



Socio-Economic & Educational status of MUSLIM WOMEN IN NORTH EAST DELHI

DELHI MINORITIES COMMISSION
GOVERNMENT OF NCT OF DELHI



SOCIO-ECONOMIC AND EDUCATIONAL STATUS OF MUSLIM WOMEN IN NORTH EAST DELHI



DELHI MINORITIES COMMISSION
(A Statutory Body Set Up by Delhi Minorities Commission Act 1999)
Government of NCT of Delhi
dmc.delhigovt.nic.in

Soft copy of this report can be downloaded from:

<https://archive.org/details/dmc-northeast-delhi-women-status-2020>

Editor: Zafarul-Islam Khan, PhD

Study prepared by

Development Oriented Operations Research & Surveys (DOORS)
C-301, MIG, 3rd Floor,
East Sapphire, Sadarpur,
Sector-45, NOIDA- 201301

Study prepared for

DELHI MINORITIES COMMISSION
Government of NCT of Delhi
Vikas Bhawan, Block “C”, first floor
I.P. Estate / I.T.O. New Delhi 110 002
Tel.: 011-23370823
Email: dmc_nct@rediffmail.com

Published: July 2020

Contents

List of Tables	5
List of Figures.....	6
Introduction	7
Preface	11
Abbreviations.....	12
Definitions of the terms used in this report.....	12
Executive Summary	13
Introduction	21
Objectives	25
Methodology.....	27
Findings	33
Annexure 1 – Interview Schedule	63
Annexure 2 – Excerpts from the Muslim Women (Protection of Rights on Marriage) Act, 2019.....	73
DMC Publications.....	85

List of Tables

Table 1: Religion wise distribution of Population of North East District	22
Table 2: Muslim Population In North East District – 2011	24
Table 3: Actual Sample Size arranged Area and Muslim Concentration Wise	28
Table 4 Salient Features of North East Delhi	31
Table 5 Area wise details of beneficiaries interviewed	33
Table 6: Age of Respondents	34
Table 7: Marital Status of Respondents	35
Table 8: Awareness of Court decision about <i>Triple Talaq</i>	36
Table 9: Employment Status of the Respondents.....	37
Table 10: Family Composition of the Respondents	38
Table 11: Adult Male	39
Table 12: Adult Female	39
Table 13: Total Adult Members (Male and Female).....	39
Table 14: Male Children	40
Table 15: Female Children	40
Table 16: Status of Residence	40
Table 17: House Type	41
Table 18: Education level of Respondents.....	42
Table 19: Type of School Respondents studied at school level.....	43
Table 20: Respondents’ opinion on prevalence of polygamy among Muslims in their area.....	59
Table 21: Respondents’ opinion on prevalence of triple talaq among Muslims in their area	60
Table 22: Respondents’ opinion whether socio-economic condition of Muslim women has improved in their locality in the past few years	61

List of Figures

Figure 1: Opinion of respondents on the prevalence of Polygamy in their area	17
Figure 2: Respondents awareness of Supreme Courts decision on Triple Talaq.....	18
Figure 3: Respondents opinion on how prevalent is triple talaq among Muslims in their area	18
Figure 4: District Map of Delhi showing location of North East District (Delhi)	30
Figure 5: Location Map of North East District Delhi among the 11 districts of Delhi.	31
Figure 6: area-wise details of respondents interviewed.....	34
Figure 7: Respondents arranged as per age range.....	35
Figure 8: Marital Status of Respondents.....	36
Figure 9: Respondents Awareness on Courts decision on Triple Talaq	37
Figure 10: Employment Status of Respondents	38
Figure 11: Status of Residence.....	41
Figure 12: House Type of Respondents	41
Figure 13: Condition of Residence	42
Figure 14: Education level of Respondents	43
Figure 15: Type of School respondents studied at school level	44
Figure 16: Respondents' opinion whether socio-economic condition of Muslim women has improved in their locality in the past few years.....	61

Introduction

Delhi's North East district is designated as a minority-concentration district. It also has a high population concentration and houses people who are disadvantaged. A majority consists of poor people who are daily wage-earners or who run small businesses or are employed in low-income jobs.

The development of this area and introduction of schemes and facilities to uplift the socio-economic and educational levels of the population is a duty of the government. With this in mind, the previous Commission, headed by Shri Qamar Ahmad, decided to conduct a study about the Socio-Educational Status of Muslim Women in North East District. Somehow the study could not start within the tenure of the previous Commission.

When the current Commission took over in July 2017, we placed this study on our priority list but somehow, due to bureaucratic hurdles and tender requirements, the study could be commissioned only early this year.

The study is now complete and is being published so that Government of NCT of Delhi, scholars and general public take note of its conclusions and reasons for the under-development of this area, especially of Muslim women there. We hope that the conclusions of the study will be studied with all seriousness by the concerned departments, especially the condition of education, health and municipal services there so that the lot of the residents of this unfortunate area is uplifted and they too can take part in the development of the country at par with others.

The study has thrown up some strange facts which should be subject of further study and probe by the concerned departments of the government and research institutions, *e.g.*,

- **Abnormal gender disparity:** There is an abnormal gender disparity of this area as in a majority (65.3%) of the cases studied; there was only one adult female in the family which included the respondent.
- **Skewed gender situation:** Seventy one households out of 600 reported that they had no adult male.
- **No social or recreational avenues:** None of the respondents were associated with any Association, Self-Help Groups or Hobby Club. This means that the Muslim women in the North East district had no social and recreational facility outside their homes. A majority (43%) of the respondents never spent time for entertainment even at home.
- **Urdu being lost:** The new generation is losing touch with its linguistic and cultural heritage which is preserved in Urdu language as only one per cent of the respondents said they studied in Urdu medium schools. But there is a plus point here that even those who had no formal education, could read and write.
- **Alarming unemployment:** There is high unemployment among Muslim women in the area as only 9.2% of the respondents stated to be currently working. The rest (90.8%) were not working. It is also worth noting that a majority of the respondents were working for meagre salaries well below the minimum wages.

- **Empowerment** is slowly making its way into poor households as a high percentage of women (31.8%) owned property.
- **Polygamy:** The study says that in its sample survey of 600 household it found no polygamous marriage. The interviewers found no case of polygamous marriage among the 600 respondents interviewed. All respondents were unanimous that polygamy is not found at all among Muslims in their respective localities. The study has also quoted official figures showing that polygamy is more prevalent across India among non-Muslims. The survey shows that all the married women in the sample survey were in monogamous marriages. This shows that the perception that polygamy is prevalent among Muslims is wrong. All the women spoken to by the field workers of this survey said that polygamous marriage is bad.
- **Triple *talaq*:** The survey found no trace of triple *talaq* in the area. All respondents were unanimous that instant triple *talaq* is not found at all among Muslims in their respective area. Also, the field workers did not find a single case of triple *talaq* (instant divorce) either in the sample survey. This puts paid the false propaganda that polygamy and triple *talaq* are rampant in the Muslim society.
- **Impoverished conditions:** The survey says that a high proportion of the population in North East district could be declared as living in impoverished conditions. The survey also suggests that despite the opening up of the Indian economy, the task of creating new employment opportunities has remained unfulfilled in the North East Delhi. This survey also notes that despite being part of the NCT, North-East Delhi does not have even the most basic amenities that are considered to be essential for any township. For example, 31.3% of households reported that they do not have tap water facilities in their houses. Electrification was not universal and even electrified households were not satisfied with the nature of electric supply.
- **Public health:** A large (38.5%) of the respondents had fallen sick in the last one year. There were 61.5% of the respondents who had not fallen sick in the last one year.
- **Good community relations:** Only a very tiny minority (1.3%) of the respondents said that other community persons discriminate against them on the basis of religion, while the rest (98.7%) respondents did not experience any discrimination from other community persons on the basis of religion.
- **Life insurance:** Only 19.3% of the respondents were having life insurance policies while only 4% of the respondents were having medical insurance.

Conclusion

Local government needs to build more amenities including schools, clinics, playgrounds, transport and recreation facilities. Education department must ensure children unable to pay school fees are not dropped out of formal education. Information, education and communication (IEC) activities must be earnestly undertaken especially for parents to ensure the continued education of their girl children. Avenues for job opportunities nearby, especially for girls, must also be devised. And, most important, sanitation and cleanliness are issues that call for better

management in North East Delhi. The system of garbage and waste disposal and cleanliness must also be strengthened. In addition to all this, there is a need to strengthen the law and order of the North East district, especially after the recent incidents of communal violence in this locality during late February 2020.

We present this report to the Government of NCT of Delhi with the hope that its contents will be seriously studied and steps will be taken to uplift the condition of the North East district which appears to be the most deprived area of the NCT of Delhi.

Dr Zafarul-Islam Khan, Chairman
Kartar Singh Kochhar, Member
Anastasia Gill, Member
DELHI MINORITIES COMMISSION

27 May 2020

Preface

It is generally accepted that education is the basic and fundamental requirement for the progress and development of any society. Gender gap in education reflects the unequal position of women in a highly gender-biased social order. This holds true not only of developed societies but also of developing societies like India where women are at a disadvantage despite a series of educational programmes, reforms and initiatives. According to a volume of research and evaluation reports, among all the religious communities, Muslims stand at the lowest educated section of Indian society and Indian Muslim women the least one.

In this connection the study on the socio-economic and educational status of Muslim women in North East District of Delhi, a minority-concentrated area in the NCT, by the Delhi Minorities Commission gives the opportunity to know the current socio-economic and educational status of Muslim women and based on the findings and recommendations it is hoped that the Delhi government will plan initiatives for their betterment and uplift.

As per the 2011 census, the North-East District Delhi has the highest population density of 37,346 persons per sq. km. (a 37% increase since 2001 census) in the NCT. Also, North East Delhi has the highest concentration of Muslim population (29.34%) in the NCT. Most of the areas in the North East Delhi are very poorly developed, congested and lack proper drainage and sewage facilities. Most of the people here belong to the low income group. In this connection this study holds relevance.

For the present study, 600 households were sampled from 30 different localities from across the North East district. Both primary and secondary data were collected including both qualitative and quantitative data. The interview team comprised women researchers so that respondent women can easily converse with them and share their views without hesitation.

Development Oriented Operations Research and Surveys wants to place on record their appreciation of the support provided by officials of Delhi Minorities Commission, especially Dr. Zafarul-Islam Khan, Chairman, for providing support and guidance at every step of this research study. We are also very thankful to the field team comprising Ms. Arzu Khan, Ms. Kavita Kumari and Ms. Devika etc without whose help this study wouldn't have seen the light of the day. Also, we would like to thank Shri Nagendra Kumar for field work and field management and Ms. Pinki Kumari for office management and data entry. I would also like to thank Dr. Syed Tariq Ahmad for conceptualising this report.

T.S. Krishnan
President & CEO, DOORS

Abbreviations

CAA: The Citizenship (Amendment) Act, 2019

DMC: Delhi Minorities Commission

DOORS: Development Oriented Operations Research and Surveys

GNCT: Government of National Capital Territory of Delhi

NCT Delhi: National Capital Territory of Delhi

NFHS: National Family Health Survey

NRC: National Register of Citizens

Definitions of the terms used in this report

Monogamous marriage: the custom that allows a person to be legally married to only one spouse at one time.

Polygamy: Polygamy is the practice of marrying multiple spouses. When a man is married to more than one wife at a time, sociologists call this polygyny. When a woman is married to more than one husband at a time, it is called polyandry. If a marriage includes multiple husbands and wives, it can be called a group marriage. In the context of this report, polygamy means a man's marrying more than one woman. Islam permits a man to marry upto four women though it is very rare now in the Indian Muslim society.

Talaq: Talaq is the Islamic word for divorce when the husband exercises it; when the wife demands it, it is called "Khula".

Triple Talaq: *Talaq* in one sitting, or instant divorce, by a husband is called Triple *Talaq*, also known as 'talaq-e-bid'at'. This form of *talaq* is frowned upon by the Hanafi Islamic theologians (prevalent in India) but they still accept it with the exception of some schools of thought like Ahl-e Hadees.

Executive Summary

The Delhi Minorities Commission, set up in 2000, under the Delhi Minorities Commission Act, 1999, is mandated to safeguard the rights and interests of the recognised religious minorities as provided in the Constitution of India of religious minorities. Its area of jurisdiction is the National Capital Territory of Delhi. The notified minority communities, as per the National Commission for Minorities Act 1992, are Muslims, Christians, Sikhs, Buddhists and Parsis. Jains too were given minority status in 2014.

The Commission performs mainly the following functions:

- Examining the working of the various safeguards provided in the Constitution of India or the laws enacted by Parliament and the laws passed by the Legislative Assembly of Delhi for the protection of the minority communities, and to make recommendations to ensure their effective implementation.
- Monitoring the implementation of the policies and schemes of the Government for the welfare of minority communities.
- Assessing the representation of minority communities in the services of the Government, Semi-Government Bodies and Govt. Undertakings, Municipal Corporations of Delhi, Delhi Development Authority, New Delhi Municipal Council, other local authorities, and in case of inadequate representation, to recommend remedial measures.
- Looking into specific complaints regarding the deprivation of the rights and safeguards of the minority communities and to take up such matters with the appropriate authorities for necessary action.
- Conducting studies, research, analysis in order to make recommendations to promote socio-economic uplift of minority communities and hold seminars, debates, discussions etc. on the problems affecting the minority communities in Delhi.

As part of its above-mentioned functions, the Delhi Minorities Commission tasked Development Oriented Operations Research and Surveys (DOORS) to conduct a study titled “Study on the Socio-Economic and Educational Status of Muslim Women in North East District,” Delhi with the following objectives:

This study titled “Study on the Socio-Economic and Educational Status of Muslim Women in North East District, Delhi” is undertaken to understand the following:

1. Socio-Economic and Educational Status of Muslim Women
2. Conditions of their place of residence
3. Educational Status and Qualifications (primary / secondary / higher secondary / Graduate including professional degree)
4. Literacy, dropout and percentage in higher education
5. Working conditions and their income

6. Economic activity
7. Occupation
8. Marital Status
9. Family Composition
10. Status of Membership of any Association
11. Monthly Income
12. Bank Account Details
13. Savings Status
14. Voting rights (Voter Card)
15. Use of voting right
16. Status of awareness about public representatives
17. Hospitals used for treatment
18. Main source of entertainment
19. Approach and behaviour of other communities/people towards Muslim women / community
20. Property / building ownership rights
21. Visits and occasions with parents / relations
22. Facility of life / medical insurance
23. Tour / pilgrimage within Delhi / India / abroad

Overall the questions will focus in getting Muslim women's status / opinion on the following:

- a) Shelter
- b) Education
- c) Finance
- d) Health
- e) Family
- f) Entertainment

The ultimate objective of this study will be making recommendations to the Govt. of NCT of Delhi to take remedial policy decisions / measures so as to improve the socio-economic and educational status of Muslim women in minority-concentrated areas of Delhi.

As soon as the study was entrusted, desk study was done, interview schedules were finalised and shared with the Delhi Minorities Commission. Upon approval, the field work was done during January-February, 2020. The interviews were conducted by female interviewers. The interviewers included Ms. Arzu Khan, Ms. Kavita Kumari and Ms. Devika.

Interviews were conducted of females above 18 years in 600 households in North East Delhi under random sampling methods.

