.4	44.0	41.6	30.5	37.8	2.1	7.8	8.5	3.6
Himachal Pradesh	6.1	95.4	23.6	32.4	11.5	14.8	2.0	33.4	30.9	2.6
Punjab	24.4	36.9	43	39.6	17.4	14.3	1.6	40.6	54.4	61.5

Source: Census 2001, NSSO 55th and 61st Round.

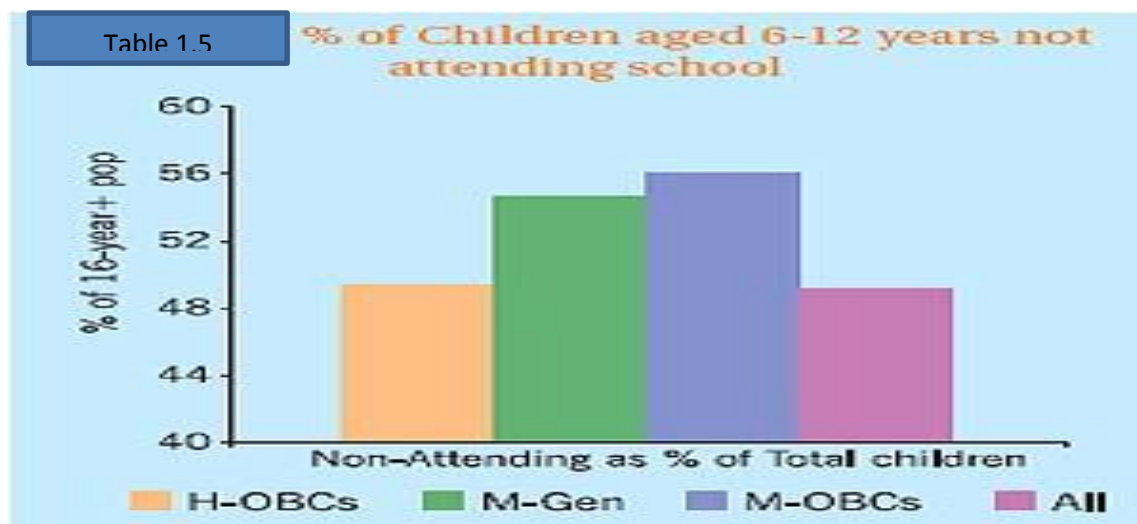
1.11. Education condition of Muslim OBC

In term of literacy the condition of Muslim OBC is lower than Muslim general and Hindu OBC but is much closed to them. In below **Table 1.** Education of Muslim OBC condition are shown.

Table 1.4- literacy level of SRCs by place of resident			
SRCs	INDIA	URBAN	RURAL
Hindu-OBCs	65.7	80.8	61.7
M-Gen	66.0	75.6	61.2
M-OBCs	61.9	70.1	57.8
India	67.3	82.6	61.9

Source: Estimated from NSSO (2004-5) 61 Round, Sch. 10

Above table shows very good proportion of Muslim OBC literacy. But it is unfortunate to say that, not attending children school rate in Muslim OBC is much higher than other. In **Table 1.5** it has shown that almost partial of the children age 6-12 years are not presently joining school.



Muslims OBC are just getting education but what level of education they are getting is big question for a society. OBC Muslims hardly have good representation in any level of higher education. Till Primary education OBC Muslim shows their good presentation, but after Primary education attending secondary education, graduation and diploma courses rate are so worst. lower proportion of people of Muslim OBC complete school education or undertake graduate studies In **Table 1.6** it has evaluation throughout all SRCs , it indicate that the educational of Muslim-OBCs, lower than Muslim general and Hindu-OBCs. The rate of illiterate in Muslim OBC is also much higher in comparison of these two SRCs.

Table 1.6

Distribution of Persons (aged 6 + years) in Each SRC by Levels of Education

Educational Level	H-OBCs	M-Gen	M-OBCs	Total
Illiterate	33.4	33.3	37.4	31.6
Just Literate	1.2	2.2	2.9	1.4
Below Primary	0.8	1.7	1.5	1.0
Primary	15.9	18.0	17.5	15.4
Middle	16.0	18.6	16.0	15.7
Secondary	15.0	12.6	13.1	14.2
Higher Secondary	7.4	5.9	5.1	7.8
Diploma/Certificate	3.9	2.8	2.5	4.4
Graduate and above	3.2	2.4	1.9	4.3

Source: Estimated from NSSO 61 Round (2004-5), Sch. 10.

1.12. Muslim OBC in Public Employment

In term of public employment Muslim OBC are at lower level in comparison of every community including Hindu-OBC, SC, ST. Muslim OBC is more vulnerable in representation of public employment as **Table 1.7** shows itself. OBCs among the Muslims are mostly entrepreneurial in vulnerable and small-scale businesses and are more at risk to job losses.

Table 1.7

Representation in Public Employment

Department/Undertaking/Institution	H-OBCS	M-Gen	M-OBCs
Central Security Agencies	11.4 (33)	1.0 (15)	3.6 (82)
Railway	9.3 (27)	4.5 (66)	0.4 (9)
Central PSU	8.3 (24)	2.7 (40)	0.6 (14)
SPSC - Recommended for selection	27.0 (77)	0.9 (13)	0.9 (20)
University Faculty	17.6 (50)	3.9 (57)	1.4 (32)
University-Non Teaching	24.9 (71)	3.0 (44)	1.7 (39)

Note: Figures in parenthesis represent relative deprivation (This is calculated as Share of each SRC in workforce of sector * 100 / Share of SRC in population aged 21-60 years.
Source: Data obtained from concerned agencies

Ghosi are under OBC category and follow Islam. Crook (1896) in his book Tribes, castes of the North –Western India indicate that Ghosi community is indigenous in nature

and has converted from the Hindu Ahir.¹⁹ So this community also have features of Hindu from beginning. The community also faced the same problem which are faced by all converted Hindu society to Islam.

As Sacchar committee report has shown that Muslim community condition in education, employment, health and nutrition, economy are not good.²⁰ Muslim Ghosi community condition is also worsen in the education, employment, health, nutrition and economy. Their basic livelihood is from traditional cultivation, milking process and milking related product. In recent time most of them have leave their traditional work of milking because low return of government and apathy in policy. The Government policy of keeping the cattle away from city for beauty has been disastrous for the community. And secondly promotion of other packed milk product. Now men of this community are moving towards other livelihoods options. Women were largely involved in making dunk cake but because of changing pattern in their livelihood they moved to work household work completely.

The basic idea of the proposed research is to describe their present livelihood condition and socio-economic status. In present it is a trend to symbolise all Muslims as a single, uniform, equal and identical group not only in political, social grounds but also in social discipline addresses. This research on the Ghosi community is needed to be researched through the academic point of view. Earlier it has not been studied thoroughly. That is why this research proposed to work for the welfare and the upliftment of this community. .

¹⁹ Crook, w. 1896, the tribes and castes of the north-western India. Calcutta, Government Printing Press

²⁰ Sacchar Committee & Ranganath Mishra Commission" <http://ncm.nic.in/pdf/compilation.pdf>

1.13 Women in Ghosi community

Women in Ghosi community is more responsible and play an important role in family. Education of women in Ghosi community is good in present rate but earlier illiteracy were very high and only madasrha was source of their education. In present situation women of Ghosi community is not have financial responsibility as they used to have in earlier life. Earlier women of Ghosi were involved in earnings activity with men and used to go outside for work. Work with men and used to make dunk cake, Gola of koyala, used to go outside to get grass outside home and sell it in market. But now Women in Ghosi community are generally involved in household work and their work as a livelihood is limited to only helping male member in their work. Earlier women used to have control women money as they were involved in earning.

CHAPTER TWO

Literature Review

2. Introduction

The following literature review emphasizes on livelihood, perspective of available literature about Ghosi community and caste in Muslims.

2.1 Livelihood

The term livelihood is known as means of making living or human fundamentally strategies to safeguard their survival. In other word Livelihood can be understand as a set of activities or skill that people use to secure basic requirements of life, it encompasses securing water, nutritious food, adequate shelter, clothing, medicine and the capability to procure above necessities working in individual or in group. Largely it involves people capability, assets, income, mean of living and activity. This could be understand in the word of Robert chamber a conroy:

A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base. (conway R. C., 1991)

2.1. Livelihood and livelihood framework

There are various livelihood framework has been given to understand the livelihood. In order to understand the how people develop and maintain their livelihoods. The DFID model is one of good livelihood model, this model has been developed by practitioners and academics. The department for International Development (DFID), UK. Framework for sustainable development is tool that is very useful to understand the how people livelihood

affects and what are the factors involved to affect people's lives and how it can be cope up for people betterment. ²¹

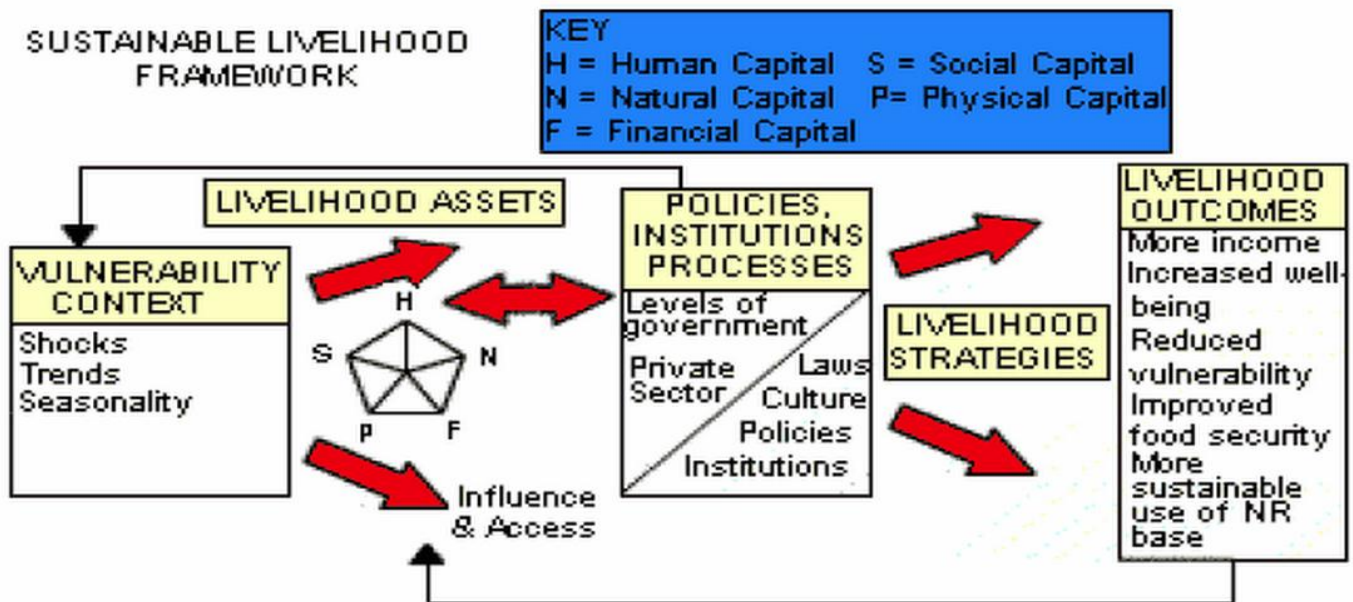


Figure 2.1 The DFID Sustainable Livelihood framework

I. Vulnerability

Livelihood vulnerability includes the shocks, seasonal changes, and trend. Shocks is sudden unspringing events and experience, at macro level shocks can be natural disaster, war and economic downturns. Shocks can destroy assets directly (in the case of floods, storms, civil conflict, etc.). They can also force people to abandon their home areas and dispose of assets (such as land) prematurely as part of coping strategies. Trends may (or may not) be more benign, though they are more predictable. They have a particularly important influence on rates of return (economic or otherwise) to chosen livelihood strategies. Seasonal shifts in prices, employment opportunities and food availability are

²¹ SUSTAINABLE LIVELIHOODS GUIDANCE SHEETS, April 1999

one of the greatest and most enduring sources of hardship for poor people in developing countries.²²

II. Livelihood Assets

Assets may be tangible, such as food stores and cash savings, as well as trees, land, livestock, tools, and other resources. Assets may also be intangible such as claims one can make for food, work, and assistance as well as access to materials, information, education, health services and employment opportunities. Another way of understanding the assets, or capitals, that people draw upon to make a living is to categorize them into the following five groups: human, social, natural, physical, financial, and political capitals

Table 2.2 Livelihood Assets

Human capital:	Skills, knowledge, health and ability to work
Social capital:	Social resources, including informal networks, membership of formalized groups and relationships of trust that facilitate cooperation and economic opportunities
Natural capital	Natural resources such as land, soil, water, forests and fisheries, livestock
Physical capital:	Basic infrastructure, such as roads, water & sanitation, schools, ICT and producer goods, including tools, livestock and equipment
Financial capital:	Financial resources including savings, credit, and income from employment, trade and remittances

III. Livelihood Strategies:

How people access and use these assets, within the aforementioned social, economic, political and environmental contexts, form a livelihood strategy. The range and diversity of livelihood strategies are enormous. An individual may take on several activities to meet

²² Ibid

his/her needs. One or many individuals may engage in activities that contribute to a collective livelihood strategy. Within households, individuals often take on different responsibilities to enable the sustenance and growth of the family. In some cultures, this grouping may expand to a small community, in which individuals work together to meet the needs of the entire group.²³

IV. Transforming structure

Transforming Structures and Processes within the livelihoods framework are the institutions, organisations, policies and legislation that shape livelihoods. Their importance cannot be overemphasised. They operate at all levels, from the household to the international arena, and in all spheres, from the most private to the most public. They effectively determine:

- Access (to various types of capital, to livelihood strategies and to decision-making bodies and

Sources of influence);

- The terms of exchange between different types of capital; and
- Returns (economic and otherwise) to any given livelihood strategy

V. Livelihood Output

Livelihood Outcomes are the achievements or outputs of Livelihood Strategies. Once again, the important idea associated with this component of the framework is that we, as outsiders, investigate, observe and listen, rather than jumping to quick conclusions or making hasty judgements about the exact nature of the outcomes that people pursue. In particular, we should not assume that people are entirely dedicated to maximising their income. Rather, we should recognise and seek to understand the richness of potential

²³ Ibid

livelihood goals. This, in turn, will help us to understand people's priorities, why they do what they do, and where the major constraints lie

2.2. Ghosi community

This research focuses on specific community called "Ghosi", which was at some point of time completely boycotted and excluded from the society not by the Hindu but the Muslims also, as they considered being the lowest caste in the society. Basically Ghosi was the community which was converted from Hindus "Ahir". There used to be campaign against these community in the society that,

**Ahir, Gadaria, Pāsi,
Yeh tinon satyanāsi** (Russel, 1991)

Meaning by that Ahir, gadaria, and pasi, they all are impure and want to disturb the societal norms.

