

Final Report

SAMPLE SURVEY OF ECONOMICAL, SOCIAL, POLITICAL AND EDUCATIONAL STATUS OF EWS CHRISTIANS IN DELHI

SUBMITTED TO
Delhi Minorities Commission

Government of National Capital
Territory of Delhi, C-Block, 1st Floor,
Vikas Bhawan, I.P. Estate,
New Delhi-110002

BY

DELHI BROTHERHOOD SOCIETY

HEAD OFFIC
Brotherhood House
7, Court Lane Delhi 54
Ph.011-23941165 Fax: 011-23981025

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SAMPLE SURVEY REPORT OF "ECONOMICAL, SOCIAL POLITICAL AND EDUCATIONAL CONDITION OF ECONOMICALLY WEAKER CHRISTIAN IN DELHI,, A JOINT VENTURE OF DELHI MINORITIES COMMISSION AND DELHI BROTHERHOOD SOCIETY

INTRODUCTION OF DELHI BROTHERHOOD SOCIETY:

The Delhi Brotherhood Society has its origin from the Cambridge Brotherhood, where a small number of English priests set out to Delhi in 1887 with the aim of promoting higher education. They set out for India from Cambridge in England under the inspiration of Bishop Brooke Foss Westcott in 1877. Being academicians their intention was to start an educational institution. This they did at Delhi and St. Stephen's College was established in 1881, which became known as the "Star of the East".

One of its members, **C.F. Andrews** had earned the distinction of involving himself in trade union activities and in the independence movement of India. A close associate of Mahatma Gandhi, the Father of the Nation, the Mahatma honored Andrews with the title of Deenabandhu. It was the outstanding role of C.F. Andrews in the emancipation of the poor and the exploited that started the Brotherhood off on its way to become more involved in the social problems in Delhi. In 1973, Cambridge Brotherhood was re-named as the Delhi Brotherhood Society and got officially registered under the registrars of the Society Act.

In 1973, a significant step was taken by the Brotherhood to extend itself in social concerns thereby beginning the most enormous task of social development in the slums of Delhi, especially in the Northeast area and at the Delhi- UP boarder at the eastern part of Delhi. An early initiative of DBS was to organize the leprosy patients to fight for their rights and to manage their affairs with economic independence. Presently, more than 2 lakh people are benefiting in one or the other way from the organisation.

The **vision** of the society is "to empower people, to create their own destiny". DBS is committed to achieve this vision through its **mission** of providing Education, Health, Skill Training, Community Organization, Communication, Homes or Institutional Care to the underprivileged section of society.

The major programme run by the organization are schools for the underprivileged children, health programme for the community, women's empowerment through Gender Resource Centre (GRC), vocational training centres, street & working children programme, Empowering adolescence girls with knowledge about reproductive health, Residential Homes for boys and girls, Day care centre for physically challenged children, Child Line & Mass Communication.

Delhi Brotherhood society is running many projects in partnership with **Ministry of Social Justice and Empowerment Govt. of India, Ministry of Family and Child Welfare Govt. of India, Delhi Commission for Women, Delhi Minorities Commission, Department of Women & Child Welfare Govt. of NCT of Delhi, Department of Social Welfare Govt. of NCT of Delhi, National Achieve of India, Delhi State AIDS Control Society and with various private funding agencies.**

Recently an accreditation of entire NGOs of Delhi has been conducted by Delhi government. Delhi Brotherhood Society has been recognized as "A GRADE" organization in Delhi.

BACKGROUND OF DELHI MINORITIES COMMISSION:

UN Declaration of 18th December 1992

In order to strengthen the cause of the minorities, the United Nations promulgated the "Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities" on 18th December 1992 proclaiming that: "States shall protect the existence of the National or Ethnic, Cultural, Religious and Linguistic identity of minorities within their respective territories and encourage conditions for the promotion of that identity." The National Commission for Minorities has been observing the 18th December as a Minorities Rights Day every year.

CONSTITUTIONAL PROVISIONS

1. Constitutional safeguards for religious and linguistic minorities of India

Though the Constitution of India does not define the word 'Minority' and only refers to 'Minorities' and speaks of those 'based on religion or language', the rights of the minorities have been spelt out in the Constitution in detail.

2. 'Common Domain' and 'Separate Domain' of rights of minorities provided in the Constitution

The Constitution provides two sets of rights of minorities which can be placed in 'common domain' and 'separate domain'. The rights which fall in the 'common domain' are those which are applicable to all the citizens of our country. The rights which fall in the 'separate domain' are those which are applicable to the minorities only and these are reserved to protect their identity. The distinction between 'common domain' and 'separate domain' and their combination have been well kept and protected in the Constitution. The Preamble to the Constitution declares the State to be 'Secular' and this is a special relevance for the Religious Minorities. Equally relevant for them, especially, is the declaration of the Constitution in its Preamble that all citizens of India are to be secured 'liberty of thought, expression, belief, faith and worship and 'equality of status and of opportunity.'

2.1 'Common Domain', the Directive Principles of State Policy – Part IV of the Constitution

The Constitution has made provisions for the Fundamental Rights in Part III, which the State has to comply with and these are also judicially enforceable. There is another set of non-justiciable rights stated in Part IV, which are connected with social and economic rights of the people. These rights are known as 'Directive Principles of State Policy', which legally are not binding upon the State, but are "fundamental in the governance of the country and it shall be the duty of the State to apply these principles in making laws". (Article

37). Part IV of the Constitution of India, containing non-justiciable Directive Principles of State Policy, includes the following provisions having significant implications for the Minorities :-

(i) obligation of the State 'to endeavour to eliminate inequalities in status, facilities and opportunities' amongst individuals and groups of people residing in different areas or engaged in different vocations; [Article 38 (2)]

(ii) obligation of State 'to promote with special care' the educational and economic interests of 'the weaker sections of the people' (besides Scheduled Castes and Scheduled Tribes); [Article 46] and

2.2 'Common Domain', the Fundamental Duties – Part IVA of the Constitution

Part IVA of the Constitution, relating to Fundamental Duties as provided in Article 51 A applies in full to all citizens, including those belonging to Minorities. Article 51A which is of special relevance for the Minorities stipulates as under :-

- (i) citizens' duty to promote harmony and the spirit of common brotherhood amongst all the people of India 'transcending religious, linguistic and regional or sectional diversities; and
- (ii) citizens' duty to value and preserve the rich heritage of our composite culture.'

2.3 'Common Domain', the Fundamental Rights – Part III of the Constitution

The Constitution has provided a definite space for both the 'domains' i.e. 'common' as well as 'separate'. In Part III of the Constitution, which deals with the Fundamental Rights is divided into two parts viz.

- (a) the rights which fall in the 'common domain' and (b) the rights which go to the 'separate domain'. In the 'common domain', the following fundamental rights and freedoms are covered:

- (i) people's right to 'equality before the law' and 'equal protection of the laws'; [Article 14]
- (ii) prohibition of discrimination against citizens on grounds of religion, race, caste, sex or place of birth; [Article 15 (1) & (2)]
- (iii) authority of State to make 'any special provision for the advancement of any socially and educationally backward classes of citizens' (besides the Scheduled Castes and Scheduled Tribes); [Article 15 (4)]
- (iv) citizens' right to 'equality of opportunity' in matters relating to employment or appointment to any office under the State – and prohibition in this regard of discrimination on grounds of religion, race, caste, sex or place of birth; [Article 16(1)&(2)]
- (v) authority of State to make 'any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State; [Article 16(4)]
- (vi) people's freedom of conscience and right to freely profess, practice and propagate religion – subject to public order, morality and other Fundamental Rights; [Article 25(1)]
- (vii) right of 'every religious denomination or any section thereof – subject to public order, morality and health – to establish and maintain institutions for religious and charitable purposes, 'manage its own affairs in matters of religion', and own and acquire movable immovable property and administer it 'in accordance with law'; [Article 26]
- (viii) prohibition against compelling any person to pay taxes for promotion of any particular religion'; [Article 27]
- (ix) people's 'freedom as to attendance at religious instruction or religious worship in educational institutions' wholly maintained, recognized, or aided by the State.[Article 28]

2.4 'Separate Domain' of Minority Rights

The Minority Rights provided in the Constitution which fall in the category of 'Separate Domain' are as under:-

- (i) right of 'any section of the citizens' to 'conserve' its 'distinct language, script or culture'; [Article 29(1)]
- (ii) restriction on denial of admission to any citizen, to any educational institution maintained or aided by the State, 'on grounds only of religion, race, caste, language or any of them'; [Article 29(2)]
- (iii) right of all Religious and Linguistic Minorities to establish and administer educational institutions of their choice; [Article 30(1)]
- (iv) freedom of Minority-managed educational institutions from discrimination in the matter of receiving aid from the State; [Article 30(2)]
- (v) special provision relating to the language spoken by a section of the population of any State; [Article 347]
- (vi) provision for facilities for instruction in mother-tongue at primary stage; [Article 350 A]
- (vii) provision for a Special Officer for Linguistic Minorities and his duties; and [Article 350 B]
- (viii) Sikh community's right of 'wearing and carrying of kirpans; [Explanation 1 below Article 25]

SUB OBJECTIVES OF SURVEY:

- A. To find out actual economical, political, social and educational status of EWS Christians in Delhi.
- B. Identify condition of their place of residence.
- C. Employment pattern of EWS Christians in Delhi.
- D. Geographical pattern of their economical activity.
- E. To identify relative share in public and private sector employment.
- F. To find out educational level among EWS Christians in Delhi.
- G. Literacy, drop out rate and percentage in higher education
- H. To cover all important issues and problems which are essential for their development

MAIN OBJECTIVES OF THE STUDY: The broad objectives of the proposed study are as given below:

- A. To find out actual overall condition of target group in Delhi.
- B. Impact of government schemes for upliftment of their life.
- C. Working condition and their income, employment pattern and migration etc.

D. To make an assessment of socio-economic educational conditions and how to improve the same.

METHODOLOGY OF SURVEY: A directory of EWS Christians was collected to make initial assessment of number of Delhi. Contacts were developed with all local churches to prepare such an exhaustive list.

The list contained the details of their addresses, contact numbers etc. Our field executives made several visits to collect data.

Once, such data bank is satisfactorily prepared, next move was to prepare sample for undertaking the field survey. All types of client will be covered during the process of our field contacts. The questionnaire for field survey was developed by organization under guidance and supervision of Delhi Minorities Commission. We especially thankful to honorable Chairman(Sh. Safdar Hasan Khan) and honorable members of Delhi Minorities Commission (Sh. Pushpinder Singh and Sh. A.C. Michael) for guidance and motivation for completing this enormous tasks and questionnaire was sent to commission for approval. After getting approval from Delhi Minorities commission questionnaire was sent at grassroot levels for collecting information on, client profile. In terms of social status, political status, their income, place of living, working and living condition, impact and utilization of govt. schemes etc. Further, in line with our proposed research, Consultants will make effort to conduct surveys for gathering information regarding the pathetic conditions of client. A draft of the questionnaire was prepared to discuss in-house, for the purpose. Para-meters and indicators of survey were prepared to cater our research requirements. Refinement and adaptation of the questionnaires was required. Further, requirement was for tailoring the draft questionnaires to suit the local situation/requirements at the targeted locations and assuring that they are adequate to collect actual data on the selected indicators:

- The organization ensured that all group of clients are captured in the sampling process.

- The organization is responsible for the layout of the questionnaires, making sure based on; skipping patterns. These require clarifications while designing the questionnaire; and coding all questions during the tabulating process.
- The firm is responsible for preparing all support documentation including coding guides, interviewer and supervisor manuals and the data entry manual.

IMPLEMENTATION OF THE SURVEY:

SELECTION AND TRAINING OF FIELD WORKERS:

Organization (DBS) selected 20 investigators from same community for data collection from different areas. After the selection the investigators were trained to collect data accordingly to aim and objectives of the survey. They were also trained to behave in a particular manner with respondents including type of communication to be used while interviewing. The problems which they might face while interviewing were also discussed.

ADVOCACY MEETINGS: Aim of advocacy meetings were to create a positive environment for survey by which rationality of project could be upgraded. During this process many advocacy meetings were conducted with local leaders, religious persons, prominent persons of communities, religious institutions and with other such persons who were keeping good influence in the other communities and among target communities.

LIASING WITH INSTITUTIONS:

Many meetings were also conducted with various academic, religious institutions (Churches) and with local Residents Welfare Associations (RWA) aimed at to brief aim and objectives of this survey and role of such institutions in accomplishment of this prominent task. Meetings were conducted for obtaining records, informations and important papers which were essential for accomplishment of survey.