Highlights of the findings

- The interviews were conducted in 15 different areas of North East Delhi. In each of these different areas interviews were conducted in several different sub-areas as far as practically possible. This ensured covering women with different views, socio-economic background, living condition, upbringing etc. This ensured a representative sample.
- Women from all age starting from 18 years to 72 years were interviewed. Thus ensuring views from women of different ages and generation. A majority (20.8%) of the women were from the age range of 28-32 followed by 19.4% in the age range of 18-22 and 14.5% in the age range of 23-72%. Women from other age ranges were from 1% to 10%.
- Currently Married Women constituted a majority (66.3%) of the sample followed by Unmarried Women (20.3%) and Widows (13.3%).
- The Family composition ranged from 1 to a maximum 10 members. In a majority (82.23%) of the respondents' homes, there is only one adult male. This is followed by two adult males in 14.74% of the cases. Seventy one households reported no adult male. Some were students living in rented accommodation and some widows. Similarly in a majority (65.3%) of the cases, there was only one adult female which included the respondent. This is followed by 27.8% of the cases where there were two adult females.
- In terms of ownership, 44.1% of the respondents live in homes which are owned by self/spouse or in-laws. However, when we look at the figures of self-ownership, 31.8% of the respondents stated that they live in accommodation which is owned by self. However, on further probing whether the owned residence is in their own name, 13.5% stated that it is in their own name, the rest 86.5% stated that it is not in their own name. More than half (52.2%) of the respondents live in rented accommodation.
- A vast majority (79.8%) of the respondents live in pucca houses. There were 9.7% of the respondents who live in kutchra and 10.5% in semi-pucca houses. The respondents have been living in their current accommodation from a varying period of one month to 50 years.
- In terms of education levels of the respondents, post-graduates comprised a mere 1.3% and graduate 8.7%. Educated up to Higher Secondary level comprised 9.2%, Secondary 6.2%, Middle 5.7% and Primary 23.7%. One per cent of the sample had no formal education but they could still read and write. The sample comprised a large number (36.7%) who can be considered as illiterate.
- A large number of the respondents studied at Government schools including municipal schools followed by Non-Government Aided schools.
- A majority (34.8%) of the respondents studied in girls-only schools and the rest 19.8% in co-education schools.
- A majority (32.3%) of the respondents had their medium of instructions of education in Hindi followed by English 21%. There were 1% respondents whose medium of instruction was Urdu.
- The reasons cited by the respondents for having no formal education includes:
 - i. Financial problem
 - ii. Used to live in village, where no stress was given to education
 - iii. In the society, girls education was not earlier considered a priority
 - iv. Self was responsible for not getting educated

- v. Was having no interest in education
 - vi. Girls education was not earlier considered compulsory
 - vii. Family not allowed them to get education
- Only 9.2% of the respondents stated to be currently working. The rest 90.8% were not working.
 - 55.6% of the respondents were employed in Public Sector followed by 33.3% of the respondents in Private Sector. 5.6% each were employed in autonomous bodies and others.
 - A majority of the respondents (63.2%) were employed at Assistant / Clerical level. 10.5% were employed as Support Staff (peon, messenger etc).
 - Of all the respondents currently working, a vast majority (30.91%) was working at their homes followed by 21.82% whose work place is at walking distance.
 - A majority (34.5%) of the respondents get a salary of Rs. 3000 pm which can be said to be very meagre in Delhi and cannot even qualify under minimum wage criteria. This is followed by 21.8% of the respondents who get Rs. 12000 pm, 14.5% each of the respondents gets Rs. 8000 and Rs. 12000 pm respectively.
 - All the respondents whether currently working or not were asked whether they have any other income. Twenty nine per cent of them replied positively while the remaining 71% replied in the negative. The other sources of income mentioned included pension, tuition, income from making bindi, mala, sewing and piece-work etc.
 - The type of jobs quoted by the respondents as available for women in the area includes:
 - i. Factory work
 - ii. Food
 - iii. Sewing and stitching.
 - iv. Slipper-making etc.
 - 91.2% of the respondents were having bank accounts while 8.8% of the respondents were yet to open their bank accounts.
 - A majority (53.6%) of the respondents stated that they have Current Bank Account, the rest 46.4% stated that they have Savings Bank Account.
 - A vast majority (67.5%) of the respondents practically have no savings followed by 26.3% who save irregularly. Only 6.2% are able to save regularly.
 - The average saving per month sees a great fluctuation starting with Rs. 100 and the maximum was Rs. 10000 pm. A majority (29.4%) stated that they save Rs. 200 per month followed by 14.1% who save Rs. 100 and 12.9% each save Rs. 300 pm and Rs. 500 pm respectively.

Delhi Minorities Commission also wanted the study to include the prevalence of polygamy and triple talaq as part of this study. Overall findings with regard to prevalence of polygamy among the Muslims and the instant triple talaq is given below.

Polygamy

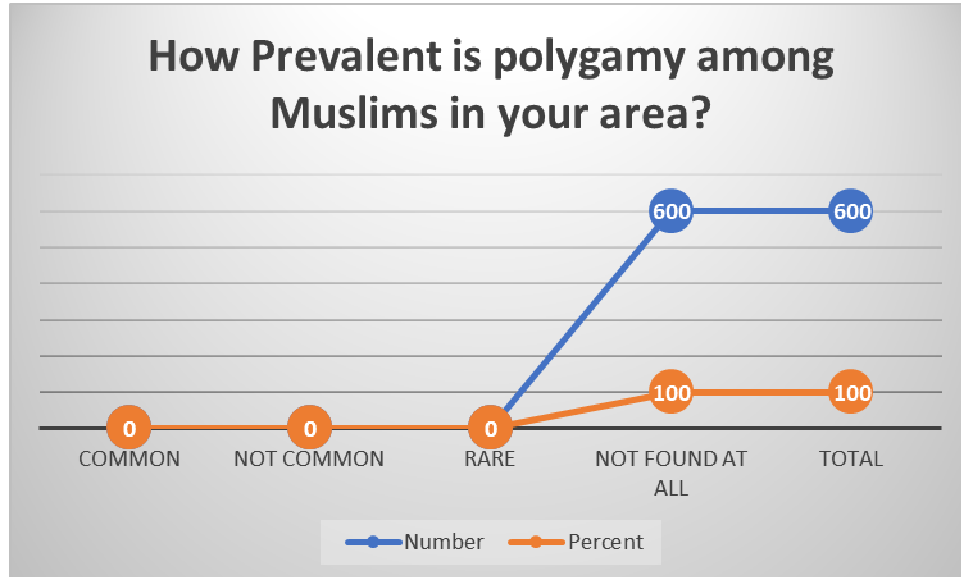


Figure 1 Opinion of respondents on the prevalence of Polygamy in their area

100% of the respondents were of the opinion that polygamy is not prevalent among Muslims in their area. Neither the interviews found any case of polygamous marriage among the 600 respondents interviewed.

Triple Talaq¹

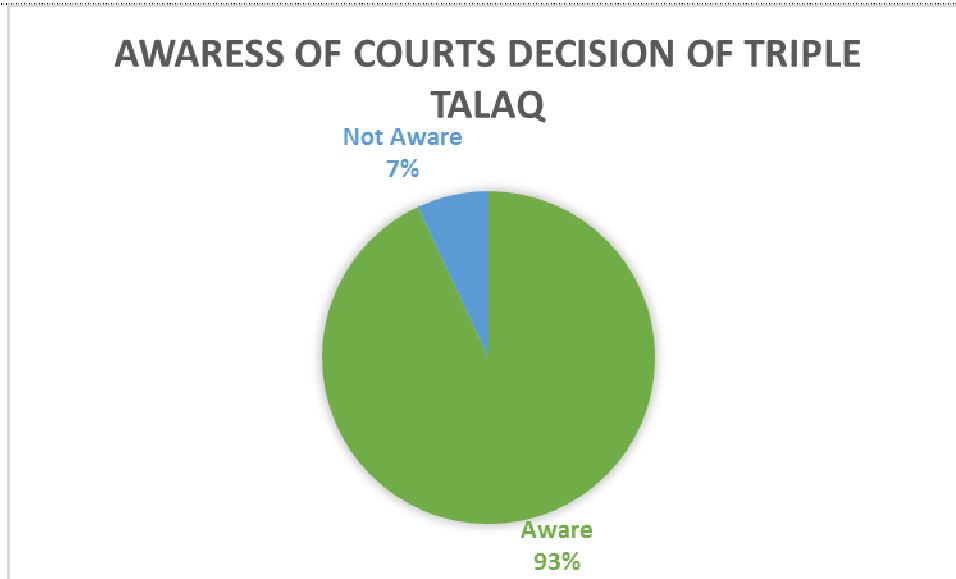


Figure 2 Respondents awareness of Supreme Courts decision on Triple Talaq

A majority (93%) of the respondents were aware of the Supreme Court's verdict in August 2017 on Triple Talaq. Also, they welcomed the verdict.

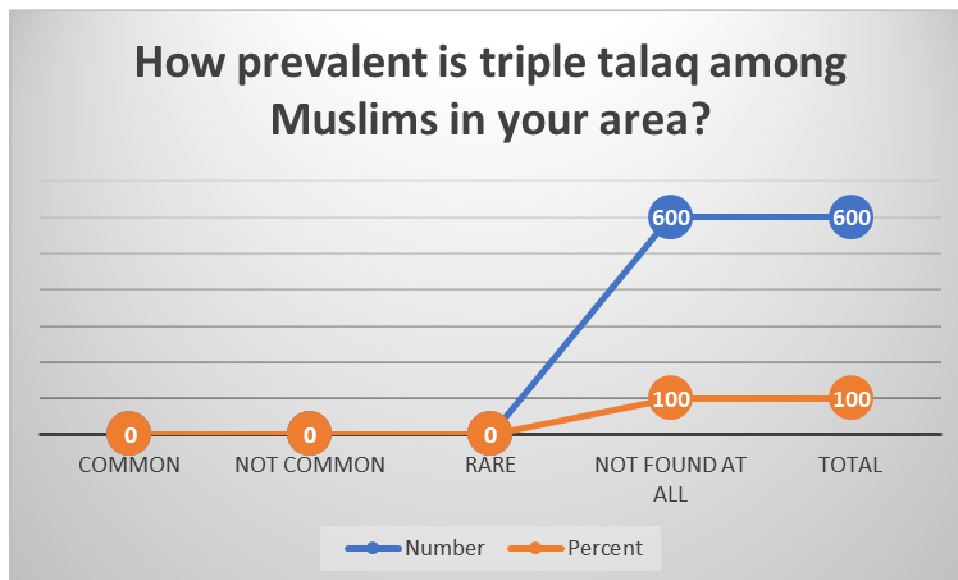


Figure 3 Respondents opinion on how prevalent is triple talaq among Muslims in their area

¹ "Triple talaq" allows a Muslim husband to divorce his wife by repeating the word "talaq" (divorce) three times in any form, including email or text message. The Supreme Court declared this practice unconstitutional in August 2017. Supporters say the new measure protects Muslim women. Opponents say the punishment is harsh and open to misuse. Government of India finally got it passed by both houses of Parliament in July 2019 after it had lapsed in 2018 due to the Union government's failure to get it passed by the Rajya Sabha. Please see annexure 2.

It is a welcome sign that 100% of the respondents reported that instances of triple talaq are not found at all among Muslims in their area.

The interviewers upon completion of the field work gave the following feedback regarding some of these localities:

(a) Khajoori Khas

Majority of the population noticed by the field workers were Muslims. There was not a single case of polygamous marriage found in the sample studied. Also people do not approve this type of marriage. People also welcome the court decision on instant triple talaq. Girls in the household go to school.

(b) Seelampuri

In this locality also Muslims are in large numbers. Girls go to schools. The interviewer met a respondent whose daughter was told not to come to school as they cannot afford Rs 200 pm as school fee.

(c) Seemapuri

This a mix population of Hindu and Muslim area. The girls in this area goes to school. The interviewer couldn't spot any polygamous marriage household in this area. The respondents welcome the court's decision on instant triple talaq.

(d) Shahadra

This is also a mix population of Hindu and Muslim area. Most of the girls goes to school. The respondents welcome the court's decision on instant triple talaq. There was no case of polygamous marriage here.

Overall the interviewers find that some families are not able to educate girls due to lack of financial support. Some of the traditional families wanted separate school for boys and girls and availability of jobs nearby their homes for the girls as their families won't allow them to go outside.

Limitations of the study

The interviewers noticed that due to CAA / NRC issues, some of the respondents looked little hesitant.

Conclusion

A vast majority (73.3%) of respondents were of the opinion that the socio-economic condition of Muslim women has improved in their locality during the past few years. They said that now all girls go to schools and have better education than in previous times and their thinking has also changed as a result. They also said that previously they were not allowed to go outside their homes but now things have changed for the better and many of the women are working. However, 26.7% of the respondents held the view that nothing has changed and now the atmosphere of the country has changed from bad to worse with so many incidents of riots and

rapes reported all over the country. They fear for their security, life and liberty. There is a need to control the law and order of the North East district, especially after the current incidents of communal clashes in this locality. Local government needs to build more amenities including schools, playgrounds and transport facilities. Education department must ensure children unable to pay school fees are not dropped out of formal education. Information, education and communication (IEC) activities must also be undertaken especially for parents for the continued education of their girl children. Avenues for job opportunities nearby, especially for the girls, must also be devised. And, most important, sanitation and cleanliness are issues that call for better management in North East Delhi. The system of garbage and waste disposal and cleanliness must be strengthened.

Chapter I

Introduction

1.1 Introduction

1.1.1 The Delhi Minorities Commission, set up under the Delhi Minorities Commission Act, 1999, is mandated to safeguard the interests of the notified religious minority communities, *viz.*, Muslims, Christians, Sikhs, Buddhists, Parsis and Jains.

1.1.2 As per its Act, DMC is mandated to (a) examine the working of the various safeguards provided in the constitution of India or laws enacted by Parliament and the laws passed by the Legislative Assembly of Delhi for the protection of the Minority Communities, and to make recommendations to ensure their effective implementation; (b) monitor the implementation of the policies and schemes of the Government for the welfare of Minority Communities; (c) assess the representation of Minority Communities in the services of the Government, Semi-Government Bodies and Govt. Undertakings, Municipal Corporations of Delhi, Delhi Development Authority, New Delhi Municipal Council, other local authorities, and in case of inadequate representation, to recommend remedial measures; look into specific complaints regarding the deprivation of the rights and safeguards of the Minority Communities and to take up such matters with the appropriate authorities for necessary action; and (d) conduct studies, research, and analysis in order to make recommendations to promote socio-economic uplift of minority communities and hold seminars, debates, discussions etc. on the problems affecting the Minority Communities in Delhi.

1.1.3 As part of its above mentioned functions the Delhi Minorities Commission sanctioned Development Oriented Operations Research and Surveys a study titled “Study on the Socio-economic and Educational Status of Muslim Women in North East District, Delhi.

1.2 Background

1.2.1 North East Delhi district is one of the eleven districts of NCT of Delhi which came into existence in September 2012. The total population of the North East Delhi district is 2,241,624 as per census 2011. Hinduism constitutes 68.22% of the population of this district. Muslims play an important role in the electoral process of this district as they form a significant 29.34% of its total population. There are localities in the North East District like Mustafabad, Jafarabad and Mirpur Turk where Muslims constitutes 70 percent and above of the total population. According to an *India Today* report, there are nearly 270 unauthorised colonies and more than 46 slum clusters across 10 assembly constituencies falling in the North-East Delhi district². Roads and sanitation in the area is in bad shape and it lacks *pucca* houses in slum areas.