**Ahīr, Gadaria, Gūjar,
Yeh tinon chāhen ujar** (Russel, 1991)

Meaning by that Ahir, gadaria, and Gujar, They all want to impure the Society.

This was the statement and slogans which was raised by so called upper class people to exclude these people from the society.

This community called Ghosi (herdsmen) belongs to the northern part of India. This community literature firstly written by crook in his book "tribes and castes of the north-western India." and in details this community culture, custom, occupation written by Russell in his book tribes and caste of the central province of India. Russell in his book written that this community found in the central provinces in Saugor and other Districts of the Jubbulpore, Mandla and Nerbudda Divisions. In 1911 they numbered 10,000 persons in this Province out of strength of about 60,000 in India. In his book he has written that they had converted to follow Muhammadans (now called as Muslim) but no practices is noticeable like a Muhammadans. He written these Muhammadan Ghosis are constituted in Nimar and they called themselves as a Gaddi, now Gaddi

is different caste of Muslim and but earlier it was converted from Ahir same as Ghosi. And as the Ghosis of the northern Districts of the Central Provinces must in common with the bulk of the population be descended from immigrants from northern India, it would appear that they must have changed their religion, or rather abandoned one to which their ancestors had only been imperfectly proselytized, when it was no longer the dominant faith of the locality in which they lived. (Russel, 1991)

Sir D. Ibbetson says in Punjab region, the term Ghosi is used for those people who are converted to follow Islam and involved in cowherd or extraction of milk of cattle like goat, buffalo and cow. Whereas term Gujjar, Ahir or Goāla is used for a Hindu cowherd. It is said that Hindus will buy pure milk from the Musalmān Ghosi, but if there is any doubt of its having been watered they will reject it to buy, they used to say that they can drink milk from their hand but they wouldn't drink water from Muhammadans Ghosi hands. Upper caste Hindu like Brahmans in Berar region usually bought milk and curd from Muslim Milkmen. (Russel, 1991)

Mr. Crooke remarks that most of the Ghosis were Ahīrs who have been converted to Islam. To the east of the United Provinces they claim a Gūjar origin, and here they will not eat beef themselves or take food with any Muhammadans who consume it. They employ Brāhmans to fix the auspicious times for marriage and other ceremonies. The Ghosis of Lucknow have no other employment but the keeping of milch cattle, chiefly buffaloes of all kinds, and they breed buffaloes. This is the case also in Saugor, where the Ghosis are said to rank below ordinary Ahirs because they breed and tend buffaloes instead of cows. Those of Narsinghpur, however, are generally not herdsmen at all but ordinary cultivators.

In northern India, owing to the large number of Muhammadans who, other things being equal, would prefer to buy their milk and ghee from co-religionists, there would be an opening for milkmen professing this faith and on the facts stated above it may perhaps be surmised that the Ghosi caste came into existence to fill the position. Or they may have been forcibly converted as a number of Ahirs in Berar were forcibly converted to Islam, and still call themselves Muhammadans, though they can scarcely repeat the Qalma and only go to mosque once a year. But

when some of the Ghosis migrated into the Central Provinces, they would find, in the absence of a Musalmān clientele, that their religion, instead of being an advantage, was a positive drawback to them, as Hindus would be reluctant to buy milk from a Muhammadan who might be suspected of having mixed it with water; and it would appear that they have relapsed naturally into Hinduism, all traces of their profession of Islam being lost.

In Narsinghpur they have had to abandon their old calling and become ordinary cultivators, while in Saugor, perhaps on account of their doubtful status, they are restricted to keeping buffaloes

In the Central Provinces the Ghosis have two subcastes, the Havelia or those living in open wheat country, and the Birchheya or residents of jungle tracts. They have the usual system of exogamous groups with territorial names derived from those of villages. At their marriages the couple walk six times round the sacred post, reserving the seventh round, if the bride is a child, to be performed subsequently when she goes to her husband. But if she is adult, the full number may be completed, the ceremony known as *lot pata* coming between the sixth and seventh rounds. In this the bride sits first on the right of her husband and then changes seats so as to be on his left; and she is thus considered to become joined to her husband as the left part of his body, which the Hindus consider the wife to be, holding the same belief as that expressed in Genesis. After this the bride takes some child of the household into her lap and then makes it over to the bridegroom saying, 'Take care of the baby while I go and do the household work.' Like other castes of their standing, the Ghosis permit polygamy, divorce and the remarriage of widows, but the practice of taking two wives is rare. The dead are burnt, with the exception that the bodies of young children whose ears have not been pierced and of persons dying of smallpox are buried. In Damoh the Ghosis are mainly cart-drivers and cultivators and very few of them sell milk. In Nimār there are some Muhammadan Ghosis who deal in milk.

2.3. Caste and Indian Muslim

The indication of the cultures and structures reveals that no society is classless that is un stratified. All the known established civilized societies of the world are stratified in one or the other form. Different scholars and theories have different views on this stratification. According to Conflict theory, economic factors are responsible for the emergence of different social strata or social

classes. But functionalist theory has different views on this stratification. According to functionalist theory, stratification system came to be evolved in all societies due to the functional necessity.

Sociologists have recognized three major types of social stratification: Social class, Estates, and Caste. Of these, social classes are found in almost all so called civilized societies in world, means it is universe in nature. Estates system as kind of stratification system existed in Europe during medieval period. But caste system with all its peculiar features is to be found in India only.

Caste has been a prominent feature of Indian society and numerous social and reform movements have made it their central concern to remove this but still it is functioning in same form in India. Sociologists have different views on caste system. There are two views on caste system. First view treat caste as a culture phenomenon whereas second view treat it as structural phenomena. If we treat caste as a cultural phenomenon then we restricts caste system to Hinduism and if we treat caste system as structural phenomena then it is applicable for two or more groups. But even structuralism approach is not free from cultural element because the Hindu caste institutions have deeply influenced the way caste and caste system has come to be defined in the lexicon of sociology.

In continuance of aforementioned discussion one question emerged, is caste exhibits in Indian Muslims? If yes in which form as it is shown in Hindu model or in different form. The prominent fact regarding the caste amongst Muslims in India is that a little literature is available on it. More recently, the Sacchar Committee Report (2006) clearly states that there is a three-fold division in the Indian Muslim community – *Ashraf, Ajlaf and Arzaal*. These divisions roughly correspond to upper caste Hindus, Other Backward Classes (OBC) Hindus and Scheduled Castes or Dalit's respectively. Ahmad (1973) is also of the opinion that the system of social stratification among Muslim communities studied by them is certainly comparable to the Hindu caste system though *an exact parallel between cannot be said to exist*

2.4. Gaps in literature

The Ghosi community belongs to OBC category which constitutes 6.4 percent population of India. None of the OBC communities have been studied in detail yet, leave alone the Ghosis. A huge difference exists between the general Muslims and the OBC Muslims when compared on financial, educational, cultural and political grounds. It's high time that the government critically analyses the condition of these classes and makes policies and provisions relevant to the needs of this community. The available literature on Ghosis is concerned more with their existence as a community and the customs they follow but there is no literature available which can possibly explain the current socio- economic condition of this community or which dwells on the crucial human development indicators such as levels of literacy, education and health of the community. A critical insight into these areas of concern is missing and we need to have a greater knowledge on these crucial areas of concern so that the overall concern of the community is addressed.

Chapter three

Methodology

3. Introduction

Methodology of research is explanation of process of research. These section contain approach of research, rationale of research, research design, data collection methods, research objective, sample techniques, area of data collection, sample frame, sample size are explained in details.

3.1 Approach in methodology

There are various approach to conduct a research like quantitative approach, qualitative approach and mixed. This research used mixed method approach because single kind of research is not sufficient to report this research objective. Use of quantitative and qualitative data delivered a well insight in this research. A mixed method research design is a technique of gathering, analysing and interpreting quantitative and qualitative research together and used one methods to understand a research problem. to find out objective of research both quantitative and qualitative methods have an equal priority²⁴. This section will provide blueprint of research area, objective of research, research design, data collection, sampling method, universe of research.

3.2. Research Objective

The overall objective of the study is to understand the life and livelihood condition of Ghosi community in Uttar Pradesh.

I. Specific Objective

1. To understand the livelihood options of the community from historical perspective.
2. To understand the present life and livelihood condition of Ghosi community.
3. To understand the reason of changing livelihood pattern of Ghosi.

²⁴ Morse, J. M., & Niehaus, L. (2009). *Mixed methods design: Principles and procedures*. Walnut Creek, CA: Left Coast Press

3.3. Research question

- What is the current socio-economic condition of the Ghosi community?
- How was the origins of the Ghosis?
- How has the traditional livelihood option of Ghosi community changed over the decades?
- What role has the caste system played on this community through the ages?
- What are the current livelihood tactics, achievements and priorities of the Ghosis?

3.4. Research Design

Research design is a blue print of research which designs and fixes the overall area and process of research. Research design defines how to proceed for collecting data, analysing data, interpreting data and reporting data in research studies. This research is explanatory in nature. The explanatory design arises in two phase. In this research design first quantitative data Gathers and studied, followed by qualitative data. On the basis of understanding and generalising finding of quantitative data, question for qualitative data prepared for second phase.

The responses obtained from the interview schedule were analysed for emerging patterns and then these patterns or aspects were dealt with on an explanatory note in the in depth interviews and the focussed group discussions. Relevant findings from the quantitative aspect of research were dealt with in detail in the focussed group discussions and the interviews.

3.5. Rationale

Sociological studies on the social structure of Muslims in India have emphasized on the presence of descent based social stratification among them. Features of the Hindu caste system, such as hierarchical ordering of social groups, endogamy and hereditary occupation have been found to be amply present among the Indian Muslims as well. Even in Ghosi the influence of Hindu caste system is much higher they also have endogenous division among the Ghosi community. The present day Muslim Society in India is divided into four major groups: (I) the Ashraf's who trace their origins to foreign lands such as

Arabia, Persia, Turkistan or Afghanistan, (ii) the upper caste Hindus who converted to Islam, (iii) the middle caste converts whose occupations are ritually clean, (iv) the converts from the erstwhile untouchable castes, Bhangi (scavenger), Mehtar (sweeper), Chamar (tanner), Dom and so on.” To look Indian Muslim there is a trend to represent Muslims as a particular in which generally Ashraf are seen. But a large part of Muslim society is Ajlaf.²⁵

So study of individual community is the need of demand. Because as in Muslim the stratification is according to their profession. And accordingly they got their division and caste hierarchy came through in Muslim. Sacchar committee reports have given some basic differences over socio- economic condition of Muslim according to the stratification of Muslim. But is not sufficient. This research will focus specially the livelihood of the marginalized section and will seek the impact and the influence after the white revolution which has actually not influenced much about the Ghosi community. As its influence is not help community but affect more Ghosi community business and that leads to people still marginalized and backward. This cause the great impact of the livelihood and they are leaving their own profession of the Ghosi community which has been lying since long throughout the decades. There is a need to know reason behind it and know at what extent while revolution affected their traditional livelihood.