NAME OF INSTITUTIONS COVERED UNDER ADVOCACY MEETINGS:

S. No.	Name of Institution	Address	Contact Person
01.	Censes Commission of India	2A Man singh road New Delhi 110011	Mr. Gurucharan Singh
02.	YMCA	Jai Singh Road New Delhi	Mr. Phiroj
03.	C.N.I.	Pandit Panth Marg New Delhi	Mr. Sudipto
04.	Holy Trinity Church	Turkaman gate New Delhi	Fr. George
05.	Anand Gram Kusth Ashram Sewa Samiti	Anand Gram Tahirpur, Delhi	Mr. Islam
06.	Dilshad Garden Residents Welfare Association	J & K Block Dilshad Garden Delhi 110095	Mr. Deepak
07.	Dilshad Colony Residents Welfare Associations	G block Dilshad Colony Delhi 110095	Mr. Rakesh Tiwary
08.	St. Thomas Church	Mandir Marg New Delhi	Revd Timothy Shaw
09.	St. James Church	Kashmere Gate, Delhi	Revd. Mohil Hitlen
10.	St. Fransis Church	Anand Gram Tahirpur Delhi 110095	Br. Jai Kumar
11.	Church of Redemphion	1, Church Lane New Delhi 110001	Revd Paul swarup
12.	St. Stephen Church	Fatehpuri Delhi 110006	Revd Victor Peter
13.	Free Church	Sansad Marg New Delhi 110001	Revd Patrick Motilal
14.	St. Paul's Church	Fatehpur Beri Delhi-110074	Revd Ramashray

DATA COLLECTION:

Households survey was conducted during a single visit to the Household Chief Wage Earner (CWE). In exceptional cases; if respondents did not have time/were not at home, investigators went to other family member.

STEPS OF DATA COLLECTION:

(i) Develop the sample frame for the client; (ii) revise and finalize the draft list of client for conducting survey questionnaires; (iii) Arrange questionnaires for fluency for interaction to facilitate data collection (iv) Field test the questionnaires; (v) Incorporate revisions in the questionnaire after field testing the tool ie. questionnaires ; (vi) Hire and train the field supervisors and enumerators for task execution ; (vii) plan the field work logistics; (viii) conduct a pilot survey and revise the questionnaire based on the findings of the pilot survey; (ix) prepare survey implementation and questionnaire / listing documentation; (x) supervise survey implementation and ensure quality control; (xi) develop the data entry program, supervise the project database and arrange for data cleaning and entry (xii) analyze and report the findings of the survey and provide data-sets and final documentation.

CLEANING AND ANALYSIS OF DATA: The firm has developed a data entry program using software package SPSS. These can check for ranges and consistency of the data and generate reports indicating missing data. Further, the data falling outside of the accepted ranges, and inconsistent answers are also taken into account. The firm was carried out responsibilities of data entry, data cleaning, database management, as well as coding open-ended questions, and verification of the data. An ASCII version of the data as well as a complete data set including variable names, descriptions and labels prepared in a commonly used software package such as STATA or SPSS.

PROCEDURE OF DATA ENTRY & TABLE GENERATION/ANALYSIS: All data generated from field was entered into a proper software format. These were the following procedures followed in data entry: -

All the questionnaires were put a unique ID like 1001, 1002, 1003 etc. questionnaires are scrutinized in terms of Logical checking any open ended data post coded in numerical figures,

Data have been entered by using DBMS Package Foxpro with creating data structure. Validation programme created in terms of logical & range check as per the q'r After the Data entry, all the data had been validated according to the validation of programme. After the data validation, the data was converted to ACSII format. Then by using SPSS package, the ACSII formatted data was imported to SPSS file. Then the table is generated in SPSS package by writing Table syntax as per Analysis Plan. Then the SPSS output exported to MS-EXCEL format.

SPSS – the most popular statistical package used by Market Research / Social Research etc.

Abbreviations:

ACSII: Text Format

SPSS: Statistical Package for Social Sciences

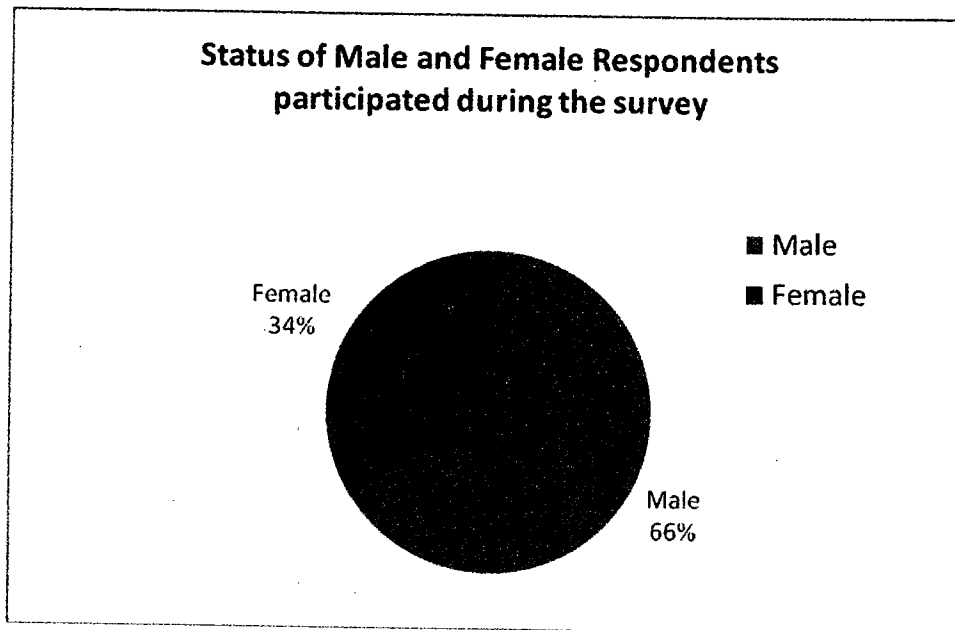
DBMS: Data Base Management Software

COVERAGE OF AREAS DURING DATA COLLECTION: Mainly data has been collected from resettlements colonies of North East District of Delhi which are containing high population of target groups. Data has been also collected from other districts of Delhi. During data collection our investigators were visited houses, churches, institutions and also tried to contact prominent persons of target communities.

STRENGTH OF DATA: *As per record of Censes Commission of India total population of Christians in Delhi is 130319/ as per censes of 2001 but number of EWS Christians in Delhi has not recorded by Censes Commission. During this sample survey 3000/ data had been collected from various district of Delhi.*

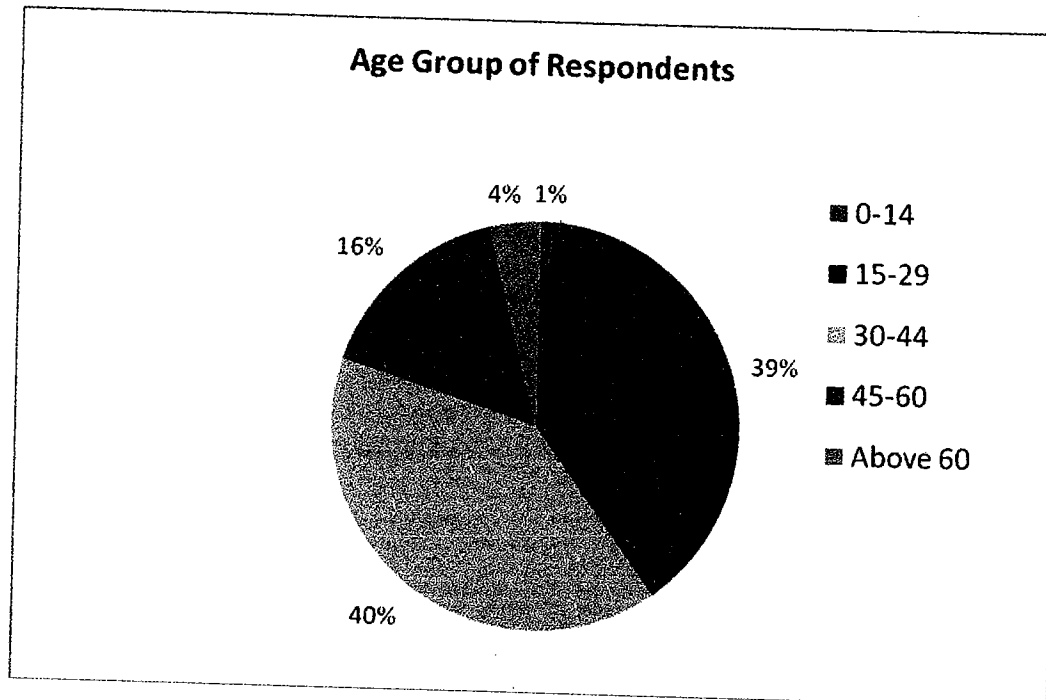
FINDINGS OF SURVEY:

01. RATIO OF MALE & FEMALE RESPONDENT:



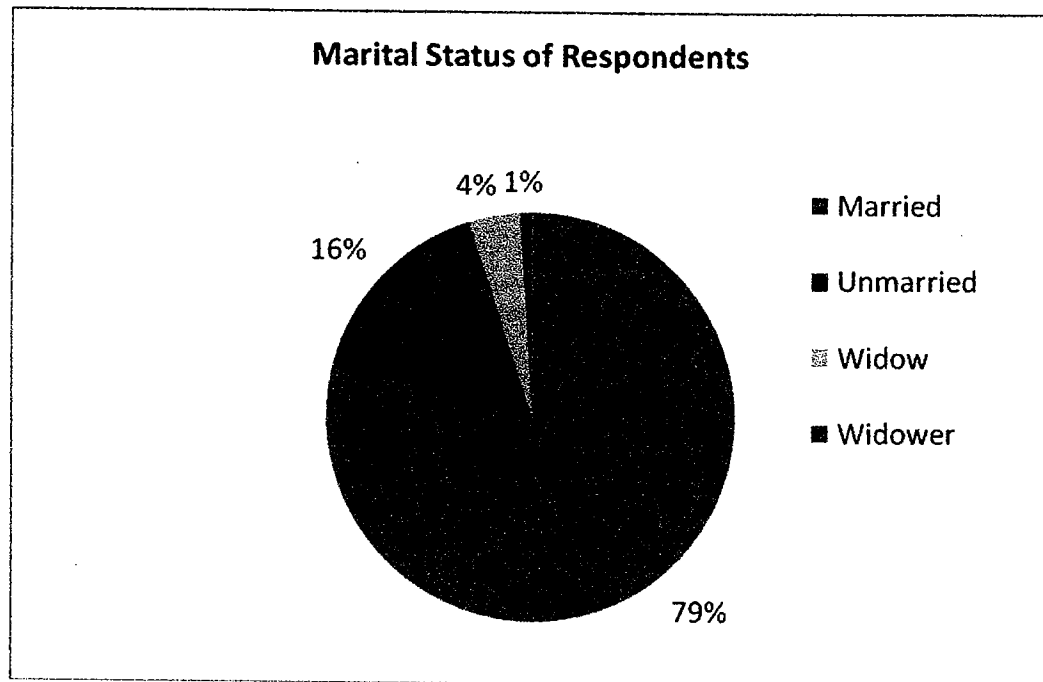
To maintain rationality of survey, it is very important that both male and female respondents should be participated during any survey. During survey of EWS Christians representation of male and female respondents were participated. Above chart shows that 34% female respondents and 66% male respondents were participated during sample survey from entire Delhi.

02. AGE GROUP OF RESPONDENTS:



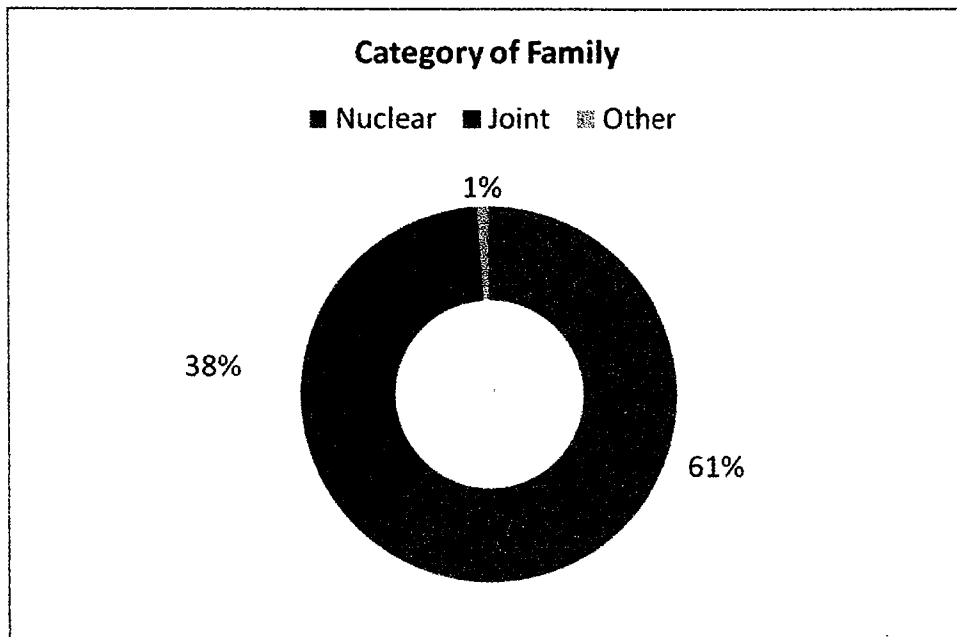
We can say on the basis of above chart that respondents from all age group have participated during survey. Chart shows that 1% participants from age group of 0-14, 39% participants from age group of 15-29, 40% participants from age group of 30-44, 16% from age group of 45-60 and 4% participants participated from age group of above 60 years. In the next words we can say that 95% participants have participated from the productive age group of 15-60 years.