² <https://www.indiatoday.in/elections/lok-sabha-2019/story/north-east-delhi-1519833-2019-05-08>

Table 1: Religion wise distribution of Population of North East District

District	North East Delhi
Population	2,241,624
Hindu	68.22 %
Muslim	29.34 %
Christian	0.41 %
Sikh	0.78 %
Buddhist	0.11 %
Jain	1.10 %
Others	0.00 %
Not Available	0.05 %

1.2.2 As per the 2011 census, North-East District Delhi has highest population density of 37,346 persons per sq. km. (a 37% increase since 2001 census) in NCT of Delhi. This huge population increase in this district is mainly because of availability of cheap accommodation for migrant population which is regularly coming to Delhi in search of jobs. As per Socio Research & Reform Foundation, “No planning or little governance in the small alleys of the district have resulted even in tiny plots of 12 or 20 sq. yards being converted into 3 and sometimes even 5 stories buildings. Each floor having one or two rooms. Sometimes even landlords are the poor migrants themselves who have constructed extra floors to enhance their income.”³

1.2.3 According to a Baseline Survey of the North East District, NCT Delhi, conducted by Jamia Millia Islamia, minority-concentrated areas of the district reported alarmingly high proportion of the illiterate population.⁴ The survey also suggests a much higher proportion of population in North East district that could be declared as living in impoverished conditions. The survey also suggests that despite opening up of the economy, the task of creating new employment opportunities has remained unfulfilled in the North East Delhi. This survey also noted that despite being part of the NCT, North-East Delhi does not even have the most basic amenities that are considered to be essential for any town. For example, 31.3% of households reported that they do not have tap water facilities in their houses. The electrification was not universal. Even the electrified households were not satisfied with the nature of supply etc.⁵

1.2.4 There is a lack of data or research study undertaken on the current status of the socio-economic and educational status of Muslim women in North East District. This study endeavours to get an objective view of the current status of the socio-economic and educational status of Muslim women in the North East district. The study also tries to know the status of Triple Talaq and polygamy in this area. An attempt was made to know the awareness of the Muslim women about the recently passed “Muslim Women (Protection of Rights on Marriage) Act, 2019 (Act no. 20 of 2019) and any incidence of instant triple talaq in the study sample. The Muslim Women

³ “Population Density – How it has Impacted Northeast Delhi: Most densely populated”, Socio Research & Reform Foundation, New Delhi, 9th September, 2011 -- <http://blog.srr-foundation.org/?p=386> (accessed on 16th March, 2020).

⁴ Mushirul Hasan *et. al.*, *Baseline Survey of North-East District, NCT Delhi* (Minority Concentrated Districts Project, Ministry of Minority Affairs, Government of India), Jamia Millia Islamia, n.d. - <http://icssr.org/sites/default/files/districts/Baseline%20Survey%20of%20North%20East%20Delhi.pdf>

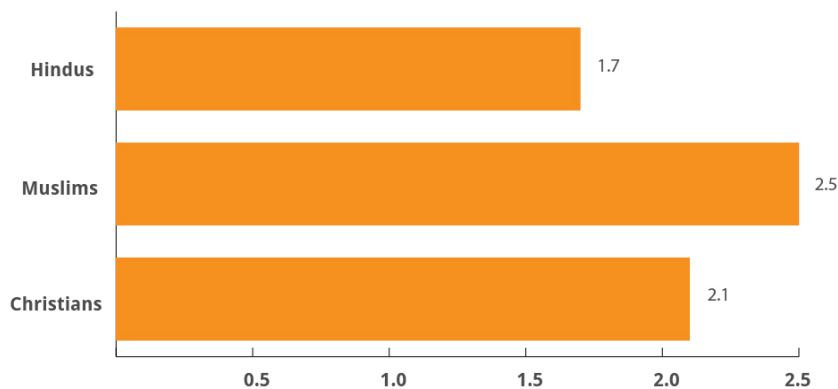
⁵ *Ibid.*

(Protection of Rights on Marriage) Act claims to protect the rights of married Muslim women and to prohibit divorce by pronouncing triple talaq by their husbands and to provide formatters connected therewith or incidental thereto (LegislativeDepartment, n.d.).⁶

The other issue covered in the study was the issue of Polygamy. It means a system of marriage whereby a person has more than one spouse. In the Muslim context, polygamy means a man marrying more than one woman. An attempt was made to know the incidence of polygamy in the study sample and women’s views on this practice and its prevalence in their families and immediate locality. The 2005-06 National Family Health Survey (NFHS-3) included questions on this issue and some important findings said that two per cent of women reported that their husband had other wives besides herself. Husbands of women with no children are more likely to have multiple wives (2.51 partners) than husbands of women who have at least one child (1.80 partners)⁷. According to Census 2011 and other official surveys, the incidence of polygamy is least among Muslims:

.....the numbers indicate that polygamy is not really that widespread among Indian Muslims. Exact data on the subject is hard to come by, primarily because the 1961 census was the last one to look at marriages by religion and community. That survey, in fact, found that incidence of polygamy was the *least* among Muslims, with just 5.7% of the community likely to practice it. Hindus actually had a higher incidence rate of polygamy, at 5.8%, although other communities, including Buddhists and Jains, were proportionally even more likely to practice polygamy. At the top were tribals, 15.25% of whom were polygamous.⁸

Percentage of the community’s population that is polygamous (2006)



Scroll.in

Source: NFHS-06

⁶ The Muslim Women (Protection of Rights on Marriage) Act, 2019, Legislative Department, Ministry of Law and Justice, Government of India -- <http://legislative.gov.in/actsofparliamentfromtheyear/muslim-women-protection-rights-marriage-act-2019> (accessed on 15th March 2020).

⁷ Polygamous Marriages in India, Princeton Review -- <https://paa2010.princeton.edu/papers/100754> (accessed on 15th March 2020).

⁸ Rohan Venkataramakrishnan, "Muslim women and the surprising facts about polygamy in India," Scroll.in, 8 July 2014 -- <https://scroll.in/bulletins/266/as-india-stays-home-thousands-of-heroes-on-ground-are-bringing-people-the-essential-items-they-need>

1.2.5 The Population by Religious Communities as per Census 2011 is the only authentic source which has been used for sampling purpose in this study. The population by religious community of the North East district is given in the table below:

Area wise distribution of Muslim Population in North East District

Total	Hindu	Muslim	Christian	Sikh	Buddhist	Jain	Other religions and persuasions (incl. Unclassified Sect.)	Religion not stated
2241624	1529337	657585	9123	17424	2388	24673	48	1046

Source: <http://censusindia.gov.in/2011census/C-01.html>

Table 2 Muslim Population In North East District – 2011

Area Name	Total/ Rural/ Urban	Total Persons	Muslim		
			Persons	Males	Females
District – North East	Total	2241624	657585	345563	312022
District – North East	Rural	21527	3036	1667	1369
District – North East	Urban	2220097	654549	343896	310653
Sub-District – Seelam Pur	Total	1378779	463747	244037	219710
Sub-District – Seelam Pur	Rural	21527	3036	1667	1369
Sub-District – Seelam Pur	Urban	1357252	460711	242370	218341
DMC (U) (Part)	Urban	530838	203539	107326	96213
Sadat Pur Gujran (CT)	Urban	97641	6597	3580	3017
Baqiabad (CT)	Urban	14429	8586	4492	4094
Karawal Nagar (CT)	Urban	224281	23421	12401	11020
Dayal Pur (CT)	Urban	20589	319	169	150
Jiwan Pur alias Johri Pur (CT)	Urban	43054	8283	4325	3958
Mustafabad (CT)	Urban	127167	99258	51977	47281
Khan Pur Dhani (CT)	Urban	6994	510	268	242
Tukhmir Pur (CT)	Urban	5658	219	115	104
Khajoori Khas (CT)	Urban	76640	43253	22664	20589
Mir Pur Turk (CT)	Urban	19098	14911	7765	7146
Ziauddin Pur (CT)	Urban	68993	26639	13936	12703
Gokal Pur (CT)	Urban	121870	25176	13352	11824
Sub-District – Shahdara	Total	322931	99057	51791	47266
Sub-District – Shahdara	Rural	0	0	0	0
Sub-District – Shahdara	Urban	322931	99057	51791	47266
DMC (U) (Part)	Urban	231272	52537	27476	25061
Babar Pur (CT)	Urban	37058	7953	4194	3759
Jafarabad (CT)	Urban	54601	38567	20121	18446
Sub-District – Seema Puri	Total	539914	94781	49735	45046
Sub-District – Seema Puri	Rural	0	0	0	0
Sub-District – Seema Puri	Urban	539914	94781	49735	45046
DMC (U) (Part)	Urban	419497	82620	43244	39376
Mandauli (CT)	Urban	120417	12161	6491	5670

(Source: Census 2011)

Chapter II

Objectives

2.1 This study has the following objectives

2.1.1 The objectives of the study aimed at knowing the status of Muslim Women in the North East Delhi on the following parameters:

1. Socio-Economical and Educational Status of Women
2. Conditions of their place of residence
3. Educational status and qualifications (primary / secondary / higher secondary / graduate including professional degree)
4. Literacy, dropout and percentage in higher education
5. Working conditions and their income
6. Economic activity
7. Occupation
8. Marital Status
9. Family Composition
10. Status of membership of any association
11. Monthly Income
12. Bank account
13. Savings status
14. Voting right (voter card)
15. Use of voting right
16. Status of awareness about public representatives
17. Hospitals used for treatment
18. Main source of entertainment
19. Approach and behaviour of other communities people towards Muslim women / community
20. Property / building ownership rights
21. Visit and occasion with parents / relations
22. Facility of life / medical insurance
23. Tour / pilgrimage within Delhi / India / abroad
24. Overall the questions focussed on getting Muslim women status / opinion on the following:
 - Shelter

- Education
- Finance
- Health
- Family
- Entertainment

Respondents' opinion on polygamy and triple *talaq* as well as prevalence of polygamy and triple *talaq* among the study sample also formed part of the study

The ultimate objective of this study is to make recommendations to the Govt. of NCT of Delhi to take remedial policy decisions / measures so as to improve the socio-economic and educational status of Muslim women in minority-concentrated areas of Delhi.

Chapter III

Methodology

3.1 Sampling and Sample Size

3.1.1 As part of the survey 600 households were sampled from 30 different localities (villages and urban areas) from across the North East district. Both primary and secondary data were collected including both qualitative and quantitative data. The district was divided into three strata as follows:

1. Localities with Muslim concentration above 75%
2. Localities with Muslim concentration between 25 to 75%
3. Localities with Muslim concentration between 0 to 25%

The division into the three strata enabled this study to take into account any variance in socio-economic and educational status depending upon the different localities (there are localities with middle class or localities where lower income people live, localities where there are good facilities whereas others lack them). This ensured covering households in different locations and taking into account different views, making our survey more inclusive.

3.1.2 Based on the above strata we identified the following areas in North East District for our survey:

i. **Localities with Muslim concentration above 75%**

Area	Ward	Assembly Constituency	Muslim
Mir Pur Turk	Khajoori Khas	Karawal Nagar	78.08%
Mustafabad	Mustafabad	Mustafabad	78.05%
Jafarabad	Wards 249, 250 and 259	Ghonda Assembly Constituency	70.63%

Since not many areas in the North East district have above 75% Muslims, Jafrabad with a Muslim concentration of 70.63% was included.

ii. **Localities with Muslim concentration between 25 to 75%**

Area	Ward	Assembly Constituency	Muslim
Baqiabad village, Seelampur Tehsil	-	-	59.51%
Khajoori Khas	Khajoori Khas	Karawal Nagar	56.44%
Ziauddin Pur village, Seelampur Tehsil	-	-	38.61%

iii. Localities with Muslim concentration between 0 to 25%

Area	Ward	Assembly Constituency	Muslim
Babar Pur	Janta Colony	Babarpur	21.46%
Gokal Pur	Gokalpur	Gokalpur	20.66%
Jiwan Pur <i>alias</i> Johri Pur	Jiwan Pur <i>alias</i> Johri Pur Ward No – 261		19.24%

2.1.3 Further in each of the three different strata the survey team interviewed the respondent women in 10 different localities. In case the required number of localities was not available, then attempt was made to cover every locality.

3.2 Sample Size

3.2.1 The actual interviews conducted from the three strata are as follows:

Strata	Total	%
Localities with Muslim concentration above 75%	73	12.17
Localities with Muslim concentration between 25 to 75%	286	47.67
Localities with Muslim concentration between 0 to 25%	241	40.17
Total	600	100.00

Thus we ensured that in no strata the interviews conducted is below 10% and not more than 50%.

3.3.1 Area-wise actual sample size

Table 3: Actual Sample Size arranged Area and Muslim Concentration Wise

S. No.	Area	Number	Percent	Muslim Concentration
1	Baqiabad	30	5	25 to 75%
2	Karawal Nagar	30	5	
3	Khajoori Khas	74	12.3	
4	Seelampur	77	12.8	
5	Ziauddinpur	75	12.5	
6	Babarpur	62	10.3	0 to 25%
7	Gokalpur	74	12.3	
8	Janta Colony	32	5.3	
9	Jiwanpur alias Joharipur	19	3.2	
10	Khanpur Dhani	20	3.3	

11	Mandauli	14	2.3	Above 75%
12	Sadatpur Gujran	20	3.3	
13	Jafarabad	22	3.7	
14	Mirpur Turk	19	3.2	
15	Mustafabad	32	5.3	
	Total	600	100	

Area-wise actual interviews conducted is given in Table 3 above. Interviews were conducted taking into account the Muslim concentration and three areas were demarcated with areas having Muslim population above 75%, areas with Muslim population between 25 to 75% and areas with Muslim population between 0 to 25%.

More details on the sample are given in the tables below:

Actual Sample Size in areas where Muslim Population is 0 to 25%

Area	Number	Percent	Muslim Concentration
Babarpur	62	25.73	0 to 25%
Gokalpur	74	30.71	
Janta Colony	32	13.28	
Jiwanpur alias Joharipur	19	7.88	
Khanpur Dhani	20	8.30	
Mandauli	14	5.81	
Sadatpur Gujran	20	8.30	
Total	241	100.00	

Babarpur, Gokalpur, Janta Colony, Jiwanpur *alias* Joharipur, Khanpur Dhani, Mandauli and Sadatpur Gujran were the areas where it was found that Muslim population fluctuates between 0 to 25% and 241 persons were interviewed here.

Actual Sample Size in areas where Muslim Population is 25 to 75%

Area	Number	Percent	Muslim Concentration
Baqiabad	30	10.49	25 to 75%
Karawal Nagar	30	10.49	
Khajoori Khas	74	25.87	
Seelampur	77	26.92	
Ziauddinpur	75	26.22	
Total	286	100.00	

Baqiabad, Karawal Nagar, Khajoori Khas, Seelampur, Ziauddinpur were the areas where the Muslim population concentration fluctuates between 25 to 75% and 286 persons were interviewed here.

Actual sample size in areas where the Muslim population is above 75%

Area	Number	Percent	Muslim Concentration
Jafarabad	22	30.14	Above 75%
Mirpur Turk	19	26.03	
Mustafabad	32	43.84	
Total	73	100.00	

Jafarabad, Mirpur Turk and Mustafabad are the areas where the Muslim population were having very high fluctuation and except Jafarabad, in Mirpur Turk and Mustafabad the concentration of Muslim population is above 75%. Jafarabad with Muslim concentration at 70% is also included in this group.

