CHAPTER VIII

MUSLIM WOMEN EMPOWERMENT AND STATUS IN ALIGARH CITY

➤ Empowerment of Women
➤ Status of Women
➤ Status of Muslim Women
➤ Status of Muslim Women in Aligarh City
➤ Role in Family Decision Making
➤ Role in Social Decision Making
➤ Role in Economic Decision Making
➤ Muslim Women’s Participation in Overall Decision Making Processes
➤ Single Parent Family and the Extent of Participation
➤ Nuclear Family and the Extent of Participation
➤ Extended Nuclear Family and the Extent of Participation
➤ Joint Family and the Extent of Participation
➤ Extended Joint Family and the Extent of Participation
➤ Education and the Extent of Women Participation
➤ Wardwise Female Employment and Economic Status of Women
➤ Wardwise Job Liberty to Educated Muslim Women
➤ Correlation between Family Structure and Women Status
➤ Correlation between the Variables of Education, Employment, Income and Women Status
➤ Socio – Economic Conditions of Muslims - A Composite Index
CHAPTER VIII

MUSLIM WOMEN EMPOWERMENT AND STATUS IN ALIGARH CITY

The present chapter is an expression of Muslim women liberation, participation, empowerment, and status in the society. It is intended to examine their role in the decision-making in the family and social welfare. Women employment, women autonomy, and gender justice are the measures of women status. The position of women is an index of a particular society's level of development. Women also play a vital role in the socio-economic functioning of a society.

U.N. Report (1980) informed that Women, who constitute half of the world's population, perform two-thirds of the world's work hours, receive one tenth of the world's income and own less than one hundredth of the world's property. The World Development Report (2003) emphasized that women are an important engine of growth and development.

Despite all these facts, women face many traditional, social, cultural, economic and legal problems and impediments in the way of their development. Among all the pervasive discrimination, which divides the human population on the basis of religion, class, caste, race etc., the most pathetic are the gender differences. In the present times gender is a political, social and academic issue throughout the globe. The gender discrimination is in the form of son preference, family with female infanticides and foeticides, leading to decreasing sex ratio. Ill treatment of the girl child, economic exploitation and physical harassment are other venues of gender injustice.

Choudhary and et al. (2006) analyzed that Gender inequality is commonly observed in the Indian families. Sex discrimination has been the logo of the Indian people for centuries. Though there is a provision of gender equality in the Constitution of India, gender inequality still prevails in different measure at the household level, work place and geographical regions. A woman’s contribution to household and family sustainability is enormous, yet women continue to be oppressed both within and beyond the home environment. Her dignity and security are often in peril from the birth onward, because the birth of the male boy is generally preferred and celebrated by most parents even today.

Gender based inequalities contribute to poor health outcomes – like hindering the communication between partners about reproductive health decisions. Gender discrimination adversely affects the performance ability. A report from the World Bank confirms that the societies, which discriminate on the basis of gender, have greater poverty, slower economic growth, higher inequality, weaker governance and a lower living standard.

In confirmation, several scholars found a correlation between gender equality and economic development. Easter Boserup (1970) analyzed that female deprivation is a significant obstacle to the success of development policies.

Therefore, in the past two decades the government of India has launched several programmes for the upliftment of women and also taken steps for their empowerment. Status of women in any society is dependent on the women empowerment. Empowering the women is most crucial for their upliftment. Women's empowerment is the key of socio-economic development of a community.

VIII. 1. Empowerment and Status of Women

Empowerment of Women

Now the question arises, what is empowerment? Page and Czuba (1999)\(^7\) suggested that empowerment is a multi-dimensional social process, which helps people gain control over their own lives. Indira explained that empowerment is not a capsule therapy, which anyone who is in need can obtain. It is a process with equal access of opportunities and provisions without gender discrimination, freedom from violence and choice of one's life, economic independence and finally participation in the decision-making process.\(^8\) Krishna (2003) defines empowerment as, 'the process of increasing the capacity of individuals or groups to make choices and to transform those choices in desired actions and outcomes'.\(^9\)

Hence, the concept of women's empowerment has taken into consideration two essential elements. The first is that of the process, which encompasses a transformation from one state of gender inequality to another stage of gender equality. The second is the agency, that is, women involved in

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the process as an agent rather than as a recipient. Women’s empowerment is a very critical factor for the development and raising the standard of living. Empowerment of women provides them opportunity to govern themselves or in other words give them autonomy. As far as autonomy is concerned it has been defined to manipulate one’s personal environment to make decision about one’s own concerns or about close family members. Women’s autonomy thus can be conceptualized as their ability to determine events in their lives, even though men and other women may be opposed to their wishes.

Empowerment also provides opportunities to educate and employ the women. Both the education and employment are the decisive factors of status of women in a society.

**Status of Women**

In general sense empowerment makes women self-reliant with the provision of opportunities but in the specific sense it enhances the position and status of women in the society. The status of women is measured on the basis of the roles they play in the society like parental, domestic, conjugal, kin, occupational, community as well as an individual. Status of women plays an important role in the transformation of a society. Therefore, Women’s status can be analyzed in terms of their participation in decision-making processes, access and opportunities in education, workforce, health, generating income etc.


VIII.1.a. Status of Muslim Women

The basic objective of this chapter is to highlight the status of Muslim Women in Aligarh city. The status is being governed by empowerment and autonomy at a private or the social level. Various studies have been conducted on Muslim women throughout India, which reveal a very dismal and pathetic status of Muslim women. The reasons of this bad condition are to be acknowledged as social, cultural, religious, legal, economic and political areas.

Hasan and Menon (2004)\(^\text{13}\) in their work have classified that the Muslim women in India are disadvantaged due to (i) members of minority group (ii) being women and (iii) being poor women. The Minority Rights Group also presented a report, which argues that Muslim women are among the poorest, educationally disfranchised, economically vulnerable, and politically marginalized group in India. The report further highlights that their poor socio-economic status is due to the lack of social opportunities.\(^\text{14}\)

Hence, in the low socio-economic status of Muslim women, religion does not play any significant role. It means that religion does not restrict women in socio-economic sphere as most of the people tend to think. Khan Z. M. discussed the status of Muslim women in India and analyzed that the low socio-economic opportunities are the basic reasons rather than the religion. He quoted Archana Chaturvedi, who in her compilation, ‘Encyclopedia of Muslim Women’ concludes, “Muslim women remain largely backward and deprived. They continue to be uneducated, resource less and


victimized in spite of reformation attitude of the Islamic movements".15

However, the religion of Islam provides women certain limits as the other
religions of the world have for their women folk. Therefore, it is not right to
blame the religious teachings for the low socio-economic status of the Muslim
women. Several studies have concluded that it is the politico-economic
depredation and the lack of opportunities rather than the religion for the low
socio-economic status of Muslim women.

VIII.2. Status of Muslim Women in Aligarh City

From the beginning of this work, the researcher drew her attention
on the life and condition of females. Almost in every aspect, females' share has
been shown. Their share has been discussed in various fields as the household
head, breadwinner, share in education, employment, nutrition and health etc. In
the present chapter other specific points have been discussed, which were
considered very important for the status of women.

