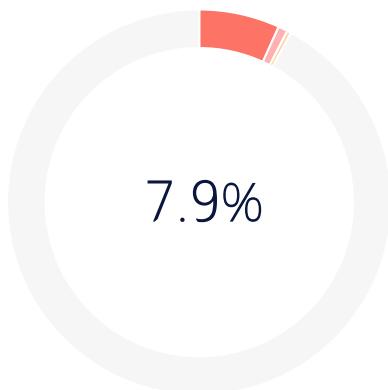


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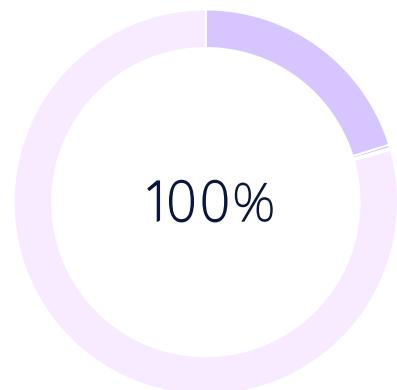
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Proposal Format – ICSSR Call for Research Projects on “Family and Family Systems in India” – (2025-26)

Note: Applicants must adhere to the word limit specified in each section, and any deviation from the prescribed ICSSR proposal format will result in the cancellation of the application.

Application number (To be noted down from the online application)	
Theme	Family, Society and Institutions
Sub-theme	The Role of Social Institutions/Organizations in Strengthening the Family Systems.
1. Title of the Research Proposal	The Impact of the Waqf Act, 1995 (as amended in 2025) on the Empowerment of Muslim Women: A Comparative Study of Punjab and Haryana
2. Abstract (approx. 500 words) (Brief overview including objectives, significance, methodology, and expected outcomes)	<p>The Waqf Act of 1995, as further amended by the Waqf (Amendment) Act, 2025, represents a transformative legal framework governing