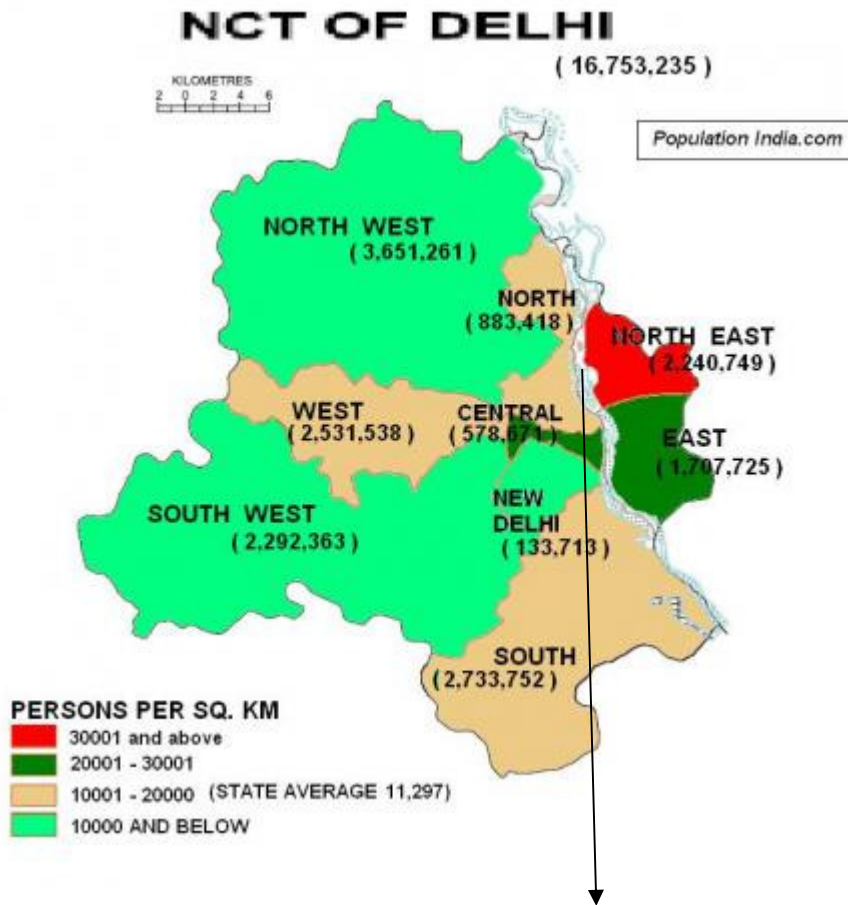


Figure 4 District Map of Delhi showing location of North East District (Delhi). Map not to scale and only used for representational purpose (Map Source: Socio Research & Reform Foundation, New Delhi)



Figure 5 Location Map of North East District Delhi among the 11 districts of Delhi. Map for representational purpose only and not to scale.

Table 4 Salient Features of North East Delhi

State	Delhi
Headquarters	Seelampur
Government	
• Type	Administrative Division
• Lok Sabha constituencies	North East Delhi
• Vidhan Sabha constituencies	Karawal Nagar, Mustafabad, Seelampur, Gokalpur, Burari and Timarpur
Area	
• District	62 km ² (24 sq mi)
Population (2011)	
• District	2,241,624
• Density	36,155/km ² (93,640/sq mi)
• Urban	2,220,097
• Rural	21,527
Demographics	
• Population Growth	26.78%
• Literacy	83.09%
• Sex Ratio	886

North East Delhi incorporates the following towns:

1. Yamuna Vihar
2. Ghonda
3. Brahmpuri
4. Jafrabad

5. Maujpur
6. Babarpur
7. Dayalpur
8. Karawal Nagar
9. Gokalpur
10. Sonia Vihar
11. Mandauli
12. Saboli
13. Nand Nagri
14. Sunder Nagri
15. Seemapuri
16. Gautampuri
17. Dilshad Garden
18. Jiwanpur (Johripur)
19. Khajoori Khas
20. Mirpur Turk
21. Mustafabad
22. Sadatpur Gujran
23. Brijpuri
24. New Usmanpur
25. Bhajanpura
26. Ashok Nagar
27. Harsh Vihar
28. Shiv Vihar

The rural area in North East Delhi is divided into three administrative villages: Shahdara with no sub-villages, Seemapuri with one sub village, Mandauli, and Seelampur with twelve sub-villages as follows:

1. Badarpur Khadar
2. Pur Delhi⁹
3. Pur Shahdara¹⁰
4. Sabapur Delhi
5. Sabapur Shahdara
6. Baqiabad
7. Sadatpur Musalmanan
8. Biharipur
9. Sherpur
10. Garhi Mendu
11. Tukhmirpur
12. Khanpur Dhani

⁹ “Pur Delhi” village is located in Seelampur tehsil under North East District (<https://dlrc.delhigovt.nic.in/>)

¹⁰ “Pur Shahdara” village is located in Seelampur tehsil under North East District (<https://dlrc.delhigovt.nic.in/>)

Chapter IV

Findings

Introduction

A total of 600 women from North East Delhi were interviewed. Care was taken to have a representative sample from different areas of North East Delhi. It may be noted that there were disturbances in Delhi due to protests going on against CAA/NRC and Section 144 was imposed on some areas. Also, there were elections going on in Delhi. Therefore, the survey work was disturbed and concluded in a short time when the atmosphere becomes peaceful. It is disturbing to note that at the time this report is being written there are communal riots in North East Delhi and questions were raised regarding the competence and impartiality of Delhi Police in dealing with law and order issues. Details of the findings are as follows:

4.1 Identification particulars

4.1.1 Area-wise details of respondents interviewed

Table 5 Area wise details of beneficiaries interviewed

Area	Number	Percent
Babarpur	62	10.3
Baqiabad	30	5.0
Gokalpur	74	12.3
Jafarabad	22	3.7
Janta Colony	32	5.3
Jiwanpur <i>alias</i> Joharipur	19	3.2
Karawal Nagar	30	5.0
Khajoori Khas	74	12.3
Khanpur Dhani	20	3.3
Mandauli	14	2.3
Mirpur Turk	19	3.2
Mustafabad	32	5.3
Sadatpur Gujran	20	3.3
Seelampur	77	12.8
Ziauddinpur	75	12.5
Total	600	100.0

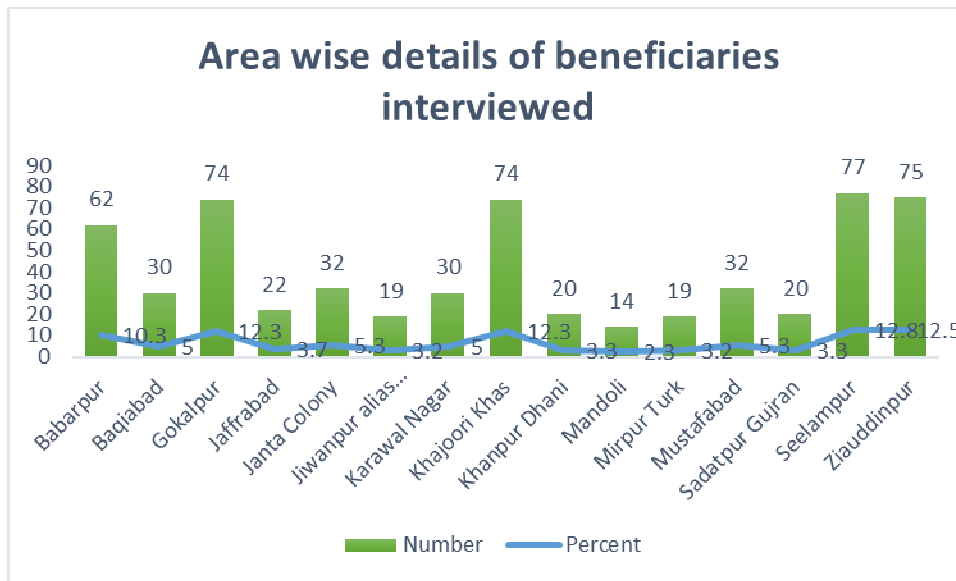


Figure 6 area-wise details of respondents interviewed

Women were interviewed from 15 different areas of North East Delhi. In each of these different areas interviews were conducted in several different sub-areas as far as practically possible. This ensured covering women with different views, socio-economic backgrounds, living conditions, upbringing etc. This ensured a representative sample.

4.1.2 Age of Respondents

Table 6: Age of Respondents

Age Range	Number	Percent
18-22	116	19.4
23-27	88	14.5
28-32	125	20.8
33-37	56	9.3
38-42	60	10
43-47	41	6.8
48-52	48	7.9
53-57	34	5.6
58-62	20	3.3
63-67	6	1
68-72	6	0.9
Total	600	100

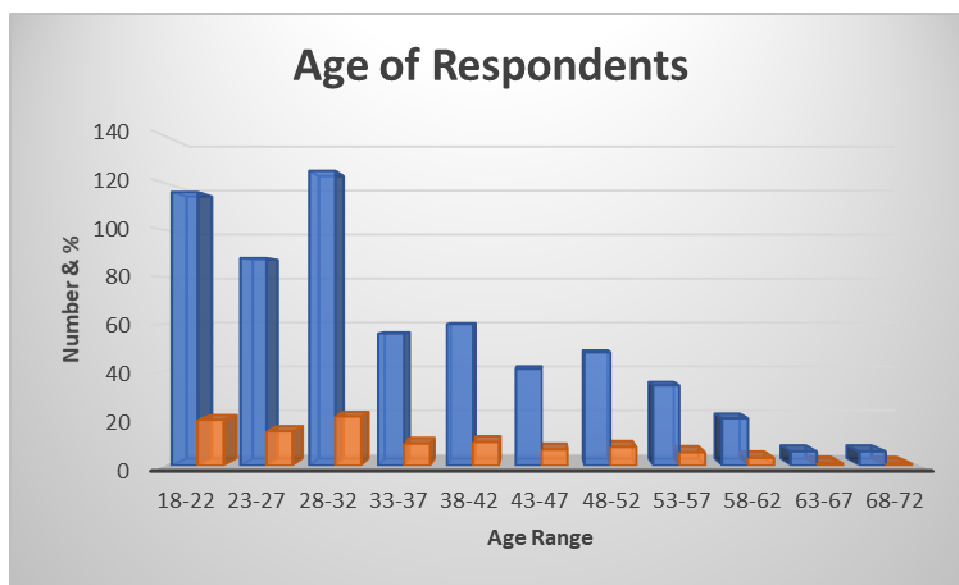


Figure 7 Respondents arranged as per age range

Women from all age groups starting from 18 years to 72 years were interviewed. Thus ensuring views from women of different ages and generation. A majority (20.8%) of the women were from the age range of 28-32 followed by 19.4% in the age range of 18-22 and 14.5% in the age range of 23-72%. Women from other age ranges were from 1% to 10%.

4.1.3 Marital Status

Table 7: Marital Status of Respondents

Marital Status	Number	Percent
Unmarried	122	20.3
Currently Married	398	66.3
Widow	80	13.3
Total	600	100.0

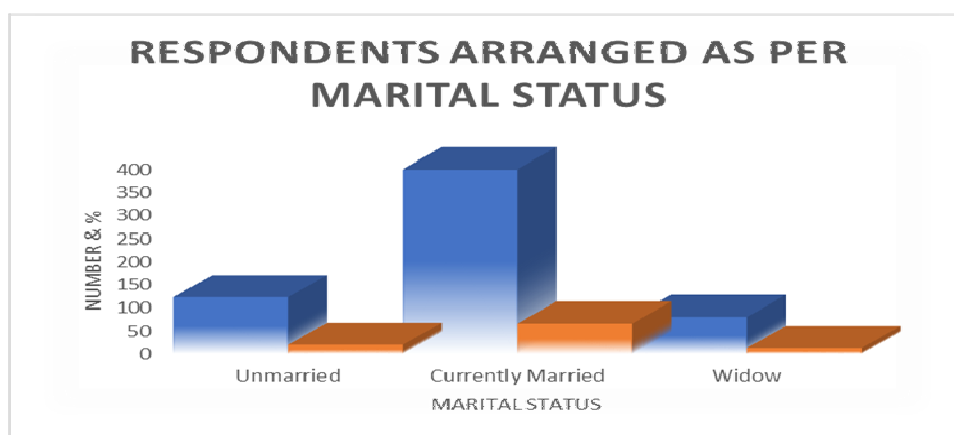


Figure 8: Marital Status of Respondents

Of the 600 sample, currently-married women constituted a majority (66.3%) of the sample. This was followed by unmarried women constituting 20.3% of the sample and the rest 13.3% constituted widows.

4.1.4 Type of marriage of the currently-married respondents

All the married women forming our sample were in monogamous marriage. This shows that the perception that polygamy is prevalent among Muslims is totally wrong.

4.1.5 Views on Polygamous marriage

All the women spoken to by the field workers were of the opinion that polygamous marriage is bad. However, the field workers didn't find any single case of polygamous marriage in the sample of 600. Also, the field workers didn't find a single case of divorce either.

4.1.6 Respondents awareness of court decision about Triple Talaq

Table 8: Awareness of Court decision about Triple Talaq

Awareness Status	Number	Percent
Aware	558	93.0
Not Aware	42	7.0
Total	600	100.0

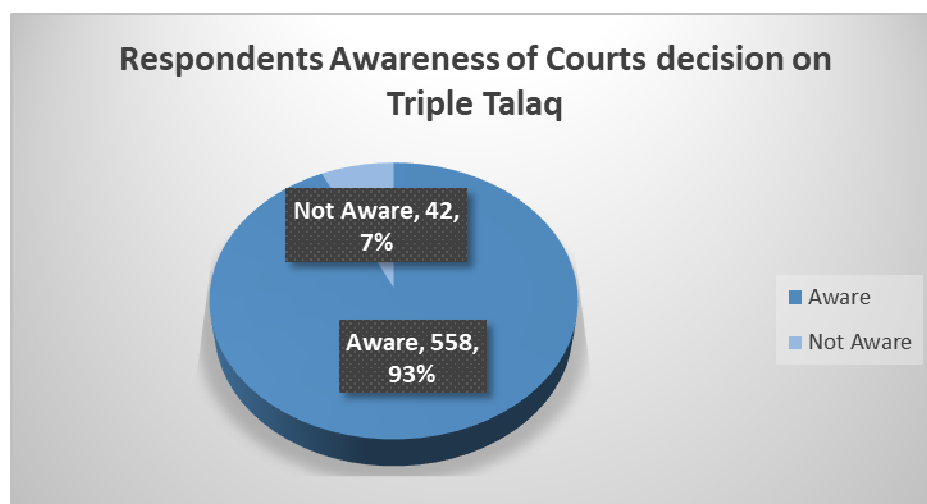


Figure 9: Respondents Awareness on Courts decision on Triple Talaq

When asked whether they are aware of the court decision on Triple Talaq, a vast majority (93%) gave an affirmative answer. In their opinion, a majority of women who were aware of the court decision welcomed it with some of them saying that with this decision Muslim girls have got a new lease of life. However, there were a small percentage of women who said “whatever the court decision, whatever is followed in the culture will continue”.