VIII.3. Wardwise Women Participation in Decision-Making Processes

Decision-making is a continuous, unavoidable and daily process
because every time one has to take decision over different matters. Status of
women is closely associated with decision-making role. The high status is a
symbol of high decision-making powers. Decision-making is basically related
to one's individuality and freedom to assert.16 Decision-making is a term used
to describe the process by which families make choices, determine judgments,

iosworld.org/SOCIO_ECONOMIC_STATUS_OF_INDIAN_MUSLIM_WOMEN.htm.
Urban Middle Class Nuclear Family', *Man in India*, 84, (3 & 4) July – December, pp. 353-360.
and come to conclusions that guide the behavior. The present study shows women's participation in decision-making processes.

**Role of Muslim Women in Family Decision Making**

Although family decision-making is a communication activity but in the patriarchal family system men's decisions generally overrule women's suggestions. In the family decision-making processes women's participation has been shown in the small chores of family and household. These are decisions regarding the preparation of food, daily shopping for the house and other small things are being done independently by women. But the crucial decisions of the family like the size of the family, children's education, and investment schemes etc. are solely or jointly done by male members of the households. Here, both the independent and joint decisions have been taken into account.

Figure VIII.1 represents women's participation in family decision-making process. The figure indicates a very high participation percentage of women in the family matters most of them are related with small chores of the family. Out of the total sampled households of each ward in 87 to 100 households women reported their participation in the family decision-making and these wards are in the very high percentage group. There are eighteen wards in this category; six are in the Civil Lines namely, Badam Nagar (41), Zohra Bagh (43), Lekhraj Nagar (44), Dodhpur (49), Badar Bagh (52) and University Area (57). The remaining twelve are the old city's wards numbering as ward no.5 (Sarai Bala), no.8 (Nagla Mehtab), no.9 (Kishore Nagar) no.10 (Shah Jamal), no.13 (Durgapuri) no.20 (Kanwariganj), no.38 (A.D.A. Colony),

Aligarh City
Role of Muslim Women in Family Decisions
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.VIII.1
no.39 (Sarai Nawab), no.45 (Brahman Puri), no.56 (Tan Tan Para) and no.59 (Sarai Bairam Baig).

In the high percentage group 75 to 87 per cent households reported participation of their women the in family decision-making. In this group there are eleven wards, out of which three are located in the Civil Lines and seven are in the old city. However, in the low and very low percentage of women’s participation there were three and four wards respectively.

Hence, it is clear from the figure that all the wards have a quite high percentage of women’s participation in family decision-making process. Here, it is important to highlight that to the desire and design of men most of the women participation and decision making is in the small matters of the family and not in the crucial ones. Women’s percentage participation is almost similar in the Civil Lines as well as old city’s wards in the family decision-making process. One can argue that this kind of women's participation is a camouflaged participation. This, in fact, may not be considered participation. It may be an extra work – load on women in additions to their domestic service.

Role of Muslim Women in Social Decision Making

Women play a leading role in maintaining and expanding the relationship in which a household participates. In the social decision-making process, the decisions regarding the marriage of the children, to maintain relationships with other families, to go to the marriage party of their relatives and to purchase gifts for them etc. These issues and various other social issues are taken into consideration under this decision-making process.

As far as the wardwise participation is concerned, figure VIII.2 shows the social decision-making process. The figure illustrates almost the similar
Aligarh City
Role of Muslim Women in Social Decisions
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.VIII.2
view as we have seen in the family decision-making figure VIII.1. From 30 to 100 per cent households reported that women's decisions are taken into consideration in the social issues. In 86 to 100 per cent participation group there are 18 wards, six from Civil Lines and 12 are in the old city. In the high percentage group that is from 72 to 86 per cent, there are 11 wards representing this category. Three of them are located in the Civil Lines that is no. 36 (Hamdard Nagar) no. 40 (Begpur) and no. 53 (Bhamola). Remaining 8 are located in the old city. These are no. 6 (Jaiganj), no. 14 (Zameerabad), no. 16 (Nagla Masani), no. 18 (Nagla Kalar), no. 25 (Kala Mahal), no. 35 (Sarai Pakki), no. 50 (Rasalganj) and no. 55 (Khai Dora). In the low and very low participation group there were 2 and 3 wards respectively. In the low participation group that is from 44 to 68 percent lie ward no. 2 (Usman Para) and no. 31 (Firdaus Nagar). Whereas, in the very low percentage group where 30 to 44 per cent households reported women's participation in social decision-making process are no. 1 (Sarai Deen Dayal) no. 3 (Delhi Gate) and no. 26 (Sanicheri Penth).

Therefore, in both the family decision-making and social decision-making, women's participation is very high. Both the figures clearly reveal that in Aligarh City the status of women in family and social decision-making is reasonably high.

Both the figures VIII.1 and VIII.2 spatially show a very high participation of women in the family and social decision-making. But in true sense it is not the same. Because making decisions only in small household chores is not a sign of women empowerment and high status of women. For higher status, it is important that women's decisions in the crucial matters should be given due weightage as of their counterparts, that is, men.
Role of Muslim Women in Economic Decision Making

This is one of the most important decision-making processes. It is closely associated with the better status of women and their self-confidence as well as their role in the household. Women with economic power are more likely to communicate their spouses about family Planning. This is evident from the fact that the family size of working educated women is smallest as compared to other participatory situations.

Under the economic decision-making, the following issues have been taken into account, such as their share in the total earning of the household and the amount they can muster for the household expenditure from their spouses. Figure VIII.3 indicates the economic decision-making scenario. Here, the range varies from 10 to 100 percent. Whereas, the family decisions and social decisions ranged from 30 to 100 per cent respectively. So the gap starts from the very beginning in the economic decision-making, which is from as low as 10 percent.

It can be easily assessed from the figure that in the economic decision-making process, which is the most crucial issue; women's participation is comparatively lower than in other decision-making processes. In very high percentage group, of 82 to 100 per cent women participation there are four wards. These are ward nos. 44 (Lekhraj Nagar), no. 49 (Dodhpur), no.52 (Badar Bagh) and no. 57 (University Area). All these four wards are located in the Civil Lines and have a very high socio-economic status. Levels of female education are also very high in these wards and female employment is also high. Female are economically independent in these wards. It is because of this reason that the participation rate of women in the decision-making is very high.
Aligarh City

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.VIII.3
In the high category group of 64 to 82 percent household reported that their females positively participate in the economic decision-making processes. The total wards in this category are only three. These wards are no. 21 (Nai Basti), no. 43 (Zohra Bagh) and no. 58 (Manik Chowk). Out of these three wards, no. 43 (Zohra Bagh) is located in the Civil Lines with a slightly high level of education, while ward no. 21 (Nai Basti) is located in the old city. Here the education level is also high because some university employees live in this ward.

Most of the old city’s wards are in the medium, low and very low category of women’s participation in the economic decision-making processes. This low percentage of economic decision-making is commensurate with low level of education and employment. Some Civil Lines wards, which are situated on the periphery, are also being represented with medium, low and very low economic decision-making. There are five wards, which show zero percent participation of women in the economic decision-making processes. These are no. 4 (Anarkali), no. 13 (Durgapuri), no. 16 (Nagla Masani), no. 23 (Bhujpura) and no. 45 (Brahmanpuri). All these five wards are located in the old part of the city, which have low socio-economic status of women. Most of the labour class lives here.

