

Muslims of Delhi

A Study on their Socio-Economic and Political Status



Institute of Policy Studies & Advocacy

In collaboration with

Indian Muslim Intellectuals Forum

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Disclaimer:

The research team including the researchers and editor has earnestly strived to compile, analyse and present information for the study in this report as much accurate as possible. Any error in this regard may be taken as a human lapse and inadvertent.

PREFACE

This report, “**Muslims of Delhi: A Study on their Socio-Economic and Political Status**”, intends to bring out current facts regarding various aspects pertaining to the development and welfare of the Muslim community in the National Capital Territory (NCT) of Delhi. The key objective of this study is to understand the issues and problems coming in the way of inclusive development of the community and to undertake advocacy on the concerned remedial measures with authorities and other stakeholders.

The study covers different aspects of the Muslim life in the national capital of India including education, employment, health, living condition, political representation, Urdu as the Second Official Language, Waqf Properties, security, etc and analyzes the situation in the wake of administrative measures due for this marginalized community on the part of all authorized bodies of the state.

The findings of the study may be of interest to a variety of policymakers, community leaders, activists, social workers, media persons and other stakeholders for understanding the developmental gaps presently faced by the community and take measures and advocacy at suitable levels.

Optimistically, the report will generate a wide range of awareness and clarity of vision regarding improving the condition of 2.5 million Muslims of the national capital which then should lead to actionable agenda on the part of various stakeholders.

The **Institute of Policy Studies and Advocacy (IPSA)** is thankful to the **Indian Muslim Intellectuals Forum** for its collaboration and also to the advisor, researchers and volunteers who have cooperated in making this study possible.

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Abbreviations

AAP	Aam Adami Party
ANC	Ante Natal Care
BJP	Bhartiya Janta Party
CMR	Child Mortality Rate
DGH	Delhi Government Hospital
DMC	Delhi Minority Commission
DPR	Detailed Project Report
DSFDC	SC/ST/OBC/Minority & Handicapped Financial & Development Corporation
DWB	Delhi Waqf Board
FDG	Focus Group Discussion
GNCTD	Government of National Capital Territory of Delhi
HHC	Hindu Higher Caste
HOBC	Hindu Other Backward Caste
ICDS	Integrated Child Development Scheme
IMR	Infant Mortality Rate
INC	Indian National Congress
INR	Indian Rupees
JSY	Janani Surksha Yojna
MCA	Minority Concentration Area
MCD	Municipal Corporation of Delhi
MoMA	Ministry of Minority Affairs
MPCE	Monthly Per Capita Expenditure
MSDP	Multi-Sectoral Development Programme
NCT	National Capital Territory
NDMC	New Delhi Municipal Council
NFHS	National Family Health Survey
NID	Non-Institutional Delivery
NMDFC	National Minorities Development & Finance Corporation

NNMR	NeoNatal Mortality Rate
NSSO	National Sample Survey Organisation
OBC	Other Backward Caste
OPE	Out-of-Pocket Expense
ORM	Other Religious Minorities
PLFS	Periodic Labour Force Survey
PMJVK	Prime Minister's Jana Vikas Karyakram
PUHC	Public Health Centre
RTI	Right To Information
SC	Scheduled Caste
SCA	State Channelising Agency
ST	Scheduled Tribe
WHO	World Health Organisation

EXECUTIVE SUMMARY

Very few comprehensive studies are available on the condition of Muslims in Delhi and the present one intends to earnestly fulfill that gap to some extent. This document “**Muslims of Delhi: A Study on their Socio-Economic & Political Status**”, carried out in 2022, is largely based on secondary data, including some recent Government reports. The study underlines that Muslims are lagging behind other socio-religious sections of Delhi in terms of multiple deprivation on the parameters of education, economic growth, employment, health, living standards and political representation in the elected bodies.

The long-lasting backwardness of Delhi’s more than 2.5 million Muslims arises due to such factors as asymmetrical political clout, social discrimination, inadequate support in education, poor access to health services, increasing migration from nearby states, larger settlement in unauthorised colonies, lack of awareness and access to government schemes, ineffective role of Government agencies like DMC and DWB, the communal apathy prevailing in the governance system against Muslims and the like. All these multiple factors call for earnest and long-term alleviation of the existing under-development of the community in the NCT of Delhi, which can be ensured by a strong political commitment and wide-spread awareness and advocacy on the pertaining issues. The findings of the study have been summarised here below that obligates an attentive action towards the desired improvement in the light of major recommendations presented in the last chapter.

The Government Schemes for Minorities and Weaker Sections

1. The combined share of minorities (18.22%), SCs (16.75) and OBCs (48%) in the NCT of Delhi, i.e. 83 per cent, comprises a huge population of weaker sections in the state. Unfortunately, this vast majority of Delhi does not have direct access to the fiscal provisions in a significant way, as budgets of the state reveal year after year. Though the cumulative budget for SCs/STs/OBCs/minorities has increased amount-wise during the present government to some extent, the percentage of direct share of weaker sections remains almost static around 0.60% of the total budget, which got reduced since 2015. It was 0.98% during 2013-14 budget of the previous government. Weaker sections, particularly Muslims, remain adversely affected due to this inadequate fiscal support.
2. The only scheme for weaker sections of Delhi that finds increasing espousal from the Government of NCT of Delhi is the Tuition Fee Reimbursement to the Students of Private Schools, which is meant for EWS category of children under the RTI Act. The budget allocation for SCs/STs/OBCs/Minorities through the nodal department in such schemes as Scheme for Purchase of Stationery, Scheme for Merit Scholarship for School Children, etc is constantly decreasing. Moreover, the Scheme for Vocational and Technical Scholarship is showing inconstancy of fiscal support during past few years.
3. The implementation of the Scholarships of the Ministry of Minority Affairs reveals that only a fraction of applying students of the Muslim community are actually receiving the same. During the year 2020-21, only 17.70% beneficiaries in Pre-Matric Scholarships, 23.27% beneficiaries in Post-Matric Scholarships and 25.06% beneficiaries from Delhi’s



Muslim community could avail the respective scholarship as against a larger approved quota under each of these schemes and despite a large number of applications received under each scheme.

4. There is a decline in the amount of grants from the Ministry of Minority Affairs under MSDP/PMJVK from Rs. 26 crore in the 11th Plan of 2007-12 to Rs. 13.63 crore in the 12th Plan, becoming almost half of the previous. It may be either due to inadequate projects on the part of GNCTD or an inadequate amount approved by MoMA.
5. It is strange that the Delhi Minority Commission, which is a designated body for safeguarding rights of minorities in the national capital, has not uploaded its annual report since 2015-16 and dropped some of its key reports from its website such as “Report of the DMC Fact-Finding Committee on North-East Delhi Riots of February 2020”. This creates an information gap regarding its activities and progress.
6. It is shocking to note that as many as 990 properties out of 1777 Waqf lands managed under Delhi Waqf Board (DWB) have been encroached upon by different individuals and groups and the Delhi Development Authority (DDA) is found to have encroached upon 30% of all such properties. It was promised that 250 Delhi Waqf Public Schools (DWPSs) will be established by the DWB. However, so far only one DWPS has been established in a rented building in 2021.

Educational Status

7. Muslims of Delhi are lagging behind other socio-religious communities (SRCs) on several educational parameters; they are even behind traditionally known backward sections like Scheduled Castes in several aspects. The percentage of Muslim illiterates in Delhi is the highest (14.79%) among different communities and with 40.82% of Muslims who completed intermediate and 13.97% who completed graduation and beyond, their educational attainment is less remarkable than other SRCs. The gravest situation that appears from the NSSO 75th Round in this regard is the fact that Muslim women are double in number as illiterates (30%) than their males counterparts (15%).
8. Whereas 100% students from Christian, Jain and other communities of Delhi study in recognised schools, only 82% of the Muslim children take admission in recognised institutions. As 86% children of Delhi in general join a recognised school, the percentage of students from all sections of the metropolitan not attending a recognised institution is 14% only as compared to 18% of the Muslim children. This indicates about the difficulty in Muslim children’s access to proper educational institution due to its distance and increasing cost of education. Perhaps the same difficulty is arising in professional and technical courses as well wherein Muslims are lesser in number (7%) and thus pushed to general education in vast number (93%).
9. The number of Muslims in the category of ‘never attended school’ (15%) and ‘enrolled in the past year but presently not attending’ (45%) is the highest as compared other SRCs. Only 39.66% Muslim children in Delhi have been found ‘currently attending’ the school. The starkest reason for Muslims’ not attending school or given up study remains ‘not interested’, more than 25% say so, whereas about 30% of them are either currently engaged in domestic activities (12.03%) or in economic activities (17.7%). Financial



difficulty has been the reason in case of only 10.85 % of the non-attending children. The underlined ‘disinterest’ of Muslim children towards education seems to be the product of their desperation regarding its gainful outcome in future.

10. It has been noted that the provision of scholarship has been availed by only 13.84% of all Muslim students. This figure for Hindu children is of 19.54%. This is despite the trend of large number of applications from the desirous Muslim children year after year.
11. It is a grave situation that Muslim households in Delhi are spending average Rs. 13,070 per student only for any basic course, the least among SRCs; whereas respectively Hindus spend Rs. 29,198 per student, Christians Rs. 47,666, Sikhs Rs 54,732 and Jains Rs 64,145. This may be due to the lesser income of Muslims families of Delhi as well as their expenditure on non-priority items.
12. Urdu is not receiving its due share as the Second Official Language of Delhi and it is receding in the state in terms of the Urdu speakers, Urdu staffs in the administration, Urdu schools, Urdu teachers and number of students learning Urdu. The percentage of Urdu speakers as compared to all languages spoken in Delhi has come down from 5.91% in 2001 to 5.17% in 2011. So long as the issue of instruction in mother tongue is concerned, only a fraction of Muslim students (0.35%) opt Urdu as a medium of instruction as compared those joining 54.44% in English and 45.21% in Hindi medium schools. One reason for this is the non-availability of Urdu as a subject/medium in the institution joined by Muslim children.
13. Distribution of schools in the Muslim concentration wards is quite inadequate as could be noted from the fact that there are average 4 Government and MCD schools combined in these wards, as compared to average 10 such schools per ward in the NCT of Delhi.

Employment

14. Many studies have pointed out that Urban Muslims are poorer than their rural counterparts and as such face many kinds of deprivation. This is true for Muslims of Delhi in a severe way. Though their work participation rate (43.8%) is slightly better than the Delhi’s average one (43.3%), they are largely engaged in low paying jobs and businesses. As compared to Other Religious Minorities of Delhi (87%), local Muslims are less visible (43%) in regular/salaried works, about half of ORM and 24 percentile points lesser than Hindus (67%).
15. Whereas nearly 8.6% of the labour force in Delhi is unemployed, this figure for the Muslim section is 11.8%. The situation after the current pandemic and the consequent lockdown would have only worsened their employment situation after this NSSO 75th data (2019-20). In case of Muslims, the unemployment situation remains almost the same even with the level of education, showing a discriminatory biasness prevailing in the labour market as underlined from the fact that the unemployment rate among secondary passed Muslims is highest 21.5% in the wake of average 13.3% for all sections under the respective category.
16. As compared to 11.4% workers in general, only 5.4% Muslim workers in Delhi have got employment in the Government and public sector enterprises, almost half of the average. Since there are only 10.7% OBC employees in the Delhi Government services as against



the 27% quota fixed for this section, many Muslim candidates from the approved OBC castes are presently deprived from this opportunity too.

17. Out of 8 lakh enterprises in Delhi, Muslims own 14% of all, almost matching with their share of population in the national capital. However, Muslims own relatively more of the Own-Account Enterprises (61.9%) than the average for all sections of Delhi (57.8%), i.e. they are pushed to work just for survival in their small and single-handedly operated businesses as garment-makers, shop owners, retailers, etc.
18. The indicator of Monthly Per Capita Expenditure (MPCE) as a sign of income disparities is also lowest for Muslims as compared to other SRCs of Delhi. MPCE for Muslims in 2018-19 was noted to be of Rs. 2,659 in contrast to the average Rs. 3,893 for all sections, i.e. 32% lower than the average one. Even there is a big gap of incomes between the average salaried worker and a regular Muslim employee, i.e. respectively Rs. 21,373 and Rs. 12,285 per month.

Health Issues

19. Muslims' access to health services in Delhi make it evident that they face many difficulties in availing these services due to distance of public facilities and discrimination. Their MMR, IMR (36.6), U-5 MR (43.7) and other indicators are paradoxically higher than Muslims in India in general. Unfortunately, the MMR in Delhi as such has shown an increasing trend in spite of claims of good governance of the current state government, from 37 in 2015 to 54 in 2020, affecting Muslims along with other sections of the national capital. This situation has further worsened during the pandemic and perhaps it is still so even now.
20. Non-Institutional Delivery is higher among Muslims (13.7%) as compared to average number of pregnant women (8.2%) in Delhi. However, Muslim mothers mainly depend on public health facility (66.9%), whereas 30.2% Hindu and 72.1% Sikh mothers prefer private health facility for delivery. Perhaps, this is due to economic factors.
21. Muslim women (79.2%) are better in terms of Ante-Natal Care (ANC) than Hindu women (76.8%) but the scene is reversed in case of Post-Natal Care (PNC) wherein they are respectively 88.9% and 90.7%.
22. Only 8.8% of mothers in Delhi have received the benefit under Janani Suraksha Yojna (JSY) and both Muslim and Hindu beneficiaries remain 9% under the scheme. Thus, only a small section of pregnant women in Delhi are availing JSY support, which is also insufficient in terms of expenditure incurred by women on delivery. This low coverage is basically due to bureaucratic apathy, social discrimination and lack of awareness, as many studies have pointed out.
23. Muslim children are taking advantage of Anganwadi Centre (AWC) in their locality run under the Integrated Child Development Scheme (ICDS) to some extent. In this regard, their percentage (54.3%) is better than Hindu children (57.7%), though it is lower than the participation of Scheduled Caste children (59.1%). Muslim women (49.1%) are also utilising ICDS services during pregnancy more than Hindu women (46.2%). However, AWCs in Muslim pockets are lesser in number than in other parts of the NCT of Delhi in general.



24. The incidence of Stunting among Muslim children (39.9%) is higher than the state average (30.9%) so is the case as regards percentage share of Wasted (14.6%) and Underweight (27.1%) children as compared to the state average of respectively 11.2% and 19.4% of all children. Muslims are lower in number than average residents of Delhi in terms of prevalence of Diabetes, Asthama and Goitre, though their number is more than average in case of heart disease and cancer which are prevalent particularly among Muslim women. There is a negligible number of Muslim men affected by Asthama, Goitre, heart disease and cancer although Diabetes is more prevalent among Muslim males than Muslim females, i.e. respectively 3,252 and 2,036 per 100000 persons. Anaemia among Muslim women (41.1%) and Muslim children (65.9%) is also very common and serious.
25. It has been noted that the Delhi Government and MCD hospitals and dispensaries and Mohalla Clinics becomes less visible with the increasing number of Muslim concentration wards. In other words, the availability of health infrastructure in Delhi is inversely proportional to Muslim population in a locality.

Living Conditions

26. 63.7% Muslims live in their owned houses, lesser than Hindus (69.6%) who have their own houses. Thus, more than one-third households among Muslims are destined to live in a rented dwelling, higher than Hindus, Sikhs and Christians.
27. Muslims (99.6%) are slightly better than Hindus (99.3) in having toilet facility in their houses.
28. In terms of availability of piped drinking water in households, Muslims (69.7%) lag behind their Hindu counterparts (76.3%). People from deprived localities are forced to purchase drinking water from private vendors and use hand-pump water for their other domestic needs.

Political Representation of Muslims

29. Data reveal that Muslims have been elected to the Parliament, Delhi Assembly and MCD in numbers lesser than their population share in the NCT of Delhi; respectively their number has been so far about 1% in the Parliament, 7% in Delhi Assembly and 5.5% in MCD. Their abysmal representation in the MCD is quite shocking in the wake of their more anticipated election to the local body from around 35 Muslim concentration wards of the national capital.

Perception on Public Services

30. A perceptual survey of Muslim concentration wards of Delhi reveals that in view of local residents the civic facilities in such pockets have not improved during past many years. These wards lack educational and health infrastructure, people feel discrimination and communal threat and on the pretext of “unauthorised” colonies millions of people have been denied due civil rights in the NCT of Delhi, including a large population from among Muslims.



Policy Asks and Recommendations

31. Alleviation of the worse socio-economic conditions of Muslims may be achieved by increased representation of Muslims in the policymaking bodies, enhancing fiscal support for their welfare and development, improving guidelines of schemes and their effective implementation, generating adequate awareness regarding the Government schemes, reducing discrimination and communal prejudice in the administration against Muslims, innovatively empowering the community by public and private schemes, taking up measures for confidence building among Muslims in general, etc. It is also required that Muslims must be proactively included in the Government services so that their better representation there may help in reducing the gaps arising in proper planning and implementation of the welfare and development schemes meant for weaker sections in general and minorities in particular.

1. Introduction

The population of NCT of Delhi was of 1,67,87,941 persons, as per Census 2011.¹ The estimated current population of the national capital is 1,93,01,096.² Accordingly, the current population of Muslims in Delhi has been estimated to be 24,81,839 or 2.5 million, comprising 12.86 per cent of all persons.³ Muslim population of Delhi in Census 2011 was enumerated to be of 21,45,499 persons (12.78% of all), which has slightly increased after 2011 in share due to accelerated migration of Muslims in the metropolitan areas from different parts of the country and also due to somewhat higher fertility rate.

Religious minorities constitute 19 per cent of the total population of the country, whereas in Delhi they comprise 18 per cent of the total population of the state. Muslims constitute 74 per cent and 71 per cent in the total minority populations, respectively at the national and Delhi levels.

In spite of this large population of the community in the national capital, there are very few studies on record on the condition of Delhi's Muslims. The Sachar Committee Report, 2006 contained extensive data on the situation of Muslims in India including Delhi. A Baseline Survey of North-East District, NCT of Delhi, under the Minority Concentrated Districts Project, Ministry of Minority Affairs, Government of India, found in 2009-10 that Muslims of the district are lagging behind in various socio-economic indicators such as education, employment, health, basic amenities and financial inclusion. Institute of Objective Study (IOS) held a survey of conditions in 7 Muslim concentration wards in 2015. Apparently, no comprehensive research study has been carried out on the status of Muslims in Delhi after the Sachar Committee Report by any government or private agency for understanding the state of affairs and level of improvement in their socio-economic conditions and challenges, except some research papers on one or the other aspect of their life.

In the given context, **Institute of Policy Studies and Advocacy**, in collaboration with other local organisations and experts, has undertaken a study on the condition of Muslims in Delhi with the broader objectives of generating knowledge and creating public discourse for highlighting their developmental issues and doing policy advocacy with the Delhi government and Union Government and their concerning bodies for the community's inclusive development. Apart from this, the study intends to promote awareness among all concerned from within the community and persuade them to properly plan for the community's long term development.

Focus Areas of Research

The research study has focus on the following areas.

1. Educational status and access to institutions (schools, colleges, *Anganawadi* centres, etc) in Delhi in general and in Muslim concentration pockets in particular

¹ <https://www.censusindia2011.com/nct-of-delhi-population.html>

² <https://www.indiacensus.net/states/delhi>

³ *ibid*



2. Health issues and access to facilities in general and in the Muslim concentration areas in particular
3. Status of employment and income level of Delhi's Muslims
4. Political inclusion of Muslims in Delhi
5. Underlining Muslims' participation in policymaking through their visibility in the Government jobs
6. Understanding the living conditions in Delhi and its effect on Muslims
7. Policy and budgetary priority for Muslims in the NCT of Delhi.

Methodology of Research and Data Collection

The present study has been conducted by analysing the relevant secondary data available from the authentic sources such as the Census 2011 and the latest reports of the National Sample Survey Organisation, Periodic Labour Force Survey, National Family Health Survey, Economic Survey of Delhi and the like. Besides, some private studies and information available on the concerning websites have also been extracted for the present report. Moreover, perceptive information of Muslim Concentration Wards of the national capital has also been compiled with the help of local activists to have a general idea regarding the prevailing condition of Muslims living in those wards, which has been separately discussed in the present report.

Outcome of the Study

The outcome of the present study is in the form of its "Policy Asks and Recommendations" which has been drafted for the information and action on the part of all stakeholders.

2. Fiscal Support for Delhi's Minorities

The Government of National Capital Territory (NCT) of Delhi, established in 1993, does not have a separate department to take care of the development and welfare of minorities, particularly Muslims. Until 1997, SC and ST department was required to look after only the welfare of SC/ST populations of Delhi but with the reorganisation of OBCs as a separate group of population, the welfare activities relating to OBCs was designated to this department from that year onwards. In 2002, the department was also assigned the welfare of minorities as its key responsibility out of many others. It is really paradoxical to note that though no Scheduled Tribe has been notified in the NCT of Delhi, yet 'ST' has been included as a section of concern in the name and function of the department since its very establishment. Perhaps, it was to facilitate members of the STs settling in Delhi in due course of time.

Accordingly, the Department for the Welfare of SC/ST/OBC, working under the Ministry of Social Welfare, is a nodal agency looking after the minority affairs, under which the ongoing programmes target minorities jointly along with other weaker sections of the state population. Besides this department, there is the Delhi Minority Commission which does not directly implement any scheme but it monitors the schemes implemented by other departments for the welfare of the Minority communities of the National Capital Territory. Delhi Waqf Board is also running some welfare schemes for Muslims of the state. Urdu Academy, Delhi, chaired by the Deputy Chief Minister of the Government of NCT of Delhi, is another body promoting Urdu as a minority language in schools and otherwise, in addition to the state's Directorate of Education which supervises education in Urdu as a mother tongue. Delhi SC/ST/OBC Minorities & Handicapped Financial & Development Corporation is a channelising agency of the National Minorities Finance and Development Corporation for implementing the latter's scheme in the state. All these are the authorised bodies of the Government of Delhi that more or less shape the developmental course of Muslims residing in the national capital apart from those of other weaker sections in Delhi through policy-making and financial support. Besides, people of minorities have also been benefitted from some universal schemes for all sections of society as implemented in the NCT of Delhi.

From the assessment of Five-Year Plan (FYP) documents, for the period from 1997 to 2002, it may be noted that the government of Delhi included minorities for the first time in its



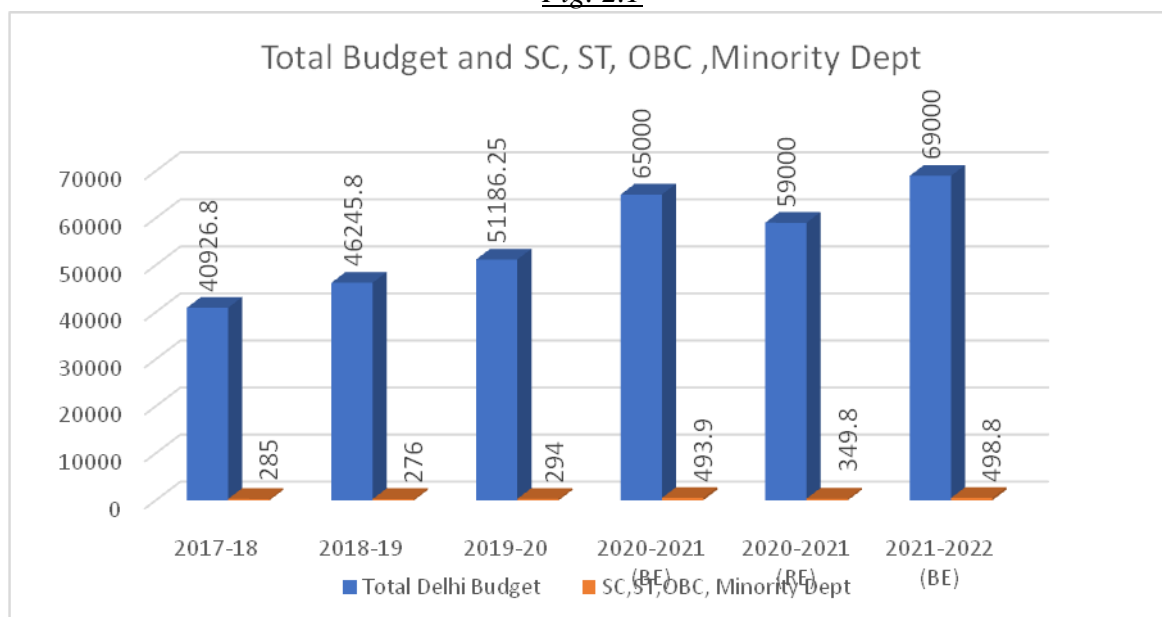
planning process as a part of its ongoing few small-scale programmes in terms of budgetary allocation and coverage of the beneficiaries. In the 10th FYP, a proposal was made to create a cell related to the welfare of minorities. Delhi Government runs schemes meant for SCs, STs, OBCs and Minorities mainly related to education and vocational training.

Budgetary Provisions for Weaker Sections

Delhi's minority population is about 18.22% of the total population of the state, i.e. 35,18,126 persons in all. SCs (16.75%) and OBCs (48%) also have significant populations in the national capital. No STs have been notified in Delhi; hence, there is no ST population in the state. By combining the populations of minorities, SCs and OBCs in the NCT of Delhi, there is a vast population of weaker sections (83% of all) in the national capital. As may be noted hereunder, this majority population of Delhi does not have direct access to the fiscal provisions in a significant way, as budgets of the state reveal year after year.

The Government of NCT of Delhi makes due provision to fulfil demands of the Department of SC, ST, OBC and Minorities in the state's annual budget. *Fig. 2.1* shows the size of the total budgetary allocations made for these social groups from 2017-18 to 2021-22 as compared to the total expenditure of the state during the respective period. The data shows that there is only a marginal increase in the total fiscal allocation to the department in the state's total, may be for compensating the cost of inflation and added population year by year.

Fig. 2.1

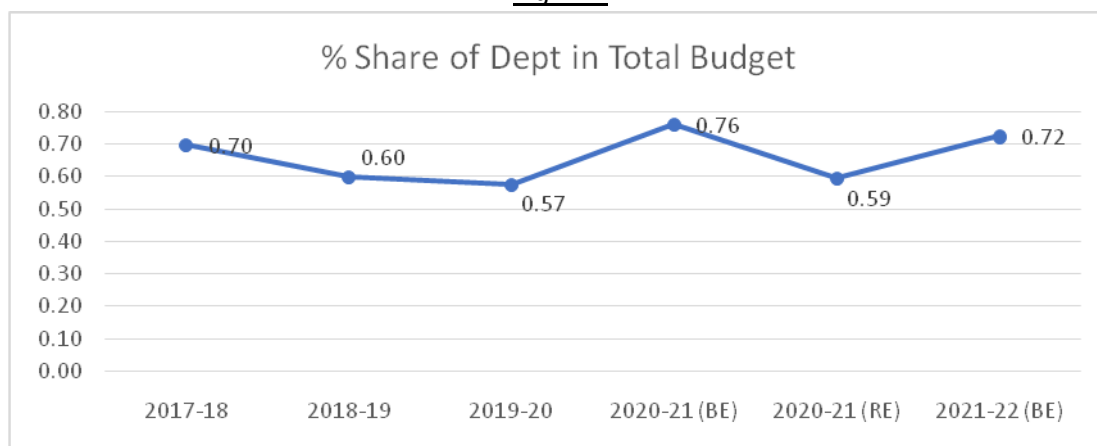


Source: *Department of Finance, NCT of Delhi*



It is evident here that during the entire period of the present Government of AAP, the allocation to this welfare department have increased in terms of amount but not in terms of the percentage of share. The Fig. 2.2 reveals that the percentage share of the allocations to SCs/STs/OBCs/Minorities was 0.70% of the total budget of the NCT of Delhi in 2017-18, which has become 0.72% in 2021-22, i.e. almost the same. In fact, out of the five budgets approved by the present Government in the preceding years, this department's share in terms of percentage share of the total budget has actually got down in three of them. In the last budget of the previous Government of INC, the total amount allocated to this department in Delhi's 2013-14 budget estimates was of Rs 368.42 crore in the overall budget of Rs 37,450 crore, i.e. 0.98% of the total expenditure. Thus, it may be inferred here that though the present Government has been voted to power mostly by the weaker sections of Delhi, their percentile share in the state budget has in fact got reduced from the previous establishment, affecting their developmental and welfare needs to a significant extent. It is not clear from the available information how much amount the sub-section of Minorities and among them how much amount for Muslims had actually been allocated in these annual budgetary provisions.

Fig. 2.2



Source: *Department of Finance, NCT of Delhi*

It should be noted that Delhi's minority population is about 18 per cent of the total population of the state, leaving aside the SCs (16.75%), STs (not notified) and OBCs (48%) populations. Thus, a vast majority of Delhi's weaker sections (83% of all) does not have direct access to the fiscal provisions. Minorities, particularly Muslims, remain adversely affected due to this situation. It is also found that not only a low budgetary priority has been accorded to minorities in the state's fiscal resources during the past years but budgetary utilization has also been poor over the years.

Scheme for Purchase of Stationery

One common scheme for the targeted sections among many is the free supply of books and stationery for SC, ST, OBC and Minority Students, which is related to educational development. Financial assistance is provided for the purchase of stationery to SC, ST, OBC and Minorities students.

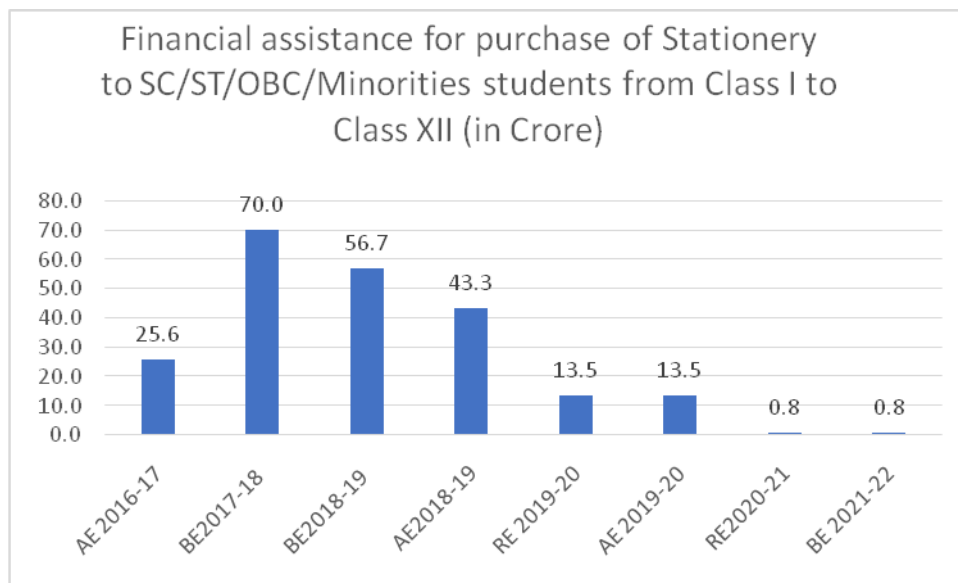
The assistance in this regard is given to those students who are local residents and studying in the Central Govt., Govt. of Delhi, MCD, Aided and Recognized schools of Delhi. The application forms can be applied through the principal of the respective school or directly to



the Department of Welfare of SC/ST/OBC and Minorities as the case may be. To access the benefits, the parental income should not exceed Rs. 2.00 lakh per annum and attendance should not be less than 70% in the preceding year. The amount of the financial assistance is given for classes VI to VIII at the rate of Rs.1000 per month for 10 months and for classes IX to XII Rs. 2000 per month for the same period. All the certificates should be self-attested by the applicant. The applicant should also produce the domicile and the caste certificates of competent authority.