03. MARITAL STATUS OF RESPONDENTS:



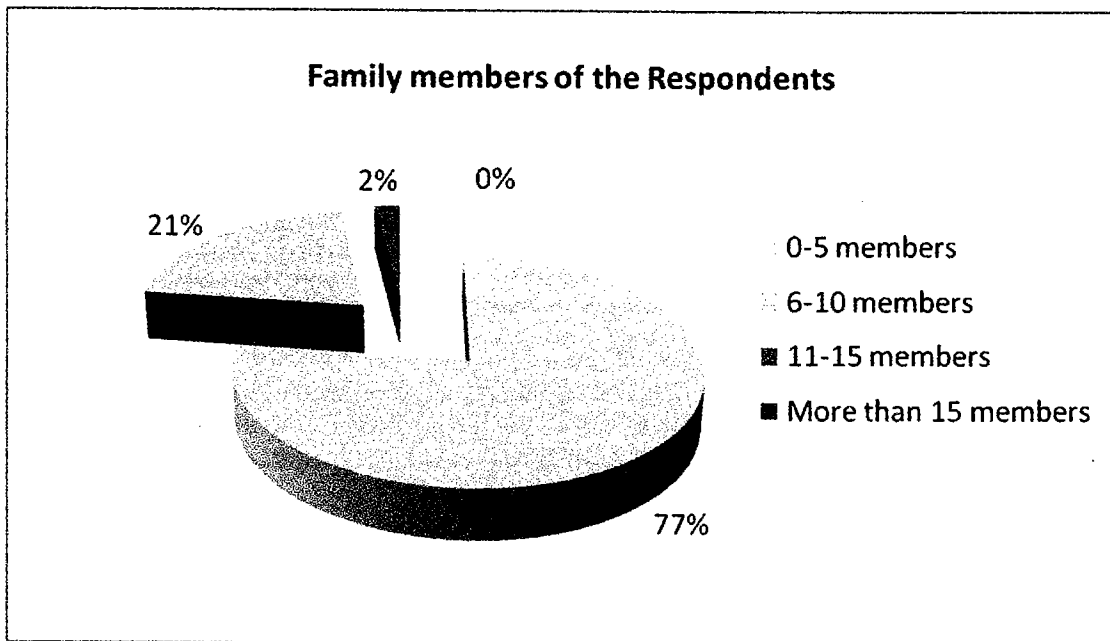
During survey our investigators took view of 79% married respondents, 16% of unmarried respondents, 4% of widow and 1% of widower respondents. Chart shows that mostly married respondents participated during this important survey.

04. FAMILY TYPE OF RESPONDENTS:



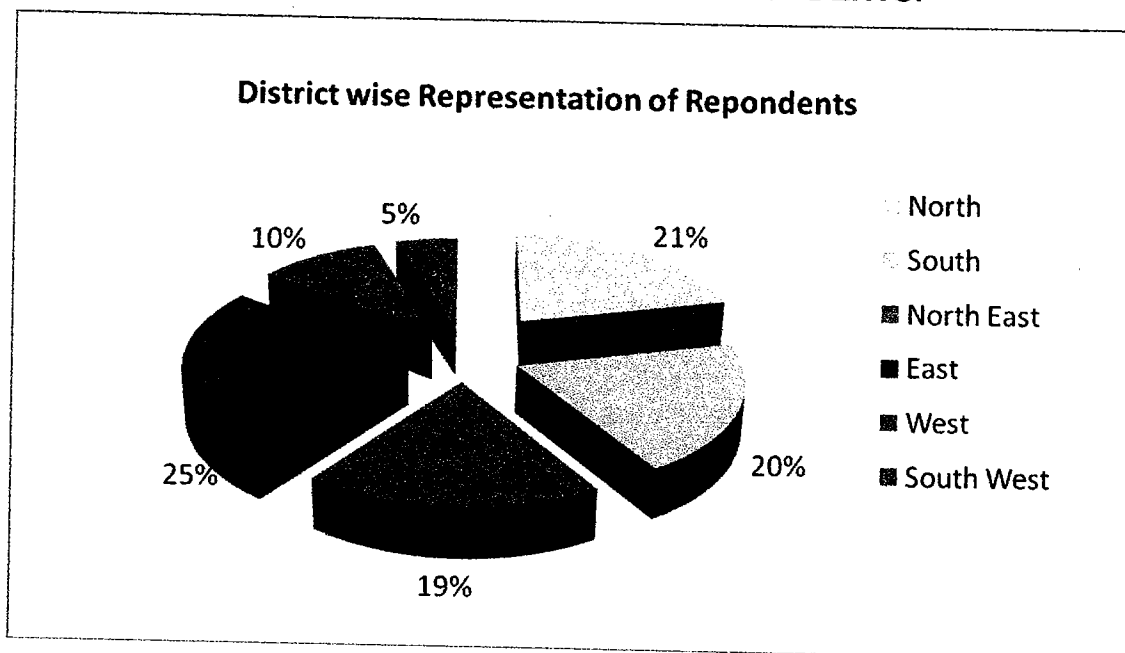
Above chart shows that 61% respondents are living in nuclear family, 38% respondents are living in joint family and only 1% respondents are living in other category. Chart also shows that concept of nuclear family is rapidly growing in these communities.

05. FAMILY COMPOSITION OF RESPONDENTS:



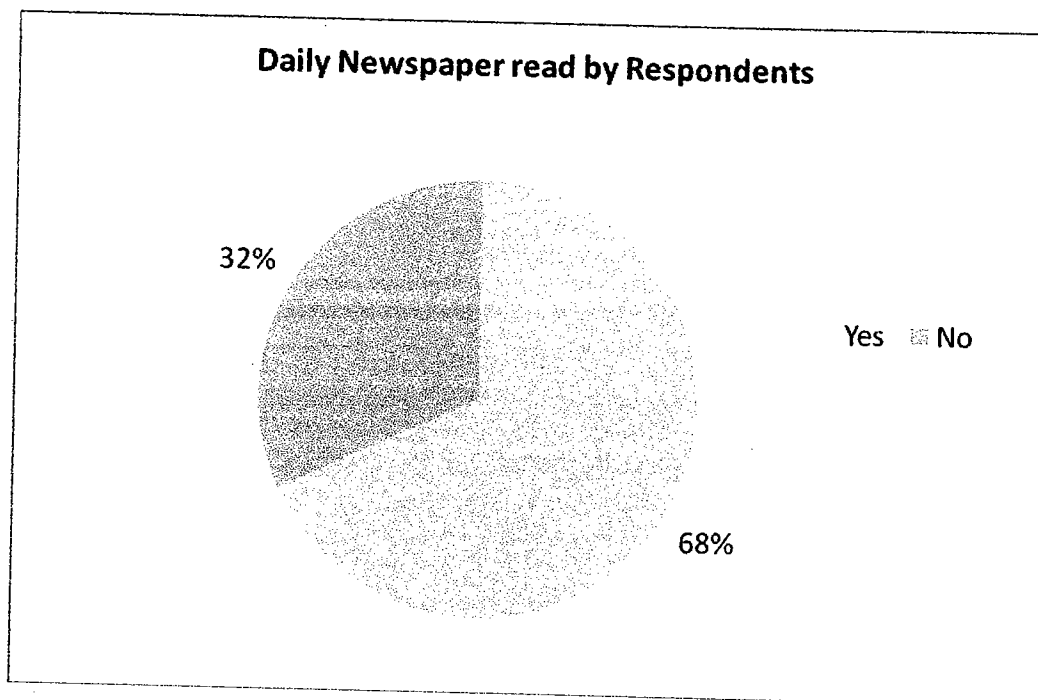
Above chart shows that 77% respondents are living with five family members and 21% respondents are residing with 6-10 members. Chart also shows that 2% respondents are living with 11-15 members.

06. REPRESENTATION OF DISTRICT WISE RESPONDENTS:



Above chart shows that 19% respondents from North East district, 20% from South district, 21% from North district, 25% from East district, 10% from west and 5% respondents participated from South West district during sample survey.

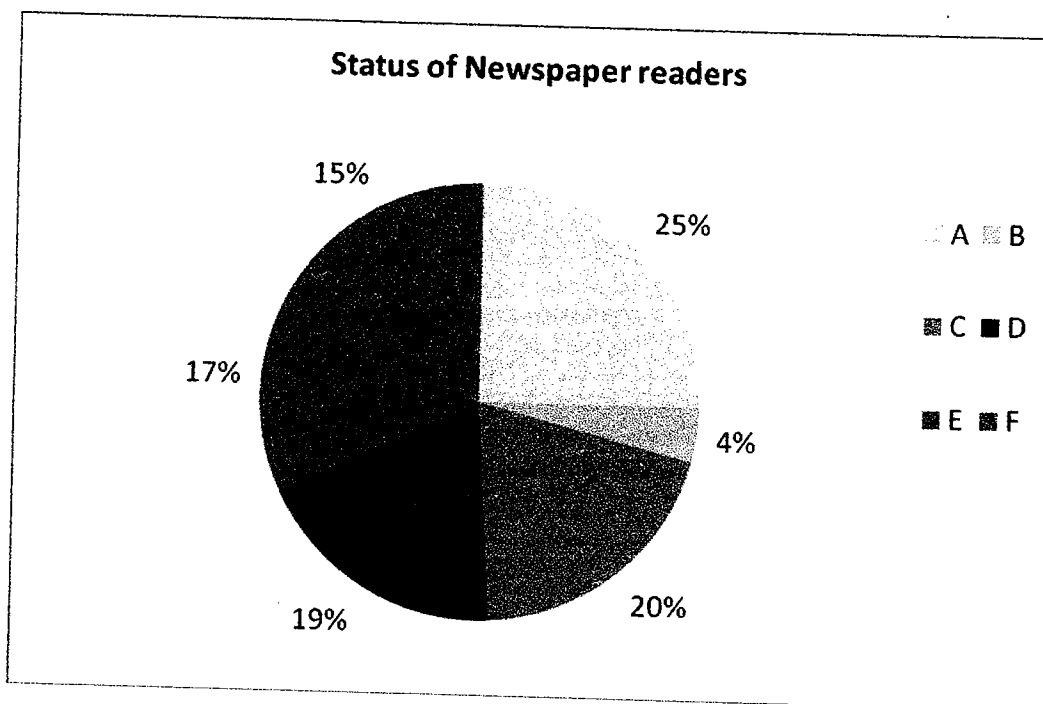
07. STATUS OF EWS CHRISTIANS WHO READ DAILY NEWS PAPER:



We tried to know number of literate EWS Christians who read daily news paper.

Following chart shows that 68% EWS Christians read daily various news papers and 32% EWS Christians who are literate but they do not read news papers. This graph also shows backwardness of these communities.