Hence, in the economic decision-making process, education and employment play a very important role. These two requirements provide power and confidence to women to assert their decisions.

**Muslim Women’s Participation in Overall Decision-Making Processes**

In the foregoing discussion of woman’s decision-making processes in Aligarh city we have seen a high participation in the family and social
decisions while comparatively low participation in economic decision-making process. In figure VIII.4, the extent to which women participate in overall decision-making processes has been shown. The line graph represents a range of extent that is from fairly high to zero or no participation. Fairly high means where they take an independent or unilateral decision, even over a big issue and their decisions are taken into account without any hindrance. Moderate means the extent to which their decisions are taken into consideration deciding the minor issues and not the major ones. For the major issues joint decisions are taken into account in that category rather than the independent or unilateral decisions. In the low extent fall those decisions, which are taken over the very minor issues and there is no liberty of the independent decision like the above said extent. In the not at all extent we have those women, whose participation is nil in any decision-making process. They do not give any decision even on a very small issue and that is the most pathetic extent of decision-making processes.

The red line shows fairly high level of participation of women in the household decision-making processes. As many as 14 wards do not have any participation to fairly high extent. The highest percentage of households, which reported the fairly high level of women participation in decision-making processes, was in ward no. 49 (Dodhpur) which had 70 per cent participation. The next ward is no. 52 (Badar Bagh) with 67 per cent participation and ward no. 44 (Lekhraj Nagar) with 52 per cent participation. It acquires third place whereas, the University Area ward no. 57 had 38 per cent women participation at fairly high level. Geographic location of all these four wards is in the Civil Lines, near the University Campus with a high socio-economic profile. That is why women of these wards have a fairly high level of participation in the

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.VIII.4
decision-making processes. The remaining wards of Civil Lines and old city have this extent, between 0 to 20 percent.

The next extent level that is moderate participation is being shown by the blue line. This is the most prominent level of extent. Every ward has the moderate participation of Muslim women in the decision-making processes.

Ward no. 35 (Sarai Pakki) and no. 39 (Sarai Nawab) reported 80 per cent households with moderate level of women’s participation in decision-making processes. Nai Basti (21) reported 71.4 per cent moderate participation. Whereas there are four wards with 60 per cent moderate level decision-making participation. These are no. 8 (Nagla Mehtab), no. 14 (Zameerabad), no. 40 (Begpur) and no. 43 (Zohra Bagh). The remaining wards have 15 to 50 per cent moderate participation of women in the decision-making processes.

The next level of participation is low. The low level is being represented by the green line. Out of forty four wards five wards do not have low level. Because most of the households of these wards either have gained fairly high status, moderate status or zero participation status for women’s in the decision-making processes. There is only one ward that is no. 13 (Durgapuri), which has 80 per cent households in low participation of women in the decision-making processes. Most of the old city’s wards and the peripheral wards provide lesser liberty to women for the participation in the decision-making processes.

The last level is zero or no participation level, where women do not participate in any manner in the decision-making processes of the household. This extent shows a total negligence of women for any type of participation and gives us a picture of very low status of women. Out of forty four wards, six
wards do not have this zero or no participation of women in the decision-making processes. These are no. 13 (Durgapuri), no. 43 (Zohra Bagh), no. 44 (Lekhraj Nagar), no. 49 (Dodhpur), no. 52 (Badar Bagh) and no. 57 (University Area). Except ward no. 13 (Durgapuri), the remaining five wards are located in the Civil Lines area. The women of these wards participate either to the fairly high extent or to the moderate extent. Ward no. 13 (Durgapuri) has a very small size of Muslim households comprising only 5 households, in which women's decisions have been taken into consideration at the moderate and more so at the low level. The zero or no level of women's participation in decision-making processes is more in the old city and the peripheral wards.

Hence, the figure clearly reveals the fact that the high socio-economic status is more responsible for the status of women and not the religion. Because if religion was an obstacle than this should have been applicable for all the wards in the city. Contrary to this certain wards show a high status of women in the form of greater participation in the decision-making processes. Therefore, high level of socio-economic status leads to higher status of women.

VIII.4. Family Type and Women Participation level in Decision-Making Processes

The family system in North India is generally patriarchal, which promotes man's supremacy over women. As far as Islamic family system is concerned, it is basically patriarchal, but this system does not subjugate the women to a considerable extent. The Islamic patriarchal system exclusively provides a good status for women in the form of various human rights like economic, social, political and legal etc. But the Indian culture value system has gained a modifying impression over this Islamic patriarchal system. In fact, culture dominates over religion in North India.
In the city of Aligarh, as it was mentioned earlier, five types of family systems exist. These are - nuclear family, extended nuclear family, joint family, extended joint family and single parent family. In the present chapter the researcher tried to examine a relationship between family structure and the extent of women’s participation in the decision-making processes. Figures VIII.5.a, VIII.5.b, VIII.5.c, VIII.5.d depict this relationship.

**Single Parent Family and the Extent of Women Participation**

As the single parent family is largely an expression of widowed or divorced women. It is a negative indicator in some respects. It is socially insecure for such women to live all by themselves due to a high probability of sexual Coxing on them. Hence, they are made to live along with their in – laws or the parents. In case of such women living with their in – laws, they are seldom treated well. They have little or no say in the decision-making matters.

The wards with the highest occurrence of single parent families among the representative wards are no. 19 (Sarai Kaba) with 6.47 per cent participation in the decision making, no. 56 (Tan Tan Para) with 6.25 per cent participation, no. 31 (Firdaus Nagar) with 5.78 per cent participation, no. 2 (Usman Para) with 4.47 per cent participation, no. 54 (Baniya Para) with 4.41 per cent women participation. All these wards are located in the old city as well as on the periphery of the city. In all these wards there is a very low percentage of women authority at fairly high level of decision making.

Hence, the foregoing discussion clearly reveals the fact that the family structure has an association with the participation of women in the decision-making processes as well as the status of women. The figures illustrate a clear view that in those wards where nuclear family system exists the women have
Aligarh City: Wardwise Family Type and Extent of Muslim Women Participation in Decision Making (2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.VIII.5.a
Aligarh City: Wardwise Family Type and Extent of Muslim Women Participation in Decision Making (2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.VIII.5.c
Aligarh City: Wardwise Family Type and Extent of Muslim Women Participation in Decision Making (2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys
more liberty, freedom and power to decide the crucial as well as the nominal
issues. Contrary to this where joint family system exist their participation
gradually declines.