This research would explore the socio-economic condition of particular OBC community (Ghosi) among Muslim which are divided according to profession. There is a need to study a same professional community and look after that community problem and solve it. Make a proper action plan to solve the problem. The rationale after this research is to see socio- economic condition and to know about life and livelihood of Muslim Ghosi community. How this research can contribute to their betterment being of that community. Ghosi community is still following traditional way for milking producing process they are not able to update them with new technology means they are not able to access technology. They are not able to use dung of livestock in process of bio- gas plant project. This research is rational to understand their current position and to know what the barriers are, they are

²⁵ Islam and Muslim society social science journal 2013. Vol. 6

not able to update themselves with in dairy base business. They are not able to use full resource of livestock for adding value in their product.

Ghosis form a fair proportion of population in UP and have been involved in the milking occupation since ages. The policies of the government when introduced in a more inclusive way can help them raise their potentials as they already have the requisite skills and knowledge. The research proposes to study the policies of the government and help design interventions for orienting the policies better suited to the needs of the Ghosis. This has been seen of the challenging issues behind every community that they are not recognized by any government to uplift due to modernization and after a year condition of that community become worst. So some kind of research may help to recognized them.

3.6. Area

As Ghosi are spread across the Bahraich the data for this research has been collect from 4 different Area of Bahraich. Bahraich has been divide into four tehsil. Data from two tehsil has been taken Bahraich and nanpara tehsil. Data has been taken from two villages and two ward to take data from diverse background. One ward and village has been taken from Bahraich tehsil and one ward and one village has been taken from the Nanpara tehsil. Salarpur is situated in Bahraich tehsil and located in Bahraich district of Uttar Pradesh. It is one of 293 villages in Bahraich Block along with villages like Kalpi Para and Sidha Prasi. Nearby railway station of Salarpur is Bahraich. Dargaha chauraha is placed adjacent to dargaha of ghazi saiyyad salar Masood. In Nanpara ward no 3 is closed to tehsil of Nanpara situated at station road. Mahalla Bara is situated 4 km away from nanpara.

Table 3.1 Are of data collection

District	Tehsil	Area/village	Ghosi household s	Population of Ghosi	Number of head of household interviewed
	Bahraich	Salarpur	60	680	16
		dargaha chawraha,	25	350	11
	Nanpara	Ward no 3	22	225	10
		Mahalla bara	37	350	13

3.7. Sampling technique

As this research is based on the life and livelihood transitions of Ghosi community. So both men and women has been taken in the sampling process to understand the life and livelihood of this community. As this study is more about exploration as it has been not studied in details in any literature. So quantitative and qualitative techniques is used and try to understand research objective with mixed method. Purposive sampling has been used to conduct this research. In understanding the life and livelihood transition of this community 42 percentage respondent are from female and rest 58 percent are from male. Gender equality was key focus of researcher while conducting research. In these respondents both the people are taken who are in their previous occupation of dairy and who have just shift from it because of some reason.

- **Sampling Frame**

Members of Ghosi community of Bahraich district will be target group in this research.

- **Sample Size**

This research have taken 50 households for quantitative and qualitative analysis along with one FGD and three in depth interview.

3.8. Data Collection Tools

Data has been collected from both primary and secondary source but as this community has been never studied in details. So primary data are focused. For data these tools has been used.

- I. Structured Interviews
- II. FGD
- III. In-depth Interview
- IV. Oral history

Table 3.2 Profile of Data collection

STRUCTURED INTERVIEWS (HOUSEHOLD QUESTIONNAIRE)	IN DEPTH INTERVIEWS	FGD	OBSERVATIONS:
50 household structured interview has been taken <ul style="list-style-type: none"> • 21 female respondents • 29 male respondents 	5 in depth interview <ul style="list-style-type: none"> • 3 males and 2 Females. 	<ul style="list-style-type: none"> • One FGD • 8 people 	Observation of events, process, behavior, recording and narrative.

Sources of Data

Both primary and secondary data will used. For primary data open ended and closed ended interview, FGD, oral history will used. For secondary data government orders regarding milkman, minority department schemes, sacchar committee report and some research paper done in similar area can be used.

Primary data

During research living experienced of Ghosi community tried to understand but no literature being found. So primary data were becomes more important to understand these community life and livelihood transition, role of caste in their day today life. For primary data three tools were used i.e. structured closed ended interview, FGD, oral story. So first structured closed ended questionnaire being used where both quantitative and qualitative type question were designed to ask by respondents. This questionnaire response help me to understand their basic life and how their livelihood being changed in few decades. This questionnaire help me to understand these community in details. This community being understand about their life, livelihood and caste being practices in their life.

After structured interview broader theme were decided to discuss on earlier life and change. Role of caste in their life and marriages, differences between earlier condition and today status. This FGD help researcher to take in other reality where people have differences with each other and perceived changes in both positive and negative manner. This was the good tools to know the positive and negative changes in their life. In FGD people of Ghosi from different professions were involved.

Oral history worked as the one of the important tools where I get to know how Gotra system came in existence in Ghosi community and how is being practiced since ages. Oral history told another story about this community existence and how they converted Islam.

Secondary data

As this community falls under OBC community to secondary data were also importance to understand the population of OBC in Muslim and difference on soci-economic base. Census data of Bahraich, District official's website, different minority reports and article on caste, some document on Ghosi community were referred.

3.10. Limitation of study

Researcher faced many problem during the data collection and felt that become limitation for data collection. There are few limitation from faced problem.

- Most of the Respondents was giving first time such kind of information related to their community so they feel insecurity to give insight story of life.
- Number of data from respondents could not collected as it was expected.
- People were not ready to more discuss about caste.
- Women participation was not positive as most of time I only allowed in houses when there were men only. Researcher need to finished interviews in shortage time.
- Respondent were not ready to reveal their monthly income as they were afraid to reveal it.
- Most of the respondents are from dairy related activity so in morning and evening they busy to sell milk and in day they took their cattle out for grazing. Night was the time when I can catch them or in a field where they go for grazing

CHAPTER FOUR

Historical Dimension of Ghosis

4. Introduction

This chapter is more about people lived experienced. In this chapter the qualitative data is analysed that includes FGD, in-depth interview, three oral history. In structure interview researcher came across various experienced of respondents. In oral story two women oral history is taken to take women perspective of changing Ghosi community life and livelihood. Three men oral story has been taken to understand their perspective. Oral story gives more reflection because respondent try to focus all the information from their grandparents to current situation what they have observed. These oral history, in-depth interview has been taken in different villages. Researcher also participate in many events of Ghosi community like marriages, process of doing their occupational dairy work. Old scripture of this community also help a lot to understand there life.

4.1. History of Origin and Migration

Ghosi are said that converted from Ahir and Gujjar but there is no literature available who said how and why they converted from these community. In available literature they are also said that they name Ghosi community came from Sanskrit word Ghus (word Ghush, meaning to shout, the word Ghosha meaning one who shouts as herds their cattle) but the people of this community have different perception about this name and they also explained the reason of their conversion. The Ghosis derive their lineage from Sarkar Ghazi. Sarkar Ghazi was accompanied by his family and they moved in groups. It is not exactly known where they come from but it is believed that they came from Saudi Arabia and were

associated with the occupation of livelihood in Arabia as well. Later on this ghazi word called as Gausi and after time passes on they are called as Ghosi.

“Ghazi Rehmatullah had come and with him came the Lashkariya Ghosis who used to trade in milk. They had milk trade, they spread Islam and this was their work.” (Male, 65 years)

The Ghosis were a nomadic tribe who moved from one place to another in search of food, land and water. They stayed at one place for some time and then moved to some other place. They lived with their animals and used to move with their animals wherever they went.

“The people of those times, where there was source of water and tree they used to live there only.” (Female, 63 years)

“They used to keep their animal there only with arrangements for fodder and water.” (Female, 63 years)

“Like many other communities which move around, do business and earn a living, Ghosis also moved around. Wherever they went for business they stayed over there.” (Male, 48 years)

“It was not exactly lashkar, it was more of their own families living together. A family of 4 to 6 people would stay. If they see that there is some advantage in staying over that place then they would stay over there.” (Male, 48 years)

There was an increase in the population of the Ghosis on account of conversion of Hindus into Muslims. It is widely believed that a considerable population of the Ghosis is

comprised of the Hindu Yadavs who have converted in to Ghosis. Limited literature and documentation is available on this aspect. However it is a part of the tales and anecdotes in the Ghosi community.

“That is why, not from today but from the Adam’s days, those who have converted from Thakurs are named as Solanki and Dongle in Ghosis, those from Brahmins are called Brahmin, those from baniya are called Chopra in Ghosis.” (Male, 65 years)

4.2. Marriages and Gotra System

The performance of marriage according to the Hindu rituals, as recently as 50 years ago, bear a testimony to this lesser documented probable truth. The Ghosis married according to the Hindu rituals and customs and it is only for the last 20 or 25 years that they are following the Muslim rituals for performing marriages.

“Kalash and dagra all were there. It was to that extent that I have even seen them sitting on the wells with their legs hanging on the inner side of the well. “(Male, 65 years)

“This used to happen 50 years ago. Everything was done by them only. If you have to call the girl you will have to ask the pundit and then go. If you have to call the girl again you will again have to ask the pundit.” (Male, 48 years)

“In those times marriages were done according to Hindu rituals. Shravan, “takiya” and Hindu prayers were performed. On the day of the “manjha” also, Hindu prayers were performed.” (Female, 63 years)

The marriages in Ghosis take place within the Gotra framework. A boy cannot marry a girl of the same Gotra. Taking into account the fact that the Gotra system was never a part of the Muslim traditions it can be again established that Ghosis have converted from Hindus. The Gotra system is still strong in the community except for sporadic cases where marriages are taking place within the same Gotra. However the people believe that as the people get educated and aware they would move out of the Gotra system.

“See it is like that our parents say that we do not marry in our Gotra. We also never asked why we don’t marry in our Gotra.” (Male, 45 years)

“People then made wrong use of this thing. Today’s age of Islam says that if a brother has a son and the other has a daughter they can marry each other. It has got to do nothing with Gotra. They have just made a false concept.” (Male, 40 years)

“It is happening in society. It is not that marriages within Gotra are not happening. It is difficult to make everyone understand. And wherever marriages are taking place within the same Gotra it is due to awareness. Slowly it will reach everywhere.” (Male, 48 years)

4.3. Attire

The attire of the community has also undergone a change from its previous form. The men as well as the women have moved from Dhoti and Kurta to shirts and trousers. The people of the community now are conscious of the way they dress and dress according to the requirements of the day. Economic liberation is one of the reasons for this change along with an awareness of the people of the community. Women attire has also changed earlier women used to have dhoti and petticoat but now it has been moved to salwar and kurta/kurti. Hijab are not wear by all women in this community but now as the women are getting knowledge of Islam are using hijab and burka.

“Earlier the women wore dhoti and petticoat.” (Male, 48 years)

“What I have observed is that our elders did not have many clothes. They used to bear cold and the condition was such that the veins of the leg would burn due to the cold. They used to develop wounds and worms would appear in them. When they went to the river they used to wash it. Neither did anyone have a sweater. Nobody had warm clothes.”(Male, 40 years)

“Women in our Ghosi community used to wear sarees of 10 meters. They used to wear it without blouse and petticoat. They used to fold the saree from the front so that it stayed. They used to wear the saree high. Now there is a lot of improvement. They wear salwar jampar.” (Female, 63 years)

“Earlier they were not bothered in which state they were. Now they are looking at the state in which they are. If I am going somewhere then in which state am I? Earlier they did not think about it. What am I wearing? How many places is it torn? Now people, if they are going somewhere they keep care at least this much.” (Male, 48 years)

4.4. Women and their roles

Women in the Ghosi community used to work in the fields and looked after the animals as well. They used to take grass from field, used to make dunk cake and sell in market and participate in earning of household. Now, as many of the Ghosi households are moving away from the traditional occupation of milk the women are more comfortable and relaxed in the households. They tend to the household chores and look after the family and the children. They are now saved of the tiresome work of fields and the responsibility of looking after animals.

“They used to do farming, look after the animals, roll bidis etc. Now all of it does not happen anymore.” (Male, 65 years)

“Women, they used to rear the buffaloes. Their excreta, water, washing, all was done by them.”(Female, 63 years)

“In families where there are animals the women cut the grass and feed to the animals, wash the animals, remove their excreta, make the dung cake. Cooking food is their responsibility.”(Male, 42 years)

4.5. Discrimination faced

Ghosis are included in Other Backward Classes according to the Government of India’s classification of the disadvantaged communities. Ghosis as a community did face discrimination partly because of the nature of their work and partly because of the lower caste category they fell into. They have faced discrimination from the upper caste Hindu as well as the upper caste Muslim, more of it from the former category. The forms of discrimination have included segregation of eating utensils, restricted entry into the house of upper castes etc. However the discrimination has now somewhat faded with the increasing realization in the society that it is wrong.