4.1.7 Employment status of the Respondents

Table 9: Employment Status of the Respondents

Employment Status	Number	Percent
Student	80	13.3
Housewife	486	81.0
Regular salaried employee in non-government	24	4.0
Casual labourer	4	.7
Unemployed: seeking work	6	1.0
Total	600	100.0

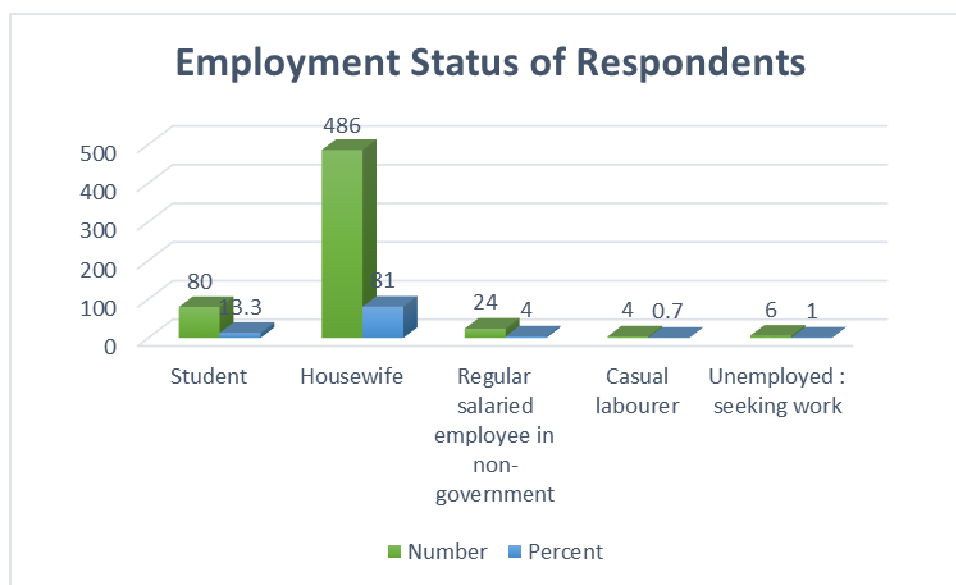


Figure 10: Employment Status of Respondents

A vast majority of our sample comprised housewives (81%). Students comprised 13.3% of the sample, regular salaried employees in non-government (4%), unemployed seeking work (1%), and the rest were casual labourers (0.7%).

4.2 Family Composition

4.2.1 Family Composition of the respondents

Table 10: Family Composition of the Respondents

Family Composition	Minimum	Maximum
Adult Male	1	8
Adult Female	1	4
Total	1	10
Children Male	1	4
Children Female	1	5
Total	1	6
Sub Total	1	10

The Family composition ranged from one to a maximum of 10 members. In a majority (82.23%) of the respondents, there was only one adult male in the family. This is followed by two adult males in 14.74% of the cases. Seventy one households reported no adult male. Some were students living in rented accommodation while some were widows. Similarly, in a majority (65.3%) of the cases, there was only one adult female which included the respondents. This was followed by 27.8% of the cases where there were two adult females.

4.2.2 Adult Male and Female in the respondents' household

Table 11: Adult Male

Number of Adult Male	Number	Percent
1	435	82.23
2	78	14.74
3	10	1.89
4	2	0.38
5	2	0.38
8	2	0.38
Total	529	100.00

Table 12: Adult Female

Number of Adult Female	Number	Percent
1	392	65.3
2	167	27.8
3	29	4.8
4	12	2.0
Total	600	100.0

4.2.3 Total Adult Members (male and female)

Table 13: Total Adult Members (Male and Female)

Total Adult Members	Number	Percent
1	46	7.7
2	329	54.8
3	132	22.0
4	69	11.5
5	14	2.3
6	6	1.0
7	2	.3
10	2	.3
Total	600	100.0

In a majority (54.8%) of the cases, there were only two adult family members (including both male and female). This was followed by 22% of the cases where there were three adult family members and in 11.5% of the cases there were four adult family members.

4.2.4 Male and Female Children in the respondents' household

Table 14 Male Children

Number of Male Children	Number	Percent
1	138	54.33
2	100	39.37
3	12	4.72
4	4	1.57
Total	254	100.00

In a majority (54.33%) of the respondents' homes, there was only one male child in the family, followed by two children in 39.37% of the cases. Please note that 346 or 57.7% of the total respondents reported no male children, some of these includes students living alone.

Table 15 Female Children

Number of Female Children	Number	Percent
1	128	67.37
2	38	20.00
3	8	4.21
4	12	6.32
5	4	2.11
Total	190	100.00

In a majority (67.37.3%) of the respondents, there was only one female child in the family. In 20% of the cases, there were two female children. More than three children were found in very few cases. A total of 410 households reported no female child, accounting for 68.3% of the sampled households. Some of these included student respondents living alone.

4.3 Residence

4.3.1 Status of residence, type of house and period of residence

Table 16: Status of Residence

Status of Residence	Number	Percent
Owned by self	191	31.8
owned by spouse	35	5.8
owned by parents /in-laws	39	6.5
Leased in	22	3.7
Rented	313	52.2
Total	600	100.0

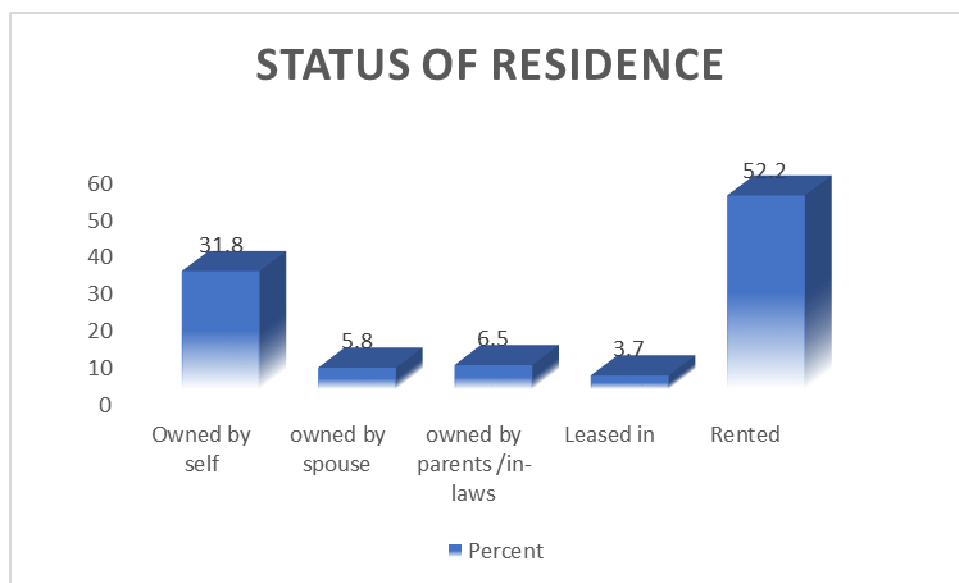


Figure 11: Status of Residence

In terms of ownership, 44.1% of the respondents live in homes which are owned by self/spouse or in-laws. However, specifically when we look at the figures of self-ownership, 31.8% of the respondents stated that they live in accommodation which is owned by self. However, on further probing to know if the owned residence is in the respondent's own name, 13.5% stated that it is in their own name, the rest (86.5%) stated that it is not in their own name. More than half (52.2%) of the respondents live in rented accommodation.

4.3.2 Type of House and Period of residence

Table 17: House Type

House Type	Number	Percent
Kutchha	58	9.7
Pucca	479	79.8
Semi Pucca	63	10.5
Total	600	100.0

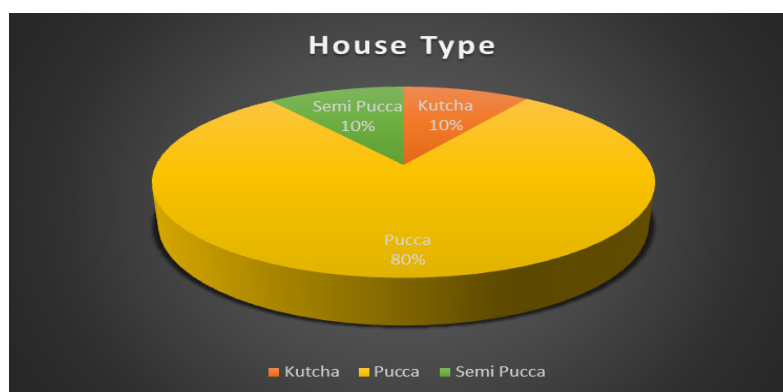


Figure 12: House Type of Respondents

A vast majority (79.8%) of the respondents live in *pucca* houses. A total of 9.7% of the respondents live in *kutchha* while 10.5% live in semi-*pucca* houses. The respondents have been living in their current accommodation from a varying period of one month to 50 years.

4.3.3 Condition of residence

Condition of residence	Number	Percent
Very Good	341	56.8
Needs Major repair	30	5.0
Needs minor repair	221	36.8
Dilapidated and beyond repair	8	1.3
Total	600	100.0

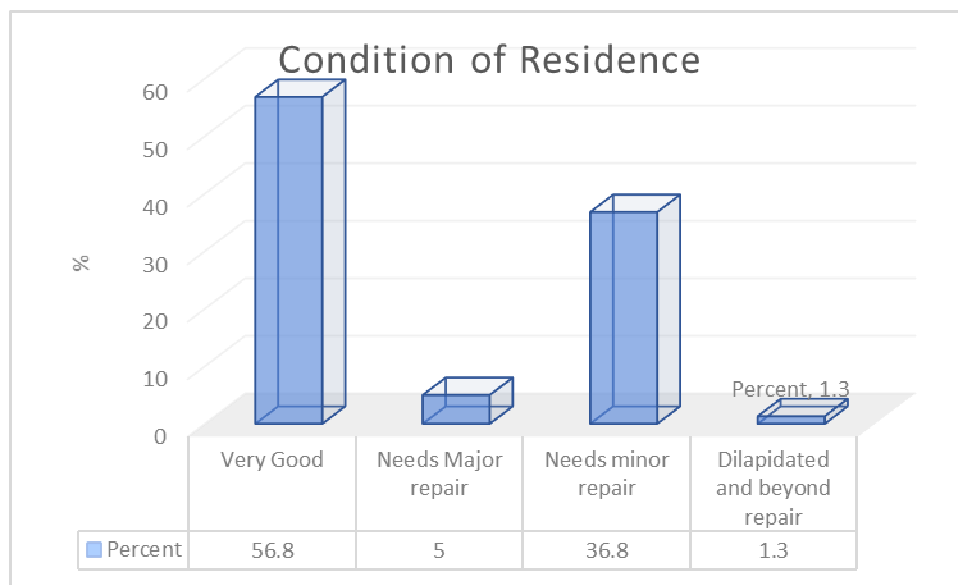


Figure 13: Condition of Residence

More than half (56.8%) of the respondents' houses can be said to be in very good condition. Rest of the residences need major or minor repair. Also, 1.3% of the residences could be described as dilapidated and beyond repair.

4.4 Education and related issues

4.4.1 Education Level

Table 18 Education level of Respondents

Education Level	Number	Percent
Illiterate	220	36.7
Cannot read and write	44	7.3
Can read only	2	0.3

No formal education but can read and write	6	1
Primary	142	23.7
Middle	34	5.7
Secondary	37	6.2
Higher Secondary	55	9.2
Graduate	52	8.7
Post Graduate	8	1.3
Total	600	100

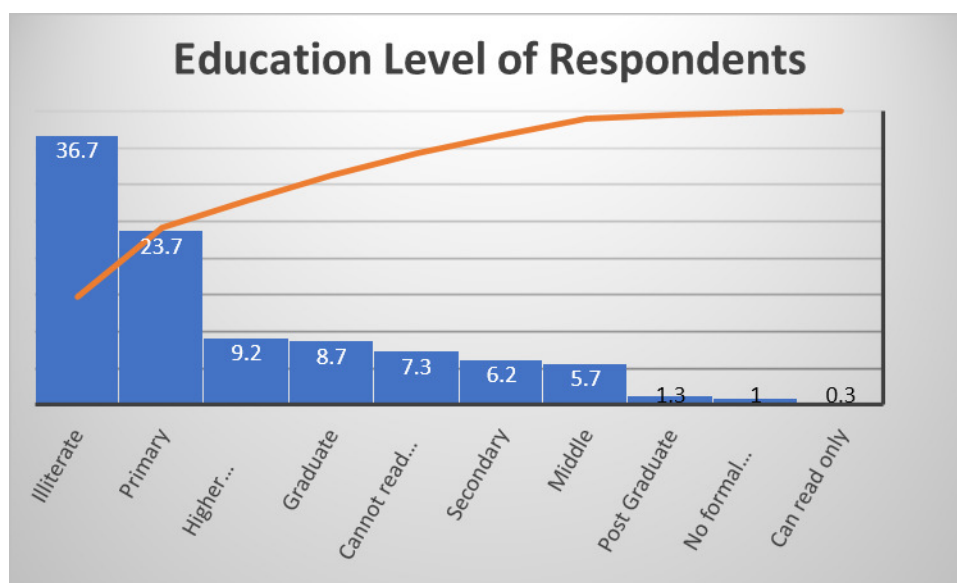


Figure 14: Education level of Respondents

In terms of educational levels of the respondents, post graduates comprised a mere 1.3% and graduate 8.7%. Higher Secondary certificate holders comprised 9.2%, Secondary 6.2%, Middle 5.7% and Primary 23.7%. One per cent of the sample respondents had no formal education but they could read and write. The sample comprised a large number (36.7%) who can be considered as “illiterate”.

4.4.2 School level Study

Table 19 Type of School Respondents studied at school level

School	Number	Percent
Govt. school including municipal	264	44.0
Non-government aided schools	34	5.7
Public schools	30	5.0
Total	328	54.7
Can't remember / no formal schooling	272	45.3
Total	600	100.0

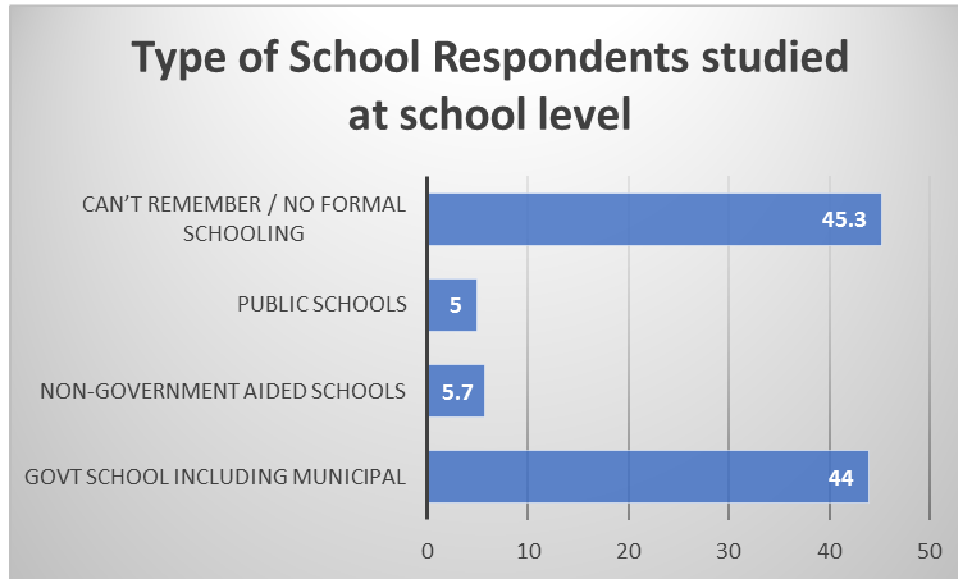


Figure 15: Type of School respondents studied at school level

A large number of the respondents studied at government schools including municipal schools followed by non-Government aided-schools.

