

Nazariya , 2015-16

Core Area, Sustainable Health, Legal and Social entitlement framework for rural Muslim women

Area of Operation Sangli district including 731 villages in Miraj, Jat, Atpadi, Kavathe, Mahankal, Tasgaon, Palus, Khanapur, Kadegaon, Walwa, Shirala

A core area of SANGRAM is its initiative to work with rural Muslim women in Sangli district through Nazariya collective. Nazariya collective has been working on domestic violence against women, women's right to health services.

Nazariya (Muslim Women's Collective)

Nazariya (Muslim Women's Collective) has outreached 8717 Muslim women out of that 397 widowed and 79 under privileged Muslim women has supported by Nazariya. In addition the collective has reached out to 26 disabled and 27 mentally challenged children and tried to support them through social entitlement. Nazariya has resolved 6 domestic violence cases of Muslim women and 54 women's application of social welfare scheme sanctioned by Government. In November, 118 women attended a health camp organised by Nazariya in partnership with Masum in Vita. The camp included a physical and internal examination.

Nazariya invited Anwar Rajan on 28th of August to understand the positions of the progressive Muslim leaders on Triple talaq and the role of Muslim women leaders on marginalization faced by Muslim women in the domestic sphere on 28/8/2015. Anwar Rajan is a member of Yuvak Kranti Dal, Peoples Union for Civil liberties (PUCL) and Pragatisheel Bharatiya Muslim Andolan. Hasina Khan of the



Beebak Collective, a feminist Muslim women's caucus also spoke to the group on January 12th 2016.

The group also attended the Delhi consultation on Muslim women's rights on 26/27th of February 2016 that focussed on a. Social Security, b. Equal Citizenship Rights c. Implementation of Sachar Committee Report and d. rising right wing forces. 9 Muslim women from SANGRAM, VAMP and Nazariya participated in the program. They contributed to the discussions on triple talaq and their own lived experiences of being abandoned by their husbands at a young age.

Both Rajan and Khan centred their workshops on the ongoing discussion regarding arbitrary talaq. Their arguments focussed on whether the practice of unilateral triple talaq is validated by religion or not is not the contention, rather it is gender discriminatory and epitomises patriarchal values and therefore must be abolished was emphasized. Secondly, the belief that women lack decision making qualities dilutes the citizenship rights of Muslim women in India who have been exercising their electoral rights for more than sixty years now. Third, the contention that polygamy ensures marital rights for Muslim women and prevents death threats; and its erasure will increase promiscuous sexuality is not only conservative but also challenges the principle of 'equality' enshrined by our Indian Constitution for women who are being treated as second class citizens as compared to their male counterparts in the community. Fourth, that any law that states that the Supreme Court cannot intervene in personal law eliminates the possibility of Article 14 which promises equal rights to the citizens within Indian territory across religion, race, caste, sex, or place of birth.