“The pundits would come, take milk and leave. But many of them did not take water. Now many pundits drink water. They pump water from the hand pump and drink water. Earlier they practiced untouchability.” (Female, 63 years)

“Earlier when the Ghosis went to buy cattle from the villages and reached the house of a pundit or a Thakur then they would give us a separate utensil.”(Male, 42 years)

“Yes, the utensil was different for the Muslims. They used to give us food. We ate and then we washed the utensils and kept it over there. And when some other Muslim arrive he would also eat in that only.” (Male, 42 years)

“But now we don’t wash the utensils. If you have to serve us food serve us like you serve yourself. Otherwise we have arrangements. We have money.”(Male, 40 years)

“No, not anymore. They see us with a sense of respect.”(Male, 42 years)

“No, we don’t enter their house. We don’t need to go inside either. We don’t have any work inside.”(Male, 42 years)

4.6. Discrimination of Women in Education

The women in the Ghosi community were not educated in the past few generations. Like the women of other communities, the women of Ghosi community were also not educated. They were confined to their homes and helped the men of the family in agricultural work as well as in looking after the animals. Education of girls at that time was not considered to be good for the family in lines with the patriarchal structure of the society. The society was not open to the idea of girl’s education. Whatever they learned, it was at home only, either through the family members or the instructors at home. However the people of the community have now started educating their girls as well and also look for educated girls for marriage so that they can also work in case of a good opportunity coming up for them.

“There was a ban on girls that they should not study. If they are educated they would become bad. They would write letters. They would marry according to their own wishes.” (Female, 63 years)

“When the men only had not studied then of what value was the education of women?” (Female, 63 years)

“If the girls wanted to study in secret then they were taught some basic Urdu and Arabic. But their hands were checked for ink. That is there some ink on their hands? In olden times ink was used for writing on “takhti.” So their hands were checked for ink. If there was ink on their hands they were scolded at their homes.”(Female, 63 years)

“If they had allowed the girls to be educated earlier only then the girls of the community would have been better.” (Female, 63 years)

“Right now 100 per cent of people say that the daughter in law whether she is an employee or not but she should be worthy of an employment.”(Male, 65 years)

4.7. Child Marriage

Child marriage was a very common thing in the past in the Ghosi community. The practice existed as recently as 50 years ago. The children were married off at ages of 1 and 2 years when they were not even able to walk properly. The worst of the cases saw the children being married off when still in mother’s womb. The marriages happen like if child is born he/she given a glass of water to drink and that consider as commitment from children side. If children is in womb than mother is given a glass of water to drink. There is commitment from both side if boy born than married by girl and if girl is born married by boy. This factor also lead high rate of divorce in Ghosi community.

“Yes, they would be married in their childhood. Children of a year would be married, children of 2 years would be married. Even when the children were in the womb, the parents of the children agreed that they would marry if they were a boy and a girl.”(Female, 63 years)

“They would perform nikaah and make the child drink the water. The mother of the child would drink the water if the child was in womb.”(Female, 63 years)

“The rituals would be performed on that 1 year child only. The mother would take the child in her lap and walk. The mother would take seven rounds of the well.”(Female, 63 years)

4.8. Occupations

In Ghosi community the major occupations are the dairy and agriculture since ages. Apart from this occupation few Ghosi used to work with Moguls and Britishers in their houses and offer services of cooking food, Cleaning the place etc. as Ghosi community are resident of city this advantage make them very rich in the business of dairy and they used to delivered the milk to moguls, the company(British army).so in respond of it they used to get support from govt official at that time and govt official used to offer them to recruit their children in the govt department but this community people refused to do it as their business of dairy have huge benefit and required man power to reach out the demand of milk. They worked in Agriculture land to get the fodder for their cattle's because at that time dependency for fodder on market was negligible. They usually grow the paddy and vegetable in their agriculture land to get the fodder for cattle's and for their consumption as well. But in current situation occupation of Ghosi community is being change as dependency of market is very increased and input cost in more high. Ownership over land has also change, Ghosi community people are losing their land by selling it to start up their new business as they want to overcome through dairy business because of less profit. Ghosi people are moving towards government job as they have understand the importance of government job and education. People of Ghosi community also moving towards private jobs, daily wage labor, working on mobile shop, petrol pump.

Earlier people used to come for milk but we were not able to deliver it because of shortage of milk. People used to line up for milk and purchased it from home. But now we have to go to customer houses because they have option to switched polythene milk. Govt officials used to came our hoses and we have good relation with them. Earlier they used to get only few rupees as monthly income and they give our money in installment. They also offer job to our children but we didn't allowed our children to join. As dairy business was more profitable.(male, 54 years)

Yes no profit is in this business now as it was earlier. If you are in this business you cannot think beyond dairy business now as in today's life it is not profitable as earlier. Time is changing we need to leave our business and must have search other option for earning. it is fulltime work from morning to evening we cannot take our children in schools because they have to delivered milk to customer in morning and evening .(female, 59 years)

Only this dairy business cannot fulfill our need. Now We have space problem. Earlier we have an enough space to do dairy business. We have to do this in home only that lead to health problem.(male. 63 years)

4.8. Livelihood of Women

The women of the Ghosi community were equally at work with men in the fields. In addition to that they had to look after the animals. The men of the community would go and sell or distribute the milk. The women were also entrusted with the responsibility of clearing away the excreta of the animals and make dung cakes from the excreta. The women used to earn after selling the dung cakes left behind after consumption at home. So the women had some money with them which they could spend on their own discretion. With the change in livelihood patterns and the households moving away from the rearing

of animals the women lost out on this source of income. The women are now more financially dependent on their counterparts.

“Many women are also there who think that their income has decreased. We used to have an income from the dung cakes.”(Female, 63 years)

“Now they have to depend on their husbands financially. Earlier they could buy what they wanted from their own money, they were independent.”
(Female, 63 years)

4.10. Conclusion

This historical dimension chapter reveals the various facts about the Ghosi community. There is a change in their life and lifestyle due to a change in the religion. Available literature reveals that Ghosis have their name derived from a Sanskrit word but the people of Ghosi community don't agree to this version. Available literature affirms that their nomenclature is derived from Ghus as they used to call out their cattle by this name but the question that arises here is that there were many communities who were in the same business but why only this community is called by the Ghus name? Most of the respondents from the community trace the origin of the community to Sarkar Syed Masood.

Marriages in Ghosi community are more influenced by Hindu customs. Gotra system is strongly practiced by Ghosi even today during the time of marriages. But a positive and emerging thing is that if someone marries out of the bounds of the Gotra system, no action is taken by Ghosis. Dressing of men has moved from Dhoti and Kurta to shirts and trousers. The attire of women has also changed. Earlier women used to wear dhoti and petticoat but now they wear salwar and kurta/kurti. Hijab is not practiced by all the women of the community but as the women are gaining knowledge of Islam, they are using veil in greater numbers.

Earlier cattle and agriculture were the major source of income for the Ghosi community. But now it has changed. Now only men go outside the houses for earning and hold the resources. Women are confined to work within households and have lost control over resources. They have been adversely affected in terms of financial independence.

CHAPTER FIVE

SCIO ECONOMIC ISSUES FACING GHOSI

5. Introduction

The objective of this chapter also to critically analysis the data and try the link the reason through observation during data collection. The analysis is totally based on the primarily data that develops through data collection. For quantitative data 50 structured interview has been taken in which 21 women and 29 men interview has been taken. The structure interview were divided into four different section first section is about general information of respondent, second section is about current and earlier livelihood of respondent, third section is more about land, education and basic necessities in house of respondent, fourth section is about Participation of respondent in decision making process in community and migration, fifth section to know caste system and discrimination. In quantitative analysis all the answer of respondent are analysed and discussed. Through analysis of data In this chapter education of the respondent, household work distribution, occupation of community, land ownership, women role in community, women ownership on land and other resource, cattle's they possess, their houses status, role of women in decision making these are few things that will be explored in this chapter.

5.1. Profile of Respondent

Table 5.1 Gender Distribution of Respondents

Sex		Frequency	Percent
Valid	Male	29	58.0
	Female	21	42.0
	Total	50	100.0

The total respondent of 50 has been taken in which 29 are male and 21 is female. In this respondents are mixed up of both from good economic, average economic and poor

economic condition with various livelihood of dairy, agriculture, business, farmer and others.

Table 5.2 Age of respondent

	AGE OF RESPONDENT						Total
	18-25	26-35	36-50	51-64	65-75	75+	
Sex Male	2	2	17	3	2	3	29
Female	1	0	14	4	0	2	21
Total	3	2	31	7	2	5	50

Respondent are from different age group. Most of the respondent are from 36 to 50 age group that are 31 respondent from this age group in which 17 are male and 14 are female. Only five respondent are above the age of 75. In which 3 respondent are male and 2 respondent are female.

Table 5.3 Marital status of the respondent

	Marital status			Total
	married	unmarried	Divorce	
Sex Male	26	3	0	29
	89.7%	10.3%	0.0%	100.0%
Female	19	1	1	21
	90.5%	4.8%	4.8%	100.0%
Total	45	4	1	50
	90.0%	8.0%	2.0%	100.0%

As the data are collected from households most of the respondents are married. Table represent in marital status of respondents 45 (90 percent respondents) are married in which 19 respondents (90.5%) are from female and 26 (89.7) are male. Only three respondents (10.3percent) are unmarried in which male are three and female are one only. Most of the

respondents are married only one respondent is divorce. In marital status no one is widowed and widowed.

Marital status shows that most of the respondent are living with their husband/wife. In fifty only one divorce are found and earlier rate of divorcee were high. One of respondent told that *“Earlier there were greater number of divorces, now there are lesser divorces. If you rode 10 kilometers of bicycle there would be 5 Panchayat s and the meetings would be going on in Panchayat s. You would ask that what’s going on than they would say that someone’s daughter is getting divorced, the boy does not like the girl.”*(Respondent, age 63)

This is also happening because now men are allowed to look men and women are allowed to see with whom she is going to married.

5.2. Type of house

Table 5.4 Housing condition of Respondent according to their occupation

		type house			Total
		Kaccha	Pakka	Both	
type of self employed	Dairy	6	8	8	22
		27.3%	36.4%	36.4%	100.0%
	Agriculture	0	2	2	4
		0.0%	50.0%	50.0%	100.0%
	Business	5	3	0	8
		62.5%	37.5%	0.0%	100.0%
	Dairy & agriculture	3	0	3	6
		50.0%	0.0%	50.0%	100.0%
	Others	1	4	5	10
		10.0%	40.0%	50.0%	100.0%
Total	15	17	18	50	
	30.0%	34.0%	36.0%	100.0%	

Majority of the dairy households (36.4%) had a house consisting of the kuchcha as well as pucca areas. This is due to their occupation. The front part of the house is built well and is pucca with one or two rooms and a sitting place. The backside of the house is kuchcha

where the animals are reared and all other activities like milking and feeding of the animals is carried out. A similar pattern could be found in the households engaged in agriculture. However there were no mixed areas found in the households engaged in business. Business dominated households had either kuchcha or pucca houses.

5.3. Education of Respondent

As per the result of education of respondent 54 percent respondent are illiterate in the community, only three respondent have completed graduation in which they belong to age group of 18 to 25. One respondent is graduate who has completed graduation is from age group of 36 to 50. Women percentage of illiteracy is lower than men because most of 28.6 percent of women has got the education from madarsha.

Table 5.5. Education Profile of Respondent

		Education Respondent					Total	
		illiterate	primary	Secondary	sr secondary	Graduation		Madarsha
Sex	Male	17	4	2	2	3	1	29
		58.6%	13.8%	6.9%	6.9%	10.3%	3.4%	100.0%
	Female	10	3	2	0	0	6	21
		47.6%	14.3%	9.5%	0.0%	0.0%	28.6%	100.0%
Total		27	7	4	2	3	7	50
		54.0%	14.0%	8.0%	4.0%	6.0%	14.0%	100.0%

This data reveal the clearly that most of the community people are still away from the education and no one respondent have taken the technical degree. No respondent have gone through any technical degree or diploma. Only three people have gone through graduation. one graduate is doing the govt job and rest two graduates are self-employed. Women rate of literacy is not good but they are still in good position of education as one of respondent told that-“There was a ban on girls that they should not study. If they are educated they would become bad. They would write letters. They would marry according to their own wishes” (respondent age 63).

The condition of respondent generation has also increased because the respondent tells their elders never go to school because they were in there happy with business and don't give importance to education.

“Earlier education was not given importance as we elder have option of livelihood and in this business whole family used to involved because we were not able to deliver milk as per demand “(respondent, age 51)

Table 5.6. Children going school

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	34	68.0	68.0	68.0
Valid No	16	32.0	32.0	100.0
Total	50	100.0	100.0	

As per the education status of respondent, children have good sign as 68 percent of respondent are sending their children to school. The rate of enrollment of Ghosi children is very good. Ghosi community have understand the importance of children and they want to see their children to do a white color job instead of continuing their ancestor work as profit is very negligible. 32 percent of respondent said that their children never went to school. The reason come across the respondent to not sending children is because they are belong to poor economic condition and mostly their children support them in their business. One of the most important things that I observed during the question of school sending to children. All people now know the importance of education and they all are aware about its benefits.