**Nuclear Family and the Extent of Women Participation**

As the following figures show that ward no. 1 (Sarai Deen Dayal) has the
highest 80 per cent Muslim nuclear families, but here the sample size was very
small. That is why, for the interpretation only the representative wards have
been taken into consideration. If we see the representative wards with 100
sampled households each, then ward no.44 (Lekhraj Nagar) has the highest
70.75 per cent nuclear families, with 52 per cent fairly high and 45 per cent
moderate level participation of Muslim women in the decision-making. This is
a very good participation rate. The next two wards are no. 49 (Dodhpur) and
no. 52 (Badar Bagh) which have 61.60 and 57.90 per cent nuclear families
respectively whereas the extent of women participation in the decision-making
is 70 per cent at fairly high level and 30 per cent at moderate level in ward no.
49. Fairly high and moderate level of women participation is at 67 and 33 per
cent respectively in ward no.52. All these three wards have a larger percentage
of nuclear families with a greater extent of women's participation in the
decision-making processes. The city periphery ward no. 23 (Bhujpura) has a
quite high percentage of nuclear families but the female participation extent is
comparatively low. The reason behind this is that socio-economically this ward
does not have a high status. Ward No. 41 (Badam Nagar) represents 49.63 per
cent nuclear families with only 15 per cent at fairly high level and 48 per cent
at moderate level of participation of women in decision-making processes.
However, ward no. 57 (University Area) has 49.21 per cent nuclear families
while the participation extent is 38 per cent at fairly high level and 41 per cent at moderate level. Hence, it is quite clear from the above discussion that where the occurrence of nuclear families dominates, the women participation level in the decision-making varies from fairly high level to moderate level. Although low participation also exists in a few wards but this is comparatively lower to the other extent levels.

Extended Nuclear Family and the Extent of Women Participation

Under this sub-heading a relationship is being interpreted between extended nuclear families and the extent of participation. Among the representative wards with 100 sampled households, ward no. 19 (Sarai Kaba) has 24.76 per cent extended nuclear families. In this ward the level of participation varies from fairly high to zero or no participation. It is 8 per cent at fairly high level, 22 per cent at moderate level, 35 per cent at low level and 35 per cent at no participation level. This shows an insignificant participation level. In ward no. 31 (Firdaus Nagar) the occurrence of extended nuclear families is 23.96 per cent whereas the extent of fairly high percentage participation is 10 per cent, moderate level participation is 24 per cent, low level participation is 17 per cent and zero or no participation is 49 per cent. Similar situation can be seen in ward no. 38 (A.D.A. colony), no. 2 (Usman Para) and no. 54 (Baniya Para). Hence, it is clear that in the extended nuclear families the women participation at the moderate level is permissible at low extent. At some places it shows no participation.
Joint Family and the Extent of Women Participation

Ward no. 30 (Jamalpur) represents the highest 58.08 per cent occurrence of joint families among the 100 sampled households. Whereas the extent of women participation is 18 per cent at fairly high level, 35 per cent at moderate level, 17 per cent at low level and 30 per cent at no or zero level. This ward is located in the Civil Lines. The next ward is no. 55 (Khai Dora) with 47.82 per cent joint families while the participation level is 16 per cent at fairly high level, 44 per cent at moderate level, 26 per cent at low level, and 14 per cent at zero level of acceptance. The following ward nos. 50, 53 and 36 have a comparable position of percentage joint family. Their women participation in the decision-making at various levels of acceptance has been analysed as follows: For example;

(i) In ward no. 50 (Rasalganj) there is 47.56 per cent occurrence of joint family. It is coupled with the following scenario of women decision making. About 12 per cent women have fairly high decision-making authority level. Nearly 46 per cent have a moderate category of decision-making authority, while 28 per cent women have a low level of decision-making authority. A sizeable, 14 per cent women have no or zero level of decision making.

(ii) In ward no. 53 (Bhamola) there is 46.75 per cent occurrence of joint families. It is punctuated with the following landscape of women decision making. Nearly 16 per cent Muslim women have fairly high decision-making authority level. Nearly 40 per cent have a moderate level of decision-making authority, while 24 per cent women have a low
level of decision-making authority. A sizeable, 20 per cent women have no or zero level authority in the decision taking.

(iii) In ward no. 36 (Hamdard Nagar) there is 42.95 per cent occurrence of joint family. With this social scenario, there are 20 per cent women who enjoy fairly high order of decision-making. It can be seen that 50 per cent of the women also enjoy an authority over moderate order of decision-making. A meager, 12 per cent women have low order decision-making authority, while 18 per cent women do not enjoy any kind of decision-making opportunity.

In all the three wards the women’s decision making authority at different levels of participation is closely matching. However, in ward no. 36 (Hamdard Nagar) the decision making authority of women is a shade higher. This is because, most of the inhabitants have a near neighbor influence of the University area and culture coupled with a lower preponderance of the joint families. Table VIII.1 reveals the percentage variation of decision-making at different levels of authority.

**Table VIII.1**


<table>
<thead>
<tr>
<th>Ward No. &amp; Name</th>
<th>Percentage Joint Family</th>
<th>Percentage Fairly High</th>
<th>Percentage Moderate</th>
<th>Percentage Low</th>
<th>Percentage No/Zero</th>
</tr>
</thead>
<tbody>
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<td>50 Rasalganj</td>
<td>47.53</td>
<td>12</td>
<td>46</td>
<td>28</td>
<td>14</td>
</tr>
<tr>
<td>53 Bhamola</td>
<td>46.75</td>
<td>16</td>
<td>40</td>
<td>24</td>
<td>20</td>
</tr>
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<td>36 Hamdard Nagar</td>
<td>42.95</td>
<td>20</td>
<td>50</td>
<td>12</td>
<td>18</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data
The spatial variation in the percentage women decision-making at different levels of authority is closely related with the social pathology of every geographical unit. For example ward no. 50 (Rasalganj) has the highest 47.53 per cent joint families. In addition to it, the public sector employment in this ward is extremely low. Most people are daily vendors. Against this social backdrop the percentage of fairly high order of independent decision-making by Muslim women is lowest 12 per cent. Conversely, the percentage of low order of decision-making is highest 28 per cent. This confirms the existing conservative social order in this ward.

Another example of ward no. 36 (Hamdard Nagar) has a social pathology of lowest 42.95 per cent joint families. Being a recently developed ward inhabited by the low income and other income group university employees the social status is comparatively better looking. This has been validated by the highest 20 per cent Muslim women decision-making in the fairly high order of independent decision-making. The decision-making authority of Muslim women at the moderate level is also highest with 50 per cent. Consequently, the percentage decision-making, in the low order decisions is lowest at 12 per cent only. Hence, there is a close relationship between the social structure, social space and the level of decision-making by Muslim women.

Extended Joint Family and the Extent of Women Participation

As far as the extended joint families are concerned, the highest occurrence of this type among the 100 sampled household wards can be seen in ward no. 25 (Kala Mahal) which has 46.89 per cent extended joint families. In this ward only 14 per cent women enjoy fairly high order of decision-making authority.
About 35 per cent also enjoy a moderate level of decision-making authority. A high, 33 per cent women have the opportunity of low level decision making, while 18 per cent women do not have any kind of decision-making liberty. This scenario indicates an overall low social status of this ward.

Another ward no. 3 (Delhi Gate) represents 24.50 per cent extended joint families. Here, only 2 per cent Muslim women enjoy the authority of fairly high level of decision-making. Another 15 per cent Muslim women have the fortune of moderate level of decision-making authority. Here, 22 per cent Muslim women can make low level of decisions. It is shocking to note that as high as 61 per cent of Muslim women have no share at any level of decision-making.