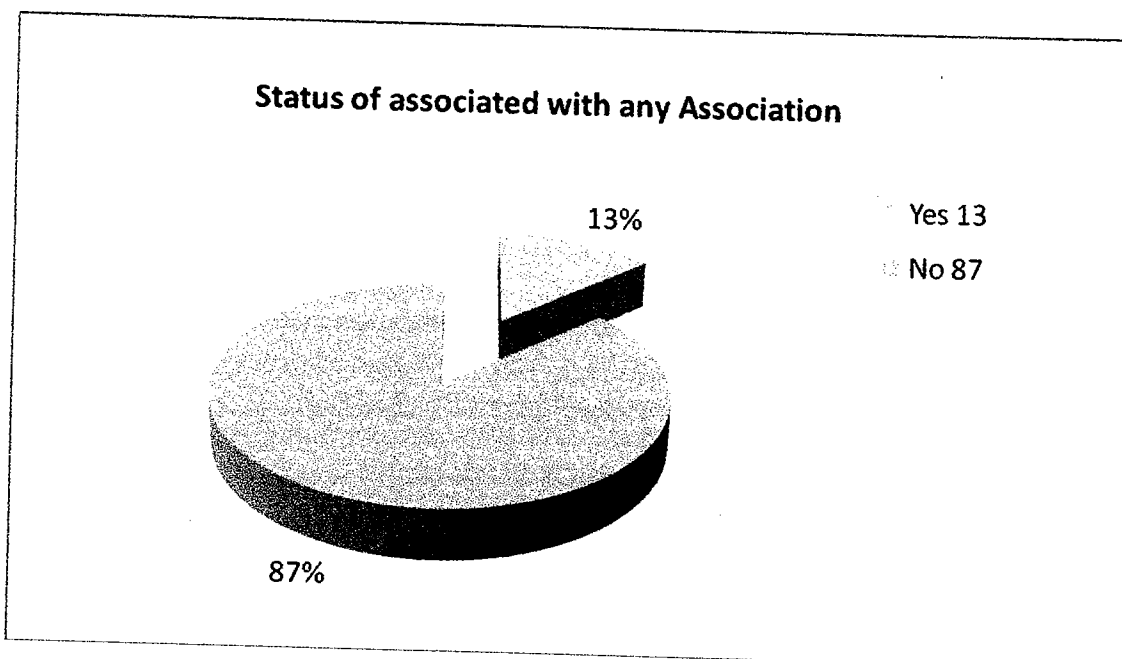
08. RESPONDENTS PREFER TO READ DAILY NEWS:



We tried to know here from those respondents who prefer to read daily news paper that mostly which page of news paper they like to read.

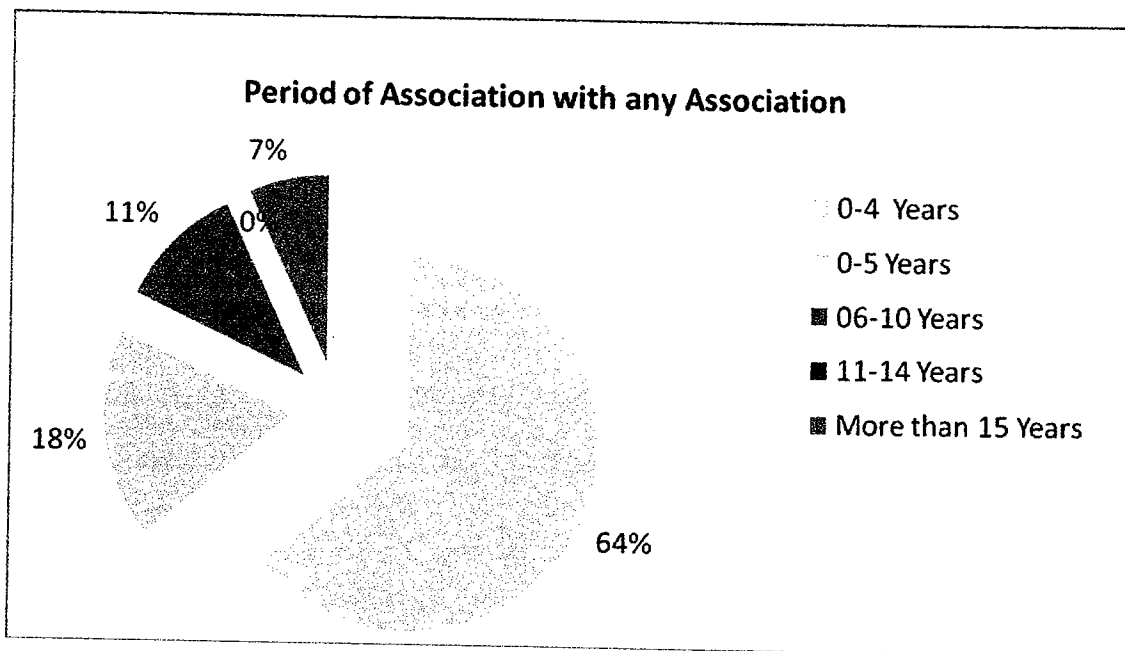
Following chart says that 25% respondents read national news and 4% respondents mostly prefer to read international news. During survey 20% respondents have found who prefer to read mostly news related to sports while 19% who prefer to read politics related news. Chart also shows that 17% of EWS Christians who like to read news related to entertainment. Only 15% EWS Christians have found who read whole pages of daily news paper. This figure shows condition of mental level of EWS Christians.

09. STATUS OF MEMBERSHIP OF ANY ASSOCIATION:



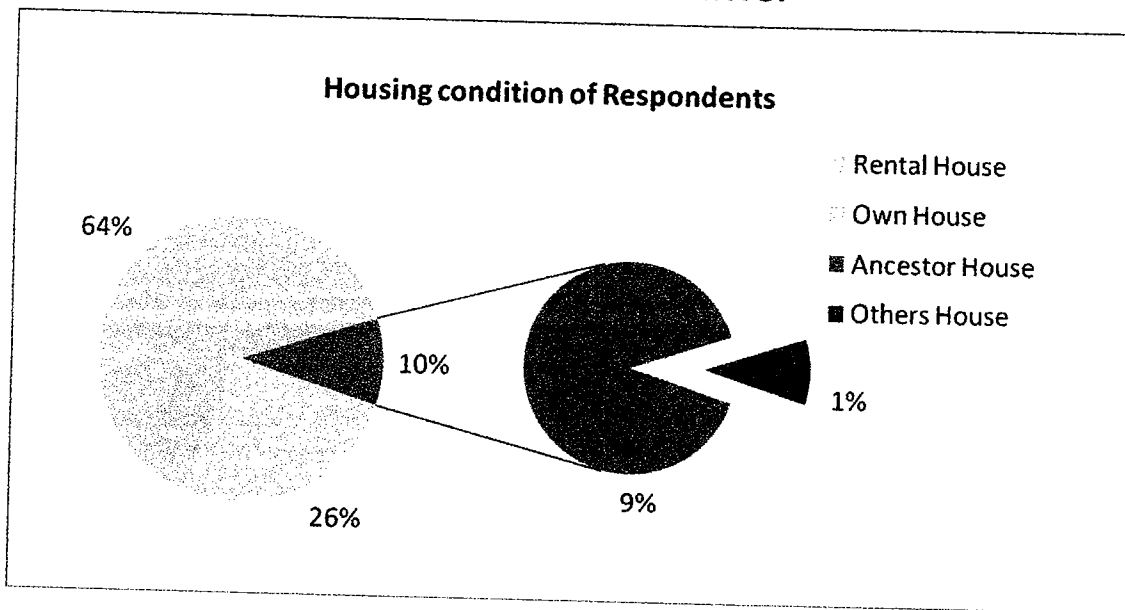
Above chart shows that 87% EWS Christians are not associated with any organization and 13% EWS Christian's respondents who are associated with various organizations.

10. PERIOD OF ASSOCIATION WITH ANY ASSOCIATION:



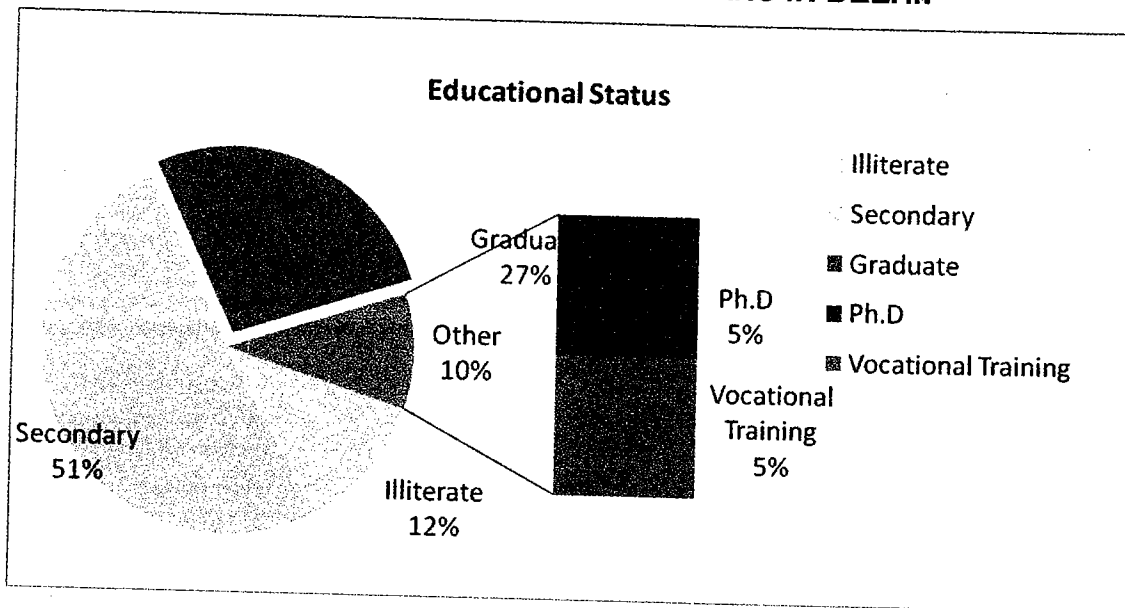
Above chart shows that 64% EWS Christians who are associated with association for 01-04 years and 18% who are associated for 04-05 years. Chart also shows that 11% respondents from EWS communities are found who are associated with any association for 06-10 years. It is also mentioned in the chart that 7% EWS Christians who are associated with any association for more than 15 years.

11. RESIDENTIAL CONDITION OF RESPONDENTS:



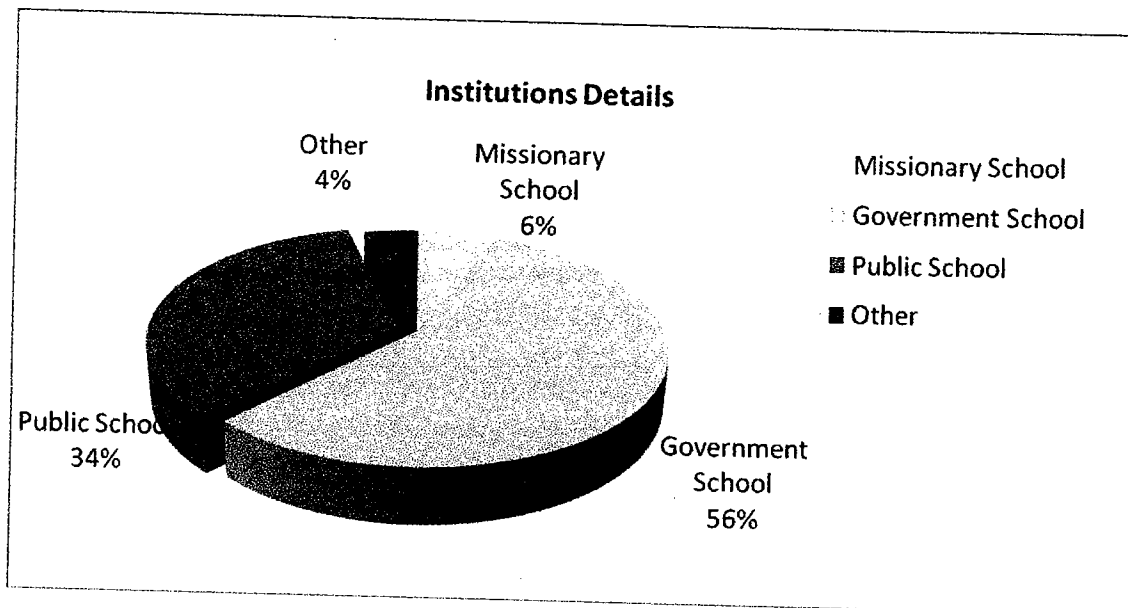
Above chart shows that 64% respondents have own house but their coverage areas of houses are from 15-20 Square feet and an average 6 to 8 families members are living in those houses. 26% respondents have no house and they are dwelling on rent and 9% respondents have ancestor houses. Chart also shows that 1% respondents are living in other type of houses such as relative's house, friend's house and missionary's houses etc.