4.4.3 School Type

School Type	Number	Percent
Girls only	209	34.8
Co education	119	19.8
Total	328	54.7
Can't remember / No formal schooling	272	45.3
Total	600	100.0

A majority (34.8%) of the respondents studied in girls-only schools while the rest (19.8%) studied in co-education schools.

4.4.4 Mediums of Instruction

Mediums of Instruction	Number	Percent
English	126	21.0
Hindi	194	32.3
Urdu	6	1.0
Others (Specify)	2	.3
Total	328	54.7
Can't remember / No Formal schooling	272	45.3
Total	600	100.0

A majority (32.3%) of the respondents had Hindi as their medium of instructions, followed by English (21%). One per cent of respondents said their medium of instruction was Urdu.

4.4.5 Reasons for No Formal Education

The reasons cited by the respondents for having no formal education includes the following:

1. Financial problem
2. Used to live in village where no stress was given to education
3. In the society, girls' education was not considered a priority
4. The respondent herself was responsible for not getting educated
5. Was having no interest in education
6. Girls' education was not considered compulsory previously
7. Family not allowed them getting education

4.4.6 Vocational or Technical Education

Vocational or Technical Education	Number	Percent
Yes	37	6.2
No	563	93.8
Total	600	100.0

6.2% of the total respondents were having vocational or technical education. This included computer, *mehndi*, sewing and stitching.

4.4.7 Marks obtained in the last examination attended

Marks Obtained	Number	Percent
60% and Above	43	7.2
55% to 59%	161	26.8
40% to 54%	102	17.0
Below 40%	22	3.7
Total	328	54.7
Can't remember / No formal education	272	45.3
Total	600	100.0

A majority (26.8%) of the respondents obtained 55% to 59% marks, followed by 17% who obtained 40% to 54%. Only 7.2% obtained 60% and above marks.

4.4.8 Status of respondents attending tuition or coaching along with school

Status of attending tuition or coaching along with school	Number	Percent	Valid Percent
Yes	98	16.3	29.9
No	230	38.3	70.1
Total	328	54.7	100.0
Can't remember / No formal school education	272	45.3	
Total	600	100.0	

Only 30% of the respondents attended tuition or coaching along with school, the remaining 70% did not attend tuition or coaching along with school.

4.4.9 Status of schooling of girls in the family of age group 15 or below

The respondents were asked whether all girls in the family of age 15 and below were in schools, a vast majority (60%) said that there is no girl child in the family and in 7.7% cases it was found that the child was below five years of age. Only 0.3% of the respondents stated that they do not consider educating girls important.

4.4.10 Reasons for girls below 15 in the family not attending schools

Reason why all the girls in the family of age 15 or below not in the schools?	Number	Percent
N.A	192	32.0
Girl very young	4	0.7
Child below 5 years of age	42	7.0
No girl child in the family	360	60.0
Didn't consider it important to educate girl child	2	0.3
Total	600	100.0

4.4.11 Educational status of the females in families above the age 18

Are all the females in the family above the age 18 are educated?	Number	Percent
Yes	381	63.5
No	219	36.5
Total	600	100.0

Respondents were asked whether all the females in the family above the age 18 years are educated, a majority (63.5%) stated positively. However, there were 36.5% of the respondents who replied negatively. The reasons cited include:

1. Financial problem
2. No girls in the family
3. Family didn't enrol them for study
4. In earlier times getting girls study was not considered compulsory
5. Was herself responsible for not getting education

4.4.12 Female illiterate Family Members

Are all the Female Members illiterate	Number	Percent
Yes	80	13.3
No	520	86.7
Total	600	100.0

The respondents were asked whether all the female members of the family illiterate. While a vast majority (86.7%) replied negatively, there were still 13.3% of the respondents who responded positively to this question. The reasons cited included: family doesn't let them study.

4.4.13 Prevalence of School dropout among female members

Whether any female member dropped out from the school at any time?	Number	Percent
Yes	10	1.7
No	590	98.3
Total	600	100.0

On being asked whether any female member dropped out from school at any time, a majority (98.3%) responded negatively, whereas 1.7% of the respondents said that female members dropped out from the school in their family. All of them reported the reason as inability to pay the school fees in time.

4.5 Working condition / Income

4.5.1 Respondents current working status

Current Working Status of the Respondent	Number	Percent
Yes	55	9.2
No	545	90.8
Total	600	100.0

Only 9.2% of the respondents said that they were currently working. The rest (90.8%) were not in gainful employment.

4.5.2 If yes whether you are Self Employed or Salaried Employee?

Self Employed or Salaried Employee	Number	Valid Percent
Self Employed	19	34.5
Salaried Employed	36	65.5
Total	55	100.0

4.5.3 Job description, if self-employed

All the self-employed respondents were involved in home-based work like sewing and stitching etc.

4.5.4 If employed.

Sector employed	Number	Valid Percent
Public Sector	20	55.6
Autonomous Bodies	2	5.6
Private	12	33.3
Others	2	5.6
Total	36	100.0

A majority (55.6%) of the working respondents were employed in Public Sector followed by 33.3% of the respondents who worked in Private Sector while 5.6% each were employed in autonomous bodies and Others.

4.5.5 Status of employment the title of Job

Status of Employment	Number	Valid Percent
Assistant / Clerical	24	63.2
Support staff (peon, messenger, etc)	4	10.5
Others (Specify)	10	26.3
Total	38	100.0

A majority of the respondents (63.2%) were employed at Assistant / Clerical levels; 10.5% were employed as Support Staff (peons, messengers etc.).

4.5.6 Distance of work place. (in kms.)

Distance (in K.M)	Number	%
2	2	3.64
3	2	3.64
4	4	7.27
5	4	7.27
6	2	3.64
8	4	7.27
10	8	14.55
At home	17	30.91
Walking distance	12	21.82
Total	55	100.00

Of all the respondents currently working, a substantial percentage (30.91%) were working at their homes followed by 21.82% whose work place is at “walking distance”.

4.5.7 Mode of Transport used to commute to the work place

Mode of Transport	Number	Percent
Metro, Bus	2	3.64
Metro, Auto	2	3.64
Metro	2	3.64
Bus, Auto	6	10.91
Bus	6	10.91
E Rickshaws and Rickshaws	2	3.64
Auto	6	10.91
Walking Distance	29	52.73
Total	55	100

Respondents commute to their work places by Metro, Bus, E-Rickshaws, Rickshaws and Autorickshaws. Many respondents have to use two to three modes of transport in one go to reach their destination due to lack of connectivity. In the process, they have to shell out a lot of money on travel despite their meagre salaries.

4.5.9 Monthly salary (in Rs)

Monthly Salary in Rs.	Number	Valid Percent
Rs. 3,000	19	34.5
Rs. 8,000	8	14.5
Rs. 9,000	2	3.6
Rs. 10,000	8	14.5
Rs. 12,000	12	21.8
Rs. 15,000	6	10.9
Total	55	100

A majority (34.5%) of the respondents gets a salary of Rs. 3000 pm which can said to be very meagre in Delhi and cannot even be qualified under minimum wage criteria. This is followed by 21.8% of the respondents who get Rs. 12000 pm while 14.5% each of the respondents gets Rs. 8000 pm and Rs. 12000 pm respectively.

4.5.10 Details of any other income

Having any other Income	Number	Percent
Yes	174	29.0
No	426	71.0
Total	600	100.0

All the respondents whether currently working or not were asked whether they have any other income. A majority (71%) replied negatively while 29% replied positively. The other income

quoted included pensions, tuition, and income from making *bindi, mala*, sewing and piece-work, etc.

4.5.11 Types of Jobs available to women in respondents area

The type of jobs mentioned by the respondents as available for women in their area included:

1. Factory work
2. Sale of cooked food
3. Sewing and stitching
4. Slipper-making, etc.

4.6 Bank Account and Savings

4.6.1 Do you have Bank Account?

Having Bank Account	Number	Percent
Yes	547	91.2
No	53	8.8
Total	600	100.0

A majority (91.2%) of the respondents were having their bank accounts while 8.8% of the respondents were yet to open their bank accounts.

4.6.2 Types of bank account.

Bank Account Type	Number	Percent
Savings Account	254	46.4
Current Account	293	53.6
Total	547	100.0

A majority (53.6%) of the respondents stated that they had Current Bank Accounts, the rest (46.4%) stated that they had Savings Bank Accounts.

4.6.3 Status of Respondents' Savings

Status of Saving money	Number	Valid Percent
Yes Regularly	34	6.2
Yes Irregularly	144	26.3
Practically no saving	369	67.5
Total	547	100.0

A vast majority (67.5%) of the respondents practically had no savings, followed by 26.3% who save irregularly. Only 6.2% are able to save regularly.

4.6.4 In case of saving, average saving per month in Rs.

Average Saving per month (in Rs.)	Number	Percent
100	24	14.1
200	50	29.4
300	22	12.9
400	14	8.2
500	22	12.9
600	12	7.1
700	6	3.5
900	4	2.4
1,000	8	4.7
2,000	2	1.2
3,000	4	2.4
10,000	2	1.2
Total	170	100

The average saving per month sees a great fluctuation starting with Rs. 100 and the maximum being Rs. 10000 pm. A majority (29.4%) stated that they save Rs. 200 per month followed by 14.1% who save Rs. 100 and 12.9% save Rs. 300 pm and Rs. 500 pm each.

4.6.5 Saving / Investment.

Type of saving / investment	Number	Percent
No saving / No investment	428	71.3
In SB account	50	8.3
Fixed deposit	2	0.3
Recurring deposit	2	0.3
Others	46	7.7
Society / Committee	72	12.0
Total	600	100.0

When asked about type of saving / investment, a vast majority (71.3%) stated that they don't have any saving or investment. Among those who save, a majority (8.3%) put their money in savings bank accounts.

4.6.5 (a) Type of saving / investment

Type of saving / investment	Frequency	Percent
In SB account	50	29.07
Fixed Deposit	2	1.16
Recurring Deposit	2	1.16
Others	46	26.74
Society / Committee	72	41.86
Total	172	100.00

A majority (41.86%) of the respondents do saving / investment in Society / Committee [savings with informal groups] followed by 29.07% who do saving / investment in Savings Bank accounts.

4.6.6 Total saving as on date

Total saving as on date (Rs.)	Number	Percent
1,200	24	14.1
2,400	50	29.4
3,600	22	12.9
4,800	14	8.2
6,000	22	12.9
7,200	12	7.1
8,400	6	3.5
10,800	4	2.4
12,000	8	4.7
24,000	2	1.2
36,000	4	2.4
1,20,000	2	1.2
Total	170	100

A maximum (29.4%) of the respondents had a total savings of Rs. 2400 as on the date of interviewing. This is followed by 14.1% of the respondents who saved Rs. 1200 and 12.9% each saved Rs. 3600 and Rs. 6000. People saving more than Rs. 8000 were in single digit figure.

4.7. Membership of Association

4.7.1 Membership of an Association, Self-Help Group (SHG) or Hobby Club etc

Membership of any Association, SHGs or Hobby Class	Number	Percent
Yes	0	0
No	600	100
Total	600	100

None of the respondents were associated with any Association, Self-Help Group (SHG) or Hobby Club.

4.8 Voting Right

4.8.1 Respondents' status of having valid Voter Card

Voter Card status	Number	Percent
Yes	559	93.2
No	41	6.8
Total	600	100

A majority (93.2%) of the respondents were having valid voter cards, while there were still 6.8% of the respondents without valid voter cards. The reason given by respondents for not having valid voter cards included:

1. Have applied
2. Applied but so far not received
3. Have lost the voter card

4.8.2 If yes, respondents status of exercising their right to vote.

Exercising the right to Vote	Number
Yes	539
No	20
Total	559

Of the 559 respondents out of a total of 600 respondents interviewed having valid voter cards, a very high (96.4%) had exercised their right to vote while a small minority of 3.6% respondents did not exercise their right to vote.

4.9 Awareness of Public Representatives

4.9.1 Respondents' awareness of public representatives of their area

Awareness of public representatives	Number	Percent
Aware	322	53.7
Not Aware	278	46.3
Total	600	100.0

Only 53.7% of the respondents were aware of the public representatives of their area. There is a significant ratio (46.3%) of the respondents who are unaware of the public representatives of their area.

If yes, whether the respondent has ever met them	Number	Percent
Yes	136	42.2
No	186	57.8
Total	322	100.0

Of the 322 respondents who were aware of the public representatives of their area, only 42.2% had met the public representatives whereas 57.8% did not ever meet them though they were aware of them.

Satisfaction with public representative	Number	Percent
Yes	198	33.0
No	402	67.0
Total	600	100.0

A very high percentage (67%) of the respondents were not satisfied with their public representatives. In fact, 53.7% of the respondents had no clue about the work done by their public representatives. There were others who were not satisfied as they believed that these people have not done anything with respect to providing job opportunities to people in their area. However, 33% of the respondents were satisfied with their local public representatives. Those satisfied, believed their local representatives had done a lot of work in their area and had also undertaken activities for the benefit of girls.

4.10 Use of hospitals

4.10.1 Respondents' status of having fallen sick in the last one year

Fallen sick in the last one year	Number	Percent
Yes	231	38.5
No	369	61.5
Total	600	100.0

A large (38.5%) of the respondents had fallen sick in the last one year. There were 61.5% of the respondents who had not fallen sick in the last one year.

4.10.2 Where did they go for treatment?

Where gone for treatment	Number	Percent
Not gone anywhere	14	6.1
Government hospital	189	81.8
Private hospital	18	7.8
Private clinic / doctor	10	4.3
Total	231	100.0

A very high percentage (81.8%) of the respondents who had fallen sick during the last one year had gone to a Government hospital for treatment. Only 7.8% visited a private hospital and 4.3% went to a private clinic / doctor. There were 6.1% who did not go to any hospital or doctor for treatment. The distance of hospital or medical facility varied from walking distance to a maximum of 15 kms.

4.10.3 Was there any discrimination in the hospital on account of gender or religion?

Any discrimination	Number	Percent
Yes	26	11.3
No	205	88.7
Total	231	100.0

Of the people who had visited hospitals, 11.3% reported facing discrimination on account of gender and religion. The kind of discrimination reported included long waiting period, no proper treatment, etc.

4.10.4 Satisfaction with the medical or hospital facility

Satisfaction with the medical or hospital facility	Number	Percent
Satisfied	205	88.7
Not Satisfied	26	11.3
Total	231	100.0

A vast majority (88.7%) were satisfied with the medical or hospital facility visited by them. The reasons given for satisfaction included:

1. Treatment was good
2. Staff behaviour was good
3. Medicines given was very good
4. Facility was good
5. Paid money for treatment, so it was expected that treatment will also be good.