A city periphery ward no. 10 (Shah Jamal) has 22.53 per cent extended joint families. In this ward only 6 per cent of the Muslim women enjoy a fairly high order of decision-making. A very high 50 per cent Muslim woman have the good fortune of moderate order of decision-making. A sizeable 36 per cent women exercise only low order of decision-making. It is interesting to note that only a meagre 8 per cent Muslim woman, in this ward, do not enjoy any decision-making role as against 61 per cent Muslim women exercising no authority at any decision making level in the adjacent Delhi Gate ward no. 3.

VIII.5. Education and the Extent of Women Participation

There is a strong correlation between education and status of women. Education is the most powerful cultural possession for the value preservation as well as transformation of the society and is the most effective tool for the empowerment of women. In fact, the essential element for sustainable development and women empowerment is education.

The tables given below provide us information about the relationship between education and women’s participation extent in decision-making processes. All the four extent that is fairly high, moderate, low and no or zero, are going to be dealt with separately.

Table VIII.2

Wardwise Education and Women’s Participation at Fairly High Level in Aligarh City (2004-2005)

<table>
<thead>
<tr>
<th>Education (in percentage)</th>
<th>Ward no. and fairly high level (in percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high</td>
<td>Very high</td>
</tr>
<tr>
<td>63.44-78.47</td>
<td>56.5-70</td>
</tr>
<tr>
<td>High</td>
<td>42.9-56.4</td>
</tr>
<tr>
<td>48.40-63.43</td>
<td>49, 52</td>
</tr>
<tr>
<td>57</td>
<td>44</td>
</tr>
<tr>
<td>57</td>
<td></td>
</tr>
<tr>
<td>Medium</td>
<td>33.36-48.39</td>
</tr>
<tr>
<td>Very low</td>
<td>18.32-33.35</td>
</tr>
<tr>
<td>Very low</td>
<td>2-15.6</td>
</tr>
<tr>
<td>6,14,36,39,43,53</td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td>15.7-29.2</td>
</tr>
<tr>
<td>Very low</td>
<td>2-15.6</td>
</tr>
<tr>
<td>Nil</td>
<td>0</td>
</tr>
<tr>
<td>Very low</td>
<td>2-15.6</td>
</tr>
<tr>
<td>3,10,26,38,59,23,45,47,54</td>
<td></td>
</tr>
<tr>
<td>Zero</td>
<td>0</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data

The table VIII.2 indicates that where the educational level is very high the participation of women in decision-making processes is also very high to an extent of fairly high level. Meaning thereby, a woman can even take unilateral decisions. This is just because she is highly educated and can control the situation and has the ability to make decisions. Similar can be seen in case of high education level. As far as medium, low and very low education wards are concerned, they also have medium, low and very low extent of fairly high level. Hence, high education leads to high level of women participation in decision-making processes.
Table VIII.3

Wardwise Education and Women’s Participation at Moderate Level in Aligarh City (2004-2005)

<table>
<thead>
<tr>
<th>Education (in percentage)</th>
<th>Ward no. and moderate level (in percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high</td>
<td>67.1-80</td>
</tr>
<tr>
<td>High</td>
<td>54.1-67</td>
</tr>
<tr>
<td>Medium</td>
<td>41.1-54</td>
</tr>
<tr>
<td>Low</td>
<td>28.1-41</td>
</tr>
<tr>
<td>Very low</td>
<td>15-28</td>
</tr>
<tr>
<td>Nil</td>
<td>0</td>
</tr>
</tbody>
</table>

| Very high | 63.44-78.47 |
| High      | 48.40-63.43 |
| Medium    | 33.36-48.39 |
| Low       | 18.32-33.35 |
| Very low  | 3.27-18.31  |
| Nil       | 0            |

Source: Based on Primary Data

The table VIII.3 highlights a very important feature of Muslim women. In spite of largely medium and low level of education, the Muslim women in Aligarh city participate to a moderate extent in the decision-making processes. Thus, under the light of the above data it does not seem logical to call Muslim women as the socially most oppressed, suppressed and subjugated one. The data refutes all these perceptive labels. In case of certain wards where the education level is low and very low the moderate decision-making level is also low and very low. However, it is not applicable to all the wards.

Table VIII.4

Wardwise Education and Women’s Participation at Low Level in Aligarh City (2004-2005)

<table>
<thead>
<tr>
<th>Education (in percentage)</th>
<th>Ward nos. and low level (in percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high</td>
<td>66.1-80</td>
</tr>
<tr>
<td>High</td>
<td>52.1-66</td>
</tr>
<tr>
<td>Medium</td>
<td>38.1-52</td>
</tr>
<tr>
<td>Low</td>
<td>24.1-38</td>
</tr>
<tr>
<td>Very low</td>
<td>10-24</td>
</tr>
<tr>
<td>Nil</td>
<td>0</td>
</tr>
</tbody>
</table>

| Very high | 63.44-78.47 |
| High      | 48.40-63.43 |
| Medium    | 33.36-48.39 |
| Low       | 18.32-33.35 |
| Very low  | 3.27-18.31  |
| Nil       | 0            |

Source: Based on Primary Data
The table VIII.4 reveals the fact that the highly educated wards such as no. 44 (Lekhraj Nagar) no. 49 (Dodhpur), no. 52 (Badar Bagh), no. 57 (University Area) have a lesser participation of women at low level of decision-making processes. It is obvious because all these wards either have fairly high or moderate level of women participation in the decision making. The wards, which have low and very low education, also have low and very low participation of women in decision-making processes. Here, we have a simple linear relationship because as the education level decreases, the decision-making level also lowers.

**Table VIII.5**

**Wardwise Education and No or Zero Participation of Women in Decision-Making in Aligarh city (2004-2005)**

<table>
<thead>
<tr>
<th>Education (in percentage)</th>
<th>Ward no. and no participation level (in percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high</td>
<td>High</td>
</tr>
<tr>
<td>49.38-61.00</td>
<td>37.75-49.37</td>
</tr>
<tr>
<td>Very high 63.44-78.47</td>
<td>-</td>
</tr>
<tr>
<td>High 48.40-63.43</td>
<td>1</td>
</tr>
<tr>
<td>Medium 33.36-48.39</td>
<td>-</td>
</tr>
<tr>
<td>Low 18.32-33.35</td>
<td>-</td>
</tr>
<tr>
<td>Very low 3.27-18.31</td>
<td>3,26</td>
</tr>
<tr>
<td>Nil 0</td>
<td>-</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data

It is clear from the table VIII.5 that those wards where the education level is low and very low, the participation extent of women is also low and very low.

Thus, it is evident from the above discussed tables that education is the most basic instrument for the high status of women. Sandiford and et al. endorsed Caldwell’s view that education itself leads to changes in women’s values, beliefs, power and knowledge.\(^{20}\) Education gives women confidence.

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and enhances their personal esteem. It is the most important factor for women empowerment.

VIII.6. Wardwise Female Employment and Economic Status of Women

After seeing the impact of education on the decision-making power, it is also necessary to observe the employment level of Muslim women in the city as well as the corresponding economic decision making. Because a working woman, who makes significant contribution to the family income can effectively bargain in the decision-making processes. The following cross table illustrates the share of employed women in economic decision making.