Table 5.7. Children drop out of school

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	35	70.0	70.0
	No	15	30.0	100.0
	Total	50	100.0	

As per the table of school going children 34 respondent are sending their children to school but the children dropout is also very high. Children drop out percentage from the school goer is around 68 percentage. Most of the children drop out after the class 8th and after class 9th. The reason seen behind this that after the class 8th most of the children become the earning source for a family and started to do earning based activity. Those who left education after 9th they couldn't clear their matrix exam. And family support was not very enthusiastic to continue her/his education.

Table 5.8. Type of self-employment of respondent and children drop out

		Children drop out		Total
		Yes	No	
Type of self employed	Dairy	18	4	22
	Agriculture	2	2	4
		4.0%	4.0%	8.0%
	Business	4	4	8
		8.0%	8.0%	16.0%
	Dairy & agriculture	3	3	6
		6.0%	6.0%	12.0%
	not applicable	8	2	10
Total		16.0%	4.0%	20.0%
		35	15	50
		70.0%	30.0%	100.0%

This table reveals why dropout rate is very high. If we analyzed this table this can be clear that drop out ratio is very high with those family who are involved in dairy related business. Because most of the respondent have told that this dairy business involved the whole family. In morning women generally used to clean the place for milking and men milked the cattle. During this process they need their children help. And after milking their children used to deliver the milk at customer houses. So these are the difficulties for children to continue their education and most of the children drop out their education in between.

“This dairy business couldn’t be done until whole family involved. We encourage our children to help them in dairy business and after they can go to school” (respondent, age 36)

In business and dairy- agriculture, rate of drop out is also not fine. Drop out ratio in these are fifty-fifty that are much better with people who are in dairy. In others those respondent children’s are included who don’t do any job and depend on daily basis laborer, offering private service, do government job. In these six are who don’t do any job and work as daily laborer.

5.4. Occupation of Ghosi community

Ghosi community mostly resident of urban area or town. Ghosi are related with the occupation of cattle rearing since ages and the extracting milk and selling them in market or to household. They also sell milk related product like ghee, khoya etc. Apart from this occupation the are majorly linked with the agriculture. The reason for them in involvement in agriculture is to support their cattle with fodder and grow vegetable and product for self-consumption. Ghosi people are transiting their dairy business because of increasing rate of urbanizations and shortage of place.

Table 5.9 Occupations of Respondent

		Nature of employment				Total
		self employed	private services	Govt Employee	Household work	
Sex	Male	25	2	1	1	29
		50.0%	4.0%	2.0%	2.0%	58.0%
	Female	13	0	0	8	21
		26.0%	0.0%	0.0%	16.0%	42.0%
Total		38	2	1	9	50
		76.0%	4.0%	2.0%	18.0%	100.0%

During respondent result 76 percentage of respondent are self-employed. In 76 percentage 50 percent male respondent are self-employed and 26 percent of female respondent. In self-employed mostly people are in dairy related activity, business. Few are in agriculture a work. Only one respondent is in government job and two are in private service. In private service people are giving carpentry and electrical services. 8 respondent from female (38 percent of female respondent) and one respondent from male (3 percent of men respondent) are involved in household work. This result reveals that women involvement in household work is very high and they are depend on husband work but earlier women used to do work more than men and their participation in work were very high.

5.5. Earlier livelihood option

Most of the respondent says that their ancestor used to do dairy and agriculture work. Their main earning livelihood was dairy that was used to support by agriculture. Whatever they produced in agriculture mostly used for self-consumption and rest are sell in market. The fodder of cattle's were used to arrange from the agriculture. Earlier they don't need to purchase the fodder from the market. Everything was in agriculture land. In respondents result 27 respondent tell the agriculture and dairy both were the livelihood option for them. 16 respondent told that dairy was the only occupation for them as a livelihood and 7 respondent stated that their option for livelihood was agriculture.

Table 5.10 Earlier livelihood option of Respondent

				Total
	agriculture	dairy	both	
Sex				
Male	3	9	17	29
Female	4	7	10	21
Total	7	16	27	50

5.6. Type of Self Employed

As most of the people are engaged self-employed since ages. There are 20 respondent who are involved in dairy business as commercial only. This people sell milk directly to customer and hotels. Four people are involved in agriculture

	Frequency	Percent	Valid Percent	Cumulative Percent
Dairy	22	44.0	44.0	44.0
Agriculture	4	8.0	8.0	52.0
Business	8	16.0	16.0	68.0
Dairy & agriculture	6	12.0	12.0	80.0
not applicable	10	20.0	20.0	100.0
Total	50	100.0	100.0	

Table 5.11 Type of Self Employment

As most of the people are engaged self-employed since ages. There are 22 respondents who are involved in dairy business only. These people sell milk directly to customer and hotels. Four households are involved in agricultural activities. 8 of the households are engaged in business only. 6 households are engaged in agricultural activities as well as dairy activities

5.7. Number of cattle in the family

		No of Cattle respondent have			Total
		1-5	6-10	11-15	
do you have cattle	Yes	25	9	5	39
Total		25	9	5	39

Table 5.12 number of cattle hold by respondent family

Total 39 respondent have cattle in their house. This cattle category have been divided in the three group from 1-5, 6-10 and 11-15. During data collection researcher found that in current scenario Ghosi people don't have that number of cattle which they used to have in past. And maximum number of cattle that respondent have is 14. Most of the respondent has cattle ranging between 1 to 5. While 9 households have 6-10 animals at their house. There are only 5 households which have more than 10 animals at their house. The respondents have this cattle from their ancestor and being carrying it. Cattle are still considered as one of the important part of their family. The entire 39 respondent did not use the cattle for earning but they are still have it because their ancestor have they used the milk for their one consumption. As the skill of milking passes to them from their parents so they milked the cattle from their own.

5.8. Income from Milk

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	28	56.0	71.8	71.8
	No	11	22.0	28.2	100.0
	Total	39	78.0	100.0	
Don't have	cattle	11	22.0		
Total		50	100.0		

Table 5.13 Income of respondent from selling of milk

As per the table 78 percent have cattle from the respondent. Out of 78 percent respondent 71 percent respondent approving that they cattle for earning purpose and being continuing as a livelihood activity. Out of 78 percent only 28 percent respondent said that they don't

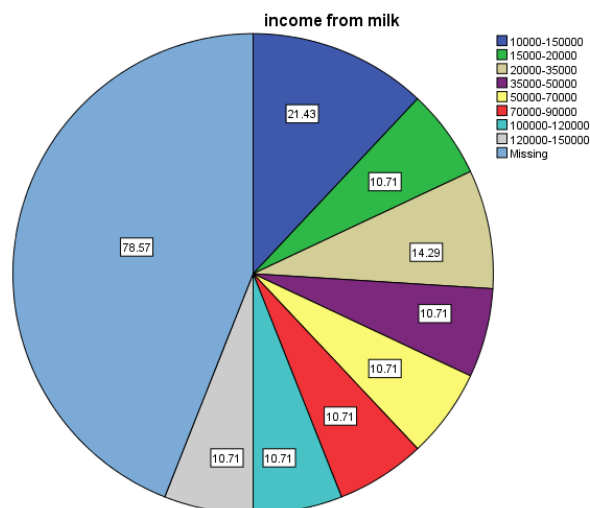
have any income from the cattle they have in family. They are having the cattle because their elder have and using this cattle milk for self-household consumption. Out of 50 respondent 11 respondent don't have cattle in their houses but few of them accept this that they have cattle in the past as the table of earlier livelihood option reveal that 43 respondent said that their main livelihood option was dairy and agriculture both in past.

5.9. Distribution of Income from Milk

	income rupees										Total
	0.0	5k-10k	10k-15k	15k-20k	20k-35k	35k-50k	50k-70k	70k-90k	90k-120k	120k-150k	
Yes	0	1	6	3	4	3	3	2	3	3	28
No	11	0	0	0	0	0	0	0	0	0	11
Total	11	1	6	3	4	3	3	2	3	3	39

Table 5.14 income distribution of respondent engaged in occupation of milk

In current scenario a lot of government schemes is launched in rural area where the cattle's are distributed for income of household as this is good source and sustainable source of income but the Ghosi community because of apathetic response of government are compelled to come out from this profession as they are in city and this business becoming very challenging for them. High cost of input, space and infrastructure for cattle in city is also very problematic in city. In comparison to other people who are engaged in agriculture and other profession people who are involve in dairy have good income per month?



There are 28 households which have reared the animals for commercial purposes while 11 of the 39 households having cattle have reared the animals for consumption of milk by the household. Of the households which have reared cattle for commercial purposes. Only one respondent said that they have income of 5000-10000per

month as the response are engaged both in agriculture and cattle so the respondent have only one cattle for selling of milk. The people are generally sell their milk to family instead of hotel, cooperative and any institution. There are 21 percent of the respondent who said that they generate an income ranging between 10000 to 15000 per month. As they have cattle in their houses in between 1-3. Among 100 percent respondent 10.71 percent respondent said that they have income from cattle and it is ranging between Equal 16000 to 20000. 14.29 percent respondent said that they have income from milk and it is ranging between 20000 to 35000 per month. 10.71 percent of respondent said that their income ranges from milk is ranges between 35000 to 50000 and same percent of respondent said that their income varies from 50000 to 70000. There are 10.71 percent of respondent who said their income ranges from 70000- 90000. And same percent of respondent said that their income varies in between 90000 to 120000 per month. There are also respondent whose monthly income in between 120000- 150000 per month. Comparative these businesses have good income but because of few problem this people are leaving this work. Support to their business can make their entrepreneurial skill alive for long term.

5.10. Children wish to continue ancestor Occupation

All the respondent stated during the data collection in FGD and interview that they have problem with their occupation. This business is not much as it was earlier.

Table 5.15. Respondents children wishing to continue Ancestor Occupation

	Problem Dairy							Total
	no profit/low rate of return	no govt support	Increased rate of input	No use of other source except milk	uncertainty in business	whole family involved	others	
Yes	4	1	0	0	1	3	5	14
No	9	1	5	2	5	11	3	36
Total	13	2	5	2	6	14	8	50

As this business has become very costly and involve whole the family for carry out this occupation. Young population is not willing to do this dairy work as this is not attractive. Of the 36 households which did not want to carry out with the traditional milking occupation, the most common reason cited by the households(11 households) was the involvement of the whole family followed by low profits(9 households). An equal number of households (5 each) attributed their disinclination to carry on with the milking occupation due to the uncertainty in the dairy business and the increased rates of inputs. *“The animals are now very expensive brother. We are not getting fodder as well. The fodder is also getting very expensive”* (respondent, age 48)

5.11. Family pattern

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Nuclear	12	24.0	24.0	24.0
Joint	34	68.0	68.0	92.0
Extended	4	8.0	8.0	100.0
Total	50	100.0	100.0	

Table 5.16. Nature of Respondent Family

Ghosi people since ages have the common family business. In family elder family consider as mukhiya of family and rest of the family member depend on them. all the important decision are made through Mukhiya only. All the member of family after earning the money gave it to mukhiya of family. And mukhiya of family look after the family activity. Majority of the households studied were living as joint families 68 percent and share the houses with brothers. Only 24 per of respondents are in nuclear family and living only with children and wife. 8 percent respondent is extended in nature and living with three generation of the family living together. The results reveals that Ghosi community are still living in joint family.

5.12. Family Pattern and Livelihood Activity

		Family type			Total
		Nuclear	Joint	Extended	
type of self employed	Dairy	4 18.2%	16 72.7%	2 9.1%	22 100.0%
	Agriculture	1 25.0%	3 75.0%	0 0.0%	4 100.0%
	Business	0 0.0%	7 87.5%	1 12.5%	8 100.0%
	Dairy & agriculture	3 50.0%	3 50.0%	0 0.0%	6 100.0%
	not applicable	4 40.0%	5 50.0%	1 10.0%	10 100.0%
	Total	12 24.0%	34 68.0%	4 8.0%	50 100.0%

Table 5.17. Nature of Family and Livelihood Activity

Majority of the households engaged in dairy activities had a joint family (72.7%). Comparatively a greater percentage of the households engaged in agriculture had a joint family (75%). A still greater percentage of joint families were found in the households engaged in business (87.5%). The highest percentage of extended families (12.5%) were found in the households engaged in business. fast process of urbanization is consider as making family more nuclear but Ghosi community is still living with joint family and doing their occupation together.