The reasons given for dissatisfaction included:

1. No test facility
2. Doctor not coming on time
3. No proper treatment
4. Lot of time spent

4.11 Entertainment

4.11.1 Time spent by respondents on entertainment

Time spent for entertainment	Number	Percent	Cumulative Percent
Every day	223	37.2	37.2
More than once in a week	61	10.2	47.3
Once in a week	22	3.7	51.0
Once in a fortnight	14	2.3	53.3
Once in a month	10	1.7	55.0
Sometimes but not regularly	12	2.0	57.0
Never	258	43.0	100.0
Total	600	100.0	

A majority (43%) of the respondents never spent time for entertainment. However, there were 37.2% who spent time on entertainment every day, followed by 10.2% who spent time on entertainment once in a week. Similarly, average time spent by the respondents on entertainment in a month varied between two hours to 60 hours. When asked about the amount on an average spent by them on entertainment, the answer varied between 0 (free) to Rs. 800 per month. The three main sources of entertainment reported by the respondents included TV, mobile phone and landline phone. TV was the main source of entertainment.

4.11.2 Free Access to Entertainment Facility

Free Access to entertainment facility	Number	Percent
Yes	24	4.0
No	576	96.0
Total	600	100.0

TV, mobile phones and laptops were reported as the main sources of entertainment facility at home by the respondents. They were asked whether they had free access to these facilities, surprisingly only 4% of the respondents replied positively and the remaining 96% replied in the negative.

4.11.3 Type of entertainment facilities available to public in respondents' locality

As per the respondents, cinema, malls and parks were the main entertainment facilities available for public in their locality. Still, there were 9.3% of the respondents who were unaware of public facilities of entertainment in their locality.

4.11.4 Are you free to go to public places for entertainment?

Free to go to public places for entertainment	Number	Percent
Yes	562	93.7
No	38	6.3
Total	600	100.0

93.7% of the respondents said that they were free to go to public places for entertainment.

4.12 Interaction with other communities

4.12.1 Do other community persons discriminate against you on the basis of religion?

Other community persons discriminates on the basis of religion	Number	Percent
Yes	8	1.3
No	592	98.7
Total	600	100.0

Only a very thin minority (1.3%) of the respondents said that other community persons discriminate against them on the basis of religion, while the rest (98.7%) respondents did not experience any discrimination from other community persons on the basis of religion. The

respondents who felt discrimination on the basis of religion from other community persons said that very few individuals from other communities discriminated against them while the rest of them had very cordial relationship.

4.12.2 Cordial relationship with people of other communities with the respondents

Are people of other community cordial with you?	Number	Percent	Cumulative Percent
Cordial	560	93.3	93.3
Not Cordial	40	6.7	100.0
Total	600	100.0	

A vast majority (93.3%) of the respondents were of the opinion that people of other community are cordial with them. However, there were 6.7% of the respondents who opined that people of other community are not cordial with them and they are not talking with them in right manner or language.

4.13 Property ownership

4.13.1 Hindrance to women as owners of property / house

Hindrance to women being owners of property / house	Number	Percent
Yes	0	0
No	600	100.0
Total	600	100

None of the respondents reported any hindrance faced by women in acquiring property / house.

4.13.2 Do you have any building / property ownership in your name?

Do you have any building / property ownership in your name?	Number	Percent
Yes	8	1.3
No	592	98.7
Total	600	100.0

Only 1.3% of the respondents were having building / property ownership in their name.

4.14 Visit to parents / relations

4.14.1 Is there any hindrance in your visiting your parents not living with you or your relatives?

Any hindrance?	Number	Percent
Yes	9	1.5
No	591	98.5
Total	600	100.0

Only 1.5% of the respondents reported facing hindrance in visiting their parents or relatives not living with them, while the rest (98.5%) reported no hindrance. Those who reported hindrance

said that they get very little chance to meet their parents or relatives. The respondents visit their parents or relatives not living with them varied between once to many times a year. Similarly, the respondents when asked about any hindrance in their parents or relatives not living with them visiting them, only 2.2% responded positively, while the remaining 97% were of the opinion that there is no hindrance. Similarly, parents or relatives not living with the respondents varied from once to several times a year.

4.15 Insurance

4.15.1 Do you have Life Insurance?

Having Life Insurance	Number	Percent
Yes	116	19.3
No	484	80.7
Total	600	100.0

4.15.2 if yes, what type of insurance?

Type of Insurance	Number	Percent
LIC	112	96.55
Sahara Life Insurance	4	3.44
Total	116	100.0

A majority (96.55%) of those having life insurance policies had LIC policies whereas the rest (3.44%) had Sahara Life Insurance policies. The sum insured varied from Rs. 25000 to Rs. 500000.

4.15.3 Do you have your medical insurance?

Having Medical Insurance	Number	Percent
Yes	24	4.0
No	576	96.0
Total	600	100.0

Only 4% of the respondents were having medical insurance.

4.16 Tour

4.16.1 How often do you go on a tour?

How often you go on tour	Number	Percent
Once in a year	179	29.8
More than once in a year	82	13.7
Sometimes but not every year	133	22.2
Rarely	206	34.3
Total	600	100.0

A majority (34.3%) of the respondents rarely went on a tour while 29.8% went on tours once in a year and 22.2% of the respondents went on tours occasionally but not every year.

4.16.2 Visit to a tourist place in Delhi in the last year

Have you visited any tourist place in Delhi in the last year	Number	Percent
Yes	401	66.8
No	199	33.2
Total	600	100.0

A majority (66.8%) of the respondents had visited a tourist place within Delhi in the previous year.

4.16.3 Visit to any place outside Delhi

Have you visited any place outside Delhi?	Number	Percent
Yes	90	15.0
No	510	85.0
Total	600	100.0

Only 15% of the respondents had visited any place outside Delhi. Among the tourist places outside Delhi, mostly visited was Agra, followed by Ajmer. Other places included Mussoorie, Shimla, Ladakh and Dehradun. Few of the respondents had also visited Manali and Mathura. A majority of the people said the visit was done in the previous year.

4.16.4 Visit to anywhere outside India

Have you visited anywhere outside India?	Number	Percent
Yes	2	0.3
No	598	99.7
Total	600	100.0

Very few (0.3%) of the respondents had visited countries outside India. Those who had visited a foreign country, said they visited a country outside India during the two years.

4.16.5 Prevalence of polygamy among Muslims in respondents' area

Table 20: Respondents' opinion on prevalence of polygamy among Muslims in their area

How Prevalent is polygamy among Muslims in your area?	Number	Percent
Common	0	0
Not Common	0	0
Rare	0	0
Not Found at all	600	100
Total	600	100

100% of the respondents were unanimous that polygamy is not found at all among Muslims in their respective localities.

4.16.6 Prevalence of instant triple talaq among Muslims in respondents' area

Table 21: Respondents' opinion on prevalence of triple talaq among Muslims in their area

How prevalent is triple talaq among Muslims in your area?	Number	Percent
Common	0	0
Not common	0	0
Rare	0	0
Not found at all	600	100
Total	600	100

100% of the respondents were unanimous that instant triple *talaq* is not found at all among Muslims in their respective area.

4.17 Suggestions and Recommendations

4.17.1 Bottlenecks in their locality which hinders Muslims girls' education

4.17.1.1 The bottlenecks quoted by the respondents included:

1. Long distance of school from their houses
2. Girls education not considered compulsory by people holding traditional views
3. Hindrance by anti-social elements
4. The atmosphere of the country with so many incidents (like rape, riots etc) prevented them from sending girls to schools
5. The out-dated traditional belief that girls are meant to work at home

The respondents quoted these factors also as affecting the social status of Muslim women.

4.17.2 Respondents suggestions about how the educational status of Muslim women in their locality (North East Delhi) can be made improved

4.17.2.1 The suggestions given by respondents included:

1. Facilities in schools should be improved
2. Parents should be motivated to send the girls for education
3. Equal opportunity for both boys and girls to study
4. More schools should be opened in nearby localities
5. The atmosphere of the schools should be conducive
6. Availability of good transport like buses for going to schools
7. Change of people's mentality

4.17.3 Respondents opinion on whether they think socio-economic condition of Muslim women have improved in their locality during the past few years?

Table 22: Respondents' opinion whether socio-economic condition of Muslim women has improved in their locality in the past few years

Do you think socio-economic condition of Muslim women have improved in your locality during the past few years?	Frequency	Percent
Improved	440	73.3
Not improved	160	26.7
Total	600	100.0

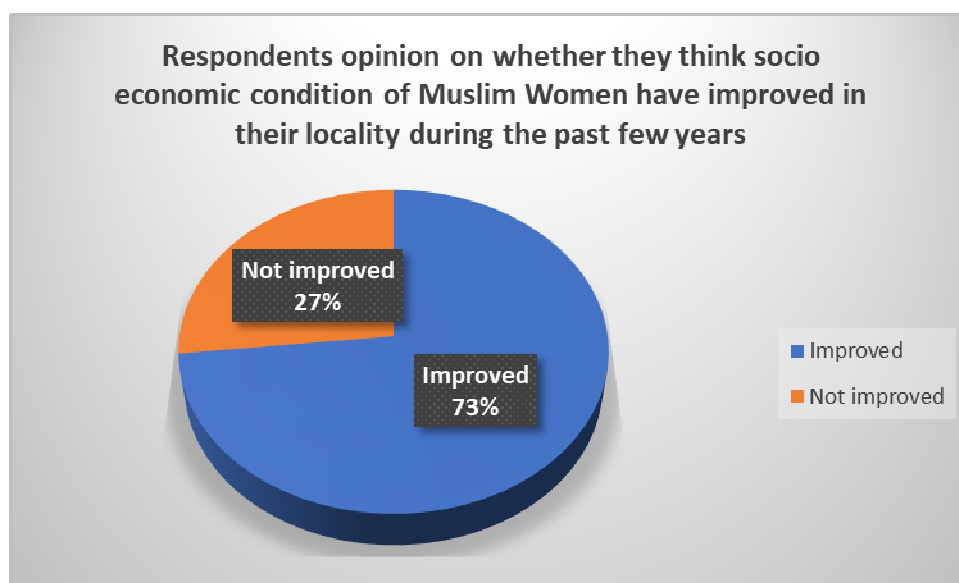


Figure 16: Respondents' opinion whether socio-economic condition of Muslim women has improved in their locality in the past few years

A vast majority (73.3%) of respondents were of the opinion that the socio-economic condition of Muslim women has improved in their locality in the past few years. They said that now all girls go to school and have better education than in previous times and their thinking have also changed. They also said that previously they were not allowed to go outside their homes but now things have changed for the better. However, 26.7% of the respondents held the view that nothing has changed and that the atmosphere of the country have changed from bad to worse with so many incidents of riots and rapes reported all over the country. They fear for their security, life and liberty.

4.17.4 Respondents' suggestions for the betterment of socio-economic conditions of Muslim women in their locality

17.4.1 Suggestions given by the respondents included:

1. Change in the thinking of the family holding traditional and out-dated views
2. All girls should be educated

3. Girls and boys should have equal rights
4. Whatever girls want to do for their betterment, they should be allowed and facilitated to do
5. Girls should be allowed to go outside their homes
6. Girls should be given job opportunities
7. Girls should be able to take their own stand
8. People's mentality should be changed
9. Girls should be self-dependent

Annexure 1 – Interview Schedule

Study on the Socio-economic and Educational Status of Muslim Women in NE District, Delhi for Delhi Minorities Commission through Development Oriented Operations Research & Survey			
1	Identification Particulars		
1.1	Respondent Code		
1.2	Address		
1.5	Gender	Female	
1.6	Age		
1.7	Marital Status	Unmarried -1, Currently Married - 2, Divorced / Separated-3, Widow	
1.8	If married	Monogamous marriage- 1, Polygamous marriage with two wives- 2, Polygamous marriage with more than two wives - 3	
1.9	If polygamous marriage	all the wives live in the same house -1, live in separate houses-2	
1.10		happy with the situation-1 Not happy with the situation -2	
1.11	Reasons		
1.12	If divorced how	by mutual consent -1, by legal actions -2, By triple talaq by letter-3, by telephone -4 , by text message -5, by whatsapp-6, by skype -7, just by uttering by mouth-8 , by other means -9	
1.13	Employment status	Student-1, Housewife-2, Self Employed-3, Regular Salaried Employee in government- 4, Regular salaried employee in non- government-5 , Casual labourer-6, Unemployed : seeking work -7, not seeking job but available for work-8, not available for work -9	
2	Family composition		

2.1	Total number of members in the family		Male	Female	Total	
		Adult				
		children				
2.2	Details of members					
	Name	Relation with respondent	Age	Gender	has bank account	has voter card
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						
	Codes: Gender - Male -1, Female-2; Bank account and voter card: yes -1 No 2					
3	Residence					
3.1	Status of residence	Owned by self -1, owned by spouse-2, owned by parents /inlaws-3, Leased in -4, Rented-5, rent free-6				
3.2	If own, whether the residence is in your own name?				Yes-1, No-2	
3.3	Type of House	Kutchha-1, Pucca - 2, Semi Pucca - 3				
3.4	How long you have been living in this house (in years)?					
3.5	Condition of residence	Very good.-1, needs major repair-2, Needs minor repairs -3, dilapidated and beyond repair -4				
3.6	The investigator may write a brief noting on the condition of house					
4	Education and related issues					

4.1	Education Level	Primary- 01, Middle-02, Secondary -03, Higher secondary - 04, graduate -05, Post Graduate- 06 , doctorate -07, professional diplomas below secondary-08, Professional diplomas with secondary-09, professional diplomas with higher secondary 10, Post graduate diplomas-11, professional degrees -12. illiterate -13, No formal education but can read and write-14, can read only -15, cannot read and write - 16, others(specify)- 99	
4.2	Where studied at school level?	Govt school including municipal -1, Non government aided schools -2 , Public schools -3, other unaided schools-4, Madarsas -5 Others (specify)-9	
4.3	School Type	Girls only - 1, Co-Education -2, Boys only -3	
4.4	Medium of Instructions	English - 1, Hindi - 2, Urdu - 3, Others (specify) - 9	
4.5	If no Formal Education, reason		
4.6	Any Vocational or Technical Education	Yes-1, No-2	
4.7	If Yes, Details		
4.8	Marks obtained in the last examination attended	60 % & Above-1, 55% to 59 -2, 40% to 54%-3, Below 40%-4	
4.9	Have you attended tuition or coaching along with school?	Yes-1, No-2	
4.10	Are all the girls in the family of age 15 or below in the schools?	Yes-1, No-2	
4.11	If no reasons		
4.12	Are all the females in the family above the age 18 are educated?	Yes-1, No-2	
4.12.1	If no reasons		
4.13	Are all the female members illiterate?	Yes-1, No-2	
4.14	If yes, reasons		

4.15	Whether any female member dropped out from the school at any time?	Yes-1, No-2	
4.16	if yes reasons		
5	Working condition / Income		
5.1	Are you currently working?	Yes-1, No-2	
5.2	If yes whether you are self-employed or salaried employee?	Self Employed-1, Salaried Employee- 2	
5.3	If self-employed, job description		
5.4	If employed	Government-1, Pubic sector -2, Autonomous bodies -3, Private -4, others 9	
5.5	Job Title / Status	Executive / Officer-1, Assistant/ Clerical-2, Support staff (peon, messenger, driver etc)-3,others (specify) -9	
5.6	How far is your work place (in Km.)?		
5.7	How do you commute to the work place?	Metro-1, car-2, bus-3, bicycle-4, auto-5, foot-6, others 9	
5.8	What is your opinion on the working condition in your place of work?		
5.9	Monthly salary (in Rs.)		
5.10	Have you any other income?	Yes-1, No-2	
5.11	If yes, details with amount		
5.12	How many female earning members are in the family?		
5.13	What is the total monthly income of all female earning members		
5.14	Type of work done by other female earning members in the family		