12. EDUCATIONAL STATUS OF EWS CHRISTIANS IN DELHI:



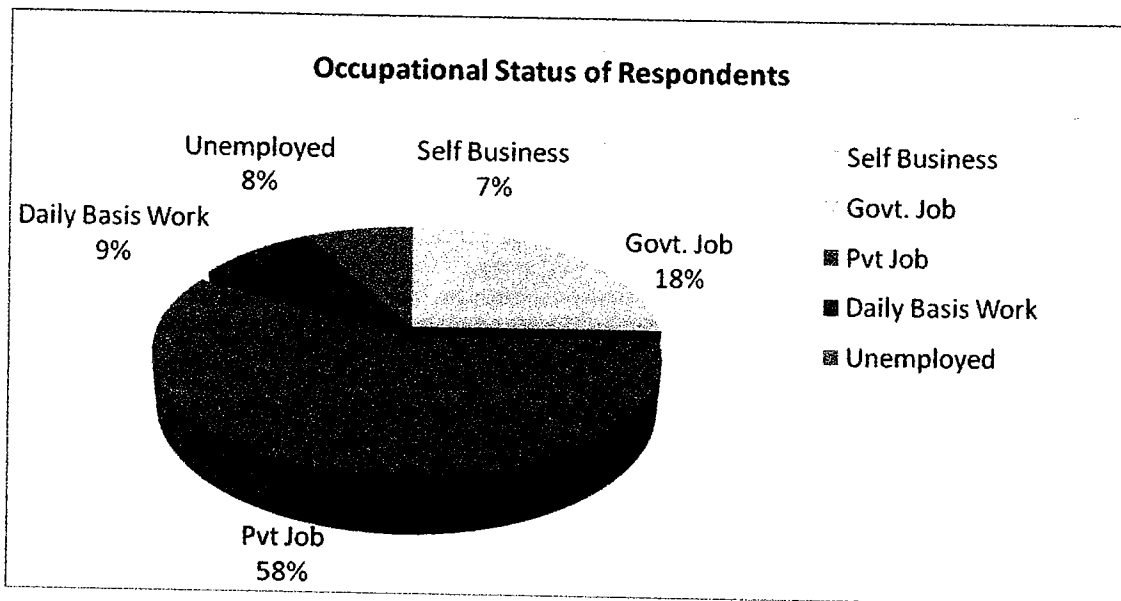
We can say on the basis of above chart that 12% Christians are illiterate who have never seen to school. 51% Christians have secondary level education only and they have no degree or educational level as per requirement of market. Christians who have been found graduate are 27%. Chart also shows that 5% respondents have degree of vocational training and only 5% respondents have been found highly qualified.

13. INSTITUTION WHERE EWS CHRISTIANS RECEIVE PRIMARY EDUCATION:



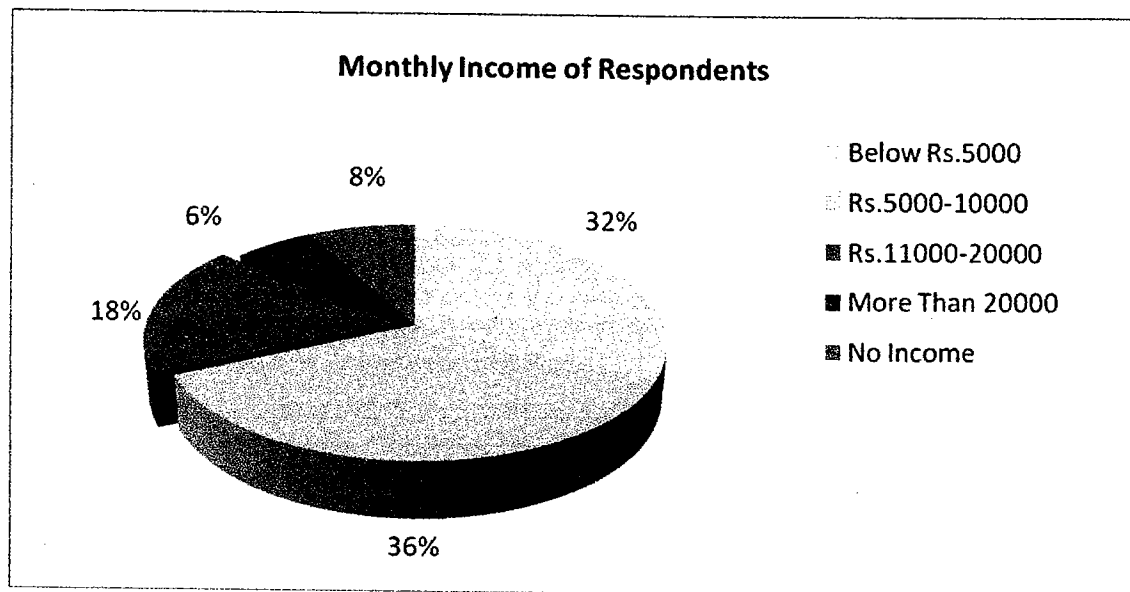
Above chart says that 56% EWS Christians have received primary education from government schools and 34% EWS Christians have taken primary education from public schools. Christians who have received primary education in Missionary school and other schools are simultaneously 6% and 4%.

14. OCCUPATION OF EWS CHRISTIANS:



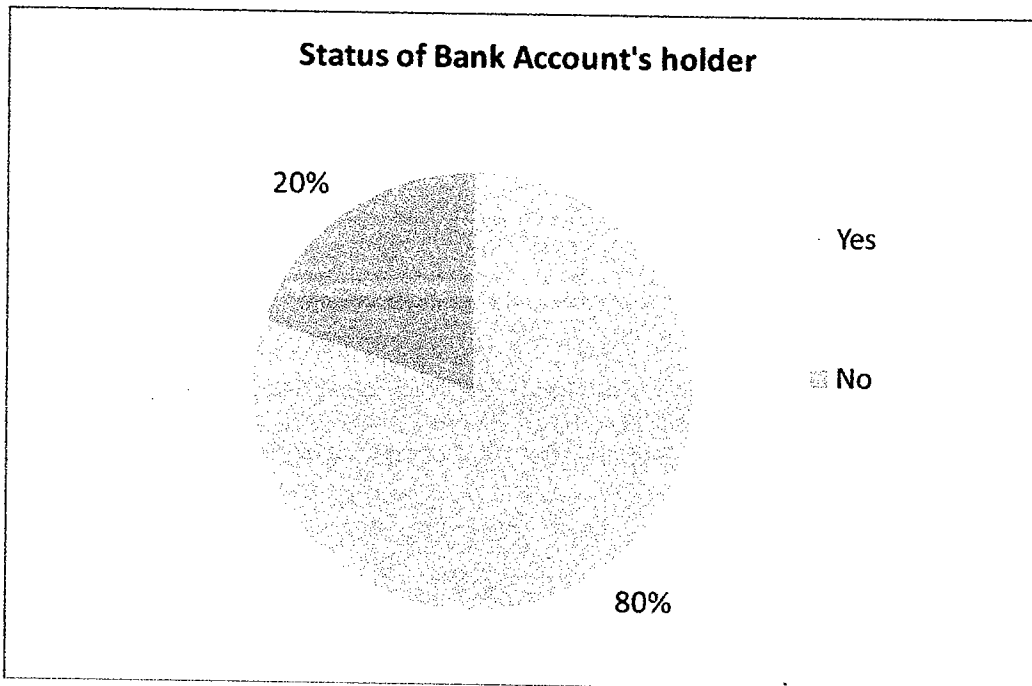
Above table shows that 58% respondents are working private job in unorganized sectors and 18% respondents are working in government but at lower grade such as sweepers, peon, clerk and ward boy etc. Many respondents are also working on contract basis. A few respondents are working at high level. Respondents, who are engaged in daily wages and unemployed, are respectively 9% and 8% .Table also says that 7% respondents are self employed

15. MONTHLY INCOME OF RESPONDENTS:



During survey 32% respondents have found their monthly income is below rupees five thousand. They are surviving with their painful life due to scarcity of basic needs. Following chart shows that 36% respondents have income from 5000 to 10,000. Income of rupees below 10,000 is not also enough for fulfillment of basic needs of respondents. 18% respondents have monthly income of rupees 10,000-20,000. Only 6% respondents are surviving their lives without difficulties and 8% respondents have no income of source and they are in extremely pathetic situation. Seeing this condition of EWS Christians government should design income generation programmes for people of these community.

16. STATUS OF BANK ACCOUNT HOLDER:



Above chart shows that 80% respondents have bank account and 20% respondents are not holding bank account.

17. NUMBERS OF BANK ACCOUNTS:

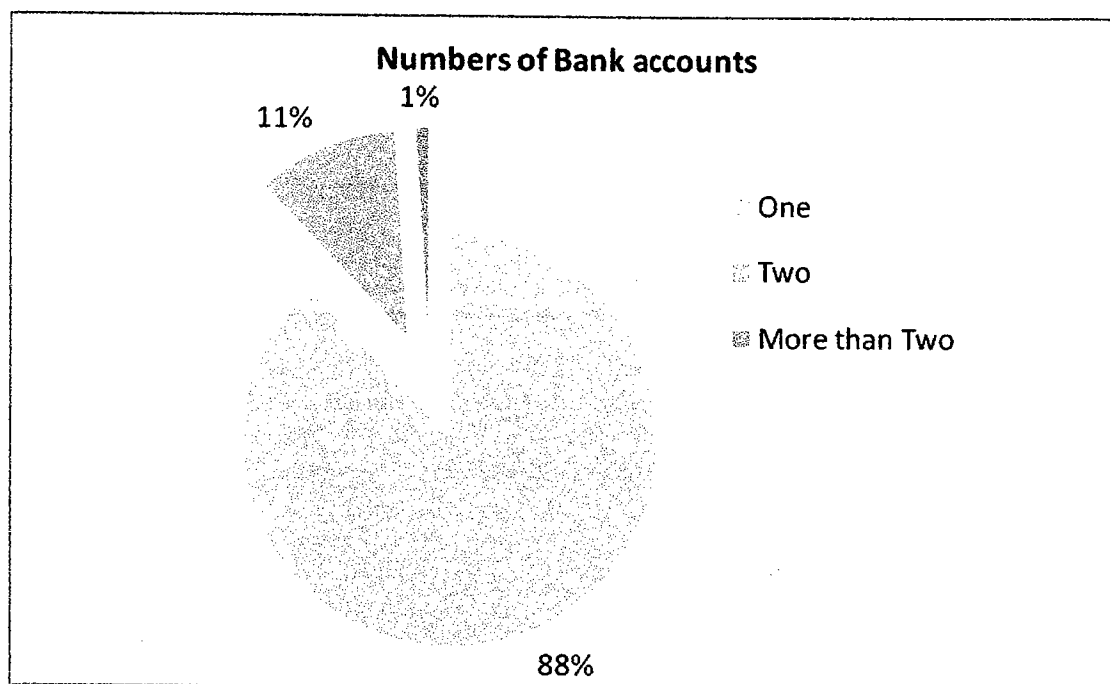
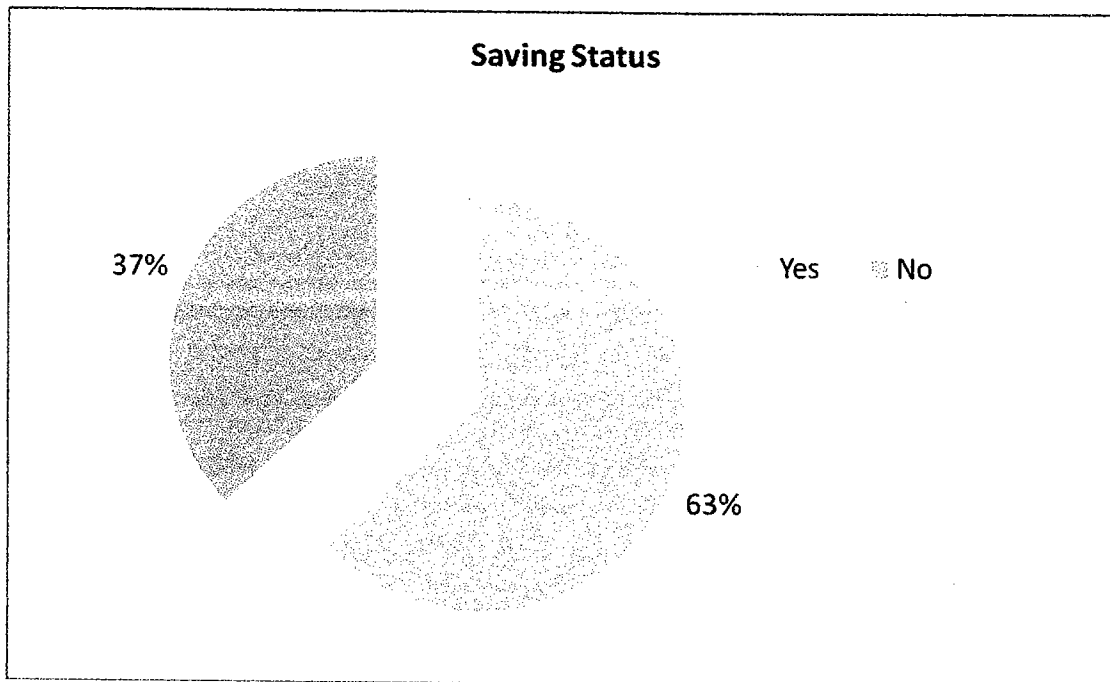