**Table VIII.6**

<table>
<thead>
<tr>
<th>Female employment (in percentage)</th>
<th>Ward nos. and economic decisions (in percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very high</td>
</tr>
<tr>
<td>Very high</td>
<td>13.285-16.290</td>
</tr>
<tr>
<td>High</td>
<td>10.279-13.284</td>
</tr>
<tr>
<td>Medium</td>
<td>7.273-10.278</td>
</tr>
<tr>
<td>Low</td>
<td>4.267-7.272</td>
</tr>
<tr>
<td>Very low</td>
<td>1.26-4.266</td>
</tr>
<tr>
<td>Zero</td>
<td>0</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data

It can be observed from the table VIII.6 that to a greater extent very high female employment provides opportunity and liberty for economic decision-making. For example, ward no. 49 (Dodhpur), no. 52 (Badar Bagh) and no. 44 (Lekhraj Nagar) have very high and high female employment rates. Therefore, the households reported a greater participation of women in the economic decision-making.

However, certain wards with a high employment rate of female such as no. 36 (Hamdard Nagar) and no. 38 (A.D.A. colony) occupy low and very low level of participation of women in the decision-making processes. This is due
to their labour class employment. The employed women's empowerment and decision-making largely depend upon the nature of employment. Whereas certain other wards such as no. 57 (University Area), no. 43 (Zohra Bagh), and no. 21 (Nai Basti) in spite of low to very low female employment, share a high to very high economic decision-making because of their employment in the higher educational sector. In the remaining wards the employment as well as the economic decision-making exhibits a linear relationship.

The reason of a paradoxical situation, where the women employment is high and the decision-making is low or where women employment is low but the economic decision-making is high is due to their location differential. In the former case it is the old city's situation. In the latter case it is a Civil Lines' scenario. In the wards of the old city and the city periphery large numbers of women are employed in the very low income household lock industry.

Hence, employment level influences the decision-making power of the women, especially if they are engaged in high income generating services. In this case they have more power in comparison to low income generating activities.

VIII.7. Wardwise Job Liberty to Educated Muslim Women

Education and employment both are very important for the higher status of women in the society. Literacy and employment provide women an access to generate income as well as to be independent in certain matters. But this will only happen if they have enough liberty to do any job. The general impression about the Muslims is that they are conservative about their women. They do not allow their women to go outside the home as well as to do any job. That is why Muslim women’s participation in workforce is very meagre.
Various studies and reports present the similar picture that due to conservatism Muslim women are not engaged in employment sector.

The following table VIII.7 depicts job liberty for educated Muslim women in Aligarh city.

**Table VIII.7**

**Wardwise Job Liberty to Educated Muslim Women in Aligarh City**

(2004-2005)

<table>
<thead>
<tr>
<th>Liberty for jobs (in percentage)</th>
<th>Muslim population concentration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high 80.3-99</td>
<td>Very high 44,49,52,57</td>
</tr>
<tr>
<td>High 61.5-80.2</td>
<td>High 36,43,53</td>
</tr>
<tr>
<td>Medium 42.7-61.4</td>
<td>Medium 30,41,50,56</td>
</tr>
<tr>
<td>Low 23.9-42.6</td>
<td>Low 10,25,31,38,47,54,55</td>
</tr>
<tr>
<td>Very low 5-23.8</td>
<td>Very low 24, 5,8, 9, 20, 37</td>
</tr>
<tr>
<td>Nil</td>
<td>Nil 1, 6, 14, 18, 58</td>
</tr>
<tr>
<td>Total</td>
<td>Total 4, 5, 5, 18, 11</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data

In table VIII.7 the study reveals a finding contrary to the popular belief. Almost all the Muslim inhabited wards represent a certain percentage of job liberty to their females. The range varies from 5 per cent to 99 per cent job liberty to the Muslim women. Only ward no. 13 (Durgapuri) had no job liberty for Muslim females. Here, the sample size was very small, that is only 5 households. The corresponding figure VIII.6 presents the spatial distribution of job liberty in Aligarh city. In the very high population percentage group about 80 to 99 per cent households reported job liberty to their females. Such wards are no. 44 (Lekhraj Nagar), no. 49 (Dodhpur), no. 52 (Badar Bagh) and no. 57 (University Area). All these four wards are located in the Civil Lines. In the high population percentage category there were five wards, no. 21 (Nai Basti), no. 36 (Hamdard Nagar), no. 39 (Sarai Nawab), no. 43 (Zohra Bagh), and no. 53
Aligarh City
Wardwise Job Liberty to Educated Muslim Women
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig. VIII.6
(Bhamola). Three of them are located in the Civil Lines’ periphery and two are in the old city.

In the low and very low population percentage group there are 27 wards. Most of them are located in the old part of the city and some of them are the peripheral wards. But even the low and very low categories show a reasonable percentage of job liberty ranging between 23.9 to 42.6 and 5 to 23.8 per cent respectively.

Thus, it can be analysed from the figure VIII.6 and its table VIII.7 that a higher no. of households reported to give freedom and liberty to their females for the jobs. In fact, the gender conservatism gets weaker or eroded away under the growing economic pressures and the decreasing family sustainability. Hence, it would be misleading to issue a blanket statement that Muslims are conservative to the employment of their women. The fact of the matter is that due to unique unemployment and underemployment and the low wages there is tremendous economic pressure and economic need. Almost every family is willing to allow its women for employment. Further, even the veil or burqa clad Muslim families, who are instantly labeled as conservative families at first sight, have a willingness to allow women employment. This indicates that burqa, which is wrongly attributed as a sign of conservatism, is not any social hurdle in the employment of the Muslim women. The researcher herself is a traditional burqa clad girl. She has solely undertaken exhaustive fields work in a complete burqa. She never, in life, noted burqa as an impediment in the way of progress. On the contrary, burqa protects against gender insecurity such as eve - teasing. Ganguli in her article shows burqa as a symbol of identity and defiance. More Muslim women are observing burqa in India and their
educational status is also going to increase\textsuperscript{21}. In fact, these are the obsolete, outdated and long forgotten issues of Muslim women.

It is amazing and remarkable that Muslims, who are labeled as conservatives, give their women the power of decision-making in Aligarh City. They allow their women to educate themselves and to employ in jobs like their Hindu counterparts. The fact is that in spite of so much liberty the Muslim women participation in public services is negligible much like their males. The reason of their so-called low status is wholly and solely because of being a part of the deprived community despite women empowerment and women liberation among Muslim community.

\textbf{VIII.8. Correlation between Family Structure and Women Status}

An analysis of correlation between the family structure variables and the women empowerment variables has been done in table VIII.8. The table depicts that the average household size has a negative correlation with the job liberty of women ($r = -0.389$), political decision-making ($r = -0.427$) and fairly high extent of participation in decision-making processes ($r = -0.504$) at 0.01 level of significance. It is also negatively correlated with economic decision-making ($r = -0.332$) at 0.05 level of significance. The average household size is positively correlated to the women without job liberty ($r = 0.383$) and the low extent of female participation in decision-making processes ($r = 0.354$) at 0.05 level of significance. From the above data it can be easily interpreted that an increase of household size would lead to a decrease of women’s status in terms of no job liberty and low participation in economic, social and political decision-making processes.