5.15	What type of jobs are available to women in your area?		
6	Bank Account and Savings		
6.1	Do you have a bank account?	Yes-1, No-2	
6.2	Type of bank account	Savings account-1, Current account -2, Other accounts (specify) -9	
6.3	Do you save money?	Yes regularly -1, Yes irregularly -2 , Practically no saving-3	
6.4	If saving , average saving per month Rs		
6.5	Type of saving / investment	in SB account -1, Fixed Deposit-2, Recurring deposits-3, Chit funds-4 , Others -9	
6.6	Total saving as on date		
7	Membership of association		
7.1	Are you a member of any Association , self-help group (SHG) or hobby club etc.?	Yes-1, No-2	
7.2	If yes, name of the association and the kind of activities done by it		
7.3	What is your role or participation in the activities of the association		
8	Voting Right		
8.1	Do you have voter card (valid)?	Yes-1, No-2	
8.2	If no, reasons		
8.3	If yes, do you exercise your right to Vote	Yes-1, No-2	
9	Awareness of Public Representatives		

9.1	Are you aware of public representatives of your area?	Yes-1, No-2	
9.2	If yes, have you ever met them?	Yes-1, No-2	
9.3	Are you satisfied with the work of the public representatives of your area?	Yes-1, No-2	
10	Hospitals use		
10.1	Have you fallen sick in the last one year?	Yes-1, No-2	
10.2	If yes where did you go for treatment	not gone anywhere -1 =, govt hospital -2, Private hospital-3, private clinic/ Doctor - 4, others-(specify) - 9	
10.3	Did you get the medicines?		
10.4	How far is the hospital or medical facility from your residence (in Km)?		
10.5	Was there any discrimination in the hospital on account of gender or religions?	Yes-1, No-2	
10.6	If yes give details		
10.7	Are you satisfied with the medical or hospital facility?	Yes-1, No-2	
10.8	Reasons for your satisfaction or dissatisfaction		
11	Entertainment		
11.1	How often do you spend time for entertainment	every day-1 more than once in a week-2 Once in a week-3, once in a fortnight-4, once in a month-5, sometimes but not regularly-6, never-7	
11.2	How much time on an average you spent for entertainment in a month? (in Hrs)		
11.3	If you spend time on entertainment mention three main source of entertainment (write in order of preference)		
11.4	what are the entertainment facilities available at home?		
11.5	Do you have free access to them?	Yes-1, No-2	

11.6	what are the entertainment facilities available for public in your locality?		
11.7	Are you free to go to public places for entertainment?	Yes-1, No-2	
12	Interaction with other communities		
12.1	Do other community persons discriminate you on the basis of religion?	Yes-1, No-2	
12.1.1	If yes, details		
12.2	Are the people of other communities cordial with you?	Yes-1, No-2	
12.2.1	If no, details		
13	Property ownership		
13.1	Is there any hindrance in women being owners of property / house?	Yes-1, No-2	
13.2	Do you have any building / property in your name?	Yes-1, No-2	
13.3	Is there any other women in your house who has the property or house in her name?		
13.4	If yes, details		
14	Visit to parents / relations		
14.1	Is there any hindrance in your visiting your parents not living with you or your relatives?	Yes-1, No-2	
14.2	If yes give reasons		
14.3	If no, how often do you visit your parents not living with you or other relatives?		
14.4	Is there any hindrance in your parents not living with you or any other relative visiting you?	Yes-1, No-2	
14.5	If yes give reasons		
14.6	If no, how often your parents not living with you or your relatives visit you?		

15	Insurance		
15.1	Do you have your life Insurance?	Yes-1, No-2	
15.2	if yes, what type of insurance?		
15.3	Amount insured (Rs.)		
14.4			
15.4	Do you have your medical insurance?	Yes-1, No-2	
15.5	if yes, what type of insurance?		
15.6	Amount insured (Rs.)		
16	Tour		
16.1	How often do you go on tour?	once in a year-1, more than once in a year -2 sometimes but not every year.-3 rarely-4	
16.2	Have you visited any tourist place in Delhi in the last year?	Yes-1, No-2	
16.3	Have you visited any place outside Delhi?	Yes-1, No-2	
16.4	If yes, where have you gone last?		
16.5	When was it?		
16.6	Have you visited any place outside India?	Yes-1, No-2	
16.7	if yes where have you gone last?		
16.8	When was it?		
16.8	How prevalent is polygamy among Muslims in your area?	common-1, not common-2, rere-3, not found at all-4	

16.9	How prevalent is triple talaq among Muslims in your area?	common-1, not common-2, rere-3, not found at all-4		
17	Arrange the following in order of priority			
	S.No.	Item	Priority NO=	
	1	Shelter		
	2	Education		
	3	Health		
	4	Finance		
	5	Family		
	6	Entertainment		
18	Suggestions and Recommendations			
18.1	What are the bottlenecks in your locality which hinders Muslims girls education?			
18.2	Any factor that affects the social status of Muslim women			
18.3	Please give some suggestions in what way the educational status of Muslim women in your locality (NE Delhi) can be made more better			
18.4	Do you think socio-economic condition of Muslim women have improved in your locality during the past few years?	Yes-1, No-2		
18.5	Justification of your answer			

18.6	What are the bottlenecks in improving the socio-economic condition of Muslim women in your locality?																				
18.7	Give your suggestions for betterment of socio-economic condition of Muslim women in your locality																				
19	Particulars of Operations																				
	<table border="1"> <thead> <tr> <th></th> <th><i>Officials</i></th> <th><i>Name</i></th> <th><i>Date</i></th> <th><i>Signature</i></th> </tr> </thead> <tbody> <tr> <td>19.1</td> <td><i>Investigator</i></td> <td></td> <td></td> <td></td> </tr> <tr> <td>19.2</td> <td><i>Supervisor</i></td> <td></td> <td></td> <td></td> </tr> <tr> <td>19.3</td> <td><i>DEO</i></td> <td></td> <td></td> <td></td> </tr> </tbody> </table>		<i>Officials</i>	<i>Name</i>	<i>Date</i>	<i>Signature</i>	19.1	<i>Investigator</i>				19.2	<i>Supervisor</i>				19.3	<i>DEO</i>			
	<i>Officials</i>	<i>Name</i>	<i>Date</i>	<i>Signature</i>																	
19.1	<i>Investigator</i>																				
19.2	<i>Supervisor</i>																				
19.3	<i>DEO</i>																				

Annexure 2 – Excerpts from the Muslim Women (Protection of Rights on Marriage) Act, 2019

as extracted from the website of Ministry of Law and Justice, Government of India is reproduced in the next page for reference on the acts provisions.¹¹

THE MUSLIM WOMEN (PROTECTION OF RIGHTS ON MARRIAGE) ACT, 2019

ARRANGEMENT OF SECTIONS

CHAPTER I

PRELIMINARY

SECTIONS

1. Short title, extent and commencement.
2. Definitions.

CHAPTER II

DECLARATION OF *TALAQ* TO BE *VOID* AND ILLEGAL

3. Talaq to be void and illegal.
4. Punishment for pronouncing talaq.

CHAPTER III

PROTECTION OF RIGHTS OF MARRIED MUSLIM WOMEN

5. Subsistence allowance.
6. Custody of minor children.

¹¹ <http://legislative.gov.in/actsofparliamentfromtheyear/muslim-women-protection-rights-marriage-act-2019>

7. Offence to be cognizable, compoundable, etc.
8. Repeal and savings.

**THE MUSLIM WOMEN (PROTECTION OF RIGHTS ON MARRIAGE) ACT, 2019 ACT
NO. 20 OF 2019**

[31st July, 2019.]

An Act to protect the rights of married Muslim women and to prohibit divorce by pronouncing talaq by their husbands and to provide for matters connected therewith or incidental thereto.

BE it enacted by Parliament in the Seventieth Year of the Republic of India as follows:—

CHAPTER I

PRELIMINARY

1. Short title, extent and commencement.—

- (1) This Act may be called the Muslim Women (Protection of Rights on Marriage) Act, 2019.
- (2) It shall extend to the whole of India except the State of Jammu and Kashmir.
- (3) It shall be deemed to have come into force on the 19th day of September, 2018.

2. Definitions.—In this Act, unless the context otherwise requires,—

- a) “electronic form” shall have the same meaning as assigned to it in clause (r) of sub-section (1) of section 2 of the Information Technology Act, 2000 (21 of 2000);
- b) “Magistrate” means a Judicial Magistrate of the first class exercising jurisdiction under the Code of Criminal Procedure, 1973 (2 of 1974), in the area where the married Muslim woman resides; and
- c) “*talaq*” means *talaq-e-bid’at* or any other similar form of *talaq* having the effect of instantaneous and irrevocable divorce pronounced by a Muslim husband.

CHAPTER II

DECLARATION OF *TALAQ* TO BE VOID AND ILLEGAL

3. ***Talaq* to be void and illegal.**—Any pronouncement of *talaq* by a Muslim husband upon his wife, by words, either spoken or written or in electronic form or in any other manner whatsoever, shall be void and illegal.
4. **Punishment for pronouncing *talaq*.**—Any Muslim husband who pronounces *talaq* referred to in section 3 upon his wife shall be punished with imprisonment for a term which may extend to three years, and shall also be liable to fine.

CHAPTER III

PROTECTION OF RIGHTS OF MARRIED MUSLIM WOMEN

5. **Subsistence allowance.**—Without prejudice to the generality of the provisions contained in any other law for the time being in force, a married Muslim woman upon whom *talaq* is pronounced shall be entitled to receive from her husband such amount of subsistence allowance, for her and dependent children, as may be determined by the Magistrate.
6. **Custody of minor children.**—Notwithstanding anything contained in any other law for the time being in force, a married Muslim woman shall be entitled to custody of her minor children in the event of pronouncement of *talaq* by her husband, in such manner as may be determined by the Magistrate.
7. **Offence to be cognizable, compoundable, etc.**—Notwithstanding anything contained in the Code of Criminal Procedure, 1973 (2 of 1974),—
 - a) an offence punishable under this Act shall be cognizable, if information relating to the commission of the offence is given to an officer in charge of a police station by the married Muslim woman upon whom *talaq* is pronounced or any person related to her by blood or marriage;
 - b) an offence punishable under this Act shall be compoundable, at the instance of the married Muslim woman upon whom *talaq* is pronounced with the permission of the Magistrate, on such terms and conditions as he may determine;
8. no person accused of an offence punishable under this Act shall be released on bail unless the Magistrate, on an application filed by the accused and after hearing the married Muslim woman upon whom *talaq* is pronounced, is satisfied that there are reasonable grounds for granting bail to such person.

- 8. Repeal and savings.**— (1) The Muslim Women (Protection of Rights on Marriage) Second Ordinance, 2019 (Ord. 4 of 2019) is hereby repealed.
- (2) Notwithstanding such repeal, anything done or any action taken under the Muslim Women (Protection of Rights on Marriage) Second Ordinance, 2019 (Ord. 4 of 2019), shall be deemed to have been done or taken under the provisions of this Act.

Interviews in progress for this report









North East district in pictures



Seelampur (*above*)

Mustafabad (*below*)



Khajuri Khas (*above*)

Janta Colony (*below*)



Karawal Nagar (*above*)



Karawal Nagar



Karawal Nagar (After Delhi Feb 2020 riots)

DMC Publications

- **Report of the DMC Fact-finding Committee on the North-East Delhi Riots of February 2020 (July 2020)**— <https://archive.org/details/dmc-delhi-riot-fact-report-2020>
- **Socio-Economic and Educational Status of Survivors of the 1984 Anti-Sikh Riots in Delhi (July 2020)**— <https://archive.org/details/dmc-sikh-1984-riot-delhi-status-2020>
- **Socio-Economic and Educational Status of Muslim Women in North East Delhi (July 2020)**— <https://archive.org/details/dmc-northeast-delhi-women-status-2020>
- **Sample Survey of economic, social, political and educational status of EWS Christians in Delhi** — http://dmc.delhigovt.nic.in/wps/wcm/connect/doi_t_dmc/DMC/Home/Survey+Study+Report
- **The Status of Punjabi and Urdu languages in the administration and schools in Delhi** — http://dmc.delhigovt.nic.in/wps/wcm/connect/doi_t_dmc/DMC/Home/Survey+Study+Report
- **A study on Education of Muslim children in Delhi: the dynamics of decision-making and possible modes of interventions to promote their educability** — http://dmc.delhigovt.nic.in/wps/wcm/connect/doi_t_dmc/DMC/Home/Survey+Study+Report
- **A final report on Survey of madrasas in Delhi under madrasa modernisation programme** — http://dmc.delhigovt.nic.in/wps/wcm/connect/doi_t_dmc/DMC/Home/Survey+Study+Report
- **Analysis report as part of Final Report of Survey of the Minority Girls Students in concentrated area of North East especially in Jafarabad and Okhla in public schools/Govt.schools (2011)** — http://dmc.delhigovt.nic.in/wps/wcm/connect/doi_t_dmc/DMC/Home/Survey+Study+Report
- **Annual Report 2008-09**
- **Annual Report 2009-10**
- **Annual Report 2010-11**
- **Annual Report 2011-12**
- **Annual Report 2012-13**
- **Annual Report 2013-14**
- **Annual Report 2014-15**
- **Annual Report 2015-2016**
- **Annual Report 2016-2017** — http://dmc.delhigovt.nic.in/wps/wcm/connect/doi_t_dmc/DMC/Home/Annual+Report
- **DMC's Annual report 2017-18** — <https://archive.org/details/for-archivedmc-annual-report-2017-18-email>
- **DMC Annual report 2018-19** — <https://archive.org/details/DMC-annual-report-2018-19>

- **DMC Annual report 2019-20** — <https://archive.org/details/dmc-annual-report-2019-20>
- **DMC Awards 2018** — <https://archive.org/details/forarchiveaward2018bookletfinalwithpunjabia4>
- **DMC Awards 2019** — <https://archive.org/details/dmc-2019-awards>
- **Minority Rights - International & National Perspectives** by Prof Aftab Alam — <https://archive.org/details/dmclectonminorityrightsprofaftabalam>
- **Palwal Mosque Fact Finding Report, Oct 2018** — <https://archive.org/details/palwalmosqueoct2018factfindingreportdmc>
- **Problems and Status of Muslim Graveyards in Delhi** — <https://archive.org/details/for-archiveDMC-Graveyard-Report-2018-email>
- **Status & Problems of Christian cemeteries in Delhi: A Report** — <https://archive.org/details/for-archive-DMC-Cemetery-Report-2018-Email>
- **The Legal Status of Religious spaces in and around West Delhi** — <https://archive.org/details/dmc-report-on-illegal-mosques-delhi>
- **Vision, Mandate & Schemes for Minorities of Delhi** — <https://archive.org/details/dmcvisionschemes20dec2017forwebsite>



Karawal Nagar



DELHI MINORITIES COMMISSION

(A Statutory Body)

Government of NCT of Delhi

C- Block, Vikas Bhawan,

New Delhi- 110002

Email: dmc_nct@rediffmail.com

Website: <http://dmc.delhigovt.nic.in>