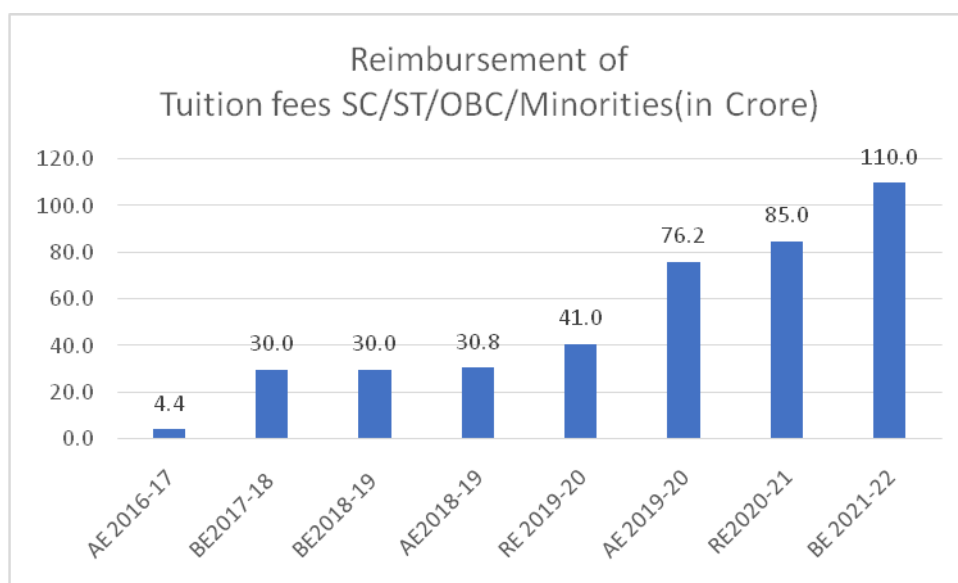
It becomes apparent from the *Fig. 2.3* that the scheme is receiving lesser favour from the state government in terms of budgetary allocations during the past years. From Rs. 70 crore in the year 2017-18, the amount got drastically reduced unreasonably to Rs. 0.8 crore in 2021-22.

Fig. 2.3



Source: Department of Finance, NCT of Delhi

Fig. 2.4



Source: Department of Finance, NCT of Delhi

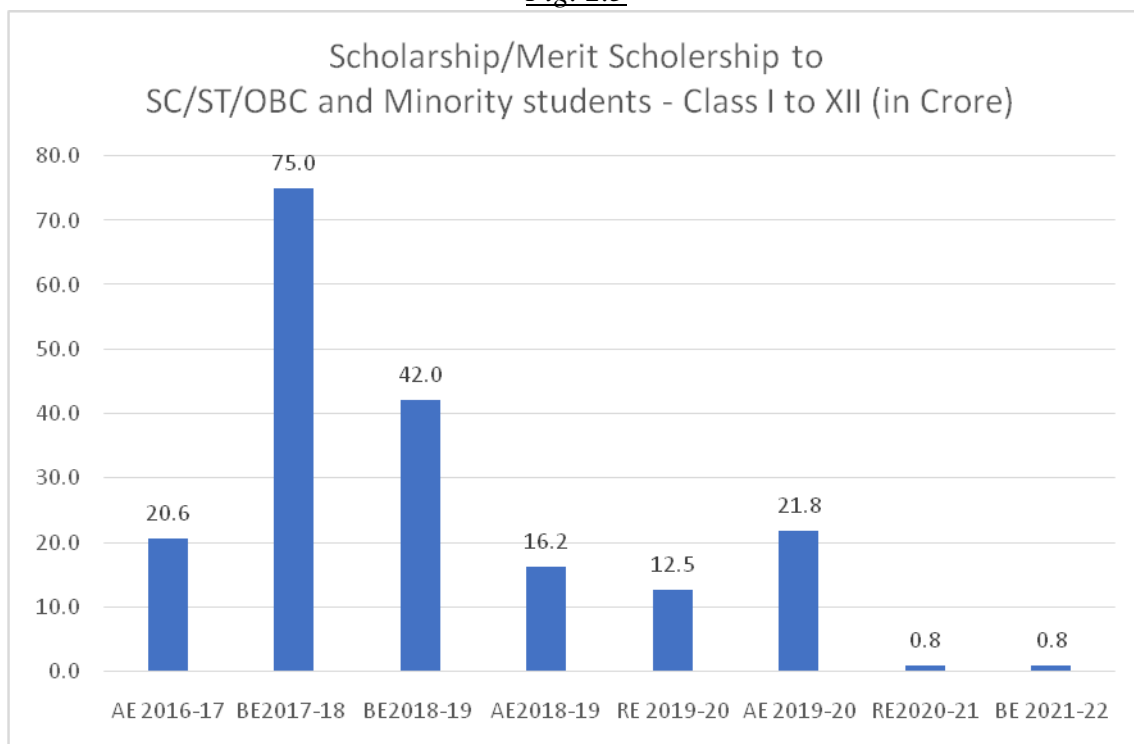


Tuition Fee Reimbursement to the Students of Private Schools

A scheme for Reimbursement of Tuition Fee for Students studying in Public Schools is being run by the Delhi government under the provision of RTI Act. The students studying in class I to V are entitled to get this benefit irrespective of their academic performance. But, in case of students studying in class VI to XII, tuition and other compulsory fees will be reimbursed to only those students who score 50 per cent and above marks and having attendance not less than 80 per cent in the preceding year. This reimbursement is 100 per cent to the students whose family income does not exceed Rs 60,000 per annum. In case of the students whose family income is more than Rs 60,000 and up to Rs 2.00 lakh per annum, 75 per cent of the fees is reimbursed. The income certificate issued by the concerning SDM in case of private workers or the salary slip in case of the government employees is required.

The Fig. 2.4 hereinabove illustrates that the total amount of reimbursement has increased many folds during the past years and the state government has taken due interest in making the desired provisions. Perhaps, it is due to the requirement of RTE Act and increasing awareness of the economically weaker sections for getting benefit of this scheme to educate their children. It may be due to the increasing cost of education provided by the private institutions as well.

Fig. 2.5



Source: Department of Finance, NCT of Delhi

Scheme for Merit Scholarship for School Children

The objective of the merit scholarship provided by the state government is to promote talented students from among the SC, ST, OBC and Minority sections enabling them to face the competition in a positive manner. The financial incentive in the form of merit scholarship is provided from classes I to XII. The students studying in class I to XII in the Central Government, Govt. of Delhi, MCD, Aided and Recognized schools of Delhi are eligible.



Family income limit is not applicable in case of SC and ST students, whereas it is applicable in the case of OBC and Minority Students, i.e. maximum Rs. 2 lakh per annum.

All the certificates should be self-attested by the applicant. No percentage of marks is required from the students of class I to VIII for SC, ST and minority sections and the selected beneficiaries will receive Rs.1,000 per annum. For SC, ST, OBC and minority students, marks criteria will be applied to avail the scholarship from IX-XII. The amount of scholarship will vary as per the percentage of marks. The applicant should also produce the domicile and caste certificates.

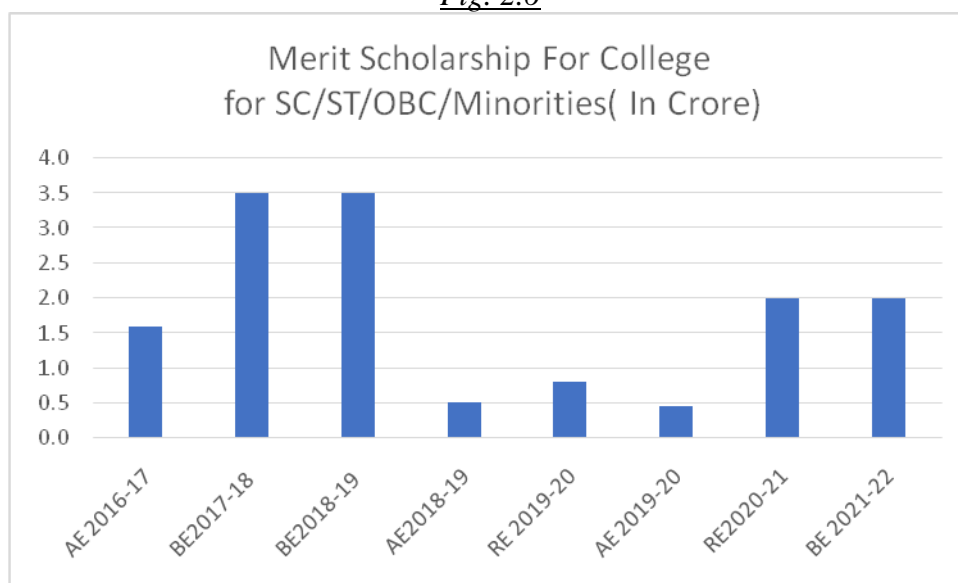
It is evident from *Fig. 2.5* that this scheme is not finding due budgetary support after the peak in 2017-18. The reason for this decline is not obvious. Definitely, it will drastically affect the deserving students of weaker sections of Delhi, including Muslims.

Scheme of Vocational and Technical Scholarship

Merit Scholarship is also provided to the Students of Colleges and Professional Institutions with the objective to encourage SC, ST, OBC and Minority students to receive vocational education without any financial difficulty. It is to reduce the financial burden on their parents. It is reserved for the students of these sections pursuing professional and technical education in various Industrial Training Institutes (I.T.Is.) run by the Govt. of NCT of Delhi. There is no income limit for SCs and STs, but there is an income limit of Rs. 2 lakh per annum for OBC/Minority students. The certificate can be issued in the form of self-declaration. The amount of scholarship can be availed by different categories of students varies as per the division of category for different courses of College/Technical/ Professional Institutions of the national capital.

Fig. 2.6 reveals that the amount earmarked for the Scheme of Merit Scholarship for SC/ST/OBC/Minority students does not show proper growth year by year; rather it is generally a zigzag one.

Fig. 2.6



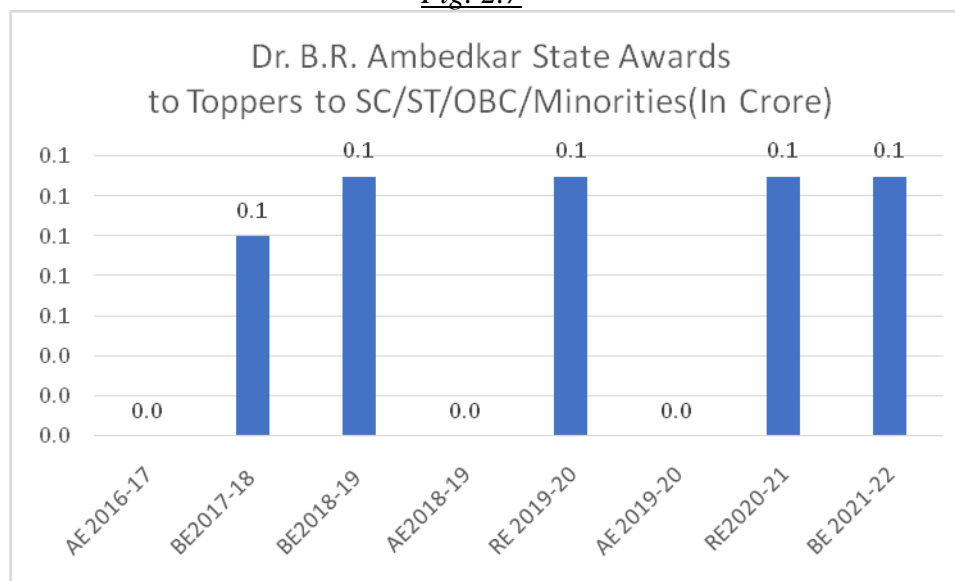
Source: *Department of Finance, NCT of Delhi*



Dr. Ambedkar State Awards to Topper Students

Fig. 2.7 shows the status of the scheme of Dr Ambedkar State Awards to be given to talented students of Delhi. It covers the topper students studying in different streams at the graduation level in 15 listed institutions located in Delhi. The amount of award is of Rs. 25,000 in each scheme to SC, ST, OBC and Minority students. No income certificate is required because no income limit is prescribed. This scholarship aims to award the eligible meritorious students being the selected toppers in each discipline at the graduation level. The aspirants should be the students of any of the 15 approved institutions for the award.

Fig. 2.7



Source: Department of Finance, NCT of Delhi

From the Fig. 2.7, it may be inferred that an amount of almost Rs. 10 lakh is being earmarked in the state budget every year. However, the community-wise details of the awardees are not available in the public domain to understand how many Muslim students have actually got this celebrated financial award during the past years of the scheme's implementation by the concerning authorities.

Implementation of PMJVK/MSDP in North East Delhi

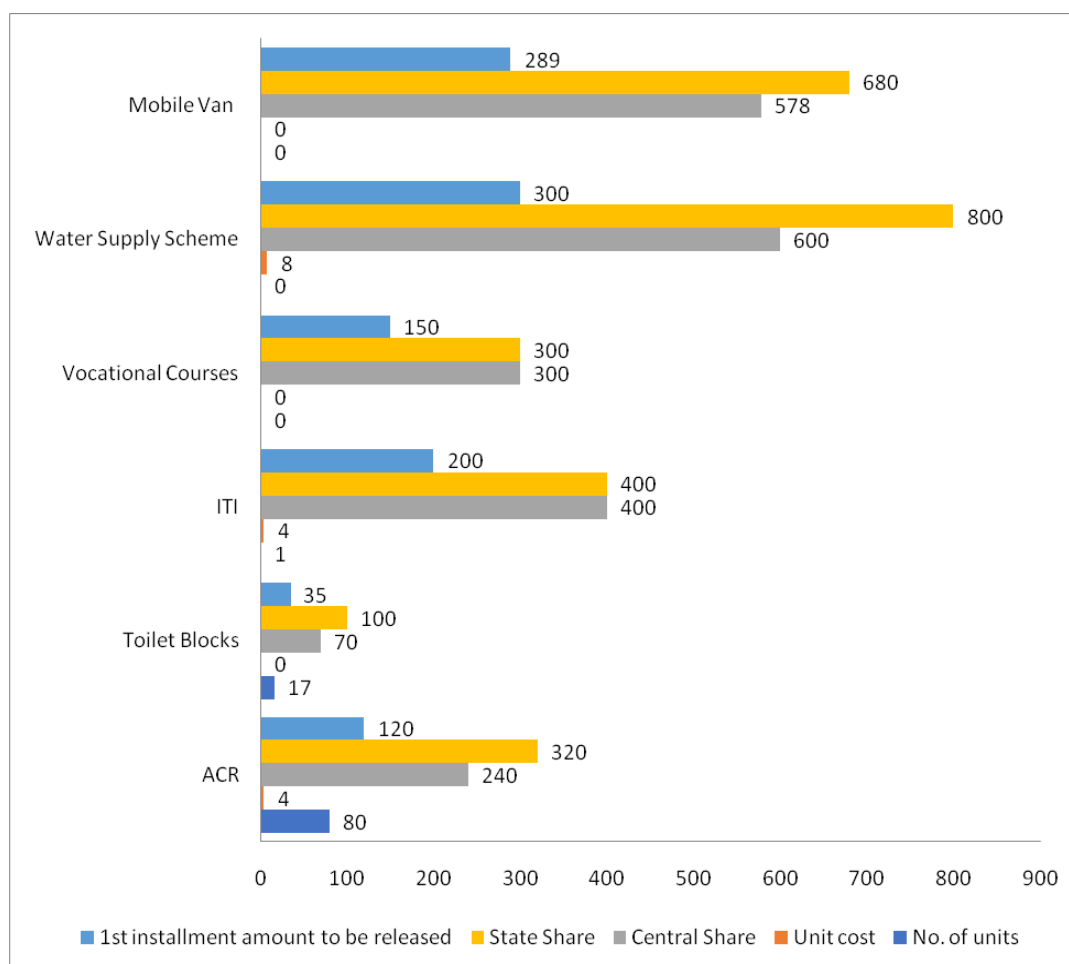
It should be noted that the Northeast District is the only district in the NCT of Delhi which has been identified as Minority Concentration District (MCD) among 90 others in the country. Hence, the district receives certain funds of the Central Government including those under the scheme of PMJVK (previously MSDP) intended to improve quality of life in the given district with the presumption that it will basically help members of the minority communities in a given area in the long run. The guidelines have been further revised by the NITI Aayog in October 2022 allowing its reach to all districts of the country for the Minority Concentration Areas (MCAs) having 25% and above population within a radius of 15 km.



In the 11th Plan (2007-12), Detailed Project Reports (DPRs) worth Rs. 26 crore were sanctioned for the construction of additional classrooms, construction of separate toilet blocks, construction of building and improving infrastructure in ITIs, infrastructure development for vocational courses in schools, strengthening of water supply and improving health services in the given district (Vide Fig. 2.8). The DPRs were prepared on the basis of the findings of the baseline survey conducted in the district in 2008. From the scrutiny of minutes of the empowered committee, it was found that there has been delay in the completion of activities under the funded projects due to the late approval of DPRs.

Fig. 2.8

Approved Project of MSDP in the 11th Plan in North East Delhi



Source: Ministry of Minority Affairs, Government of India

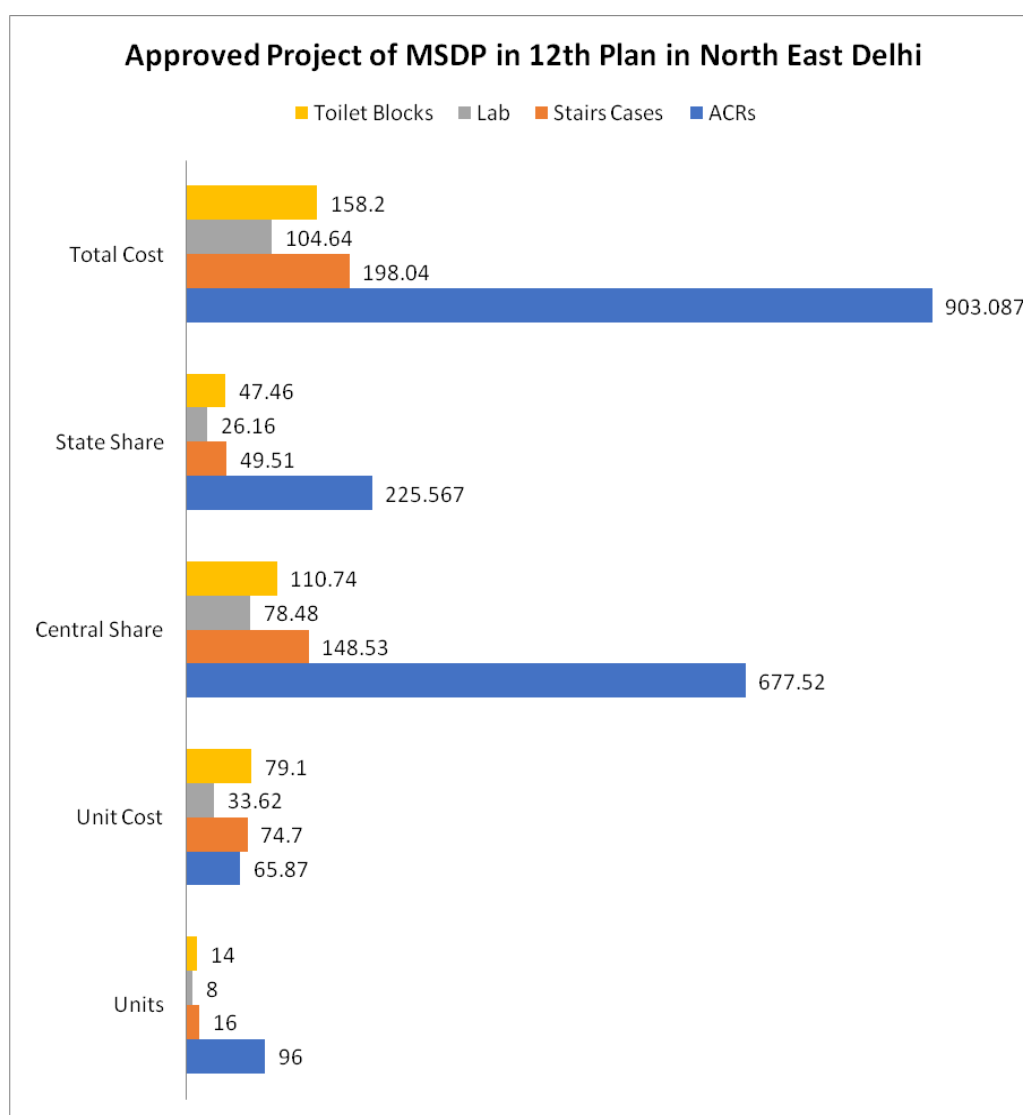
Fig. 2.9 shows that in the 12th Plan (2012-17), projects worth Rs. 13.63 crore were approved. The approved projects are focusing in the area of education and sanitation. Major activities taken up in this regard included the construction of additional classrooms, stair cases,



laboratories and the toilet blocks in government senior secondary schools. It also shows that the three-fourth of the total allocated amount was earmarked for the construction of additional classrooms and remaining one-fourth was spent on stair cases, laboratories and construction of toilet blocks. Unlike the DPRs of the 11th Plan, those of the 12th Plan were not prepared on the basis of any baseline survey. It is also obvious from the data of the respective plans that the amount approved for the total projects had declined to almost half.

Fig. 2.9

Approved Project of MSDP in the 12th Plan in North East Delhi



Source: *Ministry of Minority Affairs, Government of India*

After the cessation of National Planning Commission, NITI Aayog has been made the apex policymaking body in India. Its revised guidelines for grants to any Minority Concentration Area (MCA), has opened an avenue for more Muslim pockets of Delhi.



PM's New 15-Point Programme for Welfare of Minorities

The original PM's 15-Point Programme for Minorities was conceived in 1983 in response to the recommendations of Gopal Singh Committee. The PM's New 15-Point Programme for Welfare of Minorities was approved by the Union Cabinet in June, 2006 in the wake of changing needs of the minorities. It provides programme specific interventions, with definite goals which are to be achieved in a specific time frame. The objectives of the programme are: (a) Enhancing opportunities for education; (b) Ensuring an equitable share for minorities in economic activities and employment, through existing and new schemes, enhanced credit-support for self-employment, and recruitment to State and Central Government jobs; (c) Improving the living conditions of minorities by ensuring an appropriate share for the minorities in infrastructure development schemes; and (d) Prevention and control of communal disharmony and violence.

The document has been further revised by the NITI Aayog in October 2022 making it further effective. The major change in the document is the concept of Minority Concentration Area (MCA) rather than Minority Concentration District/Block. Thus, any area within 15 km of radius having more than 25 per cent minority population will be deemed as MCA for grant.

An important aim of the 15-Point Programme is to ensure that the benefits of various government schemes for the under privileged reach the disadvantaged sections of the minority communities. In order to ensure that the benefits of the schemes flow equitably to the minorities, the new programme envisages location of a certain proportion of development projects in minority concentration areas (MCAs). It also provides that, wherever possible, 15% targets and outlays under various schemes should be earmarked for the minorities. Also, new developmental schemes and programmes were devised in this process for targeting minorities directly (100 per cent fund allocation).

Scholarship Schemes of Ministry of Minority Affairs

The Central Government's Ministry of Minority Affairs runs various schemes for the development and welfare of the six statutory religious minorities of the country, including Muslims. The following Table provides due information as regards their implementation in the context of Muslims of Delhi.

Table 2. 1

Scholarship Schemes for Minority Students (Ministry of Minority Affairs)

Name of the Schemes	Target Group	Amount and Eligibility	Quota for Muslims of Delhi	Parental Income
Pre-Matric Scholarship	Classes I- X	I to V – Rs.1000/-P.A. VI to X (1000+4200+500) Minimum 50% Marks in the previous exam (except class I)	38560	Rs.1,00,000
Post-Matric Scholarship	Classes XI to Ph.D including Technical Courses of	XI TO XII – (1400+10,000 max.) Graduation + P.G. (1850+3000). M.Phil& Ph.D. (3300) Minimum 50% Marks	6425	Rs.1,00,000

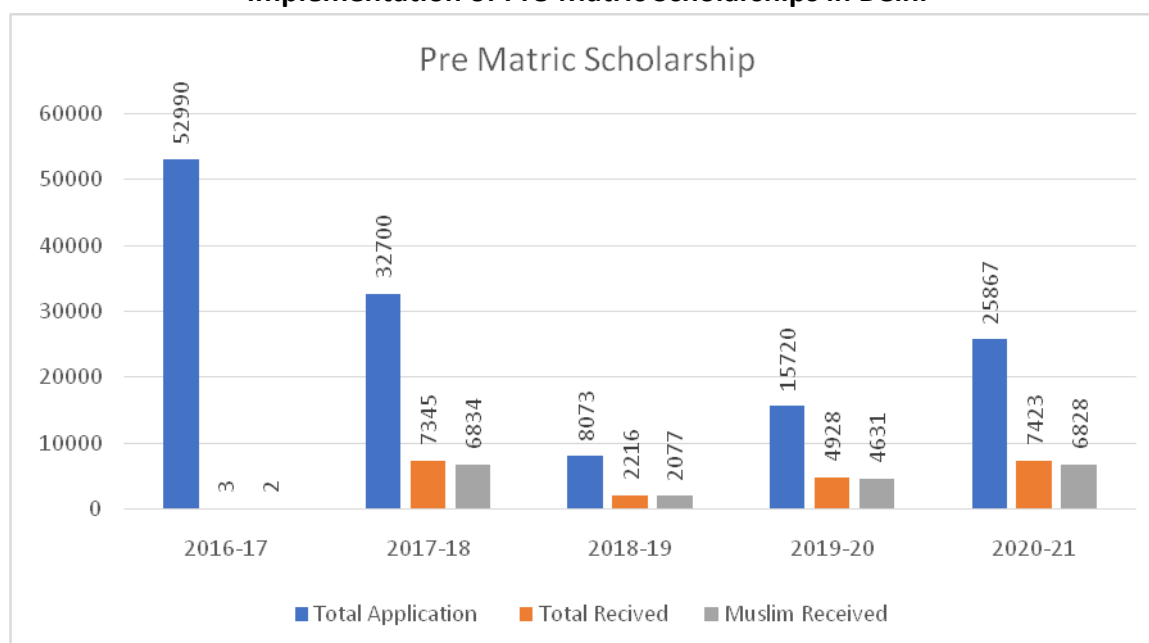


	Diploma level	in the previous exam		
Merit-Cum-Means based Scholarship	Technical & Professional courses of Graduation level and above	5000/10,000+20,000 & Full Fee Payment to Students of Listed Institutions. Minimum 50% Marks in the previous exam	770	Rs.2,50,000

Source: Ministry of Minority Affairs, Government of India

Fig. 2.10

Implementation of Pre-Matric Scholarships in Delhi



Source: Ministry of Minority Affairs, Government of India

Despite the quota of 38,560 scholarship of Pre-Matric, actual receipt of scholarship by student is less than the application as shown in the Fig 2.10. It is evident from the available data that only 17.70 per cent beneficiaries of the total quota could receive this scholarship during 2020-21. However, the data also make it obvious that as compared to the previous two academic years, both the number applicants and beneficiaries from the Muslim community have improved.

Similar situation has also been observed in case of post-matric scholarships. For post-matric scholarships, a quota of 6,425 scholarships has been fixed. However, the number of scholarships received by the students is less than the quota. Fig. 2.11 reveals that the number of total applications, total received and Muslim beneficiaries in the post-matric scholarship of the MoMA have drastically come down since 2017-18, in spite of a marked increase in the number of applications during 2020-21. In the latter academic session, the percentage of Muslim beneficiaries as compared to their quota was only 23.27%, showing that less than one-fourth of the applicants could avail the designated scholarship that year.

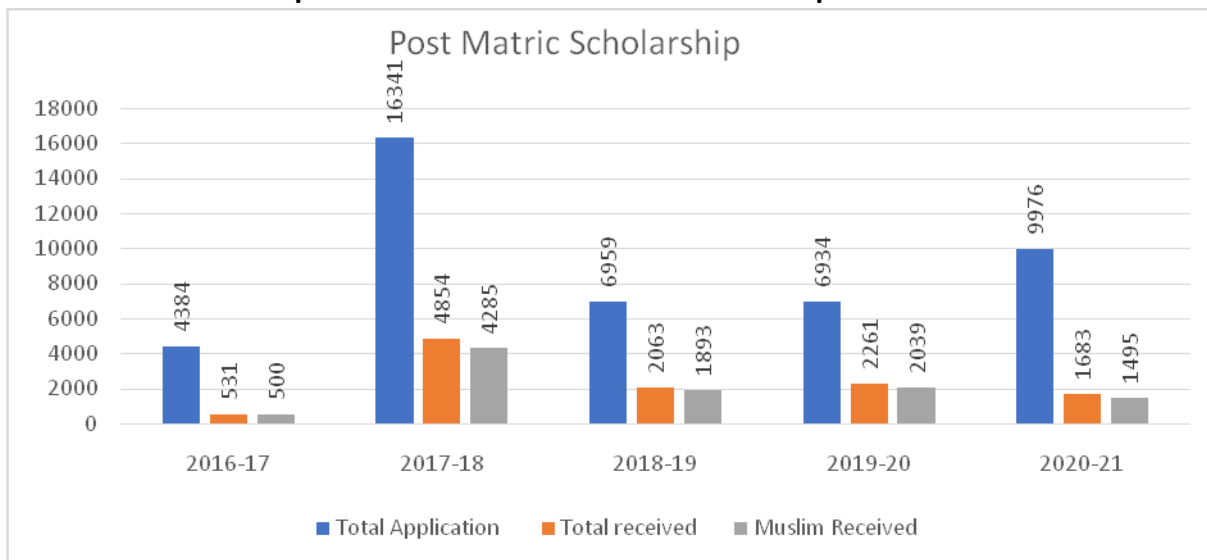
The quota of scholarships under the Merit-cum-Means scheme is fixed for Muslims to 770, which is inadequate looking at the actual requirement of the community in the wake of large



number of applicants. Besides the inadequacy of the quota, the actual number of scholarship disbursement to the students is also insufficient.