The variable average family size has a negative correlation with the job liberty of women (r = -0.617), family decision-making (r = -0.441), social decision-making (r = -0.397), economic decision-making (r = -0.438), political decision-making (r = -0.493) and fairly high extent of participation in decision-making processes (r = -0.604) at 0.01 level of significance. It is positively correlated to the women without job liberty (r = 0.610), low participation in decision-making processes (r = 0.403) at 0.01 level of significance. It means that any change in family size would accordingly influence the status of women among the Muslims in Aligarh city.

Single parent family is negatively correlated with low extent of participation in the decision-making processes (r = -0.488) at 0.01 level of significance. It is positively correlated with moderate extent of participation in decision-making processes (r = 0.331) at 0.05 level of significance. It means in a single parent family women can participate in decision-making processes to a moderate extent. Single parent family is also positively and negatively correlated with other variables of women's status but the relationship is not significant.

The variable nuclear family is positively correlated to the women with job liberty (r = 0.318), economic decision-making (r = 0.321), political decision-making (r = 0.376) and fairly high extent of participation in decision-making processes (r = 0.358) at 0.05 level of significance. The relationship highlights the fact that in nuclear family system women are able to get a higher status. They participate in decision-making processes to a fairly high extent which shows that their unilateral decisions are also taken
into consideration. It is negatively correlated to the women without job liberty \( r = -0.315 \) at 0.05 level of significance.

It is also negatively correlated with family decision making \( r = -0.051 \), social decision making \( r = -0.101 \), moderate extent of participation in the decision-making processes \( r = -0.276 \) and low extent of participation in the decision-making processes \( r = -0.061 \) with no significant relationship. This negative relationship shows that in nuclear family system women have the freedoms for the employment and decision-making processes.

Extended nuclear family has a negative correlation to the women with job liberty \( r = -0.155 \), economic decision-making \( r = -0.042 \), political decision-making \( r = -0.049 \) and fairly high extent of participation in the decision-making processes \( r = -0.025 \) with no significant relation. It is positively correlated with the other variables of women's status but on the basis of no significant relationship.

On the other hand, joint family system is positively correlated to the women without job liberty \( r = 0.063 \), family decision-making \( r = 0.213 \), social decision-making \( r = 0.255 \), moderate extent of participation in decision-making processes \( r = 0.150 \) and low extent of participation in decision-making processes \( r = 0.247 \) but the relationship is not significant. It has negative and no significant relation to the variables of women with job liberty \( r = -0.053 \), economic decision-making \( r = -0.185 \), political decision-making \( r = -0.281 \) and fairly high extent of participation in decision-making processes \( r = -0.204 \) with no significant relationship.
<table>
<thead>
<tr>
<th></th>
<th>Job liberty</th>
<th>No job liberty</th>
<th>Family decision making</th>
<th>Social decision making</th>
<th>Economic decision making</th>
<th>Political decision making</th>
<th>Fairly high extent</th>
<th>Moderate extent</th>
<th>Low extent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average household size</td>
<td>-.389**</td>
<td>.383*</td>
<td>-.095</td>
<td>-.047</td>
<td>-.332*</td>
<td>-.427**</td>
<td>-.504**</td>
<td>.028</td>
<td>.354**</td>
</tr>
<tr>
<td>Average family size</td>
<td>-.617**</td>
<td>.610**</td>
<td>-.441**</td>
<td>-.397**</td>
<td>-.438**</td>
<td>-.493**</td>
<td>-.604**</td>
<td>-.265</td>
<td>.403**</td>
</tr>
<tr>
<td>Single parent family</td>
<td>.034</td>
<td>-.016</td>
<td>-.224</td>
<td>-.248</td>
<td>.052</td>
<td>.137</td>
<td>-.052</td>
<td>.331*</td>
<td>-.488**</td>
</tr>
<tr>
<td>Nuclear family</td>
<td>.318*</td>
<td>-.315*</td>
<td>-.051</td>
<td>-.101</td>
<td>.321*</td>
<td>.376*</td>
<td>.358*</td>
<td>-.199</td>
<td>-.189</td>
</tr>
<tr>
<td>Extended nuclear family</td>
<td>-.155</td>
<td>.149</td>
<td>.020</td>
<td>.041</td>
<td>-.042</td>
<td>-.049</td>
<td>-.025</td>
<td>.031</td>
<td>.011</td>
</tr>
<tr>
<td>Joint family</td>
<td>-.053</td>
<td>.063</td>
<td>.213</td>
<td>.255</td>
<td>-.185</td>
<td>-.281</td>
<td>-.204</td>
<td>.150</td>
<td>.247</td>
</tr>
<tr>
<td>Extended joint family</td>
<td>-.244</td>
<td>.209</td>
<td>-.125</td>
<td>-.120</td>
<td>-.178</td>
<td>-.162</td>
<td>-.189</td>
<td>-.047</td>
<td>.103</td>
</tr>
</tbody>
</table>

*Correlation is significant at 0.01 level.  **Correlation is significant at 0.05 level.
Source: Based on the computation of primary data generated through field survey.
Extended joint family is negatively correlated to the women with job liberty (r = -0.224), family decision-making (r = -0.125), social decision-making (r = -0.120), economic decision-making (r = -0.178), political decision-making (r = -0.162), fairly high extent of participation in the decision-making processes (r = -0.189) and moderate extent of participation in the decision-making processes (r = -0.047). The variable is positively correlated to the women without job liberty (r = 0.209) and low extent of participation in the decision-making processes (r = 0.103) with no level of significance. The correlation table clearly mentions that family and household size play an important role in the status of women. Although family systems do not have any clear and significant impact on women's status. Still, however, to a certain extent in the nuclear family system women have more liberty regarding job and the decision-making processes.

**Correlation between the Variables of Education, Employment, Income and Women Status:**

A correlation can also be seen between the variables of educational levels, employment status and women's status. Table VIII.9 demonstrates that the male education is positively correlated to the women with job liberty (r = 0.821), economic decision-making (r = 0.679), political decision-making (r = 0.587) and fairly high extent of participation in the decision-making processes (r = 0.725) at 0.01 level of significance. It is also positively correlated with the family decision-making process (r = 3.16) at 0.05 level of significance. Male education is negatively correlated with women without job liberty (r = -0.818) and low extent of participation in decision-making processes (r = -0.663) at 0.01 level of significance. Hence,
where the male education is high there will be greater probability of higher status of women in terms of job liberty and decision-making processes.

The variable female education is positively correlated with the job liberty of women (r = 0.783), economic decision-making (r = 0.700), political decision-making (r = 0.634) and fairly high extent participation in decision-making processes (r = 0.758) at 0.01 level of significance. It is also positively correlated with family decision-making (r = 0.325) at 0.05 level of significance. It is negatively correlated to the women without job liberty (r = -0.785) and low extent of participation in decision-making processes (r = -0.626) at 0.01 level of significance. This relationship clearly proves that where the female education is higher their status will also be high.

Male employment is negatively correlated with women's job liberty (r = -0.226), economic decision-making (r = -0.078) and fairly high extent of participation in the decision-making processes (r = -0.013) with no significant relationship. It also has positive but no significant correlation with the other variables of women's status.