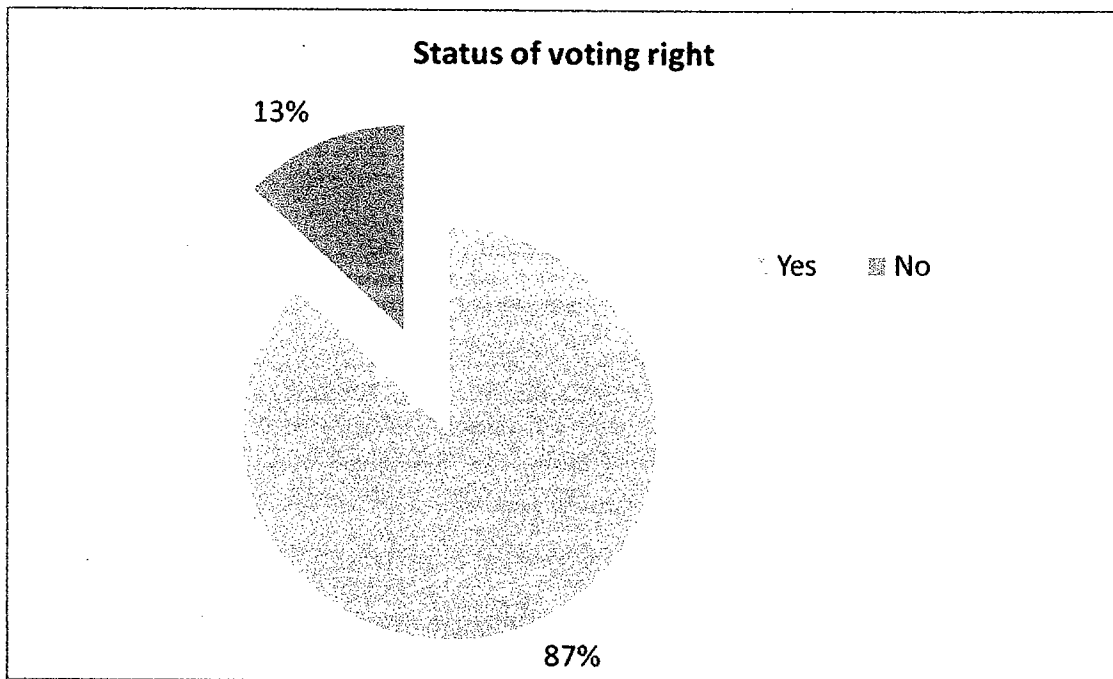
Chart shows that 88% respondents have single bank accounts and 11% respondents who are holding two bank accounts. Chart also shows that only 1% respondents who have more than three banks accounts.

18. SAVING STATUS AMONG EWS CHRISTIANS:



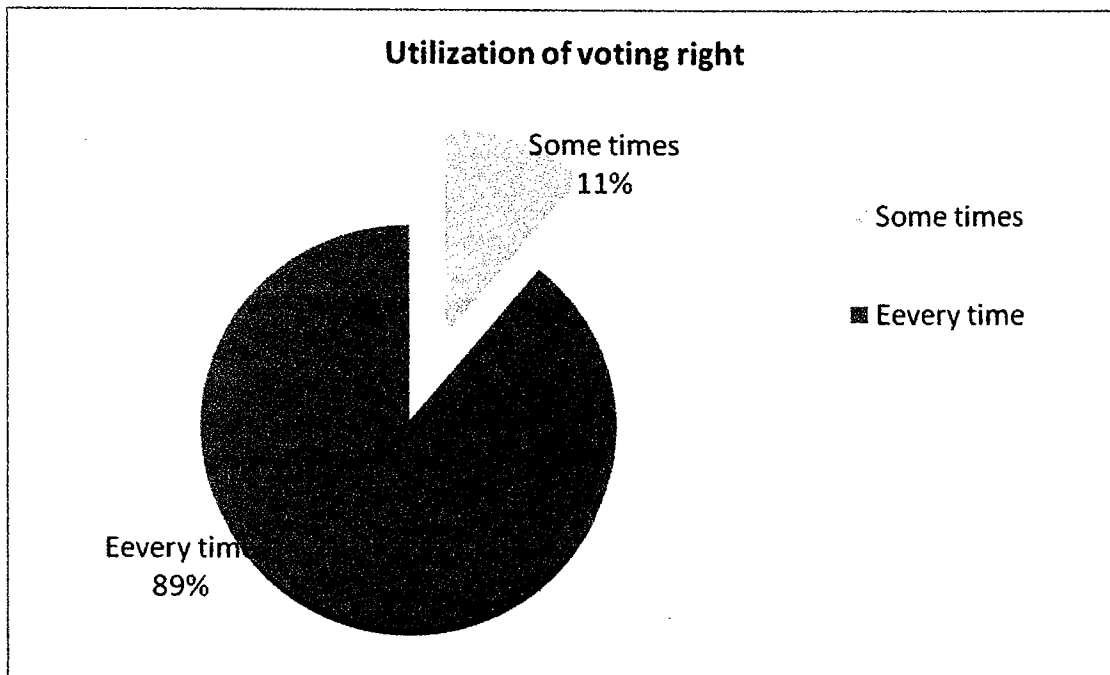
Above chart shows that 63% EWS Christians have saving account but amounts of their saving are very low because their monthly income are extremely low and they are struggling for accomplishment of their basic need. It has been also mentioned in the chart that 37% EWS Christians have no saving account.

19. STATUS OF VOTING RIGHT:



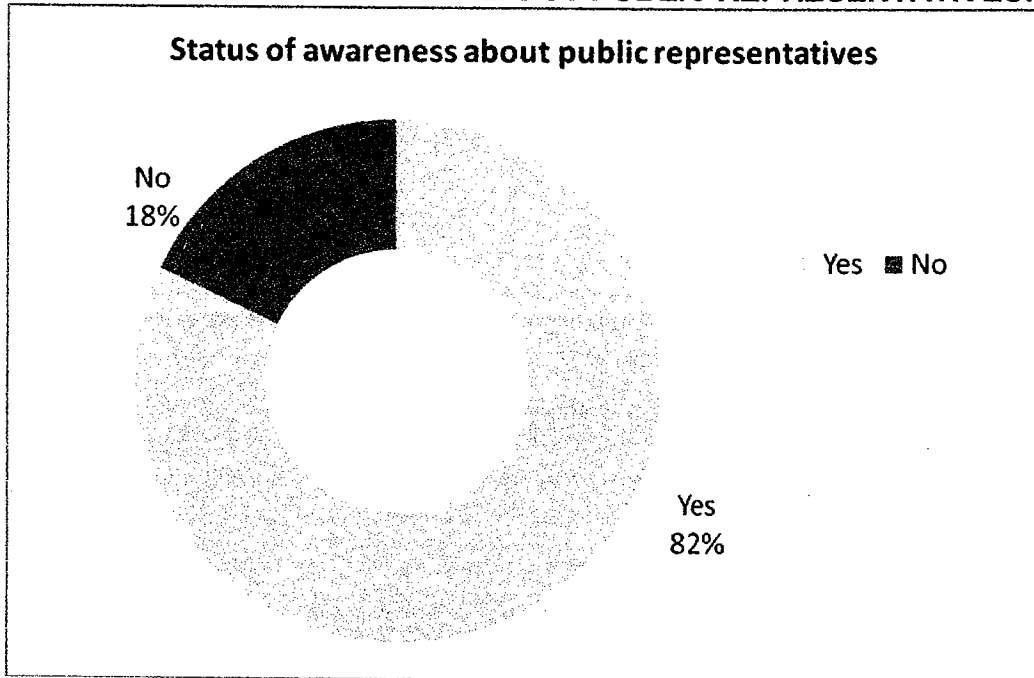
Following chart shows that 87% EWS Christians have voting right and 13% EWS Christians have no voting rights.

20. USE OF VOTING RIGHT:



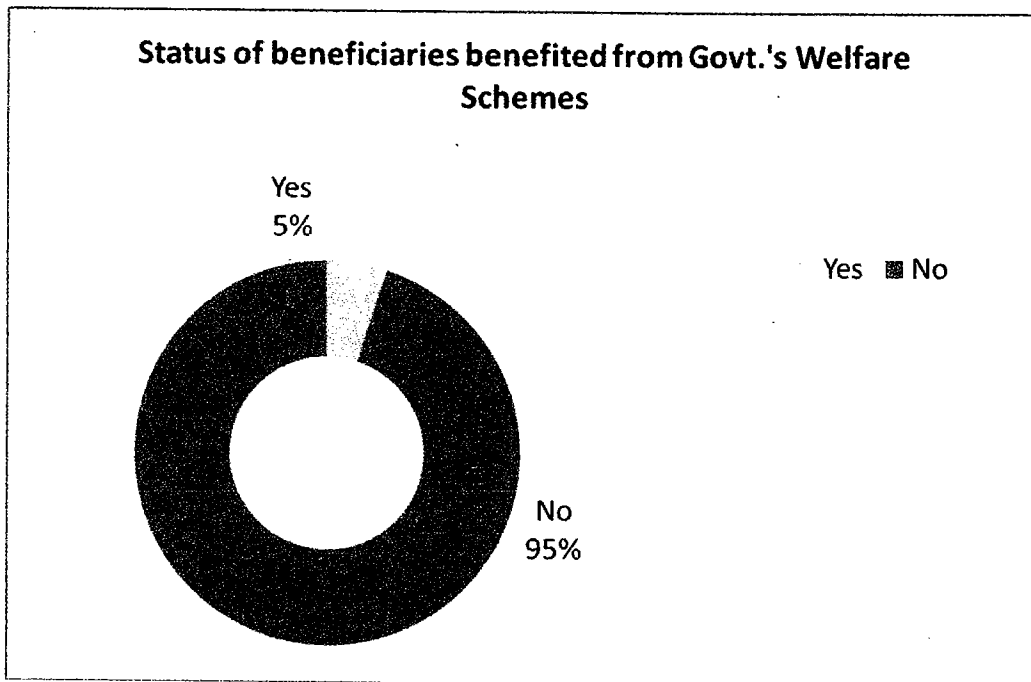
Above chart shows that 89% EWS Christians use their voting right in every elections but 11% EWS Christians use their voting right some times. We can say on basis of following chart that awareness level towards polling their votes among SC, ST and OBC Christians are extremely excellent and political parties take benefit of their votes.

21. STATUS OF AWARENESS ABOUT PUBLIC REPRESENTATIVES:



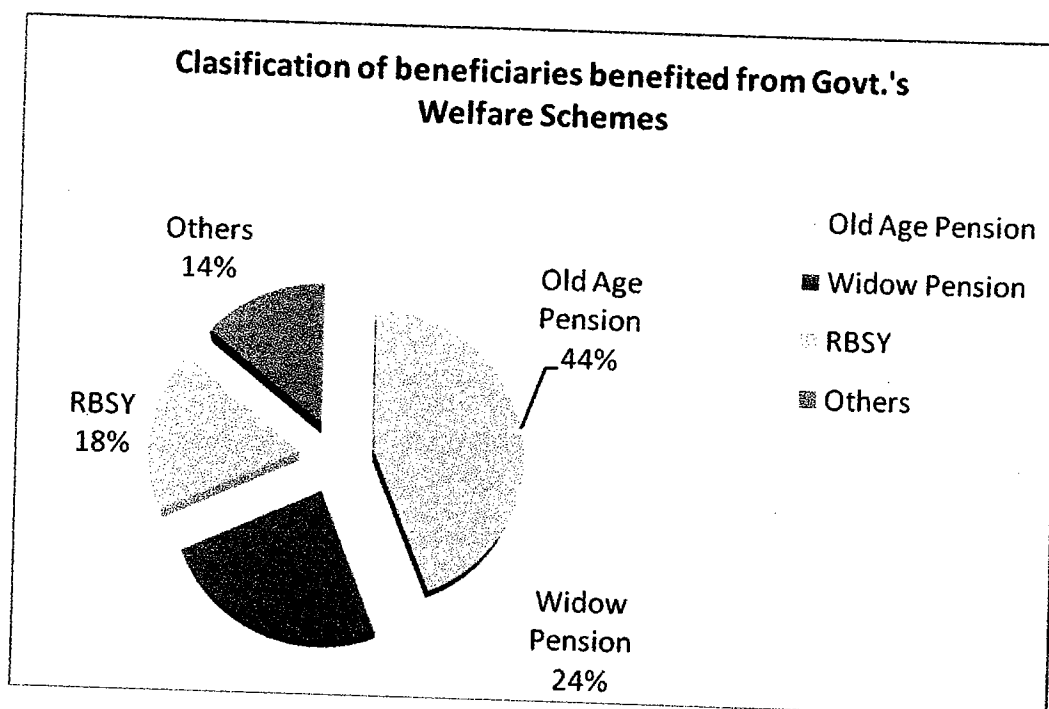
Above chart says that 82% EWS Christians know their public representatives such as M.L.A. and Counsellors while EWS Christians do not know their M.L.A. and counselors. After seeing following chart, it is clear that awareness level about their public representatives among EWS Christians is extremely good.