Fig. 2.11

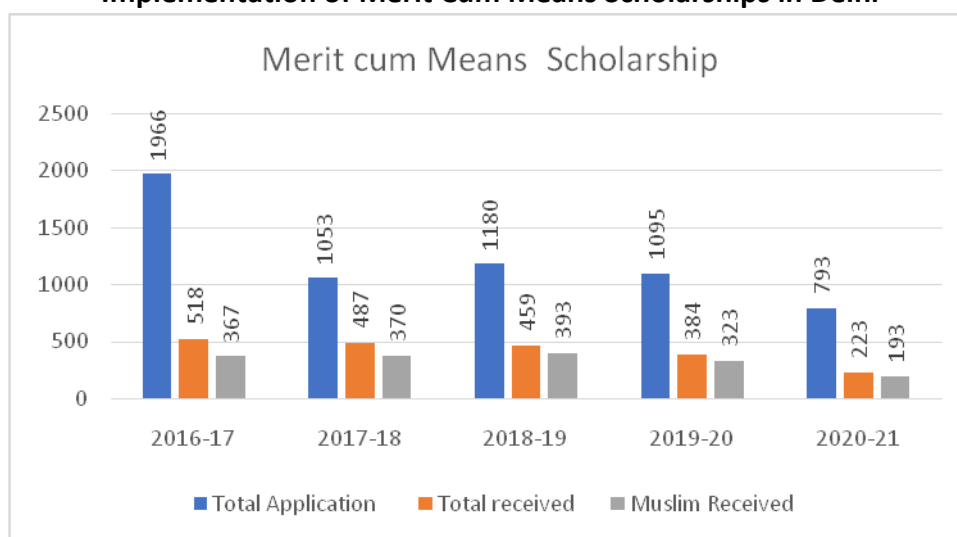
Implementation of Post-Matric Scholarships in Delhi



Source: Ministry of Minority Affairs, Government of India

Fig. 2.12

Implementation of Merit Cum Means Scholarships in Delhi



Source: Ministry of Minority Affairs, GoI

It is evident from the Fig. 2.12 that there is a down trend since 2016-17 in terms of the number of total applications, total beneficiaries and Muslim beneficiaries. During the last reported year, i.e. 2020-21, only 25.06 per cent Muslim students of the quota could avail the scheme. The lesser number of applications shows the difficulty of aspirants in receiving these scholarships, which disheartens them for further persuasion of their case. There are issues of renewal as well as that of timely disbursement of the amount of scholarships. Many deserving candidates do not receive scholarship due to limited number of awardees. All these issues deter the aspirants to further seek the desired benefit.



National Minorities Development and Finance Corporation (NMDFC)

The NMDFC is a central agency which deals with the economic advancement of Indian minorities and works through State Channelising Agencies (SCAs). The channelizing agency of NMDFC in Delhi is called Delhi SC/ST/OBC/Minorities & Handicapped Financial & Development Corporation (DSFDC). This corporation provides loans to the targeted sections through its different schemes such as Composite Loan Scheme, Dilli Swarojgar Yojna, Transport Loan Scheme, Education Loan Scheme, Big Loan, Training Scheme and Artisan Promotion Scheme.

A list of minority beneficiaries is available on the website of the DSFDC from 2015 to 2019. The total beneficiaries under its Composite Loan Scheme during the said period are 64. Of them, 35 are Muslims (55%), 28 are Sikhs (44%) and one is Christian. Most of the applicants received a loan of Rs. 42,500 except in seven cases wherein more of the loaned amount has been reported. The most common purpose for which this loan has been given is in the garment work. 62.5 per cent beneficiaries are male and the rest are female. Due to non-availability of disaggregated data, it is not clear how Muslims are getting benefit of other schemes of DSFDC.

Apparently, minority aspirants have been taken care of under the “Year-Wise Disbursement Details” of NMDFC as informed on its website, *nmdfc.org*. Accordingly, during the years 2015-16, 2016-17 and 2021-22 the NMDFC has not given any amount to the Delhi’s SCA. During other reported years since 2015-16, an aggregate amount of Rs. 78.50 lakh has been loaned to 52 candidates.

From the data of DSFDC, it appears that only half of the beneficiaries are Muslims though they comprise 71 per cent of the total minority population of Delhi. There are years of lapses during three out of the seven preceding years when no beneficiary given benefit of different schemes of the National Minorities Development & Finance Corporation as anticipated for the benefit of minority communities from Delhi.

Delhi Waqf Board (DWB)

Delhi Waqf Board is a state created autonomous body, which takes care of Waqf properties in Delhi and provides welfare relief to members of the Muslim community through the accrued income from these properties. It is working under the provisions of Delhi Wakf Board Regulation, 1963 in exercise of the powers conferred by Section 68 of the Wakf Act, 1954. The then Chief Commissioner of Delhi has approved these regulations, which are still in practice.

According to Sachar Committee Report, 2006 there should be 1977 Waqf properties in Delhi, spread in an area of 152 acres.⁴ However, the digitalized record of such properties shows the existence of only 1964 Waqf estates in the state by the present time.⁵ This gap of 13 properties within a time period of about a decade reveals the loss of Waqf lands due to obvious reasons. Many Waqf properties are located at prime locations in the city and have the potential of giving lucrative dividends, which could help Muslims in a great way. However, it

⁴ Prime Minister’s High Level Committee, 2006, p220.

⁵ https://wakf.gov.in/mpr/WAMSI_MPR_MAR2022.pdf



was just of Rs. 67 lakh by the reported year. This amount is insufficient even for the salaries of the DWB staffs and hardly leave a scope for taking up any planned welfare scheme. This situation has arisen due to two factors. Firstly, the rents of these properties have not been revised since decades. Secondly, many of the potential properties have been encroached by the government agencies and private grabbers, as many as 990 properties of all. Delhi Development Authority (DDA) is claimed to have encroached upon 30% of the Waqf lands.⁶ And perhaps the third reason is that no money has been further invested in Waqf properties in the NCT of Delhi to enhance their income like in many other states where such investments have increased Waqf income ten-folds, which is then effectively used for the welfare and development of the community.⁷

The Delhi Waqf Board's stated official website "delhiwaqfboard.com" is not working. Another website, wafq.gov.in/delhi has very old information, not of later than 2012. The Board's Facebook page "Delhi Waqf Board" is an alternative source to understand its activities. The posts of this Facebook Page show two distinct patterns since its launch. The first post on record is dated 18 March 2016. From that post onwards and till 8 September 2016, total 46 posts have been noted from the page under the present study. Of them, 45 are based on news and information as regards the activities of the DWB. After a gap of almost five years, a new set of 9 posts have been noted from the page up to 31 March 2021. All of them were related to the activities of DWB and other relevant information though only one report of distribution of clothes and cash gift to poor women on the occasion of Eid may be deemed as a publically known welfare activity.

However, during the preceding financial year from 1 April 2021 to 31 March 2022, only 6 posts out of 125 posts are related to the activities of the Delhi Waqf Board and other related information. The bulk of these posts are based on greetings on various national and international days and festivals, awareness on corona and activities of Delhi Government and quotations of great men. Out of the six posts having bearing on the assigned function of the board, three are just one-para quotation from the Waqf Act to educate people what the Waqf means, two are on the relief distributed by the DWB to the victims of fire that burned Juggis in different localities of the Okhla area in Southeast Delhi and one is based on awareness regarding how to offer Eid Prayers during the lockdown. It is strange that even the opening of the first Delhi Waqf Public School in Jamia Nagar, started in a rented building, has not been reported on the page.

It appears from the posts on the official page of the Delhi Waqf Board that in the current term of its chairman and members, the board has a low profile of functioning. It underlines lack of vision and consistency of programs. Many news articles on Delhi Waqf Board from the past few years witness that DWB's interest is in populist events such as helping victims of lynching in different part of the country. In 2016, DWB came out with many announcements such as establishing a university on suitable Waqf property of Delhi and the like. However, no progress has been noted on that front. The announcement of 250 Waqf School in 2019 fruited on the establishment of only one such school in 2021. One good news that could be

⁶ <https://indianexpress.com/article/cities/delhi/30-pc-waqf-property-encroached-by-dda-others-board-2775504/>

⁷ Prime Minister's High Level Committee, 2006, p220.



gathered from social media from January 2019 is that the salaries of imams of 185 mosques under DWB has been increased from Rs 10,000 per month to Rs 18,000 per month and of their helpers from Rs 9,000 per month to Rs 16,000 per month.⁸ According to media reports, there are 1300 registered widows and disabled persons on the roll of regular pension from the DWB. Yet, this inform is also not shown on any official portal. It is not clear how often and at what rate such pensions are being disbursed from the DWB.

Delhi Minority Commission

The Delhi Minority Commission was established in 1999. Since then, it is guarding the rights of minority communities of the NCT of Delhi, which include Muslims, Christians, Sikhs, Buddhists and Parsis. Besides enjoying quasi-judicial power, the DMC also undertake different schemes of research and awareness for the benefit of these sections. The last Annual Report of DMC uploaded on its official website is of 2015-16, the first year of AAP Government in office. Though some Annual Reports of later years have been published/circulated, they are not maintained on the given website. Hence, it is difficult to gather any substantial information regarding its recent progress. Besides the said Annual Report, “Survey of the Minority Girls Students in Concentration Area of North East especially in Jafarabad and Okhla”, submitted in 2011 is also available on its website. However, many other reports are there in the record of DMC as one of its mandates but they are presently missing from the website, including *Status of Punjabi and Urdu as the Second Official Languages in Education and Administration of NCT of Delhi*, *Report of the DMC Fact-Finding Committee on North-East Delhi Riots of February 2020*, etc. Undoubtedly, there is dearth of research and studies on the conditions of minority communities of Delhi, which DMC should sponsor for better planning of their development and safeguarding rights and make the findings available in public domain for the information of all concerned.

Urdu Academy, Delhi

Urdu is the Second Official Language of Delhi since 2002 along with Punjabi. Around 6% of the state population is based on Urdu speakers. In order to promote the language, Urdu Academy, Delhi was established in 1981 under Societies Regulation Act. Its funds are arranged by the Delhi Government like that for Punjabi Academy and Sindhi Academy. It maintains a website with the URL <https://urduacademydelhi.com> though there is no reporting on its functioning and activities on the website. The Academy’s most regular activities include a Republic Day *Mushaira* and honouring Urdu teachers and students. In the budget 2022-23 of GNCTD, an amount of Rs 15.65 crore has been provisioned for the academy including a major allocation for the program of teaching Urdu in schools, which is meant to pay salaries of Urdu guest teachers. The regular appointment of Urdu teachers under the Directorate of Education is long overdue. The Delhi Minority Commission has compiled a report in October 2018 on the status of Urdu and Punjabi in the Delhi government schools through the Right to Information (RTI) Act.⁹ It has been found that out of the 1,100

⁸ <https://zeenews.india.com/india/arvind-kejriwal-announces-salary-hike-for-imams-of-all-mosques-in-delhi-2173451.html>

⁹ <https://www.hindustantimes.com/delhi-news/delhi-government-schools-facing-shortage-of-punjabi-urdu-language-teachers/story-bPAPEnjXsLYpvqYBKxKCCJ.html>



government schools in Delhi, Urdu is being taught only in 284, mostly as a subject.¹⁰ There are less than 20 Urdu medium schools in the NCT of Delhi. The report said that of 1,028 sanctioned posts of trained graduate teachers (TGT) in Urdu language, as many as 883 posts (86% of all) are lying vacant.

Concluding Remarks and Key Suggestions:

1. There is need for a separate department of Minority Welfare in the Government of NCT of Delhi.
2. The Department should also run some scheme for the economic empowerment of minorities along with the educational schemes.
3. The scale and quantum of budgetary allocation by the Department of SC/ST/OBC and Minorities is found to be inadequate looking at the population of these communities in Delhi. It should be enhanced at par with that of Telangana state, having a matching minority population (12.7%), which has allocated Rs. 1,602 crore for minorities in 2021-22. Contrarily, the cumulative budget (BE) for SC/ST/OBC/minority sections of Delhi in 2021-22 was of Rs. 498.8 crore, which is about one-fourth of the Telangana's support for minorities alone.
4. The amount of scholarship, stipend, financial assistance for the purchase of stationery and books is inadequate and needs increase to an adequate level.
5. In the Central Government's scholarships, the total number of beneficiaries of different scholarship schemes is less than the applications submitted for the same. Hence, these schemes should be implemented with the demand driven provisions.
6. The parental income remains unrevised for the last 15 years which needs to be increased and linked to inflation index or raised at least to the upper limit of Rs 8 lakh per annum like in case of some other weaker sections.
7. There is a need to generate awareness regarding different schemes useful for the minority communities of Delhi, particularly related to scholarships and NMDFC.
8. The Delhi Minority Commission should bring out its Annual Report regularly with all details of its activities and progress and make them available in public domain for information. It will be an educative tool for both authorities and public alike. It should also adequately sponsor studies on the conditions of minorities.
9. The Delhi Waqf Board should open as many Waqf schools on Waqf lands as possible, in the wake of the DWB's promise some years back for opening 250 such schools on the Waqf lands or in rented building like that of TMRISS.
10. The Urdu Academy, Delhi should provide grants to NGOs working for the promotion of Urdu language in the metropolitan so that its growth in the city could be become positive. The academy should also make due efforts for the promotion of Urdu as the Second Official Language of Delhi by pursuing the Government and society.

(This section has been contributed by **Dr Jawed Alam Khan**)

¹⁰ <https://www.hindustantimes.com/delhi-news/delhi-government-schools-facing-shortage-of-punjabi-urdu-language-teachers/story-bPAPEnjXsLYpvqYBKxKCCJ.html>

3. Employment Scenario

This chapter, based on the Periodic Labour Force Survey (PLFS) data on employment and unemployment, analyses the employment situation of Muslims in Delhi. Delhi has undergone a notable change in the post-partition period. Between 1941 and 1951, the Muslim population in Delhi had reduced from 33.2 per cent to just 5.7 per cent due to large-scale migration of people around the Partition. Fifty years later, in 2001, Muslims constituted 11.72 per cent of the state population. According to the latest demographic estimates, the current Muslim population is 2.48 million, which is 12.86 per cent of the total population of the NCT of Delhi. This increase is basically more due to migration of people from other parts of the country than to procreation. The bulk of the population has roots from Delhi itself while its notable section has migrated from Bihar, UP, Jammu & Kashmir and other parts of the country. Out of the nine districts (currently 13) four has substantial Muslim population; namely North-East, South (currently Southeast), Central and North.

The analysis on employment status is based on the Periodic Labour Force Survey data (PLFS). Due to limitation of the sample size, only Hindus and Muslims are considered while all the remaining minorities are clubbed together as other religious minorities (ORM) in most of the cases. In some cases, the figures for Sikhs are also reported depending on the reliability of the estimates. This preliminary analysis covers employment rate, types of employment, unemployment and educated unemployment as indicators of employment status among different religious groups. In order to examine the ownership of enterprises, the sixth economic census data, 2013 has also been analysed. Further, the information on the position of Muslims in various departments of the NCT of Delhi has also been discussed to understand their strength in the Government jobs.

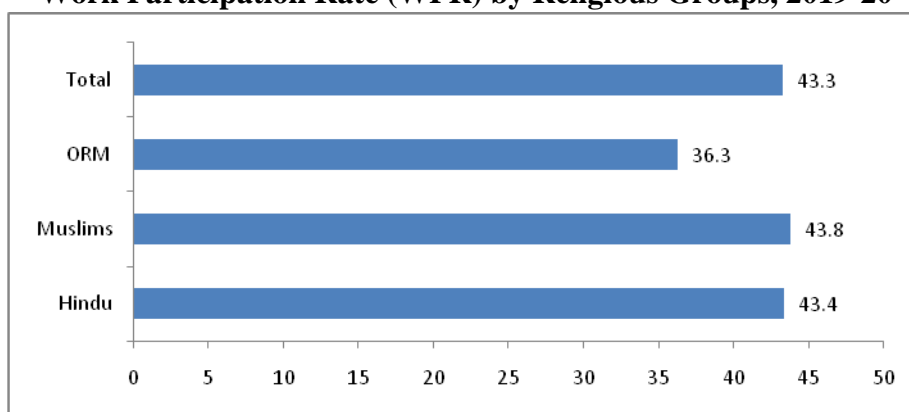
Apart from the underrepresentation in high quality livelihood and high concentration in low quality employment, the experiences of Muslims with regard to the identity specific challenges has also been gathered based on the available studies. This is to note that low level of human capital is one of the major factors leading to the precarious situation of Muslims whereas the presence of religion-based prejudices and discrimination may further make this problem severe. The employment situation has also been analysed from the view of Muslims' participation in policymaking through certain Government positions.



Employment

The employment rate as measured by the work participation rates is 43.3 per cent in the state of Delhi, which means that 43 per cent of the population in the age of 15 years and above is working (*Fig 3.1*). This figure is close to the state level participation among Muslims, whose 43.8 per cent population is working. It is closer to Hindus but higher than other religious minorities. A similar pattern is observed among caste groups also. Thus, it may be said that Muslims are not lagging behind other social groups in terms of this indicator.

Fig 3.1
Work Participation Rate (WPR) by Religious Groups, 2019-20



Source: Calculation based on unit level Periodic Labour Force Survey, 2019-20

The most pertinent question arises as to whether quality of employment is also similar across religious groups. The general employment rate fails to capture the vulnerability since poor are more likely to work than their richer counterparts. In order to understand the deprivation in terms of quality, the disaggregation of employment types is shown in the *Figure 3.2*. At the state level, nearly 30 per cent of the workers are engaged in self-employment while this share is 66 per cent for regular salaried works and 3.6 per cent for casual works. The regular salaried works are considered good quality work as workers in this occupation enjoy social security benefits and long-term contracts while casual works are considered low quality as this mostly include daily wage earners enjoying no contract or social security benefits. The self-employed are those who are engaged in their own businesses.

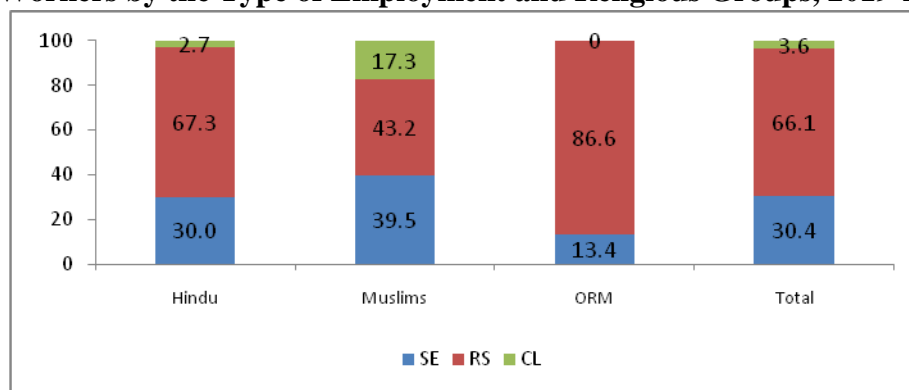
The data shows a relatively higher concentration of Muslims in self-employment. Nearly 40 per cent of their workers are engaged in self-employment while this figure is 30 per cent for Hindus and 13 per cent for other religious minorities. The higher concentration of workers in self-employment among Muslims is a reflection of their dependence on petty businesses in Muslims concentrated areas. In fact, lack of opportunities either due to low level of education



or discrimination in regular salaried works (regular or casual) leaves them with no option than to depend on small businesses for their survival. Their vulnerabilities are also visible from their high share in casual work where they do not enjoy any long-term contract or social security benefit. Nearly 17 per cent of Muslim workers are engaged in casual works which is highest across religious groups. The share of regular/salaried workers is the lowest for Muslims across religious groups. Only 43 per cent of the workers among Muslims are engaged in regular/salaried works while this figure is 67 per cent among Hindus and 87 per cent among other religious minorities (*Fig 3.2*).

Fig. 3.2

Workers by the Type of Employment and Religious Groups, 2019-20



Source: Calculation based on unit level Periodic Labour Force Survey, 2019-20

In order to further examine the quality of self-employment, the share of own-account workers in total workers is depicted in *Figure 3.3*. This is to note that own-account workers are those self-employed workers who do not hire any labour for their businesses. The data shows that 31 per cent of the total workers among Muslims do not hire any worker; rather, they run their business on their own. This figure is nearly 23 per cent among Hindus and 6.5 per cent for other minorities (*Fig 3.3*). Thus, the data clearly indicates that higher share of self-employed workers among Muslims do not hire any worker rather they are running their businesses for survival. This is indicative of the vulnerable situation of the Muslims' businesses in Delhi.

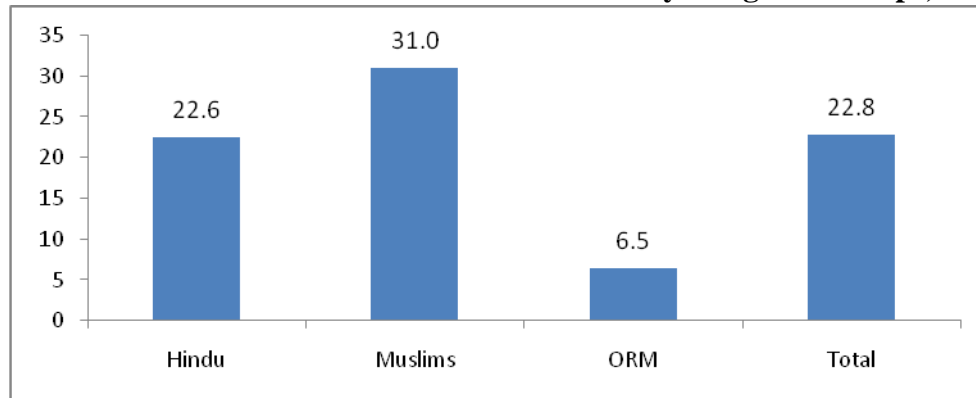
The high unemployment rate is another concerning aspect of the labour market in Delhi in general and for Muslims in particular. Nearly 8.6 per cent of the total labour force is unemployed in the state. This figure is remarkably high so far as the unemployment rate is concerned. The gravity of the situation could be understood from the fact that the recent controversy on 45-years high unemployment at all India level was based on the figure of 6 per cent for the year 2017-18. In 2019-20, this figure has reduced to 4.8 per cent at all India level. Normally, this rate remained around 2 per cent at the national level in the past. The



unemployment rate in Delhi is further higher at 11.8 per cent among Muslims in 2019-20 while it is 8.5 per cent among Hindus and less than 1 per cent among other religious minorities (*Fig 3.4*). The pandemic situation would have further deteriorated the scope of employment for different sections including Muslims of Delhi, particularly in the wake of severe lockdown from the last week of March 2020 onwards.

Fig. 3.3

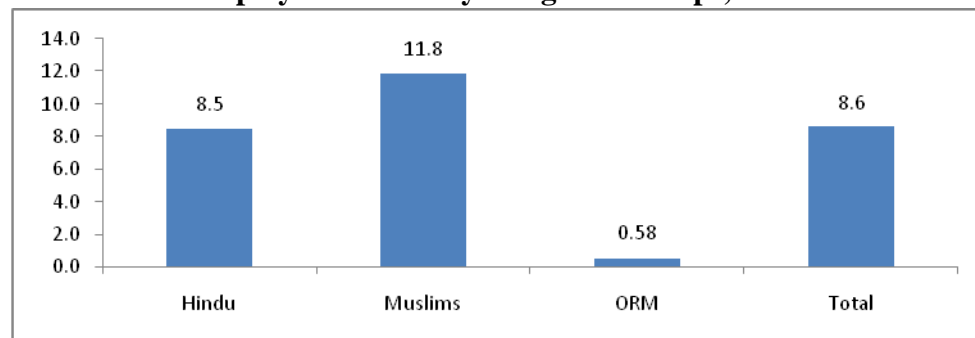
Share of Own-Account Workers in Total Workers by Religious Groups, 2019-20



Source: Calculation based on unit level Periodic Labour Force Survey, 2019-20

Fig 3.4

Unemployment Rate by Religious Groups, 2019-20



Source: Calculation based on unit level Periodic Labour Force Survey, 2019-20

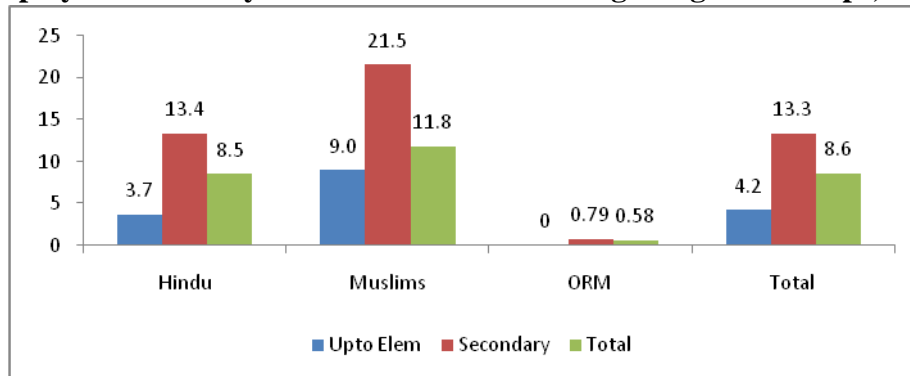
One of the popular justifications for the vulnerable condition of Muslims often floated is low level of education among them. This argument has merit to certain extent as the access of Muslims in higher education is lower than other religious groups. However, the vulnerable condition of Muslims cannot solely be attributed to the low level of education. This is confirmed from the fact that unemployment rate among Muslims is higher than Hindus and other religious minorities irrespective of the level of education one considers. For example, the unemployment rate among Muslims with the secondary and higher level of education is 11.8 per cent while it is 8.5 per cent among Hindus and 8.6 per cent at the state level, though it is negligibly low among the other religious minorities. Similarly, the unemployment rate is



higher among Muslims with elementary level of education than among Hindus and other religious groups (*Fig 3.5*). Thus, merely improvement in educational status of Muslims is unlikely to address the problem completely. There is an indication of non-economic impediments also which demand for serious attention specifically focussing on Muslims. The presence of religion-based discrimination, passive and/or active, also cannot be ruled out.

Fig. 3.5

Unemployment Rate by Level of Education among Religious Groups, 2019-20



Source: Calculation based on unit level Periodic Labour Force Survey, 2019-20

Table 3.1

Share of Employment in Government & Public Sector Enterprises, 2019-20

	Government and public sector enterprises
Hindu	12.0
Muslims	5.4
ORM	0.41
SC	16.0
OBC	10.7
Others	10.2
Total	11.4

Source: Periodic Labour Force Survey, 2019-20

One of the major concerns vis-à-vis the employment in India is very low and gradually dwindling role of the government in job creations. This state of affairs is evident in Delhi also. The government and public sector enterprises comprise only 11.4 per cent of the total employment in the state. The figure among Hindus is slightly higher than the overall average in the enterprises, while it is only 5.4 per cent among Muslims. The share of government and PSE enterprises is negligibly low among other religious minorities, too. The share by social groups is shown in *Table 3.1* in order to compare the situation of Muslim minorities with



social groups in government and PSEs. The share is 16 per cent among SCs and nearly 11 per cent among OBCs. Thus, Muslims are highly underrepresented in government jobs. Similarly, the figure is low among OBCs and other religious minorities. One major issue in this regard is the existence of large number of contractual workers associated with different departments of the Delhi government. Recently, the state government has shown inclination to fill 17,256 posts presently served by employees on contract. There is a need to give priority to OBC candidates in the ensuing recruitment on these vacancies so that their present strength of about 11% may go up while nearing to their sanctioned quota of 27% and help increase Muslims' share in the Government employment.

Ownership of Enterprises

There are nearly 8 lakh private enterprises in the state. Muslims own nearly 14 per cent of the enterprises while Hindus owning 77 per cent of all, according to calculations based on the data from economic census. Other religious minorities own the remaining 9 per cent of the enterprises. Muslims' share in the ownership of enterprises in Delhi matches with their population share in the metropolitan but this is not a matter of hasty celebration as owning an enterprise might also indicate hopelessness of the community in the labour market if the entrepreneurship is not driven by profit motive.

Table 3.2
Enterprises by Types, 2013

Religion	OAE	NDE	DE	Total
Hindu	57.5	37.8	4.7	100
Muslims	61.9	33.8	4.4	100
Sikh	42.7	51.2	6.1	100
HOBC	69.0	28.3	2.7	100
HHC	52.0	42.4	5.6	100
Total	57.8	37.4	4.8	100

Source: *Economic Census, 2013*

In fact, the ownership of Muslims should be seen in the broader context of the high share of own-account workers as discussed earlier. The data shows that a relatively higher percentage of the enterprises among Muslims are due to own-account enterprises (OAEs). At the state level, 58 per cent of the enterprises are OAE, 37 per cent are NDE (Non-Directory Enterprises i.e. enterprises employing up to five workers) and the remaining 5 per cent are



DE (Directory Enterprises i.e. enterprises employing six and higher workers). The figures are 57 per cent, 38 per cent and 5 per cent among Hindus while these are 62 per cent, 34 per cent and 4 per cent among Muslims respectively. This data further affirms that relatively higher number of enterprises run by Muslims should be for survival only. This gap is further higher if one compares the situation of Muslims with High-caste Hindus. Nearly 52 per cent of the enterprises are OAE among them, while the figure for NDE and DE are 42 per cent and 6 per cent respectively. Evidently, the number of OAEs among Muslims is the second highest among social and religious groups after the Hindu OBCs, indicating their engagement in the low paying enterprises run for economic survival only.

Out of the total enterprises, wearing apparels constitutes nearly 14 per cent among Muslims while this figure is only 5 per cent for Hindus. This sector constitutes 48 per cent of the total enterprises run by Muslims in the manufacturing sector while the corresponding figure is only 14 per cent among Hindus. This figure is relatively lower than Muslims among other religious minorities also. This figure is further higher in districts with high concentration of Muslims population. For example, this sector constitutes more than 53 per cent of the total manufacturing enterprises among Muslims in the Northeast Delhi wherein Muslims comprise nearly one third of the total population. This clearly indicates about low diversification of enterprises among Muslims than other religious groups.

Table 3.3
Share of Manufacturing and Trading in Total Enterprises

	Hindus	Muslims	Sikhs	Total
Manufacturing	15.9	29.1	17.9	18.0
Trade	38.4	31.6	29.7	36.9

Source: *Economic Census, 2013*

Table 3.4
Share of Manufacturing of Wearing Apparels, except Fur Apparel

	Hindus	Muslims	Sikhs	Total
Out of Manufacturing enterprises (%)	33.4	48.0	24.4	36.8
Out of total enterprises (%)	5.3	14.0	4.4	6.6

Source: *Economic Census, 2013*

The difference in the quality of enterprises owned by members of minority communities is indicated from the distribution of retail also. This is to be noted that retail trade comprises nearly 32 per cent of the total enterprises among Muslims and 38 per cent among Hindus whereas the figure is 37 per cent at the state level. The share of retail trade in specialised



stores is relatively lower among Muslims. It is only food, beverage and tobacco items in specialised stores wherein the share is higher for Muslims than Hindus, 31 per cent and 27 per cent respectively. However, in other types of specialised stores, Muslims' share is lower than Hindus. The corresponding share of such enterprises is respectively 41 per cent and 33 per cent among Hindus and Muslims.

Table 3.5
Share of different types of retail enterprises

Retail	Hindus	Muslims	Sikhs	Jains	Total
Retail sale in non-specialised stores	11.2	6.6	10.9	9.6	10.5
Retail sale of food, beverages and tobacco in specialized stores	27.4	30.5	27.4	16.9	27.6
Retail sales in specialised stores	41.4	33.4	41.3	59.0	40.6
Retail sale wise stalls and markets	19.8	29.4	20.1	14.3	21.0

Source: *Economic Census, 2013*

Furthermore, the share of Muslims is higher in retail trade via store and market. Such types of enterprises comprise 29 per cent of the total trade enterprises among Muslims while the corresponding figure is only 20 per cent among Hindus. This figure is only 21 per cent at the state level (*Table 3.5*). Thus, the analysis shows a low level of diversification of Muslims in the ownership of private enterprises. This provides a clear indication of the occupation-based segregation along the religious line in Delhi. In fact, high concentration of Muslims owned private enterprises in manufacturing and retail trade provides a clear picture of the life of Muslims being confined to their own ghettos and largely depending on the local customers from their own community.