On the other hand, the variable female employment has a positive correlation with the family decision-making (r = 0.410), social decision-making (r = 0.411), political decision-making (r = 0.489) and fairly high extent of participation in the decision-making processes (r = 0.537) at 0.01 level of significance.
<table>
<thead>
<tr>
<th></th>
<th>Job liberty</th>
<th>No job liberty</th>
<th>Family decision making</th>
<th>Social decision making</th>
<th>Economic decision making</th>
<th>Political decision making</th>
<th>Fairly high extent</th>
<th>Moderate extent</th>
<th>Low extent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male education</td>
<td>.821**</td>
<td>-.818**</td>
<td>.316*</td>
<td>.249</td>
<td>.679**</td>
<td>.587**</td>
<td>.725**</td>
<td>.294</td>
<td>-.663**</td>
</tr>
<tr>
<td>Female education</td>
<td>.783**</td>
<td>-.785**</td>
<td>.325*</td>
<td>.265</td>
<td>.700**</td>
<td>.634**</td>
<td>.758**</td>
<td>.232</td>
<td>-.626**</td>
</tr>
<tr>
<td>Male employment</td>
<td>-.226</td>
<td>.226</td>
<td>.200</td>
<td>.243</td>
<td>-.078</td>
<td>.104</td>
<td>-.013</td>
<td>.107</td>
<td>.098</td>
</tr>
<tr>
<td>Female employment</td>
<td>.327*</td>
<td>-.311**</td>
<td>.410**</td>
<td>.411**</td>
<td>.367**</td>
<td>.489**</td>
<td>.537**</td>
<td>-.123</td>
<td>.007</td>
</tr>
<tr>
<td>Public employment</td>
<td>.831**</td>
<td>-.837**</td>
<td>.421**</td>
<td>.353**</td>
<td>.658**</td>
<td>.646**</td>
<td>.894**</td>
<td>.092</td>
<td>-.525**</td>
</tr>
<tr>
<td>Labour class</td>
<td>-.700**</td>
<td>.695**</td>
<td>-.450**</td>
<td>-.411**</td>
<td>-.670**</td>
<td>-.455**</td>
<td>-.685**</td>
<td>-.300**</td>
<td>.505**</td>
</tr>
<tr>
<td>Average family income</td>
<td>.777**</td>
<td>-.783**</td>
<td>.436**</td>
<td>.400**</td>
<td>.670**</td>
<td>.781**</td>
<td>.903**</td>
<td>.067</td>
<td>-.495**</td>
</tr>
<tr>
<td>Average family saving</td>
<td>.683**</td>
<td>-.689**</td>
<td>.355**</td>
<td>.322**</td>
<td>.594**</td>
<td>.752**</td>
<td>.892**</td>
<td>-.035</td>
<td>-.462**</td>
</tr>
</tbody>
</table>

**Correlation is significant at 0.01 level.  *Correlation is significant at 0.05 level.

Source: Based on the computation of primary data generated through field survey.
It is also positively correlated with women’s job liberty ($r = 0.327$) and the economic decision-making ($r = 0.367$) at 0.05 level of significance. Female employment is negatively correlated to the women without job liberty ($r = -0.311$) at 0.05 level of significance. It is also negatively correlated with moderate extent of participation in the decision-making processes ($r = -0.123$) with no significant relationship. It is evident from the correlation table that female employment is closely associated with higher status of women.

Public employment is positively correlated with the women’s job liberty ($r = 0.831$), family decision-making ($r = 0.421$), economic decision-making($r = 0.658$), political decision-making ($r = 0.646$) and fairly high extent of participation in the decision-making processes ($r = 0.894$) at 0.01 level of significance. It is also positively correlated with social decision-making ($r = 0.353$) at 0.05 level of significance. Public employment is negatively correlated to the women without job liberty ($r = -0.837$) and low extent of participation in decision-making processes ($r = -0.525$) at 0.01 level of significance. Hence, public employment has greater probability of higher status of women.

Whereas the labour class has a negative correlation with women’s job liberty ($r = -0.700$), family decision-making ($r = -0.450$), social decision-making ($r = -0.411$), economic decision-making ($r = -0.670$), political decision-making ($r = -0.455$) and fairly high extent of participation in decision-making processes ($r = -0.685$) at 0.01 level of significance. It is also negatively correlated with moderate extent of participation in the decision-making processes ($r = -0.300$) at 0.05 level of significance. It is an
obvious fact that in the labour class every family head has the basic crisis of food provision to the family. Muslim labourers themselves do not have any cognisable living standard. How will they provide a high status for their female folk? Muslim labour class can not afford to observe or maintain the social norms of status and hesitation of job liberty to their women.

The average family income has an association with women's status. It is positively correlated with women's job liberty (r = 0.777), family decision-making (r = 0.436), social decision-making (r = 0.400), economic decision-making (r = 0.670), political decision-making (r = 0.781) and fairly high extent of participation in the decision-making processes (r = 0.903) at 0.01 level of significance. Family income is negatively correlated to the women without job liberty (r = -0.783) and low extent of participation in the decision-making processes (r = -0.495) at 0.01 level of significance. Therefore, women's status is intimately governed by income levels. Hence, the above correlation tables clearly prove the hypothesis that if better socio-economic conditions are attained, there might be better status of women among the Muslims in Aligarh city.

VIII.8. Socio – Economic Conditions of Muslims - A Composite Index

The composite index has been developed to assess the overall socio-economic conditions of the Muslim community. This index provides a holistic view of the quality of life and well being of the community. The index has been attained by Z – Score summation of all the variables. Subsequently, it has been divided by the number of variables which were taken into consideration.
Aligarh City
Socio – Economic Conditions and Well Being of Muslims
A Composite Index
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.VIII.7
Figure VIII.7 gives a composite scenario of the socio-economic conditions of the Muslims in Aligarh city. This is a composite index measuring the total performance of each ward by taking the averages of all the indicators measuring different aspects of the well being and the socio-economic conditions. Seventy eight variables were divided into 7 sections in the schedule which gave different dimensions of the socio-economic conditions. There is a high level of variation in the performance of the well being of the Muslims. The variation or the difference of the best and the worst performer has been shown with the help of a range. Out of 44 surveyed wards only 2 wards, numbering 49(Dodhpur) and 52 (Badar Bagh) have the highest level of social well being with an index range from 0.635 – 0.910. There are further two wards namely, Lekhraj Nagar (44) and University Area (57) in the next high category within a well being index range of 0.359-0.634. All these 4 wards are located in the Civil Lines area. These are the wards in the vicinity of the Aligarh Muslim University. They indicate a favourable impact of the University and uphold the near neighbor advantage. These wards have sizeable Muslim households who have a regular employment in the University. In the third, medium category there are 4 wards, three of them are located in the old city and one is located in the Civil Lines. These three wards are the best representative of a moderate level of well being among the 32 Muslim inhabited wards in the old city. The remaining wards have shown below average socio-economic conditions of the Muslims in the city. The quality of life indicators of the Muslims in the old walled city and on the periphery of the city are considerably unfavourable and adverse. The figure clearly depicts a poor and pathetic condition of the Muslims even in their index city. Hence, the poverty and deprivation of the Muslims elsewhere in the country can be well imagined.