5.13. Women land holding pattern

		Do Women Own Land		Total
		yes	No	
type of self employed	Dairy	2 4.0%	20 40.0%	22 44.0%
	Agriculture	2 4.0%	2 4.0%	4 8.0%
	Business	6 12.0%	2 4.0%	8 16.0%
	Dairy & agriculture	3 6.0%	3 6.0%	6 12.0%
	not applicable	3 6.0%	7 14.0%	10 20.0%
	Total	16 32.0%	34 68.0%	50 100.0%

Table 5.18 women land holding pattern

Land holding pattern for women is not very good in the Ghosi community. As most of the resource ownership is only for men. In business land ownership of women is more because during the question researcher came to know through purchasing the land on the name of women they get subsidy from revenue office on stamp fees. Apart from dairy in rest profession women land holding pattern is fine. In dairy out of 44 percent only 4 percent respondent said that women have ownership over land and 40 percent respondent have negative response. In agriculture out of total 8 percent respondent 4 percent respondent said that they women have ownership over land i.e. 50 percent respondent women of agriculture profession household have ownership. And 50 percent respondent don't have ownership over land. In business ownership of women over land is good i.e. around 75 percent of total business household women have ownership. From respondent who are in the both occupation of dairy and agriculture 50 percent women have ownership over land and 50 percent respondent said women don't have any ownership over land. From other

professional 30 percent respondent said that women have ownership over land and 70 percent respondent have negative response. So ownership over land of Ghosi women is moderate and the during the interaction researcher come to know Ghosi people are not following the distribution of land as per sharia of islam said that women must have right/claim of one third of their parent parents assets. Women could not take decision where their husband must have sell the land or not as they don't have ownership over it.

5.14. Women's role in different activity –

Women play very crucial and important role in the family and economical activity. Researcher also try to look women important in making decision for different activity

Table 5.19. Women Involvement in Decision making overall Decision

		Women Decision		Total
		Yes	No	
type of self employed	Dairy	7 33.3%	14 66.7%	21 100.0%
	Agriculture	2 50.0%	2 50.0%	4 100.0%
	Business	3 37.5%	5 62.5%	8 100.0%
	Dairy & agriculture	3 50.0%	3 50.0%	6 100.0%
	not applicable	6 60.0%	4 40.0%	10 100.0%
	Total	21 42.9%	28 57.1%	49 100.0%

In general question of women role in decision making, researcher came across that women role is very limited. In dairy only 33 percent of women are listen in decision making process and rest of time men took decision without asking their (women) decision. In agriculture and dairy- agriculture women decision of women is matter because before staring agriculture activity men need to discussed with women. In others profession women decision making role is also good and 60 percent respondent said that women are asked in decision making process.

Table 5.20. Women decision in within family activity

		Decision in family activity		Total
		Yes	No	
type of self employed	Dairy	17	4	21
		81.0%	19.0%	100.0%
	Agriculture	4	0	4
		100.0%	0.0%	100.0%
	Business	8	0	8
		100.0%	0.0%	100.0%
	Dairy & agriculture	4	2	6
		66.7%	33.3%	100.0%
	not applicable	9	1	10
		90.0%	10.0%	100.0%
Total	42	7	49	
	85.7%	14.3%	100.0%	

Women role related to family activity is very good. Women of Ghosi community are left to look over the family activity. Family activity related marriage of daughter and son related activity, doing day to day activity are also asked to understand women participation within family activity. 85.7 percent of respondent tells that women decision are taken in the family related activity like marriage, doing day today activity related household. Respondent related with occupation agriculture and in business the 100 percent respondent said that women participation in decision making process consider. 81 percent of Respondent related with dairy occupations said that women are ask and their decision is consider during making final decision. From those respondent who are from both dairy and agriculture occupations, only 66.7 percent said that women decision are consider for final decision and 33.3 percent respondent said that women decision are not consider in decision.

Table 5.21. Women Decision to Sending Children School

		Decision children		Total
		Yes	No	
type of self employed	Dairy	10	12	22
		45.5%	54.5%	100.0%
	Agriculture	4	0	4
		100.0%	0.0%	100.0%
	Business	5	3	8
		62.5%	37.5%	100.0%
	Dairy & agriculture	5	1	6
		83.3%	16.7%	100.0%
	not applicable	5	5	10
		50.0%	50.0%	100.0%
Total	29	21	50	
	58.0%	42.0%	100.0%	

Women decision participation in sending children to school have good percentage share. In agriculture 100percent women decision are taken before sending children school. This also happen because women have to take the responsibility to look after children for sending school. In dairy women decision for sending school is not good only 45.5 percent respondent said that women decision were ask to send children school. In business and dairy- business profession women has good percentage share for their decision and it is 83.3 percent. In sending children home both men and women have good proportion of participation and discussed before sending the children to school. Children are also sent to madarsha for Islamic knowledge.

Table 5.22. Women decision in running occupation

		Decision business		Total
		Yes	No	
type of self employed	Dairy	2 9.1%	20 90.9%	22 100.0%
	Agriculture	3 75.0%	1 25.0%	4 100.0%
	Business	5 62.5%	3 37.5%	8 100.0%
	Dairy & agriculture	4 66.7%	2 33.3%	6 100.0%
	not applicable	3 30.0%	7 70.0%	10 100.0%
	Total	17 34.0%	33 66.0%	50 100.0%

The decision of women in occupation is very poor in term of dairy. Only 9.1 percent women are asked for their decision in decision making process rest of time men take decision by their own and did not ask. This is because from purchasing cattle to fodder and from milking to selling men are generally go outside and deal with it. Women role is very limited to executing the outside work. Women are generally involve cleaning the place where cattle are kept. In agriculture women decision are considered as important and 75percent respondent tells that their decision are taken because women also played very important role in agriculture activity even women participation in working is more than men. So women decision in an important than men. From dairy and agriculture occupation 66.7 percent respondent said that women decision are asked and implemented before reaching any final decision. From Respondent belongs to others occupation 30 percent respondent said that women decision are taken and negative response were very high. 70 percent respondent from other occupation said that women decision are not taken before making any final decision.

Women decision in occupation is very less compare to women decision in sending children school, in family related activity. This is also because women are more active in the family

related work compare to men. Men are generally involved in looking the work of outside of home.

5.15. Discrimination faced by Community

		discrimination			Total
		yes	No	Don't know	
Sex	Male	17	2	10	29
		58.6%	6.9%	34.5%	100.0%
	Female	8	3	10	21
		38.1%	14.3%	47.6%	100.0%
Total		25	5	20	50
		50.0%	10.0%	40.0%	100.0%

Table 5.23 Respondents Discrimination faced by Community

As this community is converted from Hindu community of yadav. Since they have faced many discrimination from Hindu and from Muslim after conversion as well. People converted themselves from Hindu in a believed that their untouchability can be solved from conversion but the culture of Hinduism being continue since long time in Muslim and still continue. This people are discriminated Compared to 58.6% of males who faced discrimination only 38.1% of women faced discrimination. 47.6% of women were not aware whether they faced discrimination or not. 40 percent respondent from both male and female don't know whether they faced any discrimination or not. Male respond over faced discrimination more than women because men are mostly interact with upper caste people for their occupation work.

Table 5.24. Discrimination by religion

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	by Hindu	31	62.0	62.0
	by Muslims	19	38.0	100.0
	Total	50	100.0	

As this community is being boycotted by both Muslim and Hindu when they convert the religion. 60 percent of the respondent believed that they were being discriminated by Hindu and whether 37 of respondents tells that they were being discriminated by Muslims. This is not only Hindu upper caste who discriminated but there in Muslim lower caste is being discriminated by upper caste of Muslim. The question was very tough to ask with the people because even they are not aware of the discrimination. When researcher ask this question in beginning responses were not coming but when question were ask like when you went to delivered milk how you are treated, when you went to other caste houses for celebrating festival how they treat you. When people came to your place purchasing milk how they treat you than people only respond about this question. The discrimination has become the part of their practice even this practicing is not considered as discrimination by lower caste people.

Table 5.25. Discrimination by Hindu

	Frequency	Percent	Valid Percent
pundit	20	40.0	40.0
Thakur	9	18.0	18.0
Valid baniya	2	4.0	4.0
not applicable	19	38.0	38.0
Total	50	100.0	100.0

This table is to understand the in Hindu religion who discriminated this community most. In which 40 percent of the respondents from 31 respondents who feel discrimination by Hindu tells that they were being boycotted by pundit. 18 percentage of respondent tells that they were being discriminated by Thakur and 4 percent of respondent feels that they were being boycotted by banyas. 19 respondent are belong to don't know category and in which women are more. The discrimination was not taking milk from this community until they don't see the process of milking by their own eyes because they don't like us mix water with milk. If they found that Ghosi have mixed the water then they refused to take it and tell again to milk. Few respondent usually go in the house Pundit, Thakur and baniya to

milk their cattle but they are not allowed to enter in the houses and respondent are offered tea and eatable thing in different utensil.

Table 5.26. Discrimination by Muslims

	Frequency	Percent	Valid Percent
Syed	10	20.0	20.0
sheikh	13	26.0	26.0
Valid khan	6	12.0	12.0
not applicable	21	42.0	42.0
Total	50	100.0	100.0

In Muslims mostly people think that there is hierarchy of caste but that is limited. 26 percent of Respondent tells that they were being discriminated by sheikh and 20 percent of respondent tells that they were being discriminated by Syed. Discrimination of untouchability by Muslims was not found but upper caste Muslim feels that Ghosi community are illiterate and doing cattle related work. Respondent feels they are not getting that respect which they generally give to upper caste in mosque, in marriage. At the time of festival respondent said that they are given different place to sit in their houses and they are generally ignored by them. Even when they go to delivered milk in their houses they are not allowed to enter in houses and advised to sit outside houses.

Table 5.27. Discrimination by Government Authority

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	24	48.0	48.0	48.0
No	5	10.0	10.0	58.0
Valid Never applied	21	42.0	42.0	100.0
Total	50	100.0	100.0	

47 percent of respondent think that government authority has discriminated against them as when they apply for loan and others services they could not get it from authority. Most of the respondent tells that still they could not get any benefits from government authority

being OBC. Five percent of respondent don't think that government authority discriminate against them. 21 respondent don't know whether they are being discriminated or not. Most of the don't know respondent are female. As their touch with government institution is negligible. There is a lot of schemes is available for people who are in the profession of dairy but whenever they went to government institution they are not given appropriate attention and after giving application they are not given any benefit.

5.16. Caste in marriage

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	1	2.0	2.0	2.0
No	49	98.0	98.0	100.0
Total	50	100.0	100.0	

Table 5.28 Respondent opinion on marrying in other caste

Ghosi community has very strong caste system they don't want to marriage their children in any other community. They want to marriage their children within Ghosi caste. 98 percent of respondent refused to marriage their children in any others caste. If anybody to marry in any other caste than they are boycotted by Ghosi community. Ghosi community boycott to attain the marriages. Those who marry in other caste they are not get respect from Ghosi community and at the time of their children marriage problem would come to search Ghosi girl/boy. Earlier there was Panchayat system who used to look after such cases but now Panchayat system is almost disappear but still people are following the custom of it.

5.17 Marriage and Gotra

		Marriage different Gotra		Total
		yes	No	
type of self employed	Dairy	16	6	22
		72.7%	27.3%	100.0%
	Agriculture	3	1	4
		75.0%	25.0%	100.0%
	Business	6	2	8
		75.0%	25.0%	100.0%
	Dairy & agriculture	5	1	6
		83.3%	16.7%	100.0%
	not applicable	7	3	10
		70.0%	30.0%	100.0%
Total		37	13	50
		74.0%	26.0%	100.0%

Table 5.29 Respondent response on marriage in different/same Gotra

Not even the same caste Ghosi community also practiced Gotra system during the marriage. In past they didn't marry in same Gotra and prefer to marry in other Gotra. But during the discussion researcher come to know this practice of marring is being not practices as much stronger it was in past. 83.3 percent of the households engaged in agriculture and business performed marriages of their children according to the prevailing Gotra system while relatively lesser, only 72.7% of households engaged in dairy activities performed marriages of their according to the Gotra system. Marriage not conforming to the Gotra system were highest in the households engaged in dairy activities.

5.18. Health

	problem health		Total
	Yes	No	
Sex	Male	17 58.6%	12 41.4% 100.0%
	Female	12 57.1%	9 42.9% 100.0%
Total		29 58.0%	21 42.0% 100.0%

Table 5.30 health condition of Respondent

The women of the surveyed households fared better in terms of health problems. 57.1% of the women had some health problem compared to 58.6% of the men having some health problem. Overall 58% people in the community suffered from some health problem. This was health problem was seen in pass six month. Those who are in dairy and agriculture related work faced more problem compare to business and other occupation. The house of respondent who are in dairy have more problem of sanitation as they kept their cattle closed to their houses.

Table 5.31 Frequency of illness in adults

		frequency of falling ill adult			Total
		1	2	Don't know	
type of self employed	Dairy	6	9	7	22
		27.3%	40.9%	31.8%	100.0%
	Agriculture	2	0	2	4
		50.0%	0.0%	50.0%	100.0%
	Business	1	3	4	8
		12.5%	37.5%	50.0%	100.0%
	Dairy & agriculture	1	1	4	6
		16.7%	16.7%	66.7%	100.0%
	not applicable	4	2	4	10
		40.0%	20.0%	40.0%	100.0%
	Total	14	15	21	50
		28.0%	30.0%	42.0%	100.0%

40.9% of the households engaged in dairy activities had their adult members falling ill twice in the preceding six months of data collection compared to only 37.5% of adults falling ill twice in the households engaged in business. One time illness episode was highest (50%) in the adults of the households engaged in agricultural activities followed by adults of adults of households engaged in dairy activities.