22. BEBEFIT LEVEL OF GOVERNMENT'S WELFARE SCHEMES AMONG EWS CHRISTIANS:



Above chart shows that 95% EWS Christians are beyond benefit of various governmental welfare schemes and only 5% EWS Christians are benefiting from welfare schemes. Seeing this chart, we can say that awareness level about governmental welfare schemes and numbers of benefited beneficiaries are extremely low. Government and other such organization have to work hard for creating awareness about government's welfare schemes and for up gradation of benefit level.

23. CLASIFICATION OF BENEFITED BENEFECIARIES BY GOVERNMENT'S WELFARE SCHEMES:

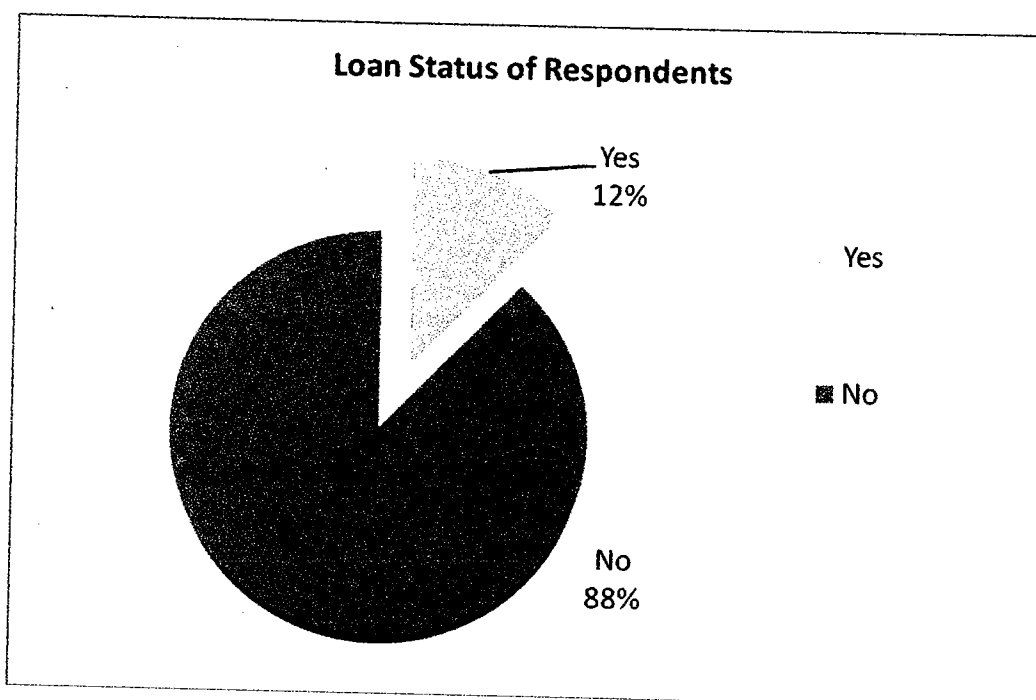


In the previous chart, it has been clearly mentioned that only 5% beneficiaries are benefiting by government's welfare schemes. Here we tried to understand ratio of government's schemes by which people are benefiting.

Above chart shows that 44% EWS Christians are taking benefit of Old Age Pension.

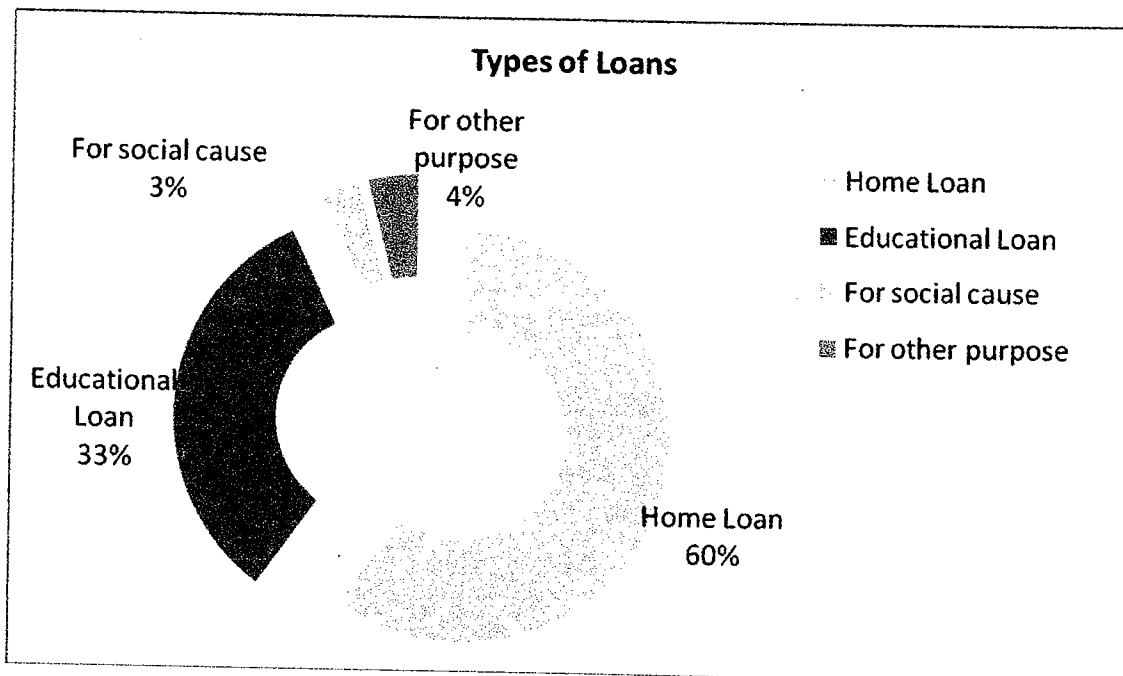
Chart also shows that 24% EWS Christians women are availing widow pension. Respectively 18% and 14% EWS Christians are taking benefit of RBSY and other welfare schemes.

24. STATUS OF LOAN AMONG EWS CHRISTIANS:



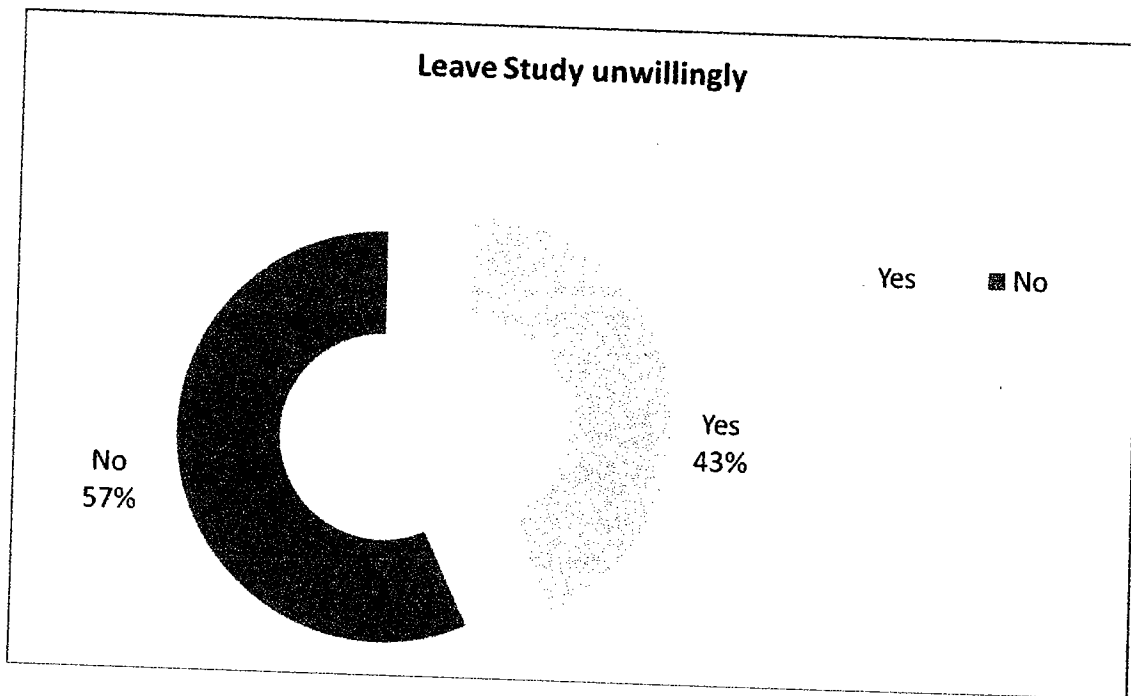
Above chart shows that 88% EWS Christians have no loan due to lack of paying capacity. Earlier we have mentioned that family monthly incomes among these groups are not good. Only 12% respondents have been found who are holding loan during survey.

25. PURPOSE OF LOAN:



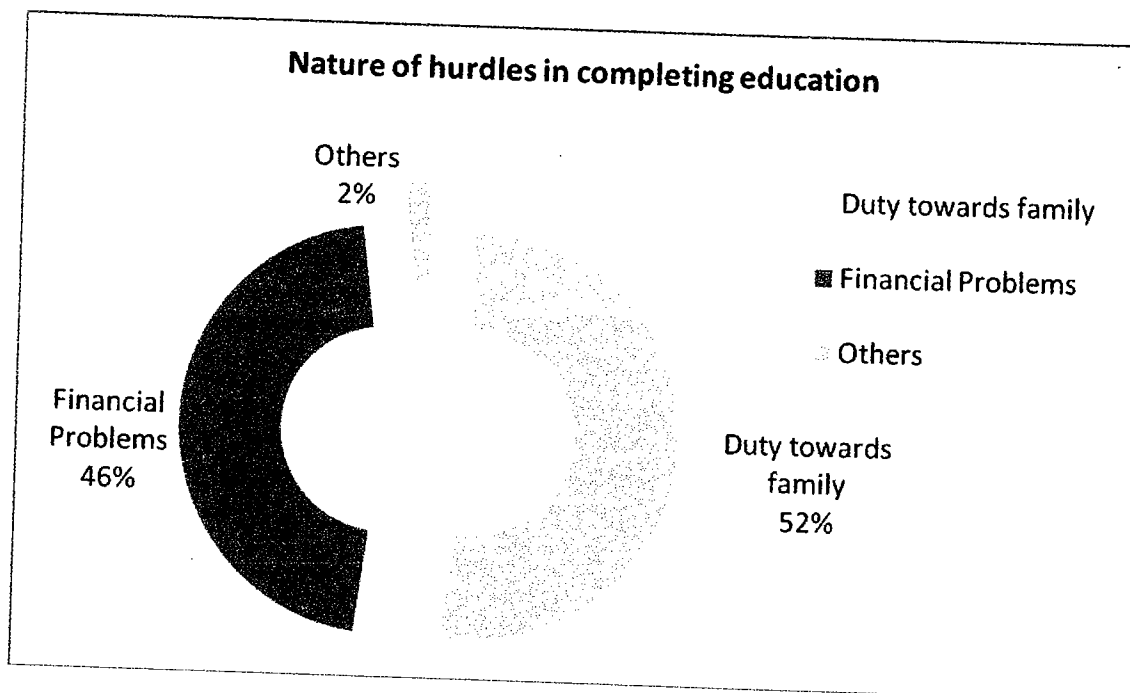
Above chart shows that 60% EWS Christians have taken home loan. This graph also shows that home is main priority of people. During survey it has been found that 33% EWS Christians have taken educational loan and 3% loan have been taken for social cause too. There is 4% respondents received loan for other purpose.

26. RESPONDENTS WHO HAVE TO LEAVE STUDY UNWILLINGLY:



Above chart shows that 43% EWS respondents have been found during survey, who have left their education unwillingly due to poverty and families responsibilities, which shows backwardness of above said communities. 57% respondents among EWS communities have been found who have completed their education without any hurdles.