Employment in Government Services

The information provided by 13 departments and bodies under the Government of NCT of Delhi on the number of posts sanctioned and employees present and their distribution by different minorities in 2017-18 is given in the *Table 3.6*. Two departments, namely, vigilance department and NDMC directory of inquiries did not provide the information. The common problem emerging from the data is a large number of vacant seats in every department. Delhi Metro Rail Corporation is the only department where no seat remains vacant. The vacancy is relatively higher in the Delhi Development Authority (DDA), Delhi Fire Services and Directorate General of Home Guards. So far, the representation of Muslim minorities in the Government services is concerned, their share is negligibly low in Public Grievance Commission, Delhi Fire Services and Finance (Account) Department. Their highest share is observed in Delhi Minorities Commission (9.1 %), Directorate of Training (7%) and Factory Licensing Dept (7.1%). Their share is less than 3 per cent in all other departments. The share



of other minorities is also low in all departments. It is obvious from the given data that out of nearly 120,000 approved posts in the 13 departments/bodies included here, only 1,770 posts (1.47%) were held by Muslim employees. Even in the DMC, there is only one Muslim/minority employee and the same is the situation in the Department for the Welfare of SC/ST/OBC & Minorities wherein out of 89 posts only one is filled by a Muslim.

Table 3.6
Department wise Post sanctioned, Employees Present, Vacant Seats (%) and Share of Different Minorities, 2017-18

Name of Dep	Total Posts	Present Employees (%)	Vacant (%)	No. Of Muslims	Muslims (%)	Share of Minorities (%)
Delhi Tourism and Transport	966	67.2	32.8	9	1.4	4.3
Delhi Fire Services	3,623	55.5	44.5	9	0.45	1.3
Public Grievance Commission	35	65.7	34.3	0	0.00	4.3
Directorate General of Home Guards	183	59.6	40.4	2	1.8	4.6
Finance (Account) Department	973	71.4	28.6	4	0.58	5.2
Delhi Police	88,823	85.2	14.8	1,269	1.7	3.8
Directorate of Training	64	60.9	39.1	3	7.7	7.7
Delhi Metro Rail Corp	12,118	100	0.00	351	2.9	3.9
Dept of the welfare of SC/ST/OBC and Min	89	68.5	31.5	1	1.6	1.6
North Delhi Municipal Corporation	649	61.5	38.5	9	2.3	4.8
Delhi Development Authority	11,639	34.6	65.4	113	2.8	5.5
Factory Licensing Dept	19	73.7	26.3	1	7.1	7.1
Delhi Minorities Commission	15	73.3	26.7	1	9.1	9.1

Source: *Delhi Minority Commission, 2017-18*

Note: *Many departments and bodies did not provide information*

The available data on the representation of minorities in different departments shows their under representation. Though the data for the latest year could not be obtained, the evidence based on secondary data shows that it is highly unlikely that the situation would have improved since 2017-18. In the wake of this apparent deficit, Minorities should be given 15 per cent share as promised under the Prime Minister's 15-Point Programme in government services and the DMC should be more assertive in collecting data pertaining the minorities in different government departments.

Wage/Earning

This is to note that some success stories also exist as regards Muslims of Delhi. For instance, they have significant contribution as meat merchants, exporters, real estate developers and owners and traders in pharmaceutical companies of Unani and Ayurvedic medicines (Gayer, 2012). But these are not a frequent phenomenon within the community. The worrying aspect



of such success stories is that these are mostly indication of occupational segregation of Muslims in Delhi.

In general, the economic condition of Muslims is also worst compared to Hindus and other religious minorities. The average monthly per capita income may be used as a proxy for examining the income disparities across different religious groups. The average Monthly Per Capita Expenditure (MPCE) of Muslims in Delhi has been found INR 2,659 as per the PLFS 2018-19 data which is remarkably lower than the overall average of INR 3,893. The MPCE of Hindus is further higher at INR 4,118. The average MPCE is far higher among Sikhs. The average Monthly Per Capita Expenditure among Sikhs is more than double the MPCE of Muslims (*Table 3.7*). The low MPCE of Muslims is an indication of their grave economic situation.

Table 3.7
Average MPCE and Earning, 2018-19

	MPCE	RS	CL	SE
Hindus	4118	23198	382	26509
Muslims	2659	12285	424	18649
Sikhs	5465	38387	-	35263
Total	3893	21373	389	25461

Source: PLFS, 2018-19

A similar disparity prevails in terms of earning also. This disparity exists in all kind of occupations. In regular salaried employment, the average monthly earning per worker is INR 21,373. However, this figure is only INR 12,285 among Muslims. The average is almost two times higher among Hindus and more than three times higher among Sikhs than of Muslims.

In self-employment (SE), the average monthly earning is INR 25,461. However, the monthly earning among Muslims is only INR 18,649. The figure among Hindus and Sikhs is remarkably higher than Muslims. The monthly earnings are INR 26,509 and INR 35,263 among Hindus and Sikhs respectively.

This is to note that Muslims earn relatively higher wage in casual employment (CL) which may be due to their concentration in skill-based traditional works. The daily wage in the casual employment in Delhi is on an average INR 389. However, this figure is INR 382 among Hindus and INR 424 among Muslims. It should be noted that both the figures were lower than the minimum wage of Rs 569 for unskilled worker, as was applicable in Delhi.



Discrimination

The analysis based on the secondary data in the preceding section shows that the condition of Muslims is vulnerable due to their higher concentration in low quality employment. Studies also indicate the existence of religion-based prejudice against Muslims so far as their participation in labour market is concerned.

Based on the field study conducted in a housing settlement in the National Capital Region of Delhi while using in-depth interviews and case studies, it has been documented that there are indications of the existence of discrimination against Muslims. The prevalence of religion-based prejudice makes the condition of Muslim labour force in the informal urban markets more vulnerable as compared to other sections. The difference in the eating habits is often used as an excuse for not hiring Muslim workers. It is often blamed that Muslim workers can't socialize due to the differences with other workers. The objections against Muslim businesses are often raised in a locality dominated by Hindus.

A study based on interviews of Muslim women engaged in domestic work showed that they face discrimination due to their religious background. The most worrying revelation came from the phenomenon of 'name passing'. All the Muslim migrant domestic workers interviewed had stories which could make detailed case studies. Name passing refers to the phenomenon in which a worker from a particular religion uses a name which culturally belongs to the other religion. They did so because they had struggled hard, initially, to find work but changing their names according to the Hindu culture got them quicker and better employment opportunities. After consistently working for a few years, and earning respect and recognition at their workplaces, these domestic workers became comfortable in disclosing their true identity to the employers without the fear of losing their job. This again is an indication of discrimination at the entry level which shows how the workers are forced to take measures which are culturally uncomfortable for them.

However, the study also points out the hope to cope up with discrimination. A good quality of services very often helps to fight narratives created based on prejudices and hence saves one's position in the labour market. The gaining of confidence of the employers based on the good quality of service also works to overcome prejudices and discrimination at workplace. The chance of success improves if the employer has a good hold over the locality (Naik *et al*, 2007).



Conclusion and Recommendations for Policy-making

The analysis shows that a large number of Muslim workers is engaged in low-quality employment despite the employment rate among them being similar to the other religious groups. The data shows a relatively higher concentration of Muslims in self-employment and casual employment. Their dependence on regular/salaried employment is relatively low. Their earning is lowest among religious groups, and there is evidence of religion-based discrimination in employment, which might be one of the important factors explaining their low performance in the labour market. The result from the analysis of this paper may be summarised as follows:

1. The higher concentration of workers in self-employment among Muslims is a reflection of their dependence on petty businesses in Muslim-concentrated areas. In fact, the low quality of self-employment among them is also confirmed by the fact that a large number of Muslim self-employed workers among them are engaged as own-account workers, which means they are not hiring any other worker but rather running those businesses for survival only. This itself indicates their lack of access to the main market, and religion-based discrimination may be one of the reasons behind it.
2. This analysis shows that a relatively higher number of enterprises are for survival only. This clearly indicates a lower diversification of enterprises among Muslims than among other religious groups. Out of the total enterprises, wearing apparel constitutes nearly 14 per cent of the enterprises among Muslims, while this figure is only 5 per cent among Hindus. This sector constitutes 48 per cent of the total enterprises in the manufacturing sector among Muslims, while the corresponding figure is only 14 per cent among Hindus. This is to note that retail trade comprises nearly 32 per cent of the total enterprises among Muslims and 38 per cent among Hindus, while the figure is 37 per cent at the state level. The share of retail trade in specialised stores is relatively lower among Muslims. Only food, beverage and tobacco items are sold in specialised stores, where the share is higher for Muslims than Hindus. Thus, Muslims are highly concentrated in the manufacturing sector, particularly in apparel, while their concentration is too low in non-food specialised stores. The result indicates a very low level of diversification of entrepreneurial activities among Muslims. Nearly 31 per cent of the businesses among Muslims are run by the owners themselves.



3. Muslims' vulnerabilities are also visible in the high share of casual workers. In such jobs, no contract or social security is offered.
4. Muslims' share in regular employment is very low, and it further worsens in government jobs. Only 5 per cent of the workers are engaged in the government sector among them, which shows a very high underrepresentation. The other religious minorities are also highly underrepresented in government jobs. Further, their representation in the central secretariat and ministry is also very low. Out of the total 1,425 employees, there are only 1.8 per cent Muslims. There is no Muslim Officers employee in 20 departments out of 59 departments. Muslims are highly represented only in the Ministry of Minority Affairs. Their representation among advocates on record and police is also very low. Only 88 of the 2,328 advocates on record in the Supreme Court are Muslims, accounting for 3.78 per cent of the total number of advocates on record. Further, a serious underrepresentation of Muslims is observed in the police department.
5. The disparities exist in terms of earning, too. The earnings from regular employment are almost two times higher among Hindus and three times higher among Sikhs. Similarly, the earnings from businesses are far higher among Hindus and Sikhs than Muslims. The overall economic condition of Muslims is also worse than other religious groups, as is evident from their monthly per capita consumption expenditure.
6. The unemployment rate among Muslims is also higher than other religious groups. The unemployment rate is further worsening among the educated labour force. This shows that merely improving the level of higher education does not improve employment opportunities among Muslims. There is no denying the fact that poverty and lack of human capital are major contributors to such a state of affairs among Muslims. However, the prevalence of discrimination can't also be ruled out. The existing studies, though few, show the prevalence of religion-based discrimination against Muslims.
7. Thus, there is a need for serious attention, specifically focusing on the Muslim minority. The focus should be on improving the capital base and market for small businesses, providing job-specific skills to Muslim youths, and ensuring gainful employment, particularly for the educated youth among them.



8. One of the most talked-about plans of the Delhi government is its ambitious 5-year plan to create 20 lakh new employment opportunities, identifying retail, food and beverage, logistics and supply chain, travel and tourism, entertainment, construction, real estate, and green energy sectors as job creators. The "Rozgar Budget" for 2022–2023 of the Delhi government targets the creation of job opportunities through the development of non-conforming industrial areas, the redevelopment of retail markets, a virtual Delhi Bazar portal, an artificial intelligence-based app called "Rozgar Bazar", a "Food Truck" policy, Cloud Kitchen, and green initiatives. There is a need to generate awareness among Muslim entrepreneurs regarding these developments. Besides, the State Government should earmark provisions to increase employment of Muslims under its Rozgar Budget.
9. In order to connect shopkeepers in small and local markets of Delhi with customers, the launch of the Delhi Bazaar portal, the development of Gandhi Nagar Market as the city's grand garment hub, the preparation of job givers through a new start-up policy, the rebuilding of Delhi's non-conforming industrial areas, the redevelopment of popular food hubs in the city, and the establishment of an electronic city is planned.
10. It would be interesting to see how successful the government become in fulfilling its dream. The record so far available suggests contrary to the claims made by the government. The government claimed to generate 10 lakh jobs in private sector through Rozgaar Bazar portal. But the available evidence shows the record of only 12,588 people (*The Hindu*, 2022), almost one per cent of the claimed target. In fact there is no data in the public domain to validate the claimed job creation. Further, these plans do not place much emphasis on creating job opportunities for the weaker sections. A similar limitation of the policies of the Delhi government is also evident from the low attention being paid to the weaker section of society in government expenditure in 2021–22. The state has allocated only 0.9 per cent of its total expenditures towards the welfare of SCs, STs, OBCs, and minorities, which is lower than the average allocation for SCs, STs, OBCs and minorities by states, 2.9% (PRS).

Given the findings of the analysis, the following policy suggestions may be made:

- The focus should on *ensuring* representation of Muslims in regular employment through quality higher education and skill development among Muslims.



- The data gap is a serious problem when it comes to the status of religious and social groups in Delhi. There should be a concrete policy to share the data related to employment in different departments of the Delhi government. The data related to the claimed job creation by gender, social and religious groups should also be made available in the public domain.
- Attempt should be made to improve the performance of enterprises owned by Muslims through improving their capital base and their access to markets. The upliftment of small businesses among Muslims should be an important focus of the plan of job creation by the government.
- The existing discrimination shows that mere improvements in human capital stock would not be fully effective unless equality of opportunity was ensured. The policy of positive discrimination in favour of Muslims may be effective in this regard.
- Muslim representation should be ensured at the decision-making levels in different departments of Delhi, which will promote their inclusion in the economic activities.
- The expenditure by the Delhi government should be earmarked by religious denomination in proportion of their population share in Delhi.
- Muslim representation should be ensured at the decision-making levels.
- Trade unions and cooperatives of workers should be formed in the Muslim pockets especially in such fields wherein Muslim workers are more in numbers, e.g. in the garment industry, so that their work participation could be more useful and effective.
- The backlog of vacancies should be fulfilled by special recruitment drive of OBCs wherein local Muslim OBCs job seekers may find an opportunity.
- Efforts should be made for reducing discrimination that exists in the system by sensitising officers and policy-makers.

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(This section has been contributed by **Dr Khalid Khan**)

4. Educational Status

Among all social groups, Muslims are the most backward group in terms of education in India. At the levels of elementary school, high school, higher secondary school and the higher education, Muslims have the lowest enrolment rates. Various reports of different governmental committees suggested that Muslims are the most backward minority communities in terms of education. Perhaps, the basic reason for this is their lag in education, as revealed by their low levels in terms of literacy rate, enrollment rate, completion rate, mean years of schooling and differentials in higher education in comparison to other socio-religious groups. If compared to the national average from 2001 to 2011, the literacy rate of Muslims was 59.1% and 68.53% against the national average of 64.8% and 72.98% respectively in the same years (MAEF-MoMA, 2017). The given situation renders Muslims the most disadvantaged section in the country. The MoMA Annual Report (2017) argued that it is an urgent need to ensure that children must have an access to quality education at primary, secondary and higher secondary levels because the school education is vital for the deprived children of minorities.

The Present Research

The present research study of the educational status of Muslims in Delhi is based on secondary data from the Census 2011 and the data of the NSSO 75th Round (2019-20), appertained to social consumption and education. The primary objective of this study is to analyse the educational status of minorities in general and Muslims of Delhi in particular. This preliminary analysis covers literacy rate, level of general education by religious community and social group, level of technical education, ability to operate computer and access to internet facility, average expenditure on education, enrolment in education at different levels of class, medium of education in terms of language and major reasons for not completed or did not attain the school or colleges. The complete analysis is the weighted analysis with respect to different religious groups in the NCT of Delhi.

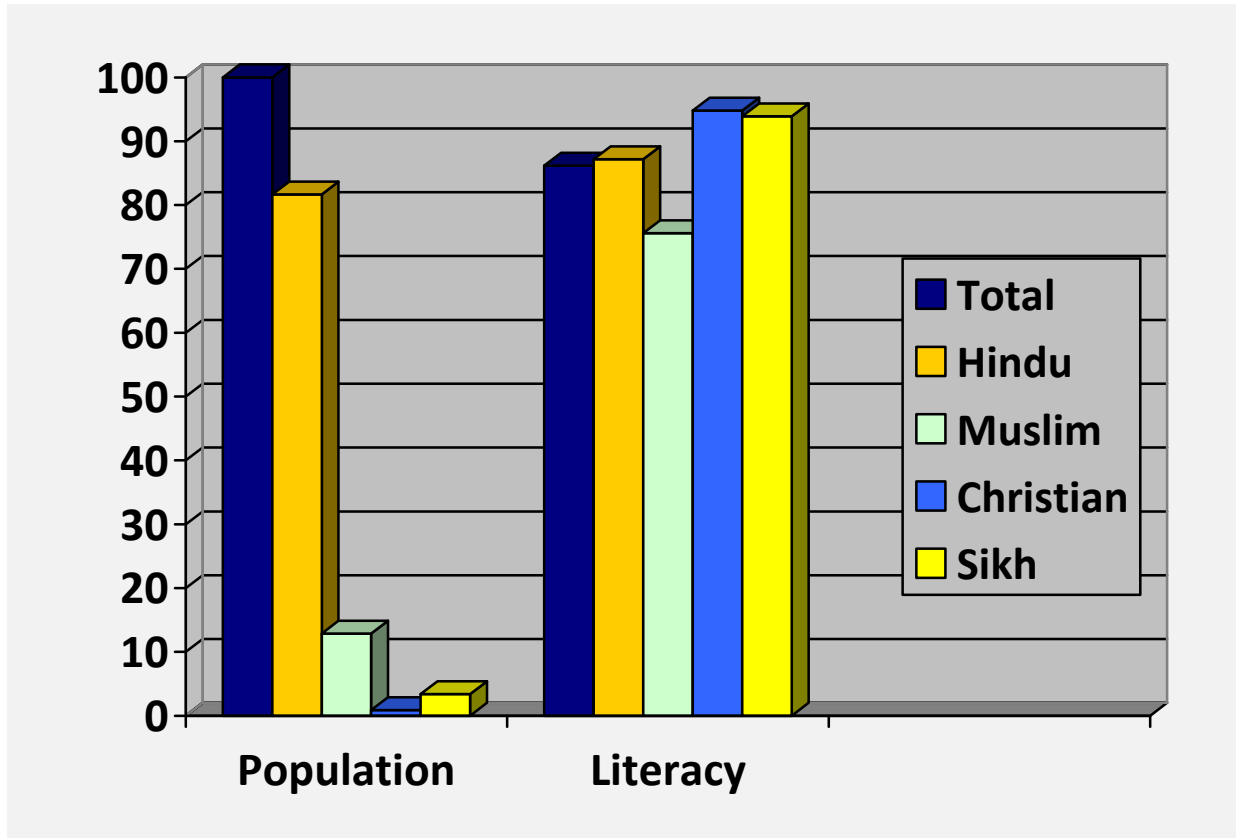
Status of Literacy Rate among Different Religious Groups in Delhi

The foremost thing that affects the upward educational attainments of any community remains the literacy rate. Muslims have been found lagging behind other social groups in this



regard and since many decades. *Figure 4.1* shows the percentage share of populations of different Socio-Religious Communities (SRCs) of the NCT of Delhi and their literacy rates according to Census 2011.

Fig. 4.1
Religion-wise Literacy Rate and Population Share of NCT Delhi (in %)



Source: *Census of India, 2011*

The study found that as compared to other minority communities in Delhi, the population share of Muslims is higher (71% of all minorities) but their literacy rate (75.6%) is the lowest among them all. Whereas Hindus have the major share in the population and have literacy rate higher than Muslims but lower than other minorities. Remarkably, Muslims have improved their literacy rate during the last decade but they are still behind others on that count.

Based on Census 2011, scholars have discussed about state-wise literacy rate of different religious communities in India.¹¹ Accordingly, the Muslim literacy rate in Delhi in 2011 has been noted as 75.6 per cent as compared to the average literacy of NCT of Delhi being 86.2 per cent, more than 10 percentile points behind the average. Moreover, it was lesser than

¹¹ <https://oaji.net/articles/2017/1201-1509103318.pdf>

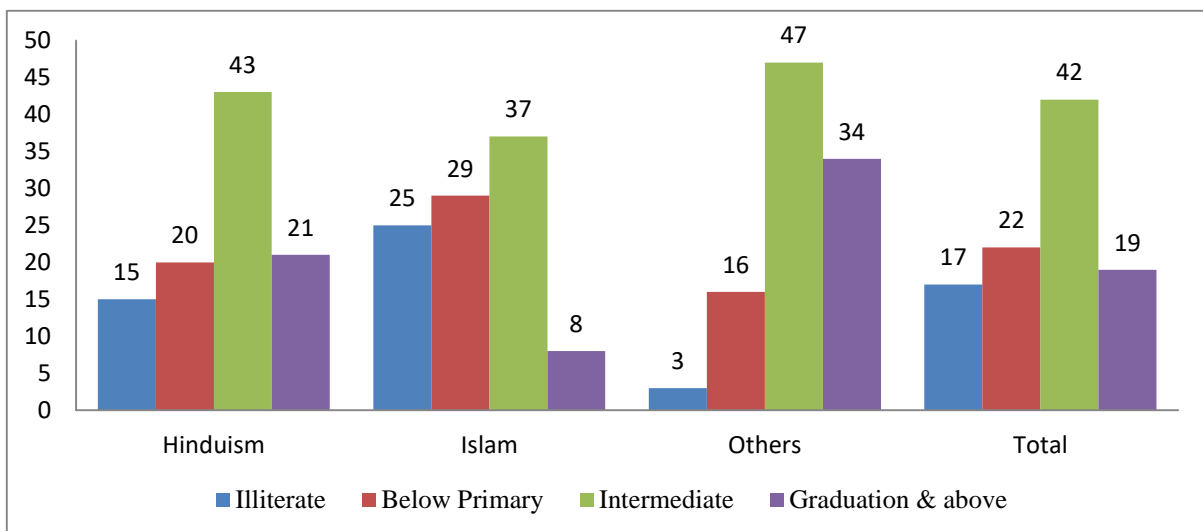


all SRCs of Delhi, i.e. Hindu (87.2%), Christian (94.8%), Sikh (93.9%) and Buddhist (89.4%). (Vide *Fig. 4.1*) In Census 2001, the community-wise literacy in Delhi was like this: Hindu 82.8, Muslim 66.6, Christian 94.0, Sikh 92.1, Buddhist 83.8, Jain 96.8 and All 81.7.¹² Evidently, Muslim decadal literacy rate has increased by 9 points from 2001 to 2011; though the fastest among SRCs but it is still the lowest among them all.

Status of General Education of Socio-Religious Groups in Delhi

The *Figure 4.2* reveals the fact that the Muslim community is the most backward social group in Delhi as their percentage of illiterates is the highest among all communities, whereas the situation further worsens at the level of graduation and above, wherein the visibility of Muslims is only of 8 per cent. Though Hindus are generally better than Muslims in terms of literacy and secondary and higher education, they are behind Other Religious Minorities on this aspect.

Fig. 4.2
Religion-wise Percentage of Persons completed the General Education in Delhi (3-35 years' age group)



Source: Calculation based on unit level NSSO 75th Round

From the *Figure 4.3*, the study found that SCs recorded the highest share of illiterates (21%) followed by OBCs (20%) while the share at graduation and above also least in SCs and OBCs i.e. 6% and 11% respectively.

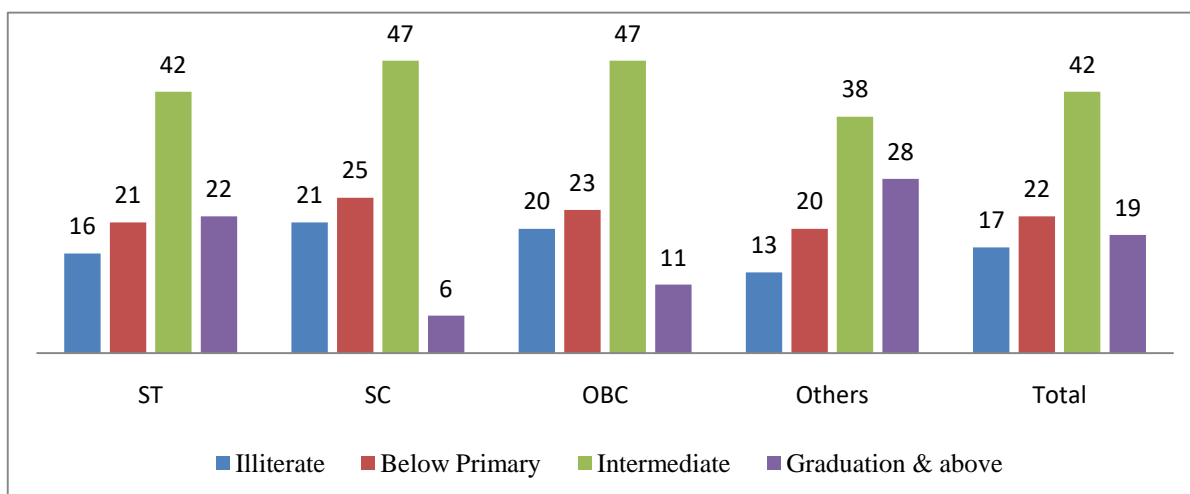
Comparing these figures with that of Muslims in *Fig. 4.2*, it becomes manifest that Muslims are even behind traditionally regarded backward sections like SCs and STs in completion of intermediate and higher education. OBCs may be found better than these two categories of Hindu sections; however, the latter category is behind average performance of Hindus and ORM in that regard.

¹² Gurinder Kaur & Divjot Kaur. https://sikhinstitute.org/oct_2012/5-divjot.pdf



Fig. 4.3

Social Group wise Percentage of Persons completed the General Education (3-35 age Group)



Source: Calculation based on unit level NSSO 75th Round

Note: 'Others' includes Christians, Sikhs, Buddhists and Jains

Gender and Religion-wise Status of Education

From Table 4.1 and 4.2, the percentages of Muslim males (16%) and females (35%) are the highest in terms of illiterates as compared to other religious populations in Delhi. Though in the category of 'below primary' Muslims have more percentage than others, their condition worsens in case of intermediate and graduation levels and above. The most critical attainments are of Muslim females at the graduation and above level even as compared to Muslim males, whereas 11.45% Muslims males have completed graduation while only 4.86 per cent Muslim females have done so. Muslims' performance in terms of completing primary, secondary and graduation is lowest as compared to other socio-religious communities in Delhi. It is noteworthy that Muslim females are more illiterate than their male counterparts, almost double.

Table 4.1

Percentage of Persons who completed the General Education in Delhi by Religion and Gender

Religion	Male				Total (%)
	Illiterate	Below Primary	Inter-mediate	Graduation & above	
Hindus	11.37	19.57	47.85	21.20	100
Muslims	15.65	30.42	42.47	11.45	100
Others	0.97	12.90	47.19	38.94	100
All	11.76	21.14	46.96	20.14	100

Source: Calculation based on unit level NSSO 75th Round

This gender gap between Muslim males and Muslim females becomes almost equal at 'below primary' level, then Muslim females starts lagging behind their male counterparts at all upper levels of education.



Table 4.2

Percentage of Persons who completed the General Education in Delhi by Religion and Gender

Religion	Female				Total (%)
	Illiterate	Below Primary	Inter-mediate	Graduation & above	
Hindus	20.54	21.21	37.19	21.07	100
Muslims	35.24	28.36	31.54	4.86	100
Others	04.91	18.91	46.48	29.69	100
All	22.53	22.39	36.56	18.53	100

Source: Calculation based on unit level NSSO 75th Round

Grade/Class completed, up to Class XII or below

Table 4.3 shows the results of the last class attended from primary to senior secondary school level. Among Muslims, the percentage completed the primary level is 19 per cent at primary level while the those completed senior high school is 27 per cent, which is the lowest among all religious groups. Muslims are performing almost at par with Hindus up to the middle school but they become less visible at the senior high school level.

Table 4.3

Grade/Class completed, if the last Class attended was Class XII or below (in %) by Religion

Religion	Primary School	Middle School	Junior High School	Senior High School
Hindus	13.16	25.87	21.84	39.12
Muslims	19.26	25.66	28.35	26.73
Others	16.34	0.69	0.00	82.97
All	14.51	25.58	23.05	36.86

Source: Calculation based on unit level NSSO 75th Round

Note: Class completed from 1 to 05=Primary School, 6 to 8=Middle School, 9 to 10=Junior High school & 11 to 12=Senior High school

Type and Nature of Institutions attended by Students

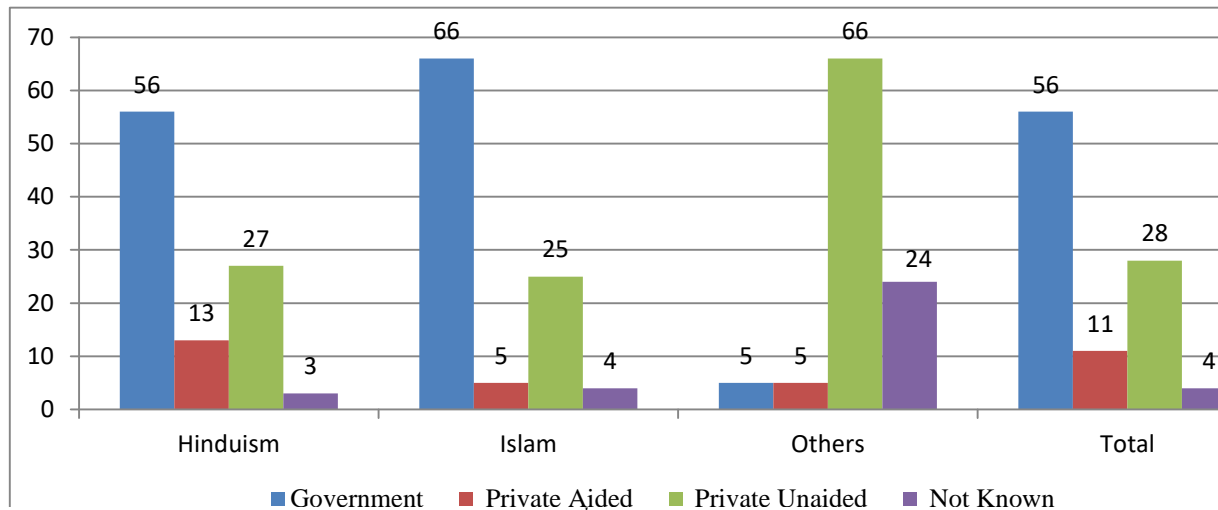
NCT of Delhi is educationally one of the leading states in India. Being a cosmopolitan metro, Delhi has multiple systems of educational institutions catering needs of its millions of children. The major categories of local institutions include Central Government Schools, Delhi Government Schools, MCD Schools, Aided Schools, Schools of Jamia Board, Private Schools, international schools and unrecognised schools.

The total number schools in Delhi go beyond 5000. They are run under the recognition of CBSC, ICSE, Jamia Millia Islamia, etc. The Government of NCT of Delhi has recently constituted its own education board termed as the Delhi Board of School Education (DBSE).