Table 5.32 Frequency of illness in children

		frequency of falling ill in last three month						Total
		1	2	3	4	5	not applicable	
type of self employed	Dairy	10 45.5%	6 27.3%	1 4.5%	1 4.5%	0 0.0%	4 18.2%	22 100.0%
	Agriculture	3 75.0%	1 25.0%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	4 100.0%
	Business	3 37.5%	3 37.5%	1 12.5%	0 0.0%	0 0.0%	1 12.5%	8 100.0%
	Dairy & agriculture	1 16.7%	5 83.3%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	6 100.0%
	not applicable	3 30.0%	4 40.0%	0 0.0%	1 10.0%	1 10.0%	1 10.0%	10 100.0%
	Total	20 40.0%	19 38.0%	2 4.0%	2 4.0%	1 2.0%	6 12.0%	50 100.0%

There was a higher frequency of children falling ill in the dairy dominated households compared to the households engaged in business in the 3 months preceding from the time of data collection. One time occurrence of diseases in the preceding 3 months was higher in the households engaged in farming and dairy activities compared to the households engaged in business. The proposed reason could be that the children are exposed to the unhygienic environment when the animals are reared at home.

“They also were drowned in the urine of the animal. How can they escape that when there is an animal in the house?”(Female, 63 years)

5.19. Conclusion

There are 50 respondents of which 58 percent are males and 42 percent are females. 90 percent of the respondents are married. Only one of the respondents is divorced . the rates of divorce are negligible compared to the earlier times. 30 percent of the respondents still have kaccha houses and 34 percent respondent have pucca house. 36 percent respondents have both kaccha as well as pucca houses. .

Education was not given much importance by the Ghosi community which reflected in the low levels of education in the earlier times. As of now only 44 percent respondents have received any kind of formal and informal education and the rest 54 percent respondents have not received any kind of education. Only one respondent has completed graduation. The atmosphere is not very favorable for education in the households of the community. Women respondents are better off in education compared to the males as they have received madrassa education. The positive aspect is that the levels of education are rising among the children of the community. 68percent of respondents said that their children are enrolled in the school for education but the worst thing is that the dropout rate is also very high. 70 percent of the children have dropped out of education. Children are supposed to contribute to domestic work and look after the siblings when their parents are not at home. In terms of occupation, 44 percent of the people of the Ghosi community are still involved in the dairy work. This is followed by 16 percent of the respondents who are engaged in business and 12 percent of respondents engaged in agricultural as well as dairy activities.

76 percent of respondents said had cattle in their house. 64 percent of the respondents said that they had cattle numbering 1 to 5. 23 percent respondents said that they had cattle numbering 6 to 10. 25 percent of respondents had cattle numbering 11 to 15. 71 percent of total respondents who had cattle used the milk for commercial purpose and 28 percent respondents used it for self-consumption. 28 percent of respondents said that they wished their children to continue with the traditional occupation of dairy. 72 percent of the respondents did not want their children to continue with the traditional work.

Basically they are involved in manual dairy work with hardly any expansion in their skill sets and without up gradation of the dairy occupations. The dairy occupations give them

marginal earnings only because they are selling only milk and are not able to add value to their product like making cheese and curd. They are not able to add value to their product because they mostly do this business on individual basis and don't have funds to make huge investments. None of the respondents got any benefit from the government machinery in expansion of their dairy in spite of the various schemes available for the same. They don't save money which can be used for future expansion of their business. The dairy work is based on intensive labor and henceforth it requires more hands. This leads to engagement of children in the dairy activities and the children support the family livelihood. Therefore they can't go to school and drop out of the schools most of the times. The Ghosis are not practicing any integrated strategy for their dairy business. Few of them are dependent on agriculture for their livelihood but their input cost and labor is they are not benefiting from it as they don't get profitable returns. There are only few members of the community who are in government service. This is because they don't give much importance to government jobs and give more importance to dairy work. However, now people are getting education and moving towards government job.

Land holding pattern for women is not very good in the Ghosi community. Most of the resource ownership is with the men of the community. Only 32 percent of respondents said that there is ownership of women over land and 68 percent of respondents said that women don't have ownership over land. Women's role in decision making is very limited as well. 34 percent of women said that women's decisions are considered and 66 percent of respondents said that women's decisions are not important and men alone take the decision. Women's decisions are given importance in family related activities as reported by 86 percent respondents who said that women's decisions are given importance and they play an important role of sending children to schools. Only 58 percent of respondents said that women are asked and their decisions are given importance.

Women's role is very limited in decision making. This is also because women's role in financial aspects was almost negligible. They do participate in dairy activities but the participation is very limited. As of now, women don't go out of the homes for grazing the cattle, collecting grass and making dung cakes. Earlier they used to earn money by selling dung cakes and used to have money with them.

Compared to 58.6% of males who faced discrimination, only 38.1% of women faced discrimination. 47.6% of women were not aware whether they faced discrimination or not. 20 of the respondents from 31 respondents who faced discrimination by Hindu told that they were boycotted by pundits. 18 percentage of respondents told that they were boycotted by Thakurs and 4 percent of respondents that they were boycotted by the banyas. 19 respondents did not know whether they faced discrimination. In Muslims mostly people think that there is hierarchy of caste but that is limited. 13 respondents told that they were discriminated by sheikhs and 10 percent of respondents told that they were discriminated by Syeds.

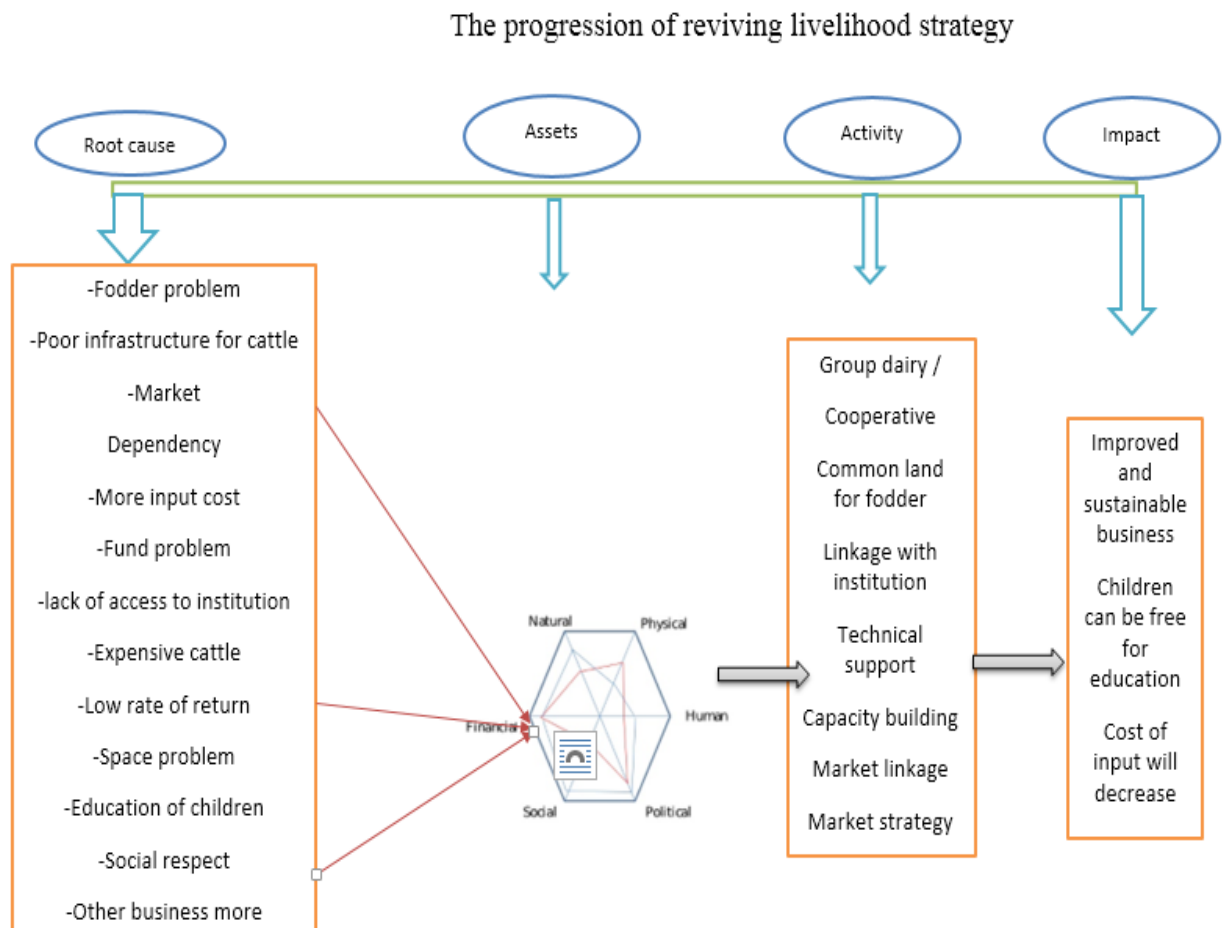
The people of Ghosi community don't marry their children in any other community. They marry their children within the Ghosi community only. 98 percent of respondents refused to marry their children in any other community. The women of the surveyed households fared better in terms of health problems. 57.1% of the women had some health problem compared to 58.6% of the men who had some health problem. Overall 58% people in the community suffered from some health problems. Even this percentage is also very high as they mostly lived in unhygienic conditions.

CHAPTER SIX

Suggestion and conclusion

6. Suggestion for Ghosi community to Review their Occupation

Through interaction with Ghosi community researcher try to understand their problem of leaving this occupation and also try to understand the reason in depth. So here try to make the conceptual framework for them.



Figures 6.1 Framework for reviving occupation of Ghosi community

Root cause of leaving dairy occupation

Ghosi people are leaving this occupation because of the increased in input cost and variable cost. In compare to prior life, the dependency of the Ghosi people is now almost on market for fodder and fodder cost is also very high. Cost of cattle have also increased that cost around 30,000 to 70,000 and because of disease uncertainty is also very high if any cattle died that directly affect their customer and income. Death of cattle is also lost of money. In earlier life they used to get it free of cost from their agriculture field. As urbanization happened they sell their nearby agriculture land against some money. Ghosi people don't have sufficient place and infrastructures to have their cattle. People have their cattle with them in their houses and that is also very problematic for them in term of health, sanitation. Other people also look them down after seeing the cattle with their houses.as the competition increases the dependency of the Ghosi community has also increased over the market. From purchasing the cattle, fodder and selling milk they are totally depend on the market as the private market player has expand themselves. During my data collection I also tried to ask them if they have access any private or government institution for their business purpose but response was very negative. Even they are not aware of government schemes available for them like integrated dairy development schemes, loan facility over cattle, ATMA etc. this dairy involve the whole family and children delivered the milk to the customer houses. So children become earning source for them and that affect the education of children directly. In society especially in cities this business is not lucrative as others are so youngster are moving to other. From society they are also don't get the respect in this work.

Assets

Assets is something that helps the people to overcome through some problem and through which people can delayed in some problem. Ghosi people have also very strong assets to review their occupation again. Ghosi people have traditional knowledge of milking and have indigenous knowledge of treatment as they generally give treatment to cattle without external support. Ghosi people have experienced of more than 100 years of milking. This community people have good number of customer in advanced and reputation in eye of

customer. As they are mostly belong to joint family they have good social bounding with other people as well. There are few assets that can help Ghosi community to review them.

Human capital	Natural Capital	Financial capital	Physical Capital	Social Capital
-Human -Skill -Knowledge -education -health and nutrition	-Land -livestock -Space for fodder -water -space for cattle	-Income from milk -Income from agriculture -Income from others source	-house -land -agricultural and milking equipment -vehicles	-Community relation with customer -Strong family system - consumer durables -Relation with neighbor

Table 6.1 shows the form of capital that Ghosi community have and it can be helpful for them to make their occupation sustainable.

Activity

Ghosi people are entrepreneur by generation as they are mostly self employed. But they could not update themselves with current market up gradation. As AMUL is one of the success story because they were able to form milk producers cooperative if these Ghosi people can form a cooperative than root because problem can be solved. Because most of the root cause problem is linked with high input cost, place and infrastructure problem, involvement of whole family etc. if Ghosi people will do a business in cooperative than they can add the value in their product. And whole family involvement can be free from dairy work. If Ghosi people can come at one place and kept their all cattle in well organized way so there over all cost may decreased. With collectivization of their business they can

easily link themselves with financial institution and can get benefit of government schemes as well. When people will come under one umbrellas than they can compete with big private player. As they have their customer in city this can also help them to sustain their business and provide space to them to expand to other. They can also link their cooperative with government agency that can help them in the capacity building and upgrading with technology. This group dairy farming/ cooperative help them from making market strategy procurement, processing and finally marketing or distribution. Their children can be also free from delivering milk and can go school for educations.

Impact

By following the cooperative/ group dairy farming activity this can help them in sustainable business and courage those to compete with private big market player. They can also get the respect from the society. Status of family will improved and children will be free from working with this dairy business.