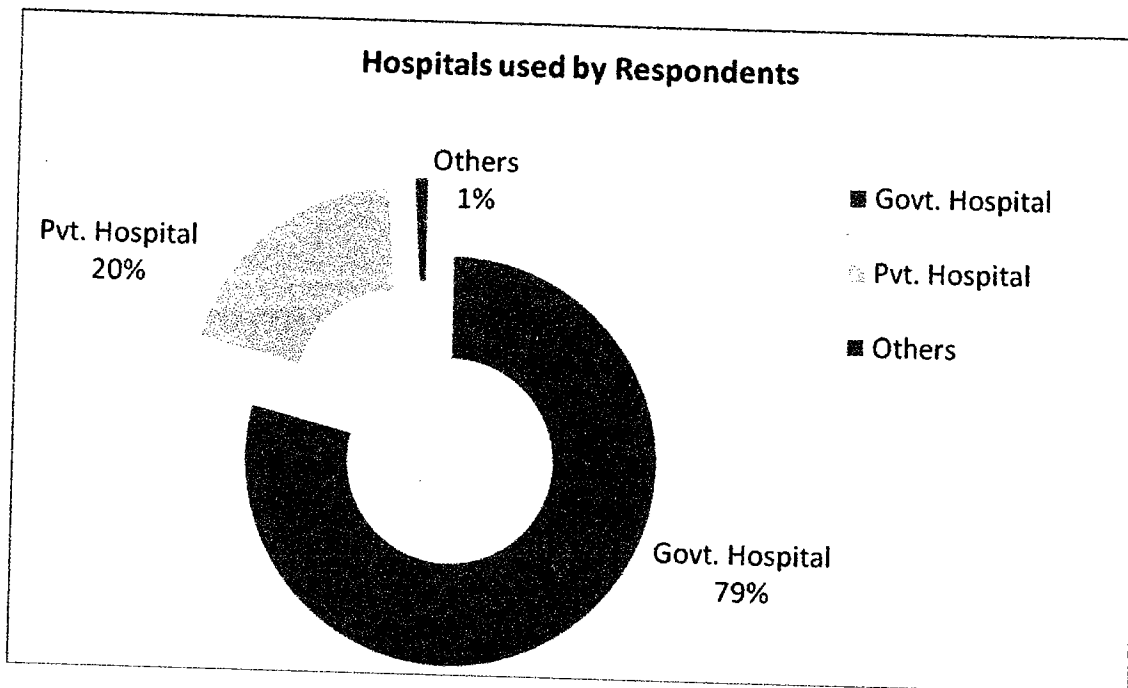
27. NATURE OF HURDLES IN COMPLETING EDUCATION:



43% respondents who have not completed their education due to various problems in their educational life and they have to left their education due to following situation.

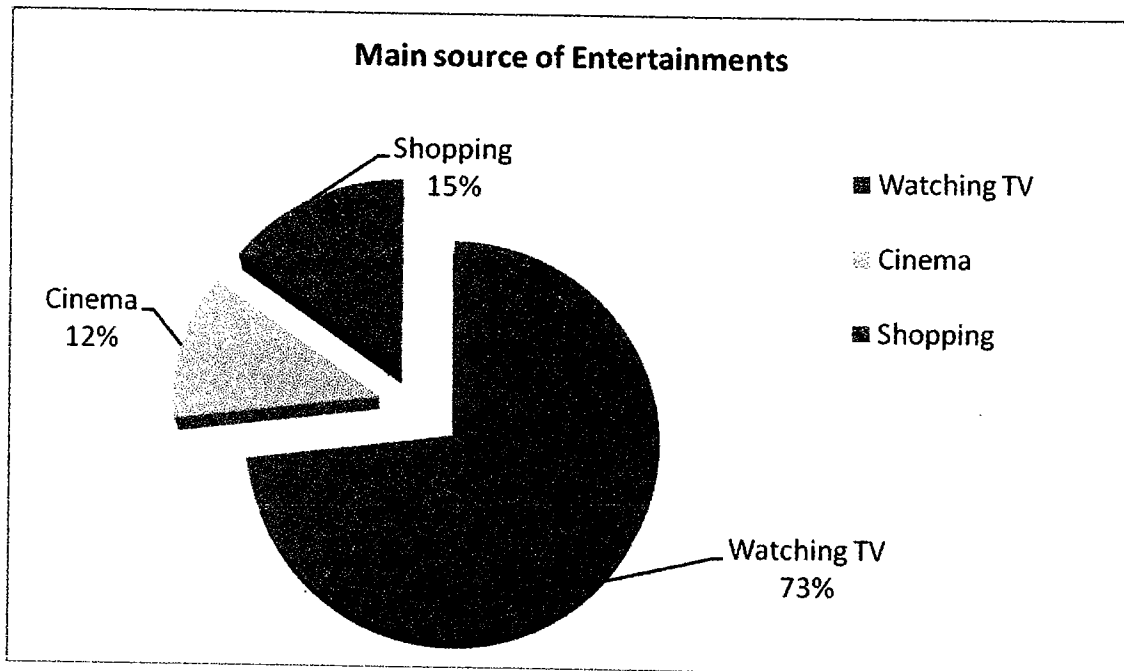
Chart shows that 52% EWS Christians found, who have to left their education due to duty towards their families and 46% respondents have to forsaken their education because of financial problems. 2% respondents have been also found that they have left their education due to other problems.

28. HOSPITALS USED BY RESPONDENTS FOR TREATMENT:



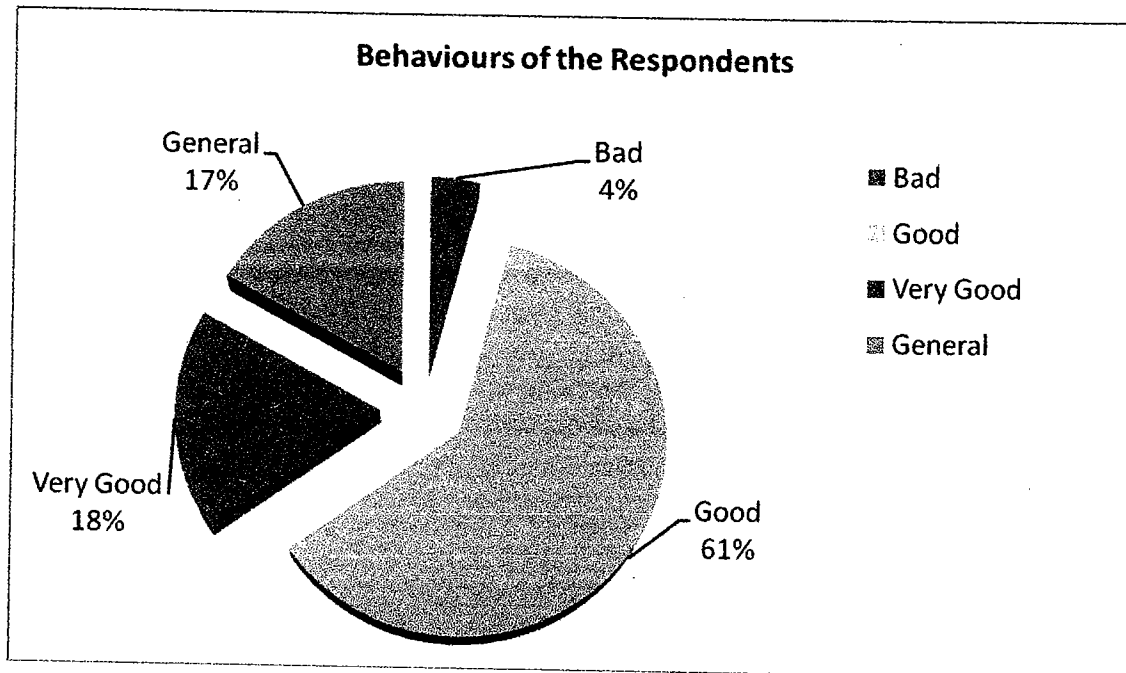
Above chart shows that 79% EWS Christians go to government hospitals for their major and minor health problems because they cannot afford consultancy fee of doctors and others expenses of private hospitals due to low income of families. Only 20% SC, ST and OBC Christians have found during sample survey, who go to private hospitals for their health problems. Chart also shows that 1% respondents who go to other hospitals such as missionary's hospital for their health problems.

29. MAIN SOURCE OF ENTERTAINMENT AMONG EWS CHRISTIANS COMMUNITIES:



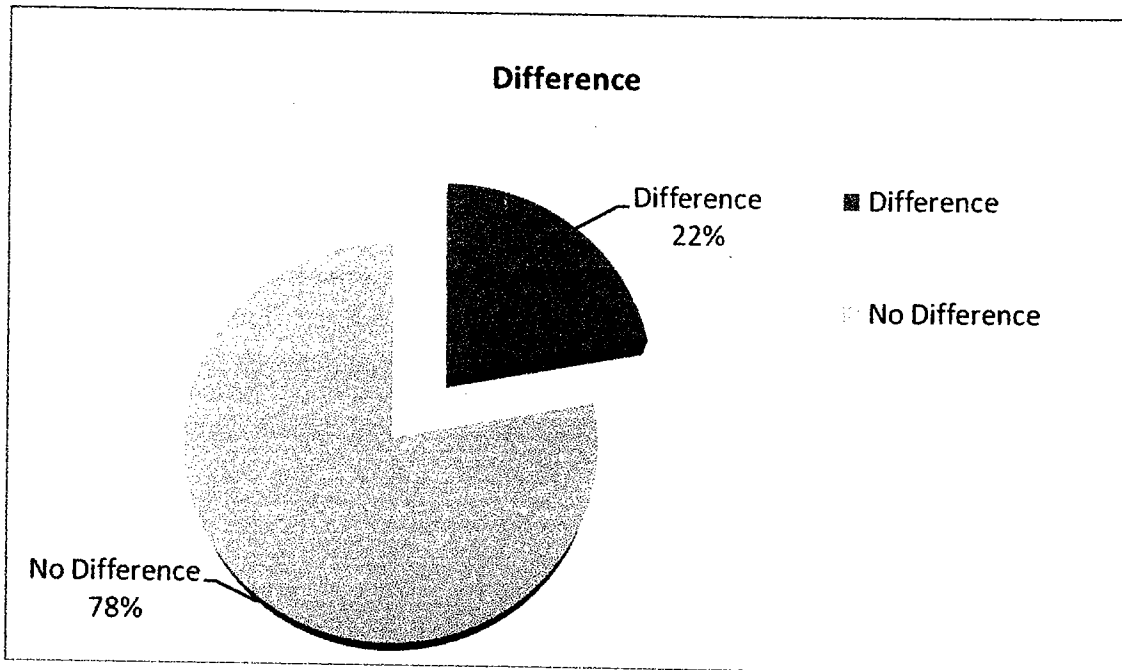
Above chart shows that 73% people among EWS Christians communities in Delhi watch television for their entertainment. During survey it has been also found that 12% EWS Christians go to cinema for their entertainment. Chart also shows that 15% EWS Christians go to local weekly bazar (Sunday bazar, Tuesday bazar and Wednesday bazar etc.) for purchasing of their daily need.

30. APPROACH AND BEHAVIOUR OF OTHER COMMUNITY'S PEOPLE TOWARDS EWS CHRISTIANS:



Above chart shows that 61% people of other communities are found during survey whose behavior towards EWS Christians are good. Chart also shows that behaviour of 18% people of communities towards EWS communities are very good and 17% people who keep general approach about EWS Christians. 4% people have found who keep negative approach towards people of EWS Christians.

31. HOW DIFFERENT YOU FIND YOURSELVES FROM YOUR COMMUNITY MEMBERS WHO LIVE IN OTHER STATE?



Above chart shows that 78% people of EWS Christians are found no difference from same communities' people who live in other state and 22% people are found difference.

CONCLUSION OF SAMPLE SURVEY OF SC, ST AND OBC CHRISTIANS

01. Low educational among EWS Christians.
02. Low healthy employment status.
03. Low monthly income.
04. Saving status of EWS Christians are very pathetic.
05. Voting right among EWS Christians is needed to be upgrade.
06. Benefit level of government's welfare schemes among EWS Christians are very miserable.
07. Low paying capacity.
08. Political awareness among EWS Christians is required to upgrade.

SUGGESTIONS FOR UPGRADATION OF STATUS OF EWSCHRISTIANS

01. Welfare schemes for EWS Christians should be designed and implemented
02. Awareness campaigns among EWS Christians about government's welfare schemes should be strengthen.
03. Provision of reservation in government job and in education sector for EWS Christians should be provided for certain period but criteria of reservation should be economical background of client.
04. Coaching centers for preparation of government jobs should be established.
05. Vocational training centers for EWS Christians' youth should be established.
06. Low interest educational loan should be provided.
07. Low interest loan for setting up of micro industries should be also provided.
08. Christians' missionaries should be promoted for up gradation of educational level among EWS Christians.