There are about 1,000 government schools and 1,700 private schools in Delhi, which will be soon come under the DBSE. MCD also runs about 3000 primary schools

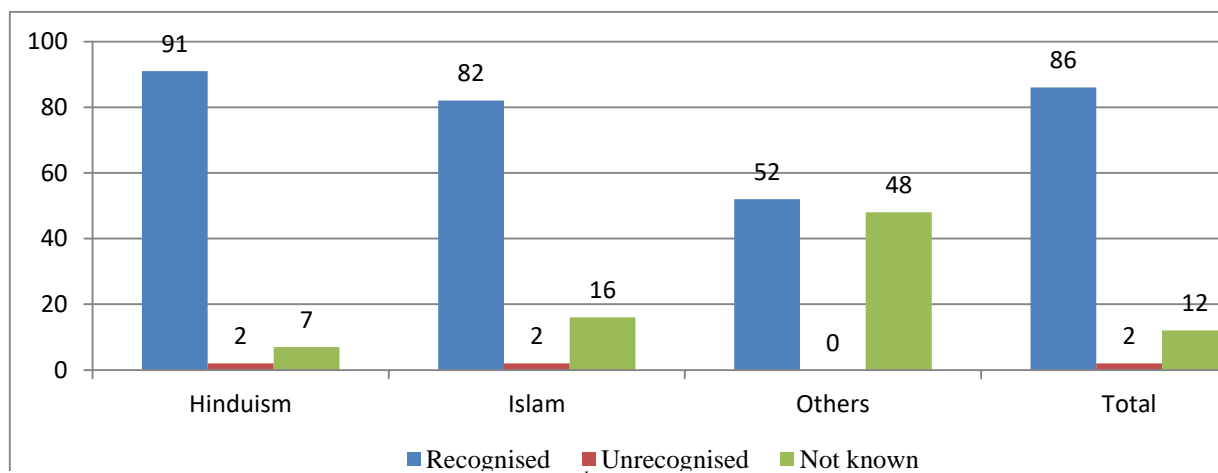
Fig. 4.4
Type of Institution last attended (in %) by Religion



Source: Calculation based on unit level NSSO 75th Round

From Figure 4.5, it becomes evident that children of all communities are preferably getting education from the government recognised institutes/colleges/schools. However, a large number of Muslim children (18%) also study in unrecognised schools and other institutions.

Fig. 4.5
Nature of Institution attended in Delhi (in %) by Religion



Source: Calculation based on unit level NSSO 75th Round

Fig. 4.6 shows that Muslims are more visible in general education (96%) as compared to professional and technical courses (4%) perhaps due to their financial difficulties as well as their lesser access to them. Though Hindu students are better than Muslims in their access to professional and technical courses they are behind than other religious minorities in this regard, 15 per cent of whom have joined professional/technical courses, almost four times than the Muslim students and two times the Hindu students.

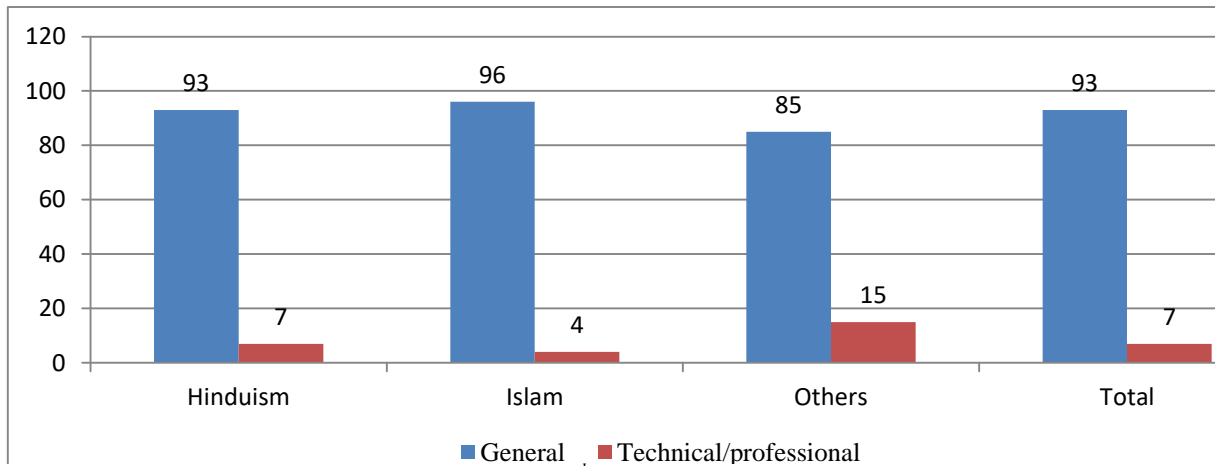
The matter as regards receiving vocational education by students of different communities of Delhi has been summarised in the Table 4.4. Though most students in Delhi (96.50%) are not



receiving vocational education, those who are receiving shows that Muslim children are more in ratio in the “Self-learning’ and ‘Learning on the Job’ categories than other sections. Muslims are better than Hindus in receiving formal vocational training, wherein larger number of them is joining as compared to self-learning or learning-on-the-job categories.

Fig. 4.6

Type of Education of the Course Last Attended (in %)



Source: Calculation based on unit level NSSO 75th Round

Table 4.4

Receiving/received any Vocational/Technical Training by Religion

Religion	Yes: receiving formal vocational / technical training	Received formal vocational /technical training	Self-learning	Learning on the job	Did not receive any vocational/technical training
Hinduism	1.1	0.85	0.51	0.89	96.59
Islam	0.4	1.43	0.62	1.39	96.16
Others	0.36	3.75	0.23	-	95.66
Total	0.96	1.04	0.52	0.94	96.49

Source: Calculation based on unit level NSSO 75th Round

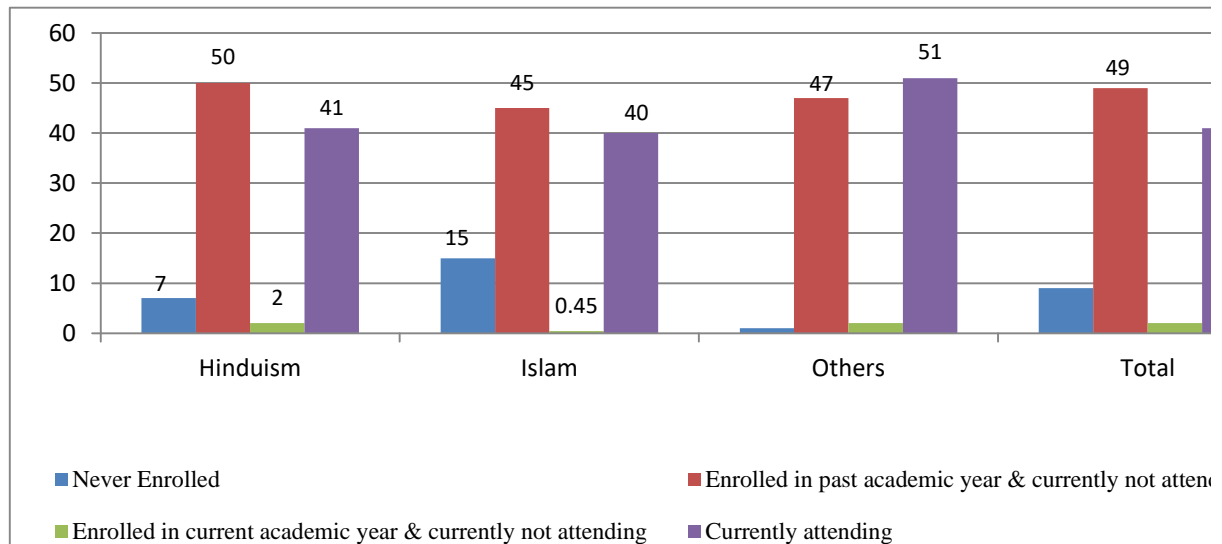
Percentage Distribution of Persons in the Age of 3 to 35 Years by Enrolment Status

Figure 4.7 here below shows the percentage of distribution of persons by enrolment in the NCT of Delhi in the age group of 3 to 35 years by religious affiliation. Muslims are found in the highest percentage (15%) in the category of never enrolled, they are in the second category of enrolled in the past academic year and currently not attending (45%), in the third category of enrolled in the current academic year and currently not attending they are less than one per cent while in the last category of currently attending they are also the least (40%). Under the latter category, even Hindu students (41%) almost have the same percentage as Muslims. Students from Other Religious Minorities (ORM) are better than both of them. Evidently, Muslims are performing inferiorly under all categories mentioned here, a



clear sign of their being educationally the most backward community, which needs amelioration by deploying some serious schemes.

Fig. 4.7
Status of Enrolment in Delhi (in %) by Religion



Source: Calculation based on unit level NSSO 75th Round

Reasons for never enrolled

In this section, the percentage of distribution of ever enrolled persons, currently not attending education by major reason has been presented. *Table 4.5* illustrates that as compared to average and Hindus, the major reasons for Muslims who never enrolled in school in the order of their gravity are as follows: No interest (25%), engaged in economic activities (18%), engaged in domestic activities (12%), financial constraint (11%), failure in studies (3%), medium of instruction (2%), etc. For more details, the *Table 4.5* here below may be referred.

Table 4.5
Major Reason for never enrolled/ ever enrolled but currently not attending (in %) by Religion

Religion	No interest in education	Financial constraints	Engaged domestic activities	Engaged economic activities	School far off	Instruction medium unfamiliar	No tradition in community	Failure in studies	Completed the desired level	Preparation of competitive exam	Other	Marriage
Hinduism	16.04	19.42	7.04	24.23	0.06	0.01	0.57	2.16	12.63	1.86	10.69	4.96
Islam	25.45	10.85	12.03	17.70	1.11	2.1	1.34	2.93	2.02	0.38	20.86	3.17
Others	6.13	9.79	5.39	91.48	-	0.15	-	-	32.72	0.55	23.40	2.38
Total	17.70	17.49	8.00	22.81	0.26	0.43	0.72	2.27	10.97	1.53	13.01	4.54

Source: Calculation based on unit level NSSO 75th Round

Though these factors are also important for Hindu children for not attending the school, “financial constrains” and “engaged in economic activities” are foremost factors for them.



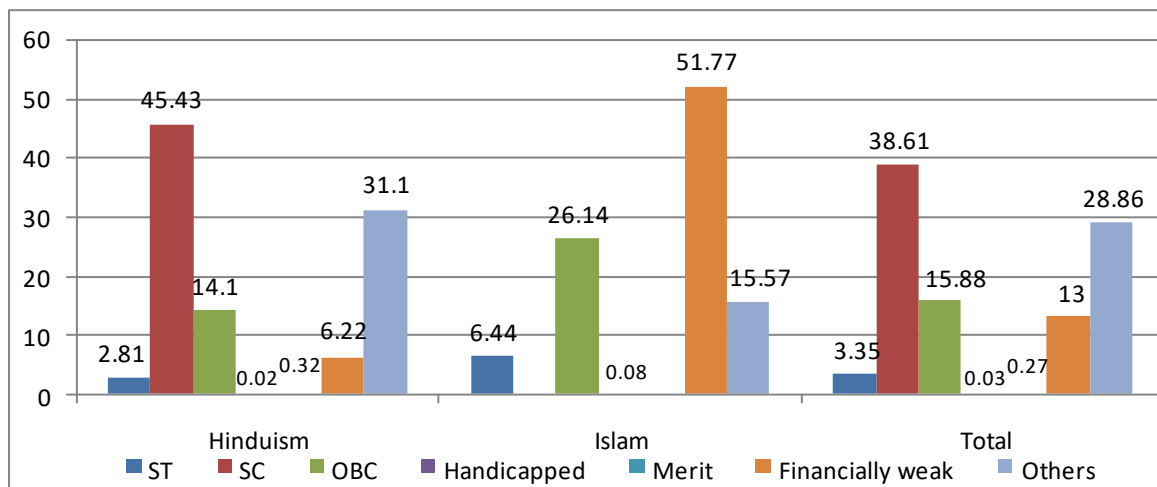
The most critical outcome of the Table is the fact that more than one-fourth of the Muslim children in Delhi lack interest in education, which is itself a very serious matter and needs to be understood well and remedied.

Status of Scholarship among Religious Communities in Delhi

Scholarships play a significant role for students in their further studies. In this section, the type of scholarships and scholarships received by the students of different religious communities in Delhi has been illustrated. Fig.4.8 gives details regarding availability of scholarships under different categories for different sections.

It may be noted here that Muslims of Delhi are mostly receiving scholarships under the Financially Weak (51.77%) and OBC (26.14%) categories. Among Hindus, most scholarships are given under the category of SCs followed by ‘Other’ type of scholarships and OBC scholarships. Students from other religious communities are also receiving scholarships mainly under the OBC category. It may be guessed that scholarships under the general category form the large chunk in Delhi and it is lesser than as a ‘weaker’ section from the NCT of Delhi.

Fig. 4.8
Religion-wise Percentage of Type of Scholarships



Source: Calculation based on unit level NSSO 75th Round

Figure 4.9 shows the status of scholarships received by different categories of students. The figure shows that Muslims have received lesser number of scholarships than Hindus on both the counts, i.e. by types and quantity.

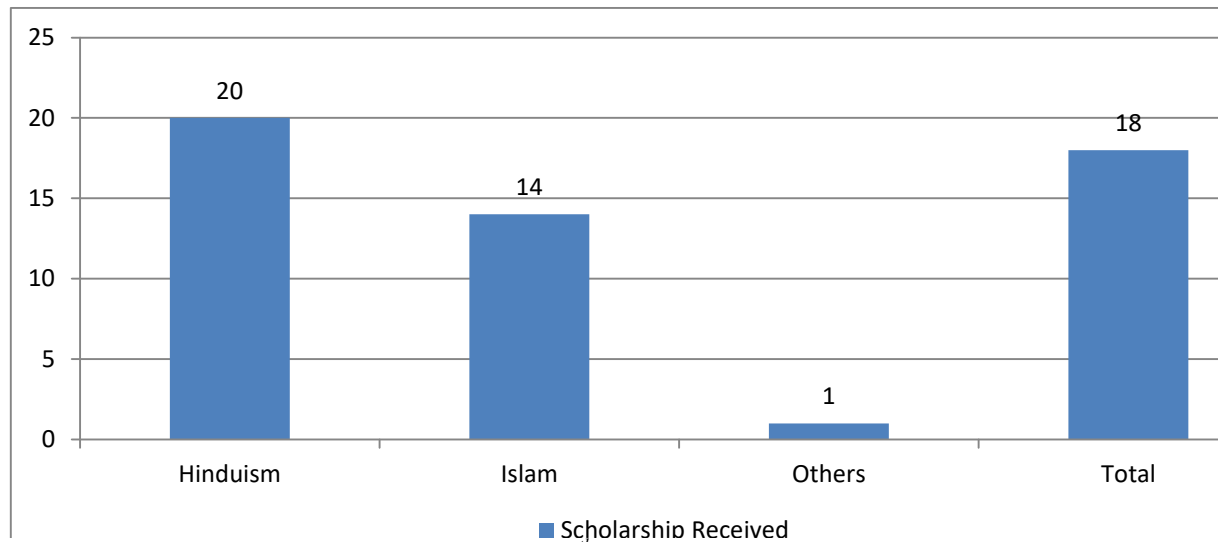
It is evident from the following chart (Fig. 4.9) that only 14 per cent of all Muslim students in Delhi have ever received scholarships and the rest had studied by the support of their family or other sources. Evidently, 86 per cent Muslim students in Delhi are still destined to get education without any fiscal support. Contrarily, 20 per cent Hindu students are receiving



some kind of scholarships, leaving 80 per cent of them to study through out-of-pocket expenses.

Fig. 4.9

Percentage of Students currently attending Education received Scholarship (age 3 to 35 years)



Source: Calculation based on unit level NSSO 75th Round

Urdu Education in Delhi

Urdu is the Second Official Language of Delhi which is expected to be earnestly promoted by the State Government. However, it is not receiving its due share in terms of official posts, Urdu medium schools, regular Urdu teachers and financial support to aspiring students in the language. Consequently, the Urdu population is shrinking in Delhi. The 2001 census recorded 5.91 per cent Urdu speakers in the state. According to the Census 2011, there were 8,67,673 Urdu speakers in Delhi, comprising 5.17 per cent of all.¹³ So long as the issue of instruction in the mother tongue is concerned, only a fraction of Muslim students (0.35%) opt Urdu as a medium of instruction whereas 54.44% of them join English medium schools and 45.21% join Hindi medium schools. (Vide *Table 4.6*) It must be noted that more than 800 posts of Urdu teachers are vacant in Delhi; on the other hand, students of Urdu medium schools are being forced to switch over to Hindi medium due to non-availability of syllabus books in Urdu language.¹⁴ It may be due to non-availability of Urdu as a subject/medium in the institution joined by them.

The Urdu speaking population in Delhi is reducing in spite of the fact that readership of Urdu newspapers and viewership on Urdu TV channels is on the rise. For instance, the readership of *Inquilab Urdu* has increased from 7,78,000 in 2017 to 9,39,000 by the first quarter of 2019, showing 21 per cent growth during the given period, whereas the readership of *Roznama Rashtriya Sahara* has gone from 3,07,000 to 3,28,000 during the same period with

¹³ <https://www.populationu.com/in/delhi-population>

¹⁴ <https://muslimmirror.com/eng/kejriwal-promotes-mushaeras-but-closes-the-doors-for-urdu-medium-students/>



an increase of about 7 per cent.¹⁵ Since Delhi as city has the largest share of publication of Urdu newspapers (about 17%), it is expected to have direct impact on the count of Urdu readers in the national capital. This indicates that the adult population already versed in the language is inclining more towards the language but children have reducing opportunities to learn it. Thus, the overall share of Urdu speakers in Delhi is coming down in contrast to the increasing popularity of the language in media. This calls for special efforts for promoting it as the Second Official Language of NCT of Delhi through supporting Urdu education and increasing employment of Urdu knowing persons in the administration, particularly in the field of teaching and translation.

Table 4.6
Medium/ Language of Instruction in School by Religion

Religion	Hindi	English	Sanskrit	Urdu
Hinduism	43.54	55.92	0.46	-
Islam	45.21	54.44	-	0.35
Others	20.92	79.08	-	-
Total	43.09	56.42	0.36	0.07

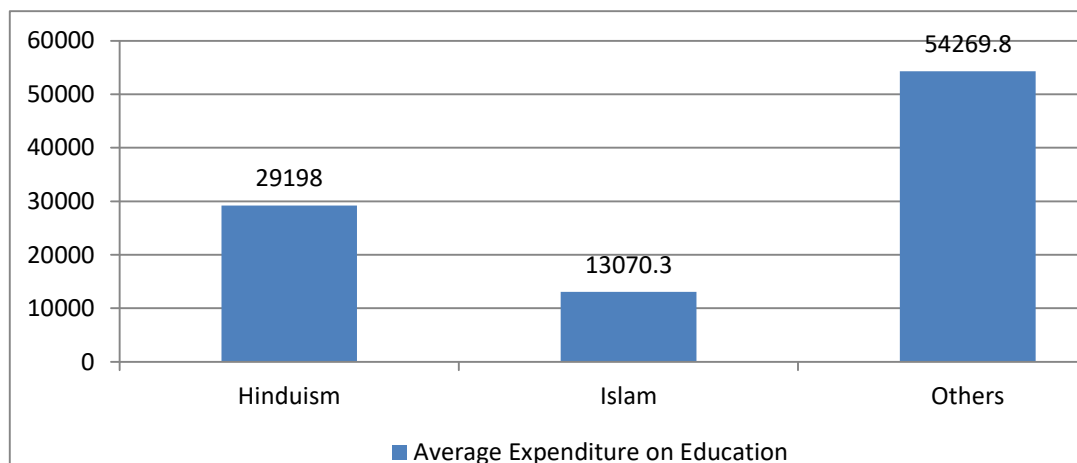
Source: Calculation based on unit level NSSO 75th Round

Expenditure on Education

In this section, the average expenditure on basic course during the current academic year in the age group of 3 to 35 years is discussed. The expenditure on education for the basic course for the current academic year is presented in *Figure 4.10*. The study found that Muslims have the lowest average expenditure on education (Rs. 13,070) as compared to the Hindu and ORM sections.

Fig. 4.10

Average Expenditure (Rs.) per Student on Basic Course during Current Academic Year



Source: Calculation based on unit level NSSO 75th Round

The difference of educational expenditure on male and female students is illustrated in *Fig. 4.11* and *Fig. 4.12*. The gender gap for Muslims in this regard is very small, of Rs. 155 only,

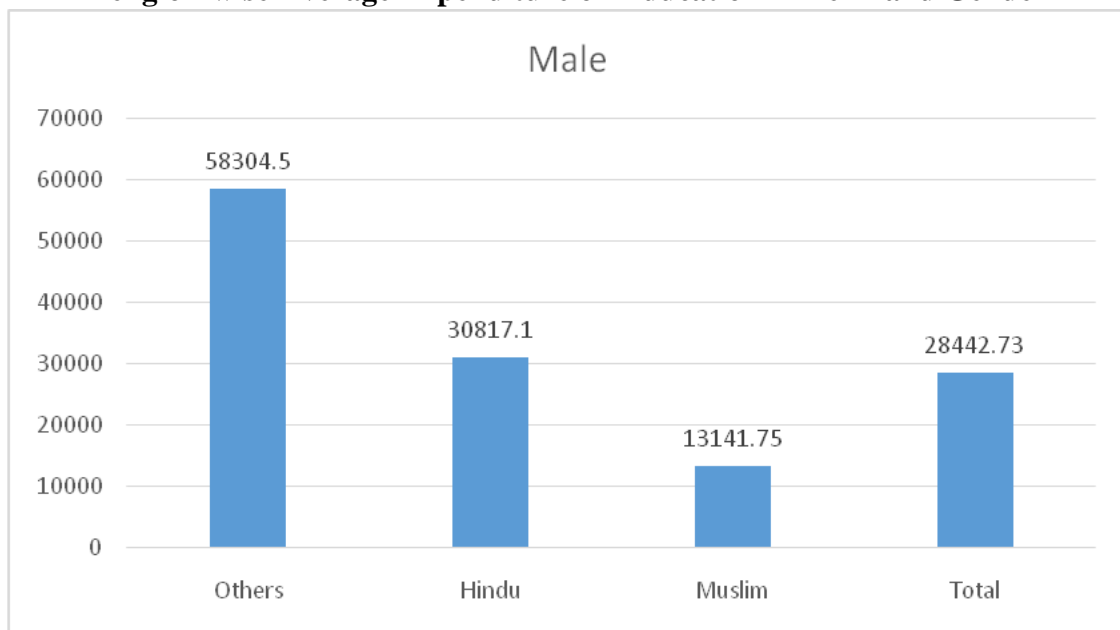
¹⁵ <https://mruc.net/uploads/posts/8e428e54a95edcd6e8be593a7021a185.pdf>



whereas it is very large in case of Hindu children, i.e. of Rs. 3,937. Evidently, Muslim families are spending lesser amount on education of their children due to comparatively low family income but they are not differentiating between boys and girls in caring for their education. This gap in case of other religious minorities is larger than that of Hindus being of around Rs. 8,000. Due to financial difficulties, Muslim households are spending less on education and their children are pushed to general education rather than to any professional or technical course, which is a costlier affair. This requires increasing of quota of scholarships for Muslim students of the national capital, particularly for girl students of the community.

Fig. 4.11

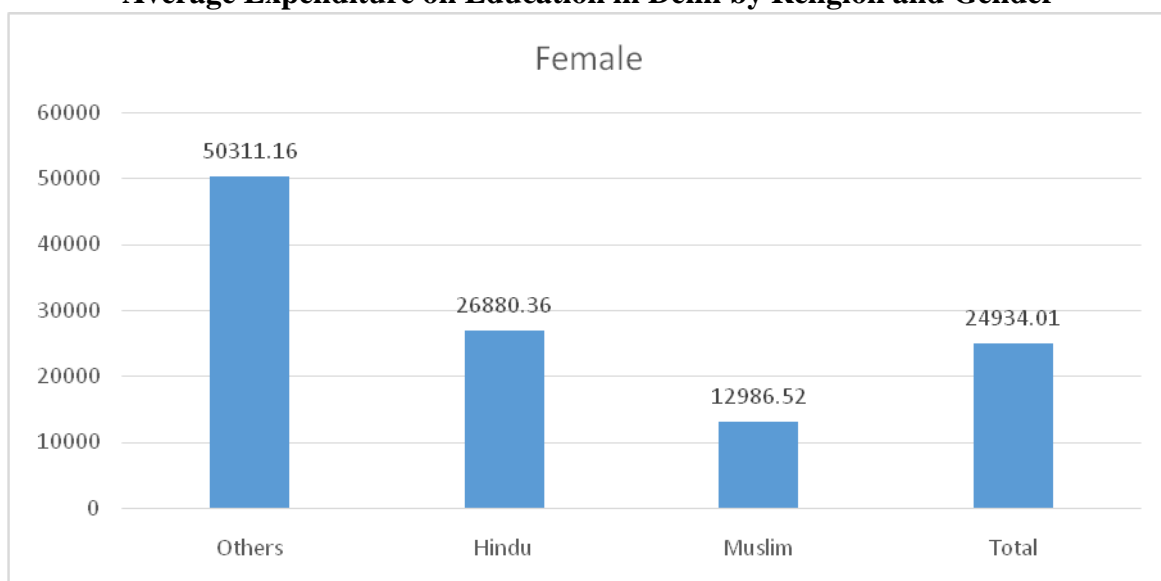
Religion-wise Average Expenditure on Education in Delhi and Gender



Source: Calculation based on unit level NSSO 75th Round

Fig. 4.12

Average Expenditure on Education in Delhi by Religion and Gender



Source: Calculation based on unit level NSSO 75th Round

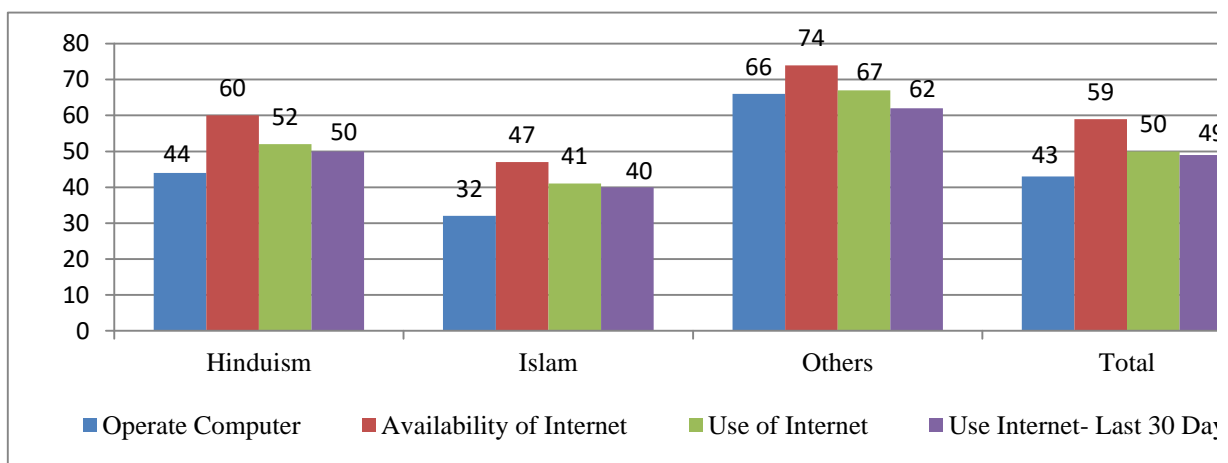


Information and Communication Technology (ICT)

Computer literacy and internet use has become a vital qualification in the contemporary world as a human development indicator. In this regard, *Figure 4.13* reveals the aspects of Information and Communication Technology (ICT) in terms of ability to operate computer, ability to use internet and use of internet during the last 30 days. As compared to other religious communities of India, Muslims have the lowest performance in terms of people's ability to operate the computer (36%), conversance with internet (47%), use of internet (41%) and use of internet during the last 30 days (40%).

Fig. 4.13

Religion wise: Percentage Ability and Availability of Computer and Internet, Delhi



Source: Calculation based on unit level NSSO 75th Round

Schools of Specialised Excellence

The GNCTD has recently established 31 Schools of Specialised Excellence under Delhi Board of School Education (DBSE) and they have been earmarked in 5 domains: Science, Technology, Engineering and Mathematics (STEM), Humanities, High-End 21st Century Skills, Performing and Visual Arts, and Armed Forces Preparatory School. Only three such schools have been established near Muslim concentration areas i.e. at Madanpur Khadar, Nand Nagari and Yamuna Vihar.

Other Information

Additional information on educational status of some SRCs is given in the following table. It shows that SCs are not doing well at the senior high school as compared to ST, OBC and Other categories. They are better than these categories up to the level of middle school.

Concluding Remarks and Key Suggestions:

1. There is an urgent need of constructive policies for Minority education in the Government of NCT of Delhi as Muslims are highly illiterate and even the level of their general education such as primary, intermediate and graduation and above was low as compared to other communities in Delhi.
2. Among Muslims, the major reason for never enrolled was no interest in education backed by financial constraint and engagement in domestic and economic activities.



Government at each level should monitor the students to their quantum of education which brings more human resource and remove the causative factors coming in the way for Muslims' education at par with others.

3. There is a need to increase the percentage of scholarship by government of Delhi and other schemes for the minority communities of Delhi, particularly related to scholarships earmarked for Muslims.
4. The percentage of ability and availability of computer and internet was found low among Muslims. The Government needs to provide the more focused policies to Muslim minority concentrated areas.
5. The technical knowhow among Muslims was low and the Government needs to bridge this gap by bringing new institutions in Muslim concentrated areas for inclusive growth of all communities.
6. The average expenditure of Muslims on education is the smallest among all communities. The Government of India and GNCTD should take necessary action for enhancing the expenditure on education by Muslim minority for positive outcome.
7. Though Urdu is not a language of any community, yet it is popular among Muslims more than other sections. This requires due fiscal and policy support for its promotion in the NCT of Delhi.

(This section has been contributed by **Dr Vasim Akram**)

5. Health Issues

Health status of a population is both a cause and consequence of the development process. It is not possible for a population with poor health status to work hard and move towards a higher level of development. A population in mired underdevelopment is most likely to have poor health status because of low income and poor public health services, which may lead a nation to suffer a bit more. This chapter is largely based on secondary data from the National Family Health Survey-5 (2019-20), NSSO 75th Round (2017-18) and Delhi Economic Survey 2021 and some other secondary sources.

Maternal Health

The health of women, particularly pregnant, has been the object of concern throughout the world, especially in African and Asian nations, where it is a significant health problem. Maternal Health is an important aspect in the development of any country in terms of increasing equity and reducing poverty. Maternal Mortality Rate (MMR) is considered a key health issue and one of the direct causes of maternal deaths, which is widely acknowledged and largely preventable. India has made significant progress in reducing the maternal mortality rate, which decreased from 130 to 113 per 100000 lives between 2014-16 and 2016-18. This translates to 2,500 additional mothers saved annually in 2018 as compared to 2016.

Paradoxically, the situation of maternal health in the NCT of Delhi has taken a reverse turn recently. The MMR in Delhi has increased from 37 in 2015 to 41 in 2016.¹⁶ This rate has become 55 per 100000 births in 2019 while falling by one point to 54 in 2020.¹⁷ Evidently, the MMR has increased during some previous years in spite of the claims of improving health facilities in the national capital. However, during the last reported year a slight improvement in this regard is in the offing. The government is focusing on several initiatives for improving maternal health indicators. However, the coverage of life-saving health interventions and practices remain low due to gaps in awareness, policies, and resource availability.

¹⁶ <https://m.tribuneindia.com/news/archive/delhi/city-records-rise-in-maternal-mortality-rate-446321>

¹⁷ <https://www.aninews.in/news/national/general-news/delhis-decreased-infant-mortality-rate-is-result-of-better-access-to-healthcare-facilities-sisodia20211029015202/>

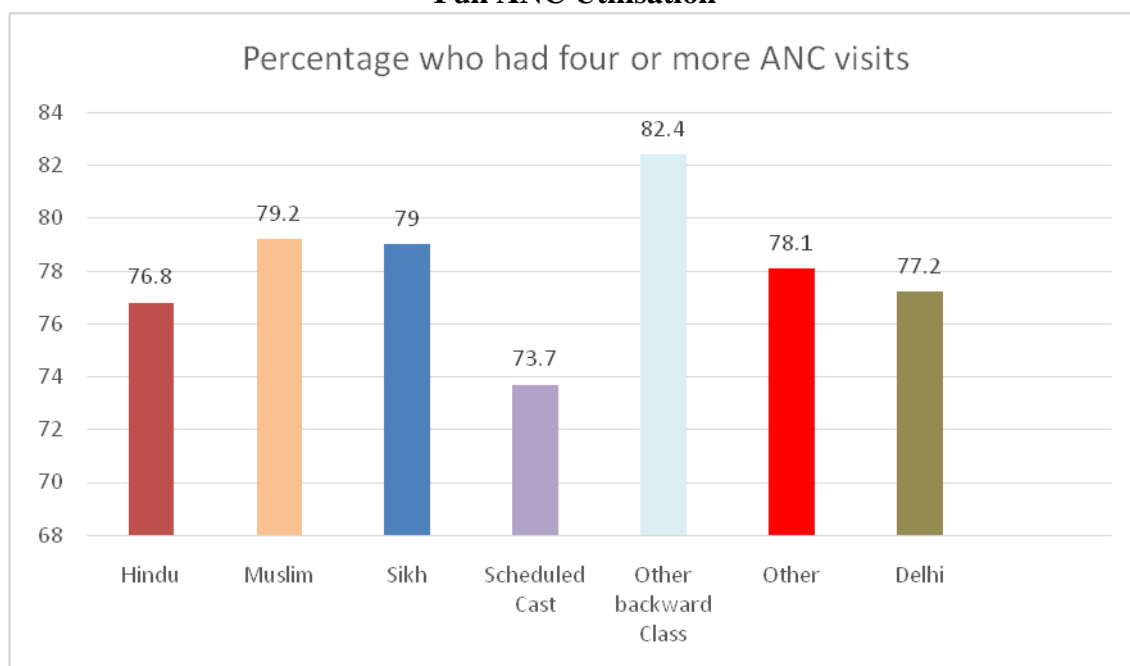


a. Antenatal Care (ANC) Checkup

Antenatal care is an opportunity to promote a positive pregnancy experience. It turns down the adverse health effect on both newborns and mothers. Care in the antenatal period prepares the mother for complications and alert during pregnancy. It is considered a key element in health care delivery. World Health Organisation recommends at least four antenatal care visits. In India, full ANC includes four or more antenatal visits, at least one tetanus toxoid (TT) injection and consumption of Iron and Folic Acid (IFA) tablets/syrup for 100 days.

It is evident from *Figure 5.1* that mothers belonging to the Muslim community (79.2%) availed four or more ANC visits, slightly higher than the Hindu mothers (76.8%). However, the Muslim Women's full ANC is lower than the Other Backward Class Women.

Fig. 5.1
Full ANC Utilisation



Source: *NFHS-5*

Table 5.1 shows the percentage of women who received antenatal care from different ANC providers during pregnancy. More than three-fourth of the mothers received ANC from a health professional (74 per cent from Doctor and 13 per cent from an ANM, LHV, nurse, midwife). About 7 per cent of the mothers did not receive any ANC. Only 3.6 per cent of the Muslim mother did not receive any ANC; contrarily, there are 7.5 per cent of Hindu mothers who did not receive it. It also becomes apparent from the given Table that mothers from SC, ST, OBC and Other sections received lesser coverage of ANC than Muslims.



Table 5.1

Antenatal Care Check-up

Background Characteristic	Doctor	ANM/ Nurse/ Midwife/ LHV	Dai (TBA)	Anganwadi/ ICDS Worker	Community/ Village Health Worker	ASHA	Other	No ANC	Total
Religion									
Hindu	75.0	12.1	0.4	3.2	0.2	1.3	0.4	7.5	100.0
Muslim	70.2	15.2	0.3	6.0	0.1	3.5	1.0	3.6	100.0
Sikh	55.7	18.2	0.0	7.7	0.0	8.0	0.0	10.4	100.0
Social Group									
Scheduled Caste	70.1	14.4	0.0	3.5	0.4	1.9	0.5	8.5	100.0
Scheduled Tribe	71.6	23.9	0.0	0.0	0.0	0.0	0.0	4.5	100.0
Other Backward Class	73.7	14.5	0.0	4.4	0.3	2.0	0.3	4.7	100.0
Other	77.6	10.6	0.3	3.2	0.0	1.5	0.5	6.1	100.0
Total	74.1	12.6	0.3	3.6	0.2	1.7	0.6	6.9	100.0

Source: NFHS-5

b. Delivery Care

In India, immense thrust was given to delivery care, ensuring child delivery under proper hygienic conditions. Still, a significant proportion of children are not delivered at any health facility. *Table 5.2* exhibits that non-institutional deliveries are higher among Muslims (13.7%) as compared to Hindus (7.4%) and Scheduled Caste people (9.7%) respectively. Around 88.7 per cent of the deliveries of Muslim mothers is assisted by health professionals, which is 4.9 point lower than the Hindu counterparts and 2.2 points lower than the Scheduled Caste mothers. In Delhi, 62.4 per cent of the pregnant women preferred delivery at a Public Health facility, contrary to 29.3 per cent at private health facility. Pregnant women choosing private institutions varied from 19.7 per cent for Muslims, 30.2 per cent for Hindu women and 21.2 per cent for Scheduled Caste women.

There is a consistent trend of rise in the non-institutional delivery (NID) in Delhi since 2019. By that year, the NID was less than 10%, which got reversed mainly due to the pandemic situation. According to the MCD data, 42% of deliveries in SDMC and 42.5% deliveries in



North Delhi Municipal Corporation during February 2021 were noted to be non-institutional.¹⁸ While on average, the cost of institutional delivery in India has been Rs 7,935 in 2015-16, it went up to Rs 10,035 by 2019-21.¹⁹ It seems that the rising cost of institutional delivery may also be a reason for the recent increase in NID. This factor becomes vital seeing that only less than 10% pregnant women have received the government incentives for this purpose.

Table 5.2

Place of Delivery

Background Characteristic	Percentage of Birth Delivered at Public Health Facility	Percentage of Birth Delivered at Private Health Facility	Percentage of Birth Delivered at Health Facility	Percentage of Delivery Assisted by Health Personnel
Religion				
Hindus	62.4	30.2	92.6	94.6
Muslims	66.9	19.7	86.6	89.7
Sikhs	28.6	72.1	97.7	100
Social Group				
Scheduled Castes	69.1	21.2	90.3	91.9
Scheduled Tribes	70.7	21.9	92.6	95.7
Other Backward Castes	62.7	29.2	91.9	93.5
Others	58.2	35.5	93.7	94.9
Delhi	62.4	29.3	91.8	93.4

Source: NFHS-5

c. Post Natal Care (PNC)

The postnatal period is a critical phase in the lives of both mothers and newborn babies. A large proportion of maternal and neonatal deaths occur within 48 hours of the delivery. *Figure 5.2* reveals that Muslim women (84.1%) are 4.3 point less likely to use PNC within 48 hours after delivery than Hindu mothers (88.4%). Sikh women of Delhi use PNC services the most, whereas the Scheduled Caste women slightly trail behind Muslim mothers by just 0.4 points, who are the least on this count.

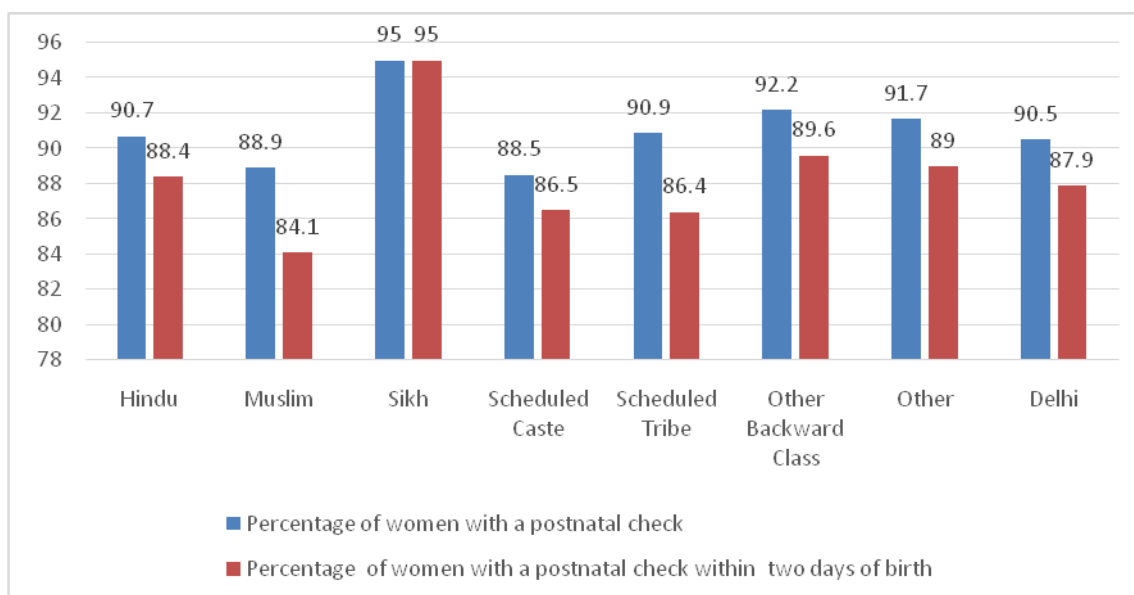
¹⁸ <https://timesofindia.indiatimes.com/city/delhi/surge-in-births-at-home-in-delhi-due-to-covid-scare/articleshow/81219235.cms>

¹⁹ <https://ceda.ashoka.edu.in/how-affordable-is-an-institutional-delivery-in-india/>



Fig. 5.2

Postnatal Care



Source: NFHS-5

d. Out-of-Pocket Expenditure on Delivery and JSY

Even though services at public health facilities are supposed to be provided free of cost, they are in fact, not free. The out-of-pocket expenditure (OPE) in government health facility may discourage women opting institutional delivery.

NFHS-5 data from *Table 5.3* reveal that the mother in Delhi has to spend an average Rs. 12,746 for institutional delivery. The expected out-of-pocket expenditure for delivery in a public facility is Rs. 2,548, while at a private facility, it is around Rs. 35,533. The OPE of the Muslim Mother (Rs. 8,256) in institutional delivery is lower than the Hindu mother (Rs. 13,231) by approximately Rs. 5,000. OPE becomes catastrophic to families as it surpasses the Janani Surakhsha Yojana (JSY) in many instances.

The government of India launched JSY in 2005 to promote institutional delivery by offering a monetary incentive of Rs 1,400 to women delivering in public or accredited private health facility and offset their related expenditure burden. However, only 9.0 per cent of the Muslim as well as Hindu mothers have benefited from the scheme during the survey year 2019-20 of the 5th National Family Health Survey. This low coverage is basically due to bureaucratic apathy, social discrimination and lack of awareness, as many studies point out.²⁰ This amount is also just 17 per cent of the total average cost the Muslim mothers have to incur at the time of delivery.

²⁰ (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7951864/>)



Table 5.3
Out-of-Pocket Expenditure on Delivery and JSY

Background Characteristic	Average Cost (in Rs.)			Percentage who received Financial Assistance under JSY
	Public Facility	Private Facility	Any Facility	
Religion				
Hindus	2658	33886	13231	9
Muslims	2089	29055	8256	9
Sikhs	313	30723	21115	0
Social Group				
Scheduled Castes	2263	30214	9168	9.8
Scheduled Tribes	962	29038	7334	8.6
Other Backward Castes	2016	33526	12283	9.2
Others	3133	35433	15491	7.9
Delhi	2548	35517	12756	8.8

Source: NFHS-5

Child Health

Children are vital for the nation's present and future. Protecting and improving their health is of fundamental importance. Every year 25 million children born in India and every second one of them die due to complications. The child mortality is avoidable with immunization and through the provision of better health facilities.

a. Early Childhood Mortality Rate

The health status of society has improved during the intervening years from the last National Family Health Survey. The NCT of Delhi is performing well and has recorded lower child mortality rate than the national average. However, it is observed that all these rates are higher for Muslims, indicating their vulnerable health status. It is more important to know that the difference between NNMR (Neo Natal Mortality Rate) for Hindus and Muslims is 2.6 (17.4 for Hindus and 20.0 for Muslims). This becomes wider in the case of the Infant Mortality Rate (IMR), wherein 22.7 deaths for Hindus and 36.6 deaths for Muslims, gives a serious difference of 11.8 points, showing the latter to be more vulnerable in the National Capital Territory of Delhi in terms of this indicator. Strangely, this is really a paradoxical situation in



contrast to the better condition of the Muslim community on this front at the national level, where lesser number of IMR/NNMR have been noted in many past studies.

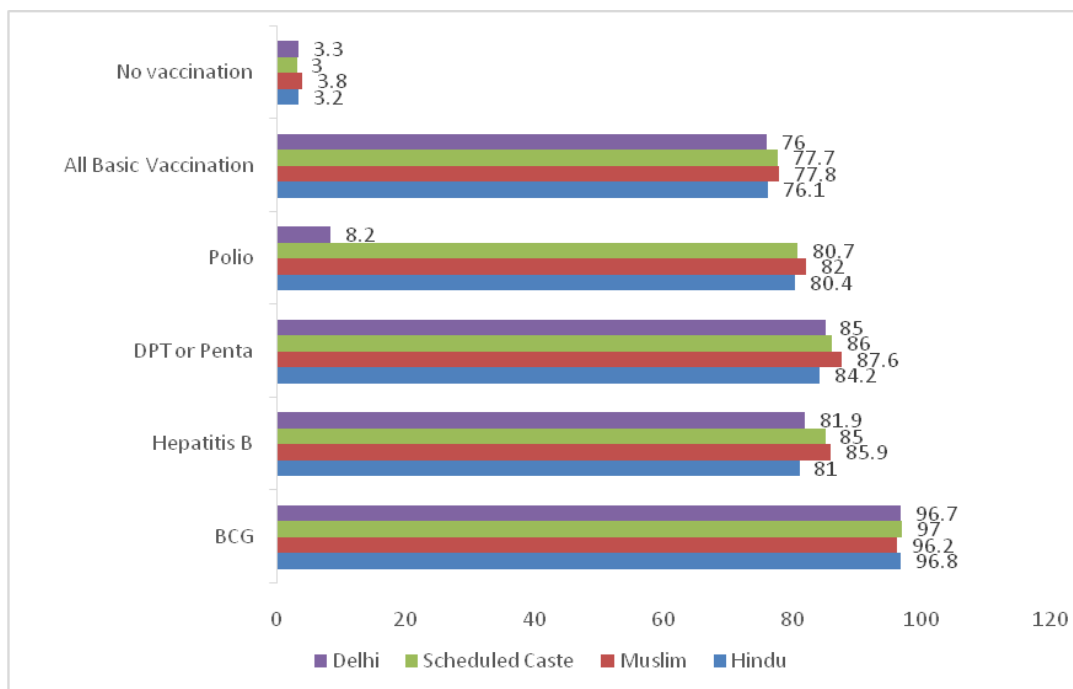
Table 5.4
Early Childhood Mortality Rates

Background Characteristic	Neonatal Mortality	Post Neonatal Mortality (PNN)	Infant Mortality	Child Mortality	Under-Five Mortality
	(NN)				
Religion					
Hindus	17.4	5.4	22.7	5.9	28.5
Muslims	20	16.6	36.6	7.3	43.7
Social Group					
Scheduled Castes	17.3	7.5	24.8	6.9	31.5
Other Backward Castes	20.1	3.5	23.7	9.2	32.5
Others	16.4	7.1	23.6	5.6	29.1
Delhi	17.4	7	24.5	6.3	30.6

Source: NFHS-5

Fig. 5.3

Child Immunisation in Delhi



The trend continues even in the next stage and for the Under-5 Mortality Rate, the difference between the two groups is of 15.2 points (28.5 for Hindus and 43.7 for Muslims). The present status of NNMR, IMR and U-5M among Muslim children of Delhi is contrary to the "Muslim Mortality Paradox", which states that Muslim children are substantially more likely to survive their 5th Birthday in the country than Hindu children.



a. Child Immunisation

The vaccination of children against six serious but preventable diseases (tuberculosis, diphtheria, pertussis, tetanus, poliomyelitis and measles) has received maximum attention in India's recent child health care programme. *Figure 5.3* reveals that 96.2 per cent of Muslim children received BCG vaccine and 82 per cent received at least 3 doses of polio vaccine. However, only 77.8 per cent of Muslim children have all basic vaccination. About 3.8 per cent of the Muslim children are not vaccinated, which is slightly higher than the Hindu children (3.2%). No wide variation is reported in terms of child immunisation across the Socio- Religious Communities (SRCs).

Table 5.5
Utilisation of ICDS among Children of Delhi

Category	Any Service	Supplementary Food	Immuni- zation	Health Check- Up	Early Childhood care and Pre- schooling	Growth and Monitoring
Religion						
Hindus	54.3	45.5	40.2	41.1	38.0	46.2
Muslims	57.7	52.2	42.7	43.7	39.4	50.4
Sikhs	53.8	42.4	42.8	42.0	34.5	47.4
Others	34.6	23.7	29.5	30.7	*	*
Social Group						
Scheduled Castes	59.1	51.8	45.0	45.9	39.4	52.2
Scheduled Tribes	46.7	39.2	39.2	38.0	30.6	46.0
Other Backward Castes	58.3	48.6	41.9	44.3	41.6	51.2
Others	51.5	42.9	37.9	38.7	37.2	42.2
Delhi	54.7	46.4	40.6	41.5	38.1	46.8

Source: NFHS-5

Utilisation of ICDS

The ICDS scheme is one of the largest and unique outreach programmes for promoting maternal health care and early childhood care and also general human development globally. Under this program, children under six year and pregnant or breastfeeding women were provided nutritional and health services. Besides the health and nutritional services, the ICDS offers pre-schooling facilities for children 3 to 5 years old. These services are provided through the community-based Anganwadi system.



Table 5.5 shows the utilisation of ICDS facilities by the children up to 6 year of age; it further reveals that Muslim children's participation is higher than Hindu, Sikh and other children.

Table 5.6
Utilisation of ICDS Services during Pregnancy and while Breastfeeding

Category		Mother received from an AWC during pregnancy			Mother received from an AWC during breastfeeding		
		Any Benefits	Supplement -ary Foods	Health Check-up	Any Benefits	Supplemen -tary Foods	Health Check-up
Religion	Hindus	46.2	37.0	40.2	40.3	33.9	34.7
	Muslims	49.1	43.9	42.2	47.4	44.6	41.5
	Sikhs	40.5	30.2	39.4	38.3	29.1	38.3
	Others	21.0	14.0	21.0	8.9	8.9	8.9
	Scheduled Castes	52.8	43.6	45.5	45.5	39.7	39.1
Social Group	Scheduled Tribes	57.3	38.3	45.0	37.9	37.9	33.4
	Other Backward Castes	50.9	40.5	43.9	47.1	40.9	39.9
	Others	41.5	34.2	36.6	37.6	31.5	33.2
Delhi		40.6	37.8	40.4	41.2	35.5	35.7

Source: NFHS-5

However, their participation is lower than the Scheduled Caste children. Accordingly, 57.7 per cent of Muslim children compared to 54.3 per cent Hindu children utilised services provided by the ICDS; still, their utilisation is lower than the Scheduled Castes, where 58.3 per cent children have taken benefit of it. Around 52 per cent of Muslim children as compared to 45 per cent of Hindu children have taken supplementary food. Table 5.6 reveals that Muslim women are utilising the ICDS facilities more than the Hindu women of Delhi.

Nutritional Status

Nutrition is a crucial part of health and development. Better nutrition is related to improved infant, child and maternal health, stronger immune system, safer pregnancy and child birth, lower risk of non-communicable disease and longevity. Healthy children learn better, people with adequate nutrition are more productive and can create opportunity to gradually break the cycle of poverty and hunger. It is one of the important indicators of well-being. Malnourishment in children in India (stunting, wasting and underweight) Under-5 years has reduced as per NHFS-5 (2019-21) from 38.4 to 35.5 per cent, 21.0 to 19.3 per cent and 35.8

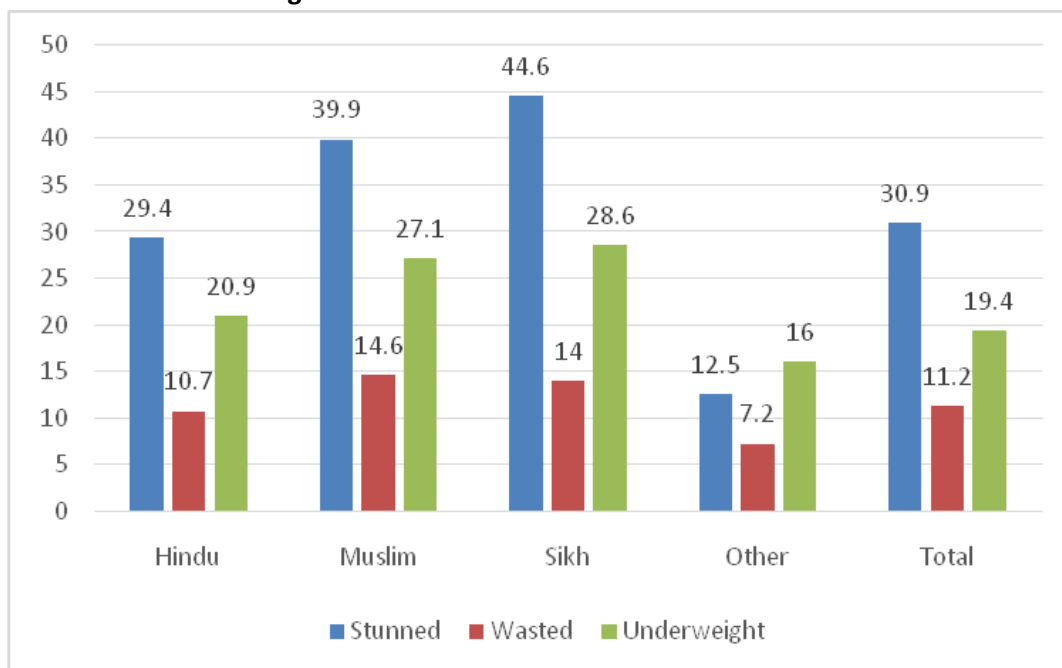


to 32.1 per cent respectively as compared to NHFS-4 (2015-16). Malnutrition among women aged 15-49 years has also reduced from 22.9 per cent to 18.7 per cent.²¹

a. Child Nutrition

Child nutrition is usually measured through three indicators: (a) weight for age (underweight), (b) height for age (stunting) and weight for height (wasting). The incidence of stunting is very high among Muslim children (39.9%) as compared to Hindu children (29.4%) of Delhi. The condition of Muslim children is even worse than the Scheduled caste (30.5%).

Figure 5.4
Percentage Distribution of Malnutrition across NCT of Delhi



Source: NFHS-5

As the *Figure 5.4* illustrates, about 11 per cent of the children in Delhi state are too thin for their height, 30.9 per cent are stunted and 19.4% are under weight. Hindu children fall almost in line with this situation. However, Muslim children are reported to be 14.6 per cent stunted, which is 3.5 per cent higher than at the state level. The Hindu community (10.7%) is better than the Muslim community on this parameter. The Hindu community (20.9%) is 6.2 point better in terms of underweight children than the Muslim community (27.1%). Muslim children's critical malnutrition in Delhi is the second highest after Sikhs in spite of their good

²¹ <https://pib.gov.in/PressReleasePage.aspx?PRID=1781673>



coverage under the ICDS schemes, which may be explained on the ground of the gripping urban poverty prevailing among Muslims of the national capital.

b. Adult's Nutritional Status

The adult nutritional status is measured by Body Mass Index (BMI). The body mass index (BMI) which is defined as a person's weight in kilogram divided by the square of the person's height in meter.

More than half of Delhi's women (51.7 per cent) and 47 per cent of men are either too thin or over weight. Among Muslim Women (age 15-59), the proportion of obese is 38.1 per cent, which is 3.2 point lower than their Hindu counterparts (41.3 per cent). Among Muslim men 43.5 per cent are obese, a figure 6.7 points higher than their Hindu counterparts. Comparing Muslim men and women, men are 5 points more normal than the women. Under nutrition is slightly higher among Muslim women.

Table 5.7
Adult Nutritional Status

Background Characteristic	Women			Men		
	Thin	Obese	Normal	Thin	Obese	Normal
Hindus	10.1	41.3	48.6	10.2	36.8	53
Muslims	10.4	38.1	51.5	0	43.5	56.5
Sikhs	4.1	59.7	36.2	0	0	100
Others	4.9	47.9	47.2	0	0	100
Scheduled Castes	11.6	39.4	49	12	31.9	56.1
Scheduled Tribes	6.4	49.2	44.4	0	0	100
Other Backward Castes	9.1	39.4	51.5	10.9	40.7	48.4
Others	9.4	43	47.6	6.2	41	52.8
Delhi	10	41.3	48.7	9.1	38	52.9

Source: NFHS-5

Health Problems

Table 5.8 shows the prevalence of chronic disease per 100000 people. It is found that Muslim women are less prone to Diabetes, Asthma and Goitre as compared to Hindu women. However, the prevalence of cancer and any heart disease is higher among Muslim than Hindu women. The Table also reveals that Muslim men have lower prevalence of Diabetes as compared to Hindu men.



The presence of Anaemia is marked by low levels of haemoglobin in the blood. Iron deficiency is estimated to be responsible for about half of all anaemia patients globally. Anaemia can result in the maternal mortality, weakness, diminished physical and mental capacity, increased morbidity from infectious diseases, perinatal mortality, premature delivery, low birth weight, and (in children) impaired cognitive performance, motor development, and scholastic achievement. Anaemia is a major health problem in NCT of Delhi, especially among women and children

Table 5.8
Health Problem (per 100000 persons)

Background Characteristic	Diabetes		Asthma		Goitre or other Thyroid disorder		Any Heart Disease		Cancer	
	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men
Religion										
Hindus	2324	4121	1294	555	5966	108	636	407	47	137
Muslims	2036	3252	813	0	5117	0	752	0	65	0
Sikhs	3412	5997	863	0	7547	0	0	0	67.0	0
Others	474	*	4593	*	9200	*	1996	*	0	*
Social Group										
Scheduled Castes	2700	4385	1216	597	5753	186	599	775	0	0
Scheduled Tribes	0	*	688	*	4738	*	767	*	46	*
Other Backward Castes	1824	2382	1837	0	5245	0	827	0	30	0
Others	2314	5068	1104	381	6404	0	629	289	60	271
	2293	5159	1258	487	5926	95	659	357	62	120

Source: NFHS-5

Approximately, two-third (67%) of the children in the age 6-59 months is anaemic. This includes 25.7 per cent who are mildly anaemic, 37.7 per cent who are moderately anaemic, and 2.5 per cent who have severe anaemia. While the national average of anaemia among women between 15 and 49 years has come down from 55.3% to 53% between NFHS-3 and NFHS-4, it appears to have risen from 44.3% to 55.3% in Delhi.²² Around two-fifth of Muslims are anaemic, of 20.7 per cent are mildly, 18.9 per cent are moderately and 1.5 per

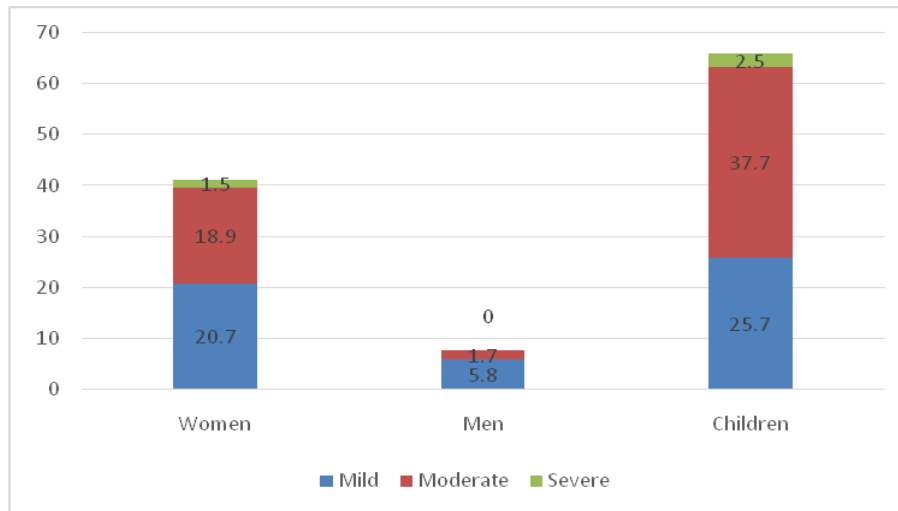
²² <https://www.thehindu.com/news/national/other-states/60-girls-in-delhi-colleges-anaemic/article29513624.ece>



cent have severe anaemia. As could be expected, the worsening situation on this front should also have affected Muslim women.

Fig. 5.5

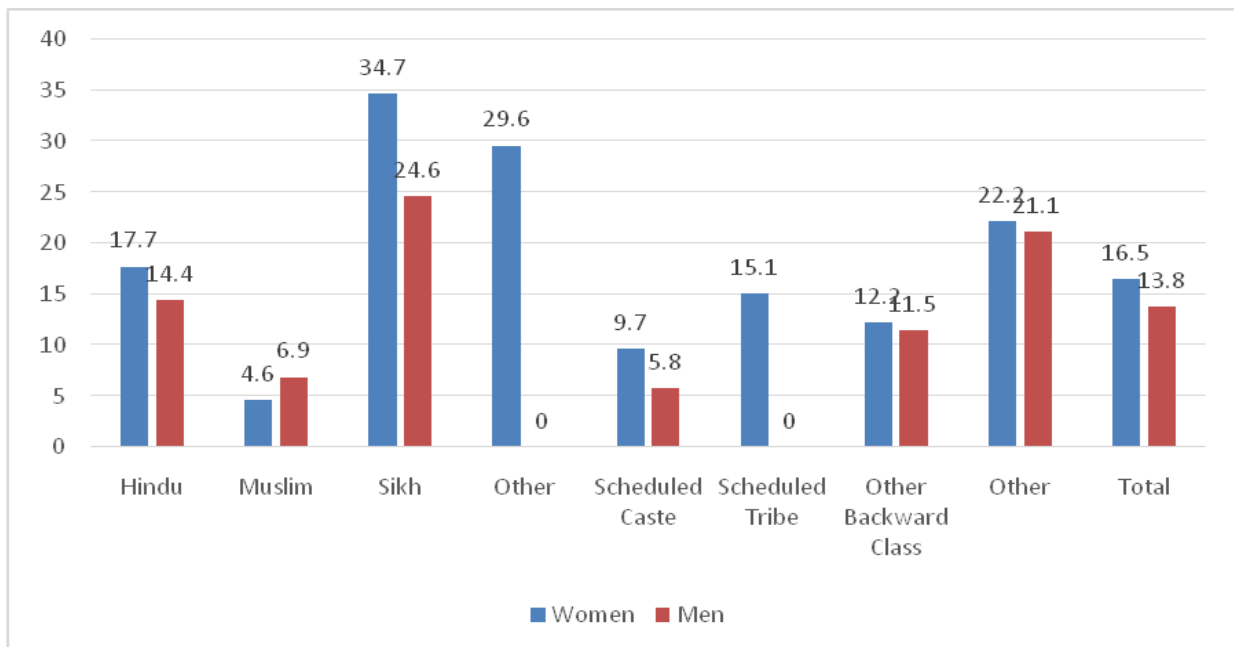
Incidence of Anaemia among Muslims



Source: *NFHS-5*

Fig. 5.6

Health Insurance Coverage



Source: *NFHS-5*

Health Insurance Coverage

Universal Access to health care is only achieved when there is absence of any barriers. Expansion of health insurance coverage can be a necessary step and path to achieve it.



Despite a number of health insurance coverage and programmes, only 16.5 per cent of women and 13.8 per cent of men have been covered by any health insurance scheme (vide *Figure 5.6*). The health insurance coverage among the Muslims of Delhi is very low, i.e. only 4.6 per cent of the women and 6.9 per cent of the men are covered under any health insurance scheme. One major reason for this inadequate coverage of Muslims, apart from lack of awareness, is perhaps their disinclination towards availing the same due to their religious view against it.

Health Infrastructure in Delhi

There are various agencies in Delhi providing health facilities to the people. The agencies are the Central Government, Delhi Government, Municipal Corporation of Delhi, New Delhi Municipal Council, Government of India (DGHS, CGHS, Railway, ESI, Army Hospitals, AIIMS, LRS Inst.) and Other Autonomous Bodies {Patel Chest Institute, IIT Hospital, AIIMS, NITRD (earlier LRS)} and also Private Nursing Homes/Hospitals/Voluntary Organisations.

Compared to other states, Delhi as a whole has a well-developed health infrastructure. Delhi Government and the MCD form the backbone of the public health service delivery system in the city providing most of the health services in the public sector. Private health providers too are key players in the overall provisioning of the health care. The current AAP government has added many schemes for improving the local health infrastructure of Delhi.

Table 5.9
Health infrastructure in Delhi

S. No.	Health Institutions	2011	2012	2013	2014	2015	2016	2017	2018	2019
1	Hospitals*	91	94	95	95	94	83	88	88	88
2	Primary Health Centers	8	5	5	2	5	7	7	7	7
3	Dispensaries**	1239	1318	1451	1389	1507	1240	1298	1432	1585
4	Maternity Home & Sub Centers***	259	267	267	267	265	193	230	251	224
5	Polyclinics	16	19	19	19	42	48	54 \$	55	56 \$
6	Nursing Homes	679	750	855	973	1057	1057	1160	1172	1151
7	Special Clinics	21	27	27	27	27	14	124	167	305@
8	Medical Colleges	12	14	16	16	17	17	17	17	17#

Source: Economic Survey of Delhi 2020-21

*Includes all Government Hospitals (Allopathic, Ayurvedic, Homeopathic and T.B. Clinics) but excludes maternity homes & Primary Health Centers.

**Includes Allopathic, AYUSH Dispensaries, and Mobile Health Clinics.

***Includes Maternity Homes, Maternity Centers/sub-centers.

\$This includes Delhi Government Polyclinics which are converted from Delhi Govt. dispensaries during the year

@Includes Chest Clinics & VD Clinics.

#Only colleges running undergraduate medical courses (MBBS, BHMS, BAMS, BUMS & BDS).



Healthcare by Delhi government is being rendered through various types of health facilities; namely (in a sequential order of level of care) the Aam Aadmi Mohalla Clinics, Dispensaries and Seed PUHC's, Polyclinics, Society hospitals and Multi/Super Specialty Hospitals.

Table 5.9 shows the overall health infrastructure in Delhi. It reveals that the number of medical institutions in Delhi has gradually increased but with a low pace. There are 88 hospitals, 7 PHCs, 1,585 dispensaries, 224 maternity homes and sub-centres, 56 polyclinics, 1,151 nursing homes, 305 special clinics and 17 medical colleges.

The bed-to-population ratio in Delhi till 2019-20 has remained at 2.74 per thousand population. In near about one decade, the number of bed-to-population ratio has shown a marginal rise from 2.51 in 2011 to the above-mentioned one. According to the recommendations of WHO, the recommended bed-to-population ratio should be 5 beds per thousand population. Delhi is yet half way to reach that benchmark.

The lesser availability of hospital beds in Delhi, as illustrated in *Table 5.10*, definitely makes it difficult for weaker sections, including Muslims, to have easy access to IPD healthcare. In the 40 Government hospitals of Delhi, 13,844 beds have currently been provided, leaving most of the patient beds available in the private sector, i.e. 40,477. This situation renders accessibility to healthcare services for the weaker sections increasingly difficult due to higher cost of treatment in the private hospitals.

Table 5.10
No. of Hospital Beds

S.No	Year	Population (in '00') Projections by CSO	Beds Sanctioned	Beds per 1000 Persons
1	2011	169750	42598	2.51
2	2012	173000	42695	2.47
3	2013	176310	43596	2.47
4	2014	179690	48096	2.68
5	2015	183140	49969	2.73
6	2016	186640	53329	2.86
7	2017	191287	57194	2.99
8	2018	194793	57709	2.96
9	2019	198299	54321	2.74

Source: *Economic Survey of Delhi 2020-21*

Health Facilities in Muslim Concentrated Areas

Though the situation of health services in Delhi is much better than in other states, certain areas require attention. This includes providing health services to backward Muslim habitations in the city, including JJ clusters, unauthorised colonies, resettlement colonies and pavement dwellers with very poor access to health. There are 35 Muslim-dominated wards in Delhi, which fall under different assembly constituencies, which needs to be discussed from the viewpoint of comparative health facilities there.

In Delhi, there are 518 Aam Aadmi Mohalla Clinics in operation, spread over in 70 assembly constituencies. On average, each constituency has 7.4 Mohalla Clinics. Consequently, the 21



constituencies with Muslim concentration should also have the same number of Mohalla clinics in each. However, if assemblies are taken as per the number of Muslim concentrated wards, one can find that the assemblies with only one Muslim dominated ward has average 8.16 Mohalla clinics, assemblies with 2 such wards has 6 clinics each, with three Muslim dominated wards the average number of clinics is of 7.6 clinics (!), and with 4 such wards there are 2 such clinics in each. Thus, the number of Mohalla Clinics generally decreases with the assembly area with the increasing number of Muslim dominated wards. This is not only a sign of reverse proportion of Mohalla Clinics in Muslim dominated wards but also of the fact that within an assembly area there are lesser number of clinics in such wards than those where Muslim population is smaller.

Table 5.11

Average No. of Mohala Clinics and Allopathic SEED PHUC and DGHs in Muslim Dominated Wards

S.No	Assemblies having Number of Muslim Dominated Ward	Average No of Mohala Clinics	Average No of Allopathic SEED PHUC and DGHs
1	1	8.16	4.16
2	2	6	3.16
3	3	7.4	-
4	4	2	0

The number of Allopathic dispensaries and Seed PHUC (Health Centre) run by the Delhi government has also been analysed here. There are 257 Allopathic dispensaries and Seed PHUC in Delhi. On average, each assembly has 3.67 Seed PUHC and DGHs. Compared with the Allopathic dispensaries and PUHC in Muslim dominated assemblies it may be found that the assemblies having 1 such ward has 4.16 health centres, those have 2 wards have 3.16 health centres and the one that has 4 such wards each has 0 health centres.

In about 20 Muslim-dominated assemblies of Delhi, there are only 13 general government hospitals in all. That means on average there are 0.61 hospitals per assembly. The assemblies which have 1 Muslim dominated ward have 0.83 hospitals, those with two wards have 0.66 hospitals, assemblies having 3 wards have 0.3 hospitals, and those with 4 wards have 0 hospitals. Thus, the data on hospitals reveal a discrete fact that the least Muslim populated areas have more chance of having a government hospital than the one with a significant Muslim population.

Conclusion and Suggestions

The health and living status of Muslims in Delhi may be taken as inferior to other religious groups, even lower than the Scheduled Caste population in various parameters. There are various reasons for this gap. The maternal health is an important health issue. Despite government intervention and health facilities, many mothers die due to child birth. The ANC



is a solution for decreasing the maternal mortality rate. The Muslim women are better than the Hindu women in utilising the ANC, but during the delivery many Muslim women are not opting for institutional delivery and even in home delivery many do not have access to PNC. Infant mortality of the Muslim children is very high, but this is contrary to other states where Muslim children mortality is lower than the other religion. Proper immunisation can stop child mortality rate. Though Muslim children are being immunised in good number, still their majority has not been vaccinated. Muslim children are utilising ICDS services more than Hindus, despite of that Muslim children are more malnourished. The prevalence of anaemia is also high among Muslims. The coverage of health insurance is also very low among Muslims as compared to Hindus. Muslims are better in many chronic diseases than Hindus. The health infrastructure in Delhi is not sufficient to cater its rising population, where there is a massive influx of migrants. Muslim dominated areas also have inadequate health facilities.

The following suggestions emerge from the study:

1. The Central Government, Delhi Government and MCD should establish general hospitals and dispensaries in or near the Muslim Concentrated Areas at least at par with other localities of Delhi.
2. The Child Mortality Rate among Muslims is high in Delhi as compared to other sections and there is a need to enhance Muslims' access to health facilities in the city in whatever way possible.
3. Though the data reveal that Muslims are utilising ICDS but on the other hand Muslim children are more malnourished than other communities including Hindu Children. Thus there is a need to find out reasons and solutions for this.

(This section has been contributed by **Dr Sohrab Ansari**)

6. Living Conditions

Living conditions define quality of life besides other parameters like education, livelihood, health, etc. In this regard, housing, drinking water facilities, sanitation, etc become significant for any population. Therefore, in this section, analysis has been done on the basis of the type of houses, drinking water, toilet and sanitation facilities people avail of. The major issue appertain to the living conditions of the national capital is that only 23.7 per cent of its population lives in Planned Colonies and a vast majority of Delhi's population (76.3%) unfortunately happens to live in JJ Clusters, Slum Designated Areas, Unauthorised Colonies, JJ Resettlement Colonies, Regularised Unauthorised Colonies, Rural Villages and Urban Villages.

The localities in Delhi are legally divided into three categories, namely authorised, regularised and unauthorised. The last category is not entitled to any government scheme meant for the development of local infrastructure and civic facilities and treated as illegal wherein construction is liable to be demolished. These are generally classified as slums and semi-slums in terms of living conditions. There are about 1800 unauthorised colonies with around 4 million people²³ or about 25-30 per cent of Delhi's population, of which some have been given 'provisional' status of regularisation, though the matter is still pending for giving due rights to the so-called unauthorised colonies. A large population of Delhi's Muslims live either in Old Delhi area or in the unauthorised colonies; hence, generally miss proper development.

Ownership of Household

A Dwelling unit is defined as the accommodation occupied by household for its residential purpose. It may be an entire structure or a part thereof or may consist of more than one structure. This aspect can be considered as one of the important qualitative indicator of housing condition. To ascertain the tenorial status of a dwelling unit, type of ownership has been classified into 3 major groups.

Table 6.1 depicts that 69.5 per cent of the households have owned dwelling for their living in Delhi, followed by 27.6 per cent of the households living in a rented accommodation. On religion-wise comparison, it has been noticed that 63 per cent of Muslims of Delhi have their own accommodation; on the other hand, 69.6 per cent of Hindus who have their own home. The highest proportion of Muslims, i.e. 35.4 per cent of all, lives in rented accommodation. It should also be noted here that a large number of Muslims are living in unauthorised colonies where properties owned by the residents have been deemed illegal unless regularised.

²³ https://www.researchgate.net/publication/341592888_Urban_Policy_Failure_in_Delhi_A_Case_of_Unauthorised_Colonies



Table 6.1
Ownership of House

Category	Owned			Hired			Total	Other	All
	Freehold	Leasehold	Total	Employer Quarter	Dwelling Unit with Written contract	Dwelling Unit Without Written contact			
Hindus	68.5	1.1	69.6	4.4	8.5	14.1	27	3.2	100
Muslims	62.9	0.8	63.7	0.8	4.1	30.5	35.4	0.9	100
Christians	67.3	0	67.3	10.5	12.7	5.7	28.9	3.8	100
Sikhs	88.5	4.7	93.2	0	0.9	4.1	5	1.9	100
Others	60.2	0	60.2	0	5.9	13.1	19	20.8	100
All	68.4	1.1	69.5	3.9	7.8	15.9	27.6	3	100
STs	62.1	0.5	62.6	16.1	3	12	31.1	6.2	100
SCs	62.4	2.1	64.5	4.8	6.4	21.9	33.1	2.4	100
OBCs	67.1	0.3	67.4	2.6	5	21.2	28.8	3.8	100
Others	71.2	1.1	72.3	3.8	9.5	11.6	24.9	2.7	100
All	68.4	1.1	69.5	3.9	7.8	15.9	27.6	3	100

Source: NSSO 75th Round

Table 6.2
Percentage Distribution of Household having Toilet Facility

Background Characteristic	Urban	Rural	Overall
Religion			
Hindus	99.3	97.6	99.3
Muslims	99.6	100.0	99.6
Sikhs	100.0	*	100.0
Others	100.0	*	100.0
Social Group			
Scheduled Castes	99.1	93.7	99.0
Scheduled Tribes	98.3	*	98.3
Other Backward Castes	99.4	98.4	99.3
Others	99.7	100	99.7
Total	99.4	97.8	99.4

Source: NFHS-5

Access to Toilet Facilities

Safe sanitation is one of the foundations of a healthy, comfortable and dignified life. It is one of the fundamental human rights. A household without proper sanitation facility have a greater risk of disease like diarrhoea, dysentery and typhoid than household with improved

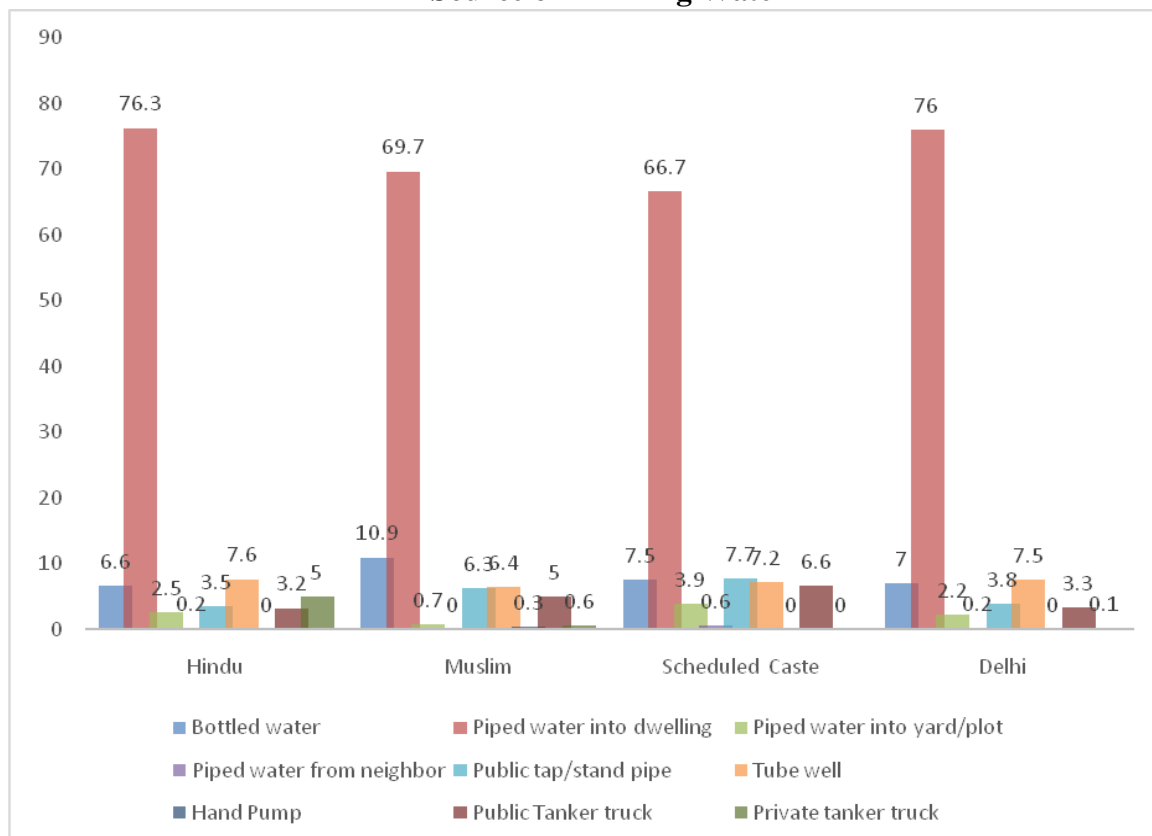


sanitation facility. *Table 6.2* reveals that more than 99 per cent of Delhi’s households have access to toilet facilities. Data depicts that Muslim (99.6%) in this regard are slightly better as compared to Hindus (99.3 per cent) and SCs (99.0%).

Drinking Water Facilities

Drinking water is one of the most basic human needs. Availability of sufficient drinking water is a prerequisite for a healthy life. Dr Nisar Khan, professor of Jamia Millia Islamia, says, “As per the official data, among the 1797 unauthorised colonies, 847 (about 50%) are provided with the piped water supply by the Delhi Jal Board. While, the water requirement in the unauthorised colonies which do not have DJB supply is met by extracting underground water. In other cases, water is also supplied by the tankers belonging to both DJB and private suppliers.”²⁴ As a large Muslim population lives in the so-called unauthorised colonies and slums, they are destined to drink unhygienic, brackish and polluted water extracted by using personal hand-pumps or purchased from private suppliers at a higher cost.

Fig. 6.1
Source of Drinking Water



Source: NFHS-5

²⁴ Nisar Khan. Access of Water Supply in the Unauthorised Colonies of Delhi. 2018. International J. of Advance and Innovative Research. Vol. 5 Issue 1(II), January-March 2018. https://www.researchgate.net/publication/333448329_Access_of_Water_Supply_in_the_Unauthorised_Colonies_of_Delhi



NFHS-5 data from *Figure 6.1* reveal that piped drinking water is available to 78.2 per cent of the households in Delhi. Among these, tap water within the premises is available to 76.2 households, whereas tap water outside the premises is available to 2.2 per cent households. It has been noticed that a substantial number of households are using bottled water (7%). Muslim households are reported to be using maximum bottled water (10.9%) among all religious groups. About one-fourth of the Muslim households do not have piped drinking water connection. Moreover, the Muslim concentration areas in Delhi do not have better water supply, in most of the areas it is heavily polluted, forcing them to buy RO water in the national capital.

Suggestions and conclusion

The authentic data herein discussed reveal that a large number of Muslims is living in unsatisfactory conditions. In order to improve the situation to some extent the following and other suggestions should be considered.

1. The so-called ‘unauthorised’ colonies of Delhi should be given due housing and property rights as are available to the residents of ‘authorised’ localities as soon as possible.
2. Adequate budget for infrastructure development should be provided for pockets dominated by weaker sections of Delhi, particularly in the Muslim Concentration Areas.
3. Domestic water needs of residents of minority concentration areas of Delhi should be properly analysed by the Government bodies and suitable provisions for their fulfilment should be made.

(This section has been contributed by **Dr Sohrab Ansari**)

7. Muslims' Political Representation in Delhi

Muslims are living in Delhi for over one whole millennium. They have even ruled India from Delhi for about 750 years. However, the partition of India in 1947 had not only grossly altered their demographic strength but also their socio-political clout in the national capital. That year, many Muslim families migrated to Pakistan and many more families of Hindus and Sikhs migrated from there and settled in Delhi. Besides, many Muslim families have got internally displaced due to the post-partition riots in the national capital and around. Consequently, the Muslim population of Delhi came down from 33.33 per cent in 1941 to a mere 5.33 per cent in 1951.²⁵ However, it has steadily increased during the following decades to almost 13% today, due to migration of people from nearby states and other demographic factors. Generally speaking, Muslims enjoy a significant vote share almost at par with their populations in the state, yet their representation in the concerning elected bodies is abysmal due to various reasons.

After the Independence, Delhi's political structure has got changed many times. The Parliamentary seats from Delhi were initially 3, which later on increased to 5 and currently they are 7. The Delhi Legislative Assembly was first constituted on 7 March 1952 with Chaudhary Brahm Prakash as the first Chief Minister of Delhi. However, in 1956, the assembly was abolished and Delhi became a Union Territory and consequently its local administration came under the newly enacted Delhi Municipal Corporation. In 1966, Delhi Metropolitan Council was formed as an advisory body to the Lt. Governor of Delhi. Again in 1991, the local administration was assigned to Delhi Legislative Assembly and since then assembly elections are regularly being held with the first one from 1993 onwards in addition to the already going on elections of Municipal Corporation of Delhi (MCD). The MCD was trifurcated in 2010 but the three bodies have been reunited this year. Presently, there are seven Parliamentary seats in Delhi, 70 assembly seats and 272 seats of Municipal Councillors; the last figure has now been limited to 250 members only.

Parliament

Though Muslims' political power has not increased much since the first general election of 1952, their participation in the democratic processes has resulted into some level of political representation in the national capital in the following decades. It may be measured by the outcomes of the three tiers of elections for sending representatives to the parliament, state assembly and municipal bodies.

There were 4 seats from Delhi in 1952 general elections of the Parliament, 6 in 1957 and 5 in 1962 and 1967 each. Since 1974 till date, this number has become 7. Thus, the total number of Members of Parliament elected from NCT of Delhi has been 97. So far the only Muslim who won a Lok Sabha seat from Delhi had been Sikandar Bakht who represented the Chandni Chowk constituency of the Parliament as Janta Party candidate in 1977 and became

²⁵ <https://indianexpress.com/article/india/muslim-ghettos-of-delhi-6297633/#:~:text=As%20per%20estimates%2C%20the%20Muslim,5.33%20per%20cent%20in%201951.>



a cabinet minister in the Morarji Desai Government. It is obvious here that Muslim representation in Lok Sabha from Delhi remains appallingly about one per cent since the beginning of general elections in the country. This is despite the fact that the Muslim population in the national capital ranged from 5.33 per cent in 1951 to the current 12.86 per cent.

Out of the total 40 Rajya Sabha members from Delhi since 1952, including some repeated terms, 8 Muslims were sent to the Upper House from Delhi namely Begum Siddiqa Kidwai (1958-64), Ahmed Ali Mirza independent (1958-64), Khursheed Alam (1974-80), Shamim Ahmad Siddiqui (1983-89), Akhlaqur Rahman Qidwai (2000-06), P.M. Sayeed (2004-06), Parwez Hashmi (2009-12) and Parwez Hashmi in the second term (2012-18). Except the independent Ahmed Ali Mirza, all the above-mentioned MPs were candidates of the Indian National Congress. Thus, out of 40 terms, Muslims served 8 terms of Rajya Sabha from Delhi, comprising 20% of all.

Assembly

There are five assembly constituencies where Muslims constitute 50 per cent or more of the total population and hence are able to swing election results, namely Seelmpur, Matia Mahal, Ballimaran, Okhla, Mustafabad. Besides, there are five others where Muslims form between 30-50 per cent of the total population, which comprise Babarpur, Seemapuri, Kerari, Narela and Chandni Chock. In the process of delimitation, the Minto Road constituency was dissolved before the 2008 assembly elections and Mustafabad assembly constituency was created due to delimitation the same year. Shahdara and Rithala assembly seats also have significant Muslim populations around 30 per cent.²⁶ In the wake of this demographic fact, it is expected that at least 10 Muslim MLAs should get elected in every Delhi assembly election. However, Muslim candidates from different parties have generally represented only from five of the 70 assembly constituencies since 1993. In the year 2015, the Mustafabad seat was won by a BJP candidate and only four Muslim MLAs had been voted to the power from the remaining ones. Muslim representation in Delhi Legislative Assembly has been summarised in *Table 7.1*. Ironically, the so-called secular parties do not field Muslim candidates from other Muslim concentration assembly seats and the independent candidates or the candidates from smaller parties hardly get elected from there if they happen to contest from there.

It should be noted that Muslims' interest in the democratic process is increasing in Delhi, which may be understood from the increasing number of Muslim candidates in some recent elections. Of the 810 candidates participated for the 70 seats of Delhi Assembly elections in 2013, 108 Muslims have contested, comprising 13% of all and almost matching with their demographic share in the national capital.²⁷ It was somewhat higher than the previous elections held in 2008, when 92 Muslim candidates of the total 875 were in the fray, i.e. 10.51%. In spite of this increased participation of Muslims in the electoral process, the number of elected Muslim MLAs in that election remained only 5, i.e. 7.14 per cent of all. Their representation did not alter even in 2015 and 2020 assembly elections. The trend shows

²⁶ <http://twocircles.net/2015feb03/1422941166.html/feed>

²⁷ <https://www.indiatoday.in/elections/story/delhi-polls-108-muslim-candidates-in-the-fray-for-70-member-assembly-219463-2013-12-02>



that Muslims' interest in the political affairs of Delhi has increased for quite some time as shown by their number among the contestants, though the number of winning seats is almost static since the assembly elections have started in Delhi in the year 1993. This low representation of Muslims in the state assembly, in contrast to their 13 per cent population, is mainly due to the fact that major political parties do not field sufficient number of candidates of the community, even from such seats where they comprise a large voter base.

Table 7.1
Number of Muslim MLAs in Delhi

Constituency	1993	1998	2003	2008	2013	2015	2020
Ballimaran	INC	INC	INC	INC	INC	AAP	AAP
Matia Mahal	JD	JDU	JD(U)	LJP	JD(U)	AAP	AAP
Minto Road	INC	INC	INC				
Okhla	JD	INC	INC	INC	INC	AAP	AAP
Seelampur	JD	INC	INC	INC	INC	AAP	AAP
Mustafabad				INC	INC	-	AAP
TOTAL	5	5	5	5	5	4	5

Source: *Different election results of Delhi Assembly*

MCD

The civic administration in the NCT of Delhi has been assigned to three local bodies MCD, CCB, NDMC. The Municipal Corporation of Delhi (MCD) came into existence in 1957 while replacing its precursor Delhi Municipal Committee whereas New Delhi Municipal Council (NDMC) and Delhi Cantonment Board (DCB) have been formed to administer a limited area of the national capital through ex-officio and nominated members. Thus, the MCD remains the only elected local body in the metropolitan.

Renowned freedom fighter Aruna Asaf Ali, who married to a Muslim, became the first elected mayor of Delhi in 1958. It is a matter of concern that the Muslim representation in the local municipal bodies of Delhi is also not equivalent to their population like in the state assembly; rather, it is even lower than that. During the last three MCD elections, the percentage of winning Muslim candidates was respectively 4.04%, 5.88% and 5.51% in 2007, 2012 and 2017, as may be noted from the *Table 7.2*. It is almost one-third of the community's population in the state in spite of significant number of Muslim voters in about 40 wards which is large enough to give results on the Hustings. The recent delimitation, to be executed in the ensuing MCD election, may further affect prospects of the community in a significant way. As is evident from the *Table 7.2*, the frequent delimitation is not only affecting the nomenclature of wards but also the prospects of Muslim candidates to win from there. The shaded box indicates the dropped name of the Ward after delimitation. There were 270 Muslim candidates out of total 2,571 candidates for the MCD elections in 2007, i.e. 10.51 per cent of all. Out of 272 seats, 12 Muslim candidates won, i.e. 4.41 per cent. This indicates about higher ratio of Muslim candidates as compared to the winners.



Table 7.2
Number of Muslim Ward Councillors in Delhi

Ward	2007	2012	2017
Sultanpur Majra	INC		
Jama Masjid	LJP	RLD	INC
Bazar Sitaram	INC	INC	INC
Turkman Gate	LJP	RLD	
Nizamuddin	INC	INC	
Sangam Vihar (West)	INC		
Zakir Nagar	INC	INC	INC
Okhla	INC	SP	
Chauhan Bangar	INC	IND	AAP
Nehru Vihar	INC	INC	-
Mustafabad	INC	INC	AAP
Ghondli	-	INC	AAP
Zafarabad	-	BSP	
Janta Colony	-	INC	-
Khajuri Khas	-	INC	-
Idgah		INC	
Ballimaran	-	RLD	AAP
Qasabpura	BJP	BJP	
Delhi Gate			INC
Quraish Nagar			AAP
Abul Fazl Enclave			AAP
Dariyaganj			INC
Kardampuri	-	-	AAP
Seelampur	-	-	BSP
Maujpur	-	-	AAP
Sri Ram Colony			AAP
Total Muslims	12/272	16/272	15/272



Conclusion

It is evident from the above discussion that Muslim political representation is only nominal in the national capital; being occasional for the Parliament (less than 1%), only half of the share of population in the assembly (around 7%) and almost one-third of the population in the civic bodies (5-6%). Their over representation in Rajya Sabha (20%) is due to the fact that INC has accommodated some of its national leaders in the Parliament through the votes of MLAs from Delhi otherwise they actually do not represent Delhi's Muslims in true sense of the term. This situation does not only affect fair policy-making at different levels of governance in the NCT of Delhi but also the very development of the community itself, as has become manifest from discussions in the earlier chapters of this report.

(This section has been contributed by **Dr Abdul Rashid Agwan**)

8. Muslims' Perception on their Access to Public Services

Various studies clearly indicate that Muslim concentrated areas have been facing development deficit more acutely than other underdeveloped pockets of Delhi. The so-called “unauthorised” colonies are considered illegal wherein property rights to the local residents have been denied though they have purchased the land/property from private owners. These colonies have been considered out of the Master Plan of Delhi; hence, no governmental funds for infrastructure have been permitted for their development. However, residents living in these colonies could avail PDS, electricity connection, treatment in Government healthcare facility, education in recognised institutions and the like. Schemes, related to sanitation, drinking water supply, road, plantation, etc have not been permitted for such colonies. Though the Central Government has recently taken some steps for regularising these colonies, yet the process is very slow, caught in the administrative bottleneck and cumbersome for the residents. This situation has left some 4 million residents in about 1,800 ‘unauthorised’ colonies of Delhi high and dry for years together and they are languishing on the front of equitable development than other areas of the national capital.

Along with many other backward sections, a large population of Muslims are living in “unauthorised” colonies and hence face the entailing deprivation. Even in the authorised and regularised colonies, they more than often test the bitter fruits of discrimination in the execution of public welfare schemes. It has been attempted here to record how members of the community perceive this discriminatory trend in the name of legal restriction and even otherwise.

Institute of Objective Studies have brought out a research study report, *Access to Urban Basic Services in the 'Muslim Localities' of Delhi in 2015*.²⁸ It is based on opinion survey of the local residents from 7 Muslim concentration localities of the national capital on such parameters as Education, Water, Sanitation & Cleanliness, Other Essential Services and Entitlements & Social Welfare. Some of these parameters have been covered in the present study as well and wherever required a comparison of the change during the last seven years will be done to better understand the systemic success and failure in developing the Muslim concentration areas of the national capital.

MCD Wards

In order to understand the grassroots perception of the community, 35 Municipal Wards have been identified having conspicuous Muslim concentration and significant voter strength to influence policy-making. (Vide *Annexure-2*) Volunteers from 16 of such wards, having good understanding about the local governance issues, were selected and given training to collect and provide information on the given questionnaire. They were advised to hold Focus Group

²⁸ Access to Urban Basic Services in the 'Muslim Localities' of Delhi. 2015: A Research Study. Institute of Objective Studies: New Delhi. Pp124.



Discussion (FDG) before filling the online survey form so that the compiled information could be almost free of personal opinion and taken as representative. This survey was conducted during the month of September 2022. The outcome of this brief survey for analysing the local development issues has been discussed hereunder.

Table 8.1 gives general information regarding the wards covered under the survey. Of these 16 wards, 10 are from East Delhi Municipal Corporation, 4 from North Delhi Municipal Corporation and 2 from South Delhi Municipal Corporation. These wards have an average population of 64,174 each, based on Census 2011. Muslim population in these wards ranges between 33 to 99%. The majority of the Ward Councillors (10) have affiliation with Aam Adami Party (AAP) which is presently ruling the Government of NCT of Delhi whereas 3 wards have affiliates of BJP which has been ruling all three MCDs for last many years. The Congress (INC) has 3 Ward Councillors in its fold, which ruled Delhi during 1998-2013. All Councillors of AAP and INC are Muslim by denomination. It is expected that 10 wards having AAP councillors have the support of Delhi Government for any relevant development schemes and the three wards held by BJP should not face problem pertaining to municipal schemes. However, the situation that emerges may be largely found contrary due to discriminatory implementation on civic schemes.

Table 8.1
Information about Wards in the MCD

S.No.	Name of the Ward	Ward No.	Name of the Ward Councillor	Councillor's Political Affiliation	Population	
					Total	Muslim
1	Anarkali	E 22	Rekha	BJP	64628	35%
2	New Seemapuri	E 34	Mohini Jeenwal	AAP	54572	40%
3	Majupur	E 40	Reshama Nadeem	AAP	59055	80%
4	Chauhan Banger	E 41	Ch. Zubair Ahmad	INC	53523	99.9
5	Janta Colony	E 51	Sachin Sharma	BJP	55365	33%
6	Karawal Nagar (E)	E 57	Punit Sharma	BJP	71811	40%
7	Mustafabad	E 58	Maruf	INC	79384	80%
8	Nehru Vihar	E 59	M. Tahir Husain	AAP	83645	67%
9	Khajoori Khas	E 63	Manoj Tyagi	AAP	63784	40%
10	Shriram Colony	E 64	Saista Parveen	AAP	72825	61%
11	Jahangir Puri	N 21	Ashwani Bagdi	AAP	52112	40%
12	Jama Masjid	N 85	Sultana Abaad	AAP	62214	90%
13	Quresh Nagar	N 89	Shaheen Qureshi	AAP	63994	65%
14	Ballimaran	N 90	Mohd Sadiq	AAP	64187	80%
15	Zakir Nagar	S 100	Shoib Danish	INC	64322	90%
16	Abul Fazal Enclave	S 102	Wajid Khan	AAP	61361	99%

Education

Table 8.2 gives information regarding Muslims' access to school education in the given wards. The respondents have informed that there are total 27 Delhi government schools and 37 MCD schools in the surveyed wards, making the tally of 64 schools in all or average 4 schools per ward. It should be noted that there are 1,027 schools under the Directorate of Education, Government of NCT of Delhi and there are 1,646 MCD primary schools run by the now united three municipal bodies of Delhi. The total number of these schools comes to be 2,673, i.e. average 9.83 schools per ward. Evidently, there is a big gap in terms average



number of schools between the surveyed wards and the overall wards of Delhi. There is less than half the number of average public institutions in the 16 Muslim concentrated wards as compared to overall 272 wards of the national capital. In the report compiled by IOS, only 7% of the respondents from 7 Muslim concentration wards said that there is a “sufficient” number of schools in their areas and as many as 16% informed that there was no school in their locality at all. It seems that the situation has not much changed for the Muslim concentration wards during the last 7 years.

The respondents have noted that only in two-third of the wards the distance of the nearest secondary school is one or less than one km from the given ward. In three wards, namely Anarkali, Shriram Colony and Khajuri Khas, it is more than that. In 7 wards, the local school offers Urdu as a subject or medium of instruction whereas in 6 wards there is no provision in that regard. Three respondents were Not Sure whether Urdu is taught in the local school or not. It is evident here that even in the Muslim concentration wards there is only half of the probability for a child to choose Urdu as a subject, though it is the Second Official Language in the NCT of Delhi.

Table 8.2
Access to Education

S.No.	Ward	No. of Delhi government schools	No. of MCD schools	Distance of the nearest secondary school (in km)	Urdu language offered
1	Anarkali	1	2	2	Not sure
2	New Seemapuri	1	4	0	Not sure
3	Majupur	1	2	0.5	No
4	Chauhan Banger	1	1	1	Not sure
5	Janta Colony	2	2	½	Yes
6	Karawal Nagar (W)	1	1	0.5	No
7	Mustafabad	1	1	0.5	No
8	Nehru Vihar	1	0	1	Yes
9	Khajoori khas	2	0	5	No
10	Shriram Colony	0	2	2	No
11	Jahangirpuri	1	2	0.25	No
12	Jama Masjid	6	6	0.5	Yes
13	Quresh Nagar	5	7	0.5	Yes
14	Ballimaran	2	4	1	Yes
15	Zakir Nagar	1	2	1	Yes
16	Abul Fazal	1	1	2.5	Yes

Health

Table 8.3 provides perceptive information regarding the access of residents of some Muslim concentration wards to health services. In 5 of the surveyed wards, presence of a government dispensary has not been reported. Four of them even do not have an MCD dispensary. That means, one-fourth of the wards are without having any local health facility in the public sector. The presence of celebrated Mohalla Clinic has been reported from only 5 wards. Since there are 519 Aam Aadmi Mohalla Clinics working in the national capital by January 2022, it comes out to be almost two (1.9) clinics per ward, whereas the surveyed wards have just 0.31



Mohalla Clinic per ward almost six times lesser than the average. In the survey of IOS, 71% of the respondents found health services in their wards “very poor” and another 12% as “poor”. It seems that the situation has hardly changed in terms of health services for majority of the residents of the Muslim concentration wards during the last 7 years. It should be noted that the nearest government hospital is on average 5 km far from the ward where people can have specialised treatment. It should be noted that GNCTD has decided to open 100 Mahilla Mohalla Clinic in Delhi, one has been recently inaugurated in the Zakir Nagar Ward.

Table 8.3
Access to Health Facilities

S No.	Ward	Health Facilities in the Ward			
		No. of Delhi government dispensaries.	No. of MCD dispensary	Distance of the nearest Government hospital (In km)	Mohalla Clinic
1	Anarkali	0	0		
2	New Seemapuri	0	0	5	Yes
3	Majupur	0	0	1.5	No
4	Chauhan Banger	0	0	1	No
5	Janta Colony	1	0	2.5	Yes
6	Karawal Nagar (W)	1	0	1	No
7	Mustafabad	1	0	7	No
8	Nehru Vihar	1	1	7	No
9	Khajoori Khas	2	0	10	No
10	Shriram Colony	1	1	7	No
11	Jahangirpuri	0	1	1	No
12	Jama Masjid	1	1	0.5	Yes
13	Quresh Nagar	1	1	1	No
14	Ballimaran	1	1	3	No
15	Zakir Nagar	1	0	12	Yes
16	Abul Fazal	1	0	15	Yes

Civic Facilities

As regards some civic facilities, *Table 8.4* provides some insights. In as many as 11 wards out of the 16 surveyed ones, no regular cleaning of streets has been observed whereas only three wards have public parks for the local residents. 4 wards reportedly have a community centre and the presence of an Anganwadi Centre is not known in at least 6 of the wards. There are 9,353 Anganwadi Centres in Delhi, i.e. 34 per ward, with total 18,292 workers.²⁹ However, very few have been reported from the surveyed Muslim concentration wards either

²⁹ https://covidwarriors.gov.in/covid_dist_wise.aspx?std=7&orgid=31



due to their non-existence or not commonly known. In the wake, Muslim children are missing their benefits to a great extent. 2 wards have witnessed a plantation drive one year back with the rest remains without such a drive for at least last 3-4 years, whereas water-logging during the rainy season is an issue in the majority of the surveyed wards.

In the above-mentioned 2015 study of IOS, “83% respondents said that the position of garbage cleaning is very unsatisfactory” and 68% have expressed their dissatisfaction on the drainage system. In the same report 72% of the respondents complained regarding absence of a public park in their area. A large number of the respondents (91% of all) in that study informed that they did not get benefitted from Anganwadi Centre. In the wake of a comparison of the two studies, it becomes evident that the situation has hardly changed in the given Muslim concentrated wards of Delhi on these parameters.

Table 8.4

Civic Facilities in the Muslim Concentrated Wards

S No.	Ward	Regular Cleaning	Public Park	Community Centre	Anganwadi	Plantation Drive	Waterlogging during Rainy Season
1	Anarkali				NA		
2	New Seemapuri				NA		
3	Majupur	No	No	No	Yes	One year back	Yes
4	Chauhan Banger				NA		
5	Janta Colony	No	Yes	Yes	Yes	No	Yes
6	Karawal Nagar (W)	No	No	No	Yes	No	Yes
7	Mustafabad	No	No	No	Yes	No	Yes
8	Nehru Vihar	No	No	No	Yes	No	No
9	Khajoori Khas	No	No	No	Yes	No	Yes
10	Shriram Colony	No	No	Yes	Yes	No	Yes
11	Jahangirpuri	No	Yes	No	No	No	Not sure
12	Jama Masjid	No	No	No	NA	No	Yes
13	Quresh Nagar	No	Yes	Yes	Yes	One year back	Yes
14	Ballimaran				NA	No	No
15	Zakir Nagar		Yes	Yes	Yes	No	Yes
16	Abul Fazal	No	No	No	Yes	Not sure	Yes

The Issue of Dengue

Dengue has become an epidemic in Delhi since 2010. In 2016 and 2017, there were thousands of Dengue patients in the majority of Muslim concentration wards. The situation has become controlled thereafter, though it is still a grave health issue in the city. In this regard, respondents from 7 wards have informed about severity of dengue in the current year as well along with dengue-related deaths in four of them. In only one ward, fogging has been witnessed during the peak hours of the epidemic. Respondents from only 3 wards are affirmative in endorsing that drugs used for killing larvae of the mosquitoes have been distributed in their area. It may be noted from the available perception that Dengue management is not up to the mark in the surveyed localities.



Table 8.5
Dengue Eradication

S No.	Ward	Dengue Management in the Ward				
		Previous Dengue Severity	Dengue Severity this Year too	Dengue-related Death in Ward	Fogging is done during Peak Months	Drug for Coolers etc is given
1	Anarkali	No	-	-	-	-
2	New Seemapuri	No	-	-	-	-
3	Maujpur	No	Yes	-	No	No
4	Chauhan Banger	No	-	-	-	-
5	Janta Colony	No	Yes	Yes	No	Yes
6	Karawal Nagar (W)	-	Yes	-	-	-
7	Mustafabad	-	Yes	-	-	-
8	Nehru Vihar	-	-	-	No	No
9	Khajoori Khas	Yes	Yes	Yes	-	-
10	Shriram Colony	-	Yes	Yes	No	Yes
11	Jahangirpuri	Yes	Yes	Yes	No	No
12	Jama Masjid	Yes	-	-	-	No
13	Quresh Nagar	Yes	-	-	Yes	Yes
14	Ballimaran	-	-	-	-	-
15	Zakir Nagar	Yes	-	-	-	-
16	Abul Fazal	Yes	-	-	No	No

Alcoholism and Drug Abuse

In *Table 8.6* information regarding intoxication of youth in the surveyed wards has been given. In 5 of the wards, alcoholism and drug-abuse among Muslim youths has been found “to some extent” whereas in 11 wards the intoxication has become a severe issue with “large number” of youths who fell prey to the menace. Respondents from 6 of the wards deny any government measures for reducing the same whereas from other wards no information has been provided by the respondents being not sure. There is no doubt that besides other localities of the national capital, its Muslim pockets are also severely affected by the spread of alcoholism and drug abuse and thousands of youths and other residents have become addicts. This calls for urgent remediation of the menace in the affected areas.

Table 8.6
Youth Intoxication in Muslim Concentration Wards

S No.	Ward	To Some Extent	In large number No	Govt/MCD making people aware against it
1	Anarkali	Yes	-	-
2	New Seemapuri	Yes	-	-
3	Maujpur	-	Yes	No
4	Chauhan Banger	Yes	-	-
5	Janta Colony	-	Yes	No
6	Karawal Nagar (W)	-	Yes	-
7	Mustafabad	-	Yes	-
8	Nehru Vihar	-	Yes	-
9	Khajoori Khas	-	Yes	-



10	Shriram Colony	-	Yes	No
11	Jahangirpuri	-	Yes	No
12	Jama Masjid	-	Yes	No
13	Quresh Nagar	-	Yes	No
14	Ballimaran	Yes	-	-
15	Zakir Nagar	Yes	-	-
16	Abul Fazal	-	Yes	-

Discrimination

As regards the issue of discrimination in access to the public service, the *Table 8.7* gives some hints. The respondents from 6 wards have witnessed discrimination against Muslim children in admission to the government/MCD schools whereas discrimination in health services have been witnessed by the residents of at least 4 wards. In 9 wards, some sort of discrimination in cleaning and sanitation has been observed. From 10 out of the 16 wards the absence of tap water for domestic needs of the local residents has been informed. The residents of only three wards are satisfied over the due facility of street lights. Thus, there is a serious perception of discrimination among residents of the surveyed wards regarding the given civic facilities, as felt in the admissions in the Government and MCD schools, access to healthcare facilities, sanitation, availability of municipal supply of water and street lights.

Table 8.7

Discrimination against Muslims

S. No.	Ward	Discrimination in admissions in local schools	discrimination in health facilities	discrimination in sanitation and cleaning	Tape water connection	Street lights are in due number
1	Anarkali	Not sure	Not sure	Not sure	Not sure	Not sure
2	New Seemapuri	Not sure	Not sure	Not sure	Not sure	Not sure
3	Majupur	Yes	Yes	Yes	No	No
4	Chauhan Banger	Not sure	Not sure	Not sure	Not sure	Not sure
5	Janta Colony	Not sure	Not sure	Yes	No	Yes
6	Karawal Nagar (W)	Yes	Yes	Yes	Yes	Yes
7	Mustafabad	Yes	No	Yes	No	No
8	Nehru Vihar	Yes	No	Yes	No	No
9	Khajoori Khas	Yes	Yes	Yes	No	No
10	Shriram Colony	Not sure	Not sure	Yes	No	No
11	Jahangirpuri	Not sure	Not sure	Yes	No	No
12	Jama Masjid	Yes	Yes	Yes	No	Yes
13	Quresh Nagar	No	No	No	No	No
14	Ballimaran	Not sure	Not sure	Not sure	Not sure	Not sure
15	Zakir Nagar	Not sure	Not sure	Not sure	Not sure	Not sure
16	Abul Fazal	Not sure	No	Not sure	No	No



Communal Situation

Communal situation is a grave concern for Muslims of Delhi as often there is an outbreak of communal tension in their localities which sometimes turn into rioting. It has been noted that common Muslims comparatively feel secured when they have a local political leader as their protective strength. In this regard, the perceptive information of Muslims from their concentration areas is indicating that they face physical threat and political discrimination due to the communal biasness.

Respondents from 9 wards say that there is sometimes a communal threat to Muslims whereas in two wards it has been observed regularly. Respondents from only 2 wards are affirmative regarding the positive action taken by the local councillors, whereas in the majority of cases they are not satisfied. Respondents from the surveyed wards where there is a BJP-councillor, the respondents inform that the councillor has communal feelings against the local Muslims.

Table 8.8

Communal Situation and Councillor's Treatment with Muslims

S. No.	Ward	Communal threat to Muslims	Councillor's Treatment with Muslims		
			Helpful	Takes action on the written complaints	Has communal feelings against Muslims
1	Anarkali	NA	No	No	
2	New Seemapuri	NA		Yes	
3	Majupur	Sometimes	No	No	
4	Chauhan Banger	NA	No	No	
5	Janta Colony	Sometimes	No	No	Yes
6	Karawal Nagar (W)	Sometimes		Yes	
7	Mustafabad	Sometimes	Yes		
8	Nehru Vihar	Sometimes			No
9	Khajoori Khas	Sometimes	No	No	Yes
10	Shriram Colony	Sometimes	No	No	
11	Jahangirpuri	Regularly	No	No	Yes
12	Jama Masjid	Regularly	No	No	
13	Quresh Nagar	Sometimes		No	No
14	Ballimaran	NA	Yes		
15	Zakir Nagar	NA	No		
16	Abul Fazal Encalve	Sometimes	No	No	

Concluding

The perceptions of local Muslim activists regarding the implementation of welfare and development schemes of the Central Government, State Government and Delhi Municipal Corporation in the Muslim concentration wards quite match with the secondary data discussed in the previous chapters of this study. They sense an undercurrent of systemic discrimination against Muslims, particularly in the surveyed wards, which has been evidently expressed on the parameters of education, healthcare, infrastructure development, implementation on welfare schemes and security. Compared to the perceptions noted in the 2015 study of IOS, things have hardly changed for the local residents. This situation mainly



arises due to lesser representation of Muslims from these wards as illustrated by the fact that only one-third councillors from the listed 35 Muslim concentration wards are from the Muslim community. Evidently, the concerned Muslims have lesser role in policymaking and implementation of the public welfare schemes, which leads to their inequitable development in the NCT of Delhi and the lasting backwardness in socio-economic aspects.

Increasing awareness about the state of affairs, participation in the remedial course, advocacy regarding the right approach and share in governance by the concerned members of the community and pro-active role of authorities in solving the pressing issues of Muslim concentration localities can improve the situation.

(This section has been contributed by **Dr Abdul Rashid Agwan**)

9. POLICY ASKS AND RECOMMENDATIONS

The present study makes it evident that the development of more than 2.5 million Muslims of NCT of Delhi (12.86% of the total population) is not making any marked headway since long. Both the external and internal factors have bearing on their lasting under-development.

The external factors include the prevailing communal prejudice and discrimination against the community strengthened by the dominant trend of polarised politics, administrative apathy towards weaker sections in general and Muslims in particular, insufficient fiscal support for the development and welfare of Muslims and their ineffective implementation on the part of Government, discrimination in registering Muslims under various entitlements, lack of educational institutions in the Muslim concentration pockets, poor access of needy Muslims to healthcare services, communal bias against Muslims in salaried jobs both in the public and private sectors, inadequate coverage in media about real issues of the community and Islamophobia, occasional outbreak of disruptive communal riots, and the like.

The internal factors in this regard comprise long lasting educational and economic backwardness of the community, lack of awareness regarding real issues and their solutions, accelerated migration and displacement of Muslims to their concentration pockets, socio-political disintegration of the community due to emphasis on caste/sect, lack of sincere and well-informed leadership at every level, majority of the community lives in the so-called unauthorised colonies which lack developmental funds, fear psychosis generated by communal forces, rising trend of alcoholism and drug abuse among Muslim youths, and the like.

With the prevalence of these external and internal factors, proper policies and action plans are essential both at the government and community levels so that the community could come out of the present morass and develop at par with other socio-religious communities of the national capital. Some of the suggestions and recommendations in this regard have been presented hereunder for the consideration of all stakeholders.

GNCTD

1. A separate department for the development of minorities under the Ministry of Social Justice should be formed for better planning, execution, monitoring and evaluation of schemes designated for the development and welfare of different minority communities of the NCT of Delhi. The Delhi Minority Commission (DMC) should hold an annual consultation of experts, officials, NGOs and community leaders on the issues related to the development and welfare of minorities for compiling and forwarding their recommendations to the concerned department for effective implementation on the undertaken schemes. Proportional representation of different minorities should be ensured in this consultative process. DMC may also undertake short and long term studies on the needs of minority communities of Delhi and periodic assessment of the undertaken schemes.



2. The budgetary allocation for Minorities of Delhi should be separately earmarked and maintained by the GNCTD, if not more, to at least 1.5% of its total annual spends to make it at par with the national budget (which is presently 1.4% for minorities), with the emphasis on supporting quality education and income generation.
3. The DMC should effectively play its role by timely and legally working on the grievances of the individuals and organisations of different minority communities and intervene with the GNCTD, MCD, Delhi police, media and private organisations for their redressal. It should display all its reports on its website for the information of all concerned. It should generate awareness and confidence building among the members of minorities through Public Hearing in different minority concentration pockets within its jurisdiction and by bringing the findings in the knowledge of concerned authorities from time to time. As said, its annual consultation and sponsored studies should help in shaping the outcome of schemes and programmes designated for the welfare and development of Delhi's minorities. DMC should emphasis and compile disaggregated data about the status of Muslims and other minorities in the course of development, based on pertaining indicators such as education, economic development, employment, health, domestic issues, safety and security, housing, sanitation, drinking water, inequality, discrimination, participation in policymaking bodies, etc.
4. Delhi Waqf Board can play a vital role for the development and welfare of Muslims and other weaker sections of Delhi. It should increase its revenue by proper management and development of Waqf properties, which may then be systematically utilised to help poor and needy and establish institutions for education and income generation. DWB's annual reports should be published and uploaded on its website for wider information regarding its activities, which is presently hardly being maintained with due updates. DWB should appoint management committees for each of the Waqf property and train and sensitise its members from time to time for its best productive use.
5. The Government should establish due number of educational institutions in the minority concentration areas at least at par with other parts of the metropolitan, i.e. 4 per ward. In this regard, the issue of availability land should be resolved by acquiring suitable land for this purpose at the market rate or by using rented buildings. Educational institutions for Muslims including students from other communities may also be established on Waqf lands in collaboration with the DWB. The scheme of Delhi Waqf Public School should be earnestly taken up with the desired transparency, pertinent guidelines and due resources.
6. There should be effective check and monitoring of different scholarships meant for minorities so that the approved quota for Muslims of Delhi may be fulfilled. The reasons for lesser number of beneficiaries under each of the scheme in spite of unfilled quota and larger number of applications should be analysed for reducing this deficit in the utilisation of benefits of these scheme. The amount of scholarship should also be increased under each category seeing the inflation after it was fixed about a decade back. It will increase interest of the students and parents in education to a significant extent.
7. Deserving households from Muslim community should be registered for different entitlements through special process of awareness and registration so that they can avail



different schemes earmarked for BPL, EWS, OBC, Widow, Senior Citizen, Handicapped and other categories. DMC may undertake a study on how and why many of these deserving Muslim households are left out from the concerning schemes and present it to the GNCTD for due action.

8. Muslims and other minorities should also have an assured share in the GNCTD's initiative for generating 20 lakh jobs during the next five years so that their members may also avail the arising opportunities in a significant number. If needed, special skill development training may be held in the minority concentration pockets of the national capital.
9. Every minority concentration ward should have at least one duly equipped dispensary and two Mohalla Clinics per ward, just making the deprived wards at par with the average health facility in other parts of the metropolitan. Through due registration of Muslim households for entitlement of healthcare schemes and services, a large number of left out deserving families may be brought under the coverage of such beneficiaries. This will greatly curtail the higher incidence of MMR, IMR, U-5MR and anaemia among Muslim women and children of Delhi.
10. The Government should take due step for popularising Urdu as the Second Official Language of the NCT of Delhi and appoint Urdu teachers on the occurring vacancies and also introduce it as a subject wherever 10 or more students are interested to opt for it. Urdu should be familiarised to all sections of society for liberating it from the stigma of being a language of a particular community.
11. The GNCTD should hold activities which could reduce communal bias, prejudice and apathy of its officers as regards development and welfare of the Muslim community in particular and other minorities in general. Mass level communal harmony events may be organised by the cultural department of the Delhi Government.

MCD

12. The MCD should open its primary schools in sufficient number in each of the minority concentration wards of Delhi to the extent that at least their number per ward may be at par with average of each ward in Delhi. i.e. 6. These schools may be established in rented premises if sufficient land is not available for them in any of the desired wards.
13. The MCD should ensure deployment of sufficient sanitation staff and means of transportation of the municipal waste in each of the minority concentration wards for regular cleaning there. It should also hold special programmes for generating awareness in such wards regarding waste management and two-bin system. The MCD should also arrange covered public place in each of the minority concentration wards for garbage dump and daily removal of the waste from there for disposal and treatment.
14. The MCD should hold tree plantation drive in the Muslim concentration wards from time to time so that its benefits may reach to residents of such wards. It should also plant trees on the roads of such wards under its jurisdiction so that the harmful effect of dangerous air pollution on the health of residents of such underdeveloped areas could be reduced. MCD should launch public awareness drives in the concerned wards with the cooperation of NGOs working in the Muslim concentration localities.



Community

15. The community should develop a regular mechanism for generating awareness, monitoring and evaluation of the schemes meant for development and welfare of weaker sections of Delhi in general and those for minorities/Muslims in particular.
16. Educational conferences and caravan should be organised in the Muslim concentration pockets almost regularly for regenerating community's interest in education and increasing participation of Muslim children in quality education.
17. Some NGOs should work particularly for guiding people regarding economic development, increasing family income and creating livelihood opportunities.
18. Muslims should be encouraged to join or create unions and cooperatives in different fields of economic activities so that common workers could be empowered.
19. Some NGOs should take up this as their prime responsibility to generate awareness regarding health and hygiene among members of the community and help them in availing the benefits of the healthcare schemes meant for weaker sections of Delhi's population.
20. There should be a system of regular briefing to media on real issues of the community and its rights as a minority.

Appendix-1
Demography of NCT Delhi

District	Area in Sq km	Population in '000s	Percentage of Urban	Population Density	Percentage of Muslim Population
NCT of Delhi	1483	13850	93	9340	12.78%
North-West	440	2861	91	6502	7.97%
North	60	782	94	13025	13.49%
North-East	60	1768	92	29438	29.34%
East	64	1464	99	22897	10.46%
New Delhi	35	179	100	5117	5.44%
Central	25	646	100	25949	18.89%
West	129	2129	96	16501	5.89%
South-West	420	1755	87	4179	4.61%
South	250	2267	93	9067	12.37%

Source: *Census 2011*



Appendix-2
Muslim Concentration Wards of Delhi, 2017*

SN	Particulars			Indicative Muslim Concentration Wards (based on Electoral Strength)	
	Ward	Winner	Party	Seating Councillor is a Muslim	Any Major Party fielded a Muslim Candidate
North Delhi MCD Election Results					
1	Ajmeri Gate	Rakesh Kumar	AAP		✓
2	Aman Vihar	Ravinder Bhardwaj	AAP		✓
3	Ballimaran	Mohd Sadiq	AAP	✓	
4	Bawana	Braham Parkash	BJP		✓
5	Bazar Sita Ram	Seema Tahira	INC	✓	
6	Delhi Gate	Aaley Mohammaed Iqbal	INC	✓	
7	Jahangir Puri	Pooja	BSP		✓
8	Jama Masjid	Sultana Abad	INC	✓	
9	Quraish Nagar	Shaheen	AAP	✓	
10	Sadar Bazar	Jai Parkash	BJP		✓
South Delhi MCD Election Results					
11	Abul Fazal Enclave	Abdul Wajid Khan	AAP	✓	
12	Daryaganj	Yasmin Kidwai	INC	✓	
13	Jaitpur	Kamlesh Kumar Shukla	BJP		✓



14	Said-UI-Ajaib	Prem Deep Balhara	INC		✓
15	Sangam Vihar-B	Maya Singh	BJP		✓
16	Sangam Vihar-C	Jitendra Kumar	AAP		✓
17	Sangam Vihar-E	Pankaj Gupta	AAP		✓
18	Sarita Vihar	Nitu	INC		✓
19	Tughlakabad Extension	Poonam Bhati	BJP		✓
20	Zakir Nagar	Shoab Danish	CONGRESS	✓	
East Delhi MCD Election Result					
21	Chauhan Banger	Abdul Rehman	AAP	✓	
22	Dallupura	Rajeev Kumar	BJP		✓
23	Janta Colony	Prem Babu Saxena	AAP		✓
24	Karawal Nagar-West	Satya Pal Singh	BJP		✓
25	Kardam Puri	Sazid	AAP	✓	
26	Khajoori Khas	Manoj Kumar Tyagi	AAP		✓
27	Mandawali	Shashi Chandna	BJP		✓
28	Maujpur	Reshma	AAP	✓	
29	Mustafabad	Parveen	INC	✓	
30	New Seemapuri	Krishna Mishra	BJP		✓
31	Seelampur	Shakila Begum	BSP	✓	



32	Sri Ram Colony	Shaista	AAP	✓	
33	Subhash Mohalla	Savita Sharma	CONGRESS		✓
34	Welcome Colony	Ajay Sharma	BJP		✓
35	New Seemapuri	Mohini	AAP		✓

* Based on the presumption that major political parties generally nominate Muslim candidates only in a constituency that has strong electoral strength of Muslim voters.

<https://theswaddle.com/private-schools-in-delhi-discriminate-against-muslim-children-suggests-analysis-of-admissions/>

About IPSA

The focus area of **Institute of Policy Studies and Advocacy (IPSA)** has been the analysis of public policy and financing and their impact from the viewpoint of the weaker and marginalized sections of society, viz. Muslims, Dalits, Adivasis, nomads, women, children, labors, etc. and sharing the findings with the legislature, policymakers, academicians, community leaders and civil society organizations with an intention to ameliorate things in favour of these sections. This will be done with a vision to strive for social change and by promoting inclusive development and good governance. In order to achieve these objectives, IPSA strategizes its course of activities basically by: i) Making Policy and Budget documents more comprehensible to common people and preparing and sharing with them expert opinions, primers, training manuals and policy briefs in different languages, ii) Undertaking research, survey and studies having bearing on the life of weaker and marginalized sections, especially in the gloss of development plans and their execution and disseminating the findings among different stakeholders for remediation of gaps and deficit in the process of national development and iii) Working as knowledge centre for giving inputs to the government for improving the delivery mechanisms of various schemes and programmes as also in redesigning some of its schemes, based on detailed study in collaboration with the academia and CSO networks and train students and volunteers for their better understanding on issues. IPSA has received due recognition and cooperation during the past years from those concerned including different government bodies, academia, CSOs, community organizations and policymakers for its works dedicated to the weak and marginalized.



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