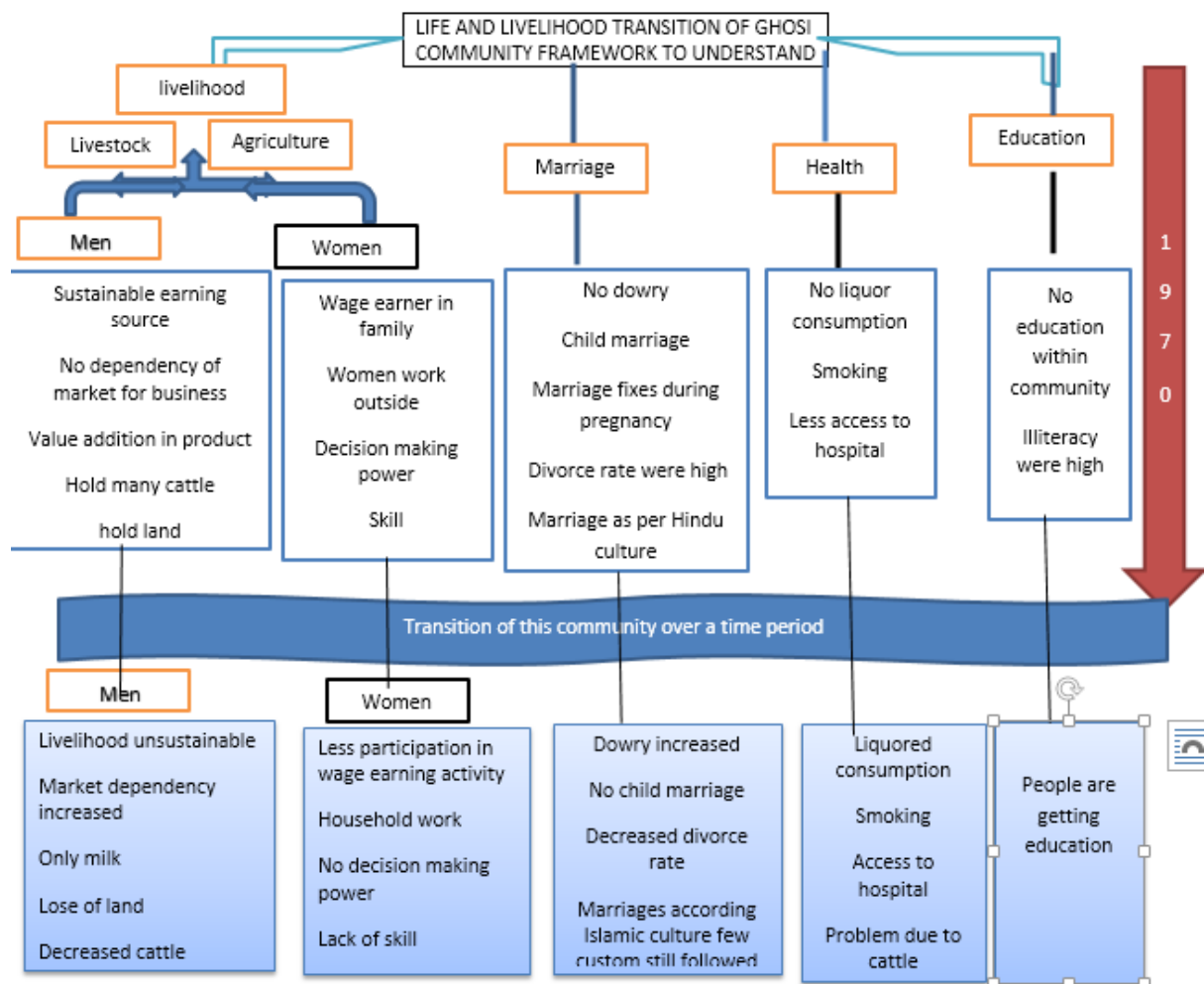
Conclusion

The life of the Ghosis has transformed in a major way and the nature of change, whether it is to be regarded as positive or negative, is highly debatable. The Ghosis have moved away from their traditional livelihood of agriculture and animal rearing to newer businesses which many of them regard as more profitable and less time consuming. The role of the men and women has changed accordingly and this is truer for the women whose role has undergone a major change. Men were in possession of land and engaged in the animal rearing and distribution of milk and had a lifestyle corresponding to that role. Men now however are engaged in businesses which are less tiresome and time consuming and hence they now have a lifestyle which leaves them with time for looking after the education of the children and other recreational activities. Women had some financial independence and less restricted movements outside the house when they used to work in coordination with their counterparts in the agricultural and the dairy activities. The role of women now

however is confined to homes where they look after the family and the education of the children. They are now more dependent on their counterparts for finances and decisions.

Discrimination on the lines of class and caste is no more a common place happening. Ghosis now are relatively well off and hence are not treated with contempt as was the case a few decades ago. They are now competing in all spheres of life with other communities and are creating their own spaces. Caste still matters in marriages within the community but the discrimination on lines of caste by other dominant communities has ceased to exist.

Marriage, both in terms of the caste and the customs perspective, has also assumed newer dimensions. Shunning the Hindu rituals for marriage, Ghosis are now performing their marriages according to the tenets of Islam. Child marriages and dowry system are on a progressive decline in the community. These changes can be attributed for most of the parts to the growing awareness and education among the Ghosis. Restriction on same Gotra marriages has largely lost its significance in the community and the criteria for marriage have been reduced down to education and settlement of the couple involved.



Figures 6.2 Conceptual framework to understand the change in Ghosi community life

Education has now gained a lot of significance in the community when compared to the earlier times. Ghosis have now realized that the education of their children is quintessential for their growth, development and success in the highly competitive world. The better aspect of this increased emphasis on education is that it is alike for both the boys and the girls. Ghosis regard the education of the girls at par with the education of the boys which is in stark contrast to the earlier times when the girls were not allowed to read and write for fear of bringing dishonor to the family. Education has also been one of the primary reasons for the Ghosis moving on from the traditional occupation of rearing and milking cattle. A greater emphasis is there on creating an atmosphere at home which is favorable for the children to study

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ANNEXURE

Semi Structured Interview Tools

QUESTIONNAIRE

(For Households/Individual households)

District: ----- Bahraich -----, ward no----- Block-----

Village-----Investigator Name : Shahbaz Ahmad Ghosi

1. Name of the Respondent:

2. Address:

3. Age (in years) : 18-25 ☐ 36-50 ☐ 50-65 ☐ Sr. Citizen ☐

4. Education: illiterate / Primary/Secondary /Sr. Secondary /Graduate or higher
☐ ☐ ☐ ☐ ☐

if Graduate or Higher degree than name of degree-.....

5. Marital Status: Unmarried ☐ Married ☐

6. No. of Children: Girls ☐ Boys ☐

7. Family Details: Nuclear ☐ Joint ☐ Extended ☐

S. No.	Name	Age	Sex	Educational qualification	Occupation

8. Nature of employment

a. Self Employed ☐ Private Service ☐ Govt. Service ☐ others ☐

if other than

Annual income :

9. what changes do you seen in Ghosi community from historical time

Livelihood, livestock, Necessities, access and condition

10. What are the sources of livelihood?

- Dairy Farming ☐
- Agriculture Land ☐
- Business ☐
- Govt employee ☐
- Other ☐ if other

11. Any change in livelihood pattern over the decade:

12. What were the earlier livelihood options for community ?

13. What were livelihood option for women in past ?

14. Is women in earlier worked more with men

If Dairy Farming

15. Do you have cattle's?

1- Yes ☐

2- No ☐

16. Which types of cattle do you have?

1- Desi ☐

2- Valati ☐

if other specify,

17. what changes do you seen in your community dairy business, is there any changing shift of cattle/milk related activity. If yes what and how ?
☐

18. how many cattle's are there?

1- 1 to 5 2- 5 to 10 ☐ 3- 10 to 15 ☐ 4- 15 to 20 ☐ 5- 20 to 30 ☐

6- More than 30 ☐

19. How long time are you owning them?

1- One Year ☐ 2- two year ☐ 3- three year ☐ 4- four year ☐ 5- from ancestor time ☐

20. Is the income from them?

1- Yes ☐

2- No ☐

21. If yes, how much, to whom do you sell the milk?

22. If no, what do you do of them?

1- use for family consumption ☐

2- other pur ☐ e.....

23. Do you know financial assistance available from Banks/NABARD for Dairy Farming.

1- Yes ☐

2-No ☐

- If yes did you apply for it

1- Yes ☐

2-No ☐

- If apply did you get it

1- Yes

2-No ☐

24. Do you know about Modern Dairy Farming/NDRI/technological use Dairy Farming?

- If yes, have you tried

1- Yes ☐

2- No ☐

- If not why –

1. Lack of knowledge
2. Lack of capital
3. Due to uncertainty
4. Due to lack of support from Dairy department.
5. Any other reason.

- If dairy business is not profitable then would you like:

1. Government to support you in In Dairy Farming, if yes how

- What problem did you faced in this dairy business

- Is your you/children/ brother willing to continue this dairy business

25. what impact of packed of packed milk do you see over your business

26. If Farming then:

- Acres of Land for farming
- Crops produced
- Total crops produced per annum
- Irrigated/non-irrigated land
- Do you know about Modern Farming/diversified farming
 - If yes, have you tried

1-Yes

2-No

Explanation

- If not why –
 - 1- Lack of knowledge
 - 2- Lack of capital
 - 3- Due to uncertainty
 - 4- Due to lack of support from agriculture offices.
 - 5- Any other reason.
- If land are not irrigated then would you like:
 - 1- Government to support you in irrigation facility
 - 2- If yes in what ways?
 - 3- By lift irrigation facility by providing subsidy.
 - 4- By possible water system.
 - 5- By providing credit for irrigation facility.

27. If Business men

Annual Turnover above: 50,000 ☐ 1-lakh ☐ 3-Lakh 5-Lakh ☐ 7-lakh & above ☐

- Source of Initial Funding:

1- Own funding / Borrowing from friends/Relatives

2- Borrowing from institutional agencies ☐

3- Borrowing from Govt. Schemes ☐

4- Borrowing from money Lender ☐

5- Any other ☐

• Reasons for Self Employment:

No Choice ☐ Could not get a job ☐ Family in Business ☐

Saw good opportunity ☐ Business is better than job ☐

For personal prestige ☐ For doing something for the Society ☐

For being independent ☐ For using my: Training ☐

Tradition Experience Attracted by Govt. Schemes

28. Do women possess land, house or other resources? Are these legalised in their names?
Can they sell them?

29. is they were previously involved with men as a coworker or today as a
coworker?

Land, water and Housing, conditions

30. Do you own land?

1-Yes ☐

2-No ☐

• How much ?

31. Is water is easily accessible for daily use?

☐☐☐

1-Yes ☐

2-No ☐

32. What is type of your home?

1-Kachha ☐

2-Pakka

3- Both

33. Are you happy with your home?

1-Yes ☐

2-No ☐

34. Do you live at your home or rented?

1- Own house ☐

2- Rented ☐

35. what are problem faced by you at working place?

36. Major social/other problems felt by the community

37. Specific social/other problems faced by women in the community (due to customs/norms/social values/sexual division of labour or other factors)

38. Significant conflict/situations of tensions within the community or vis – a – vis other community/communities. If tension prevails, then with whom and why.

Basic Services like health and education

39. Do you feel any problem related to health in your work?

1-Yes

2-No

- What problem did you faced

40. Have you fallen ill in Six month ? . if yes frequency of illness

1-Yes

2-No

41.a) If yes, what were the reasons?

1-It was because of dairy related work

2- other reason

b) if yes frequency of illness

42. Is all the children of your family go to school?

1- Yes

2-No

43. Is there any children in your family who is drop out in the village?

1-Yes

2-No

44. In the school, do all teachers come daily in the school?

1-Yes

2-No

45. Does the teacher teach properly to the children?

1-Yes

2-No

Participation in decision making process in community

46. Is there equality for men and women participation in the decision making?

47. Do you participate in the family activities?

48. If no, who takes decision in the family for marriage, sending children in school and doing various family works?

49. Do you go in the community meeting?

50. Do you participate in the decision of activates of community meeting?

51. If no, who take decision?

Migration patterns

52. Do you migrate for livelihood?

1-Yes

2-No

Do people migrate with their families? i. Yes () ii. No ()

If No, which of their family members stay back.

53. Which are the places they usually migrate to?

54. What work do you do during migration?

Catse system and Discrimination faced:

55. Did you face any discrimination due to you being OBC Muslims? 1- Yes 2-

No

If yes how

56. Did you face discrimination due to you being OBC category? 1-Yes 2-No

If yes how

57. Did you face discrimination by governmental authority? 1- Yes 2-No

If yes how

58. are you willing to marriage in other caste ?

59. What kind of caste exists among the Muslims society?

60. How are they hierarchical organized?

61. Which castes have discriminated you at most?

62. Which castes are considered to be upper caste?

62. Which castes are considered to be lower caste?

63. are discriminated by on the name of obc/ghosi muslim by muslim/hindu general?

64. even did you discriminated by yadav ?

Signature of the Investigator

Date:-----

General observation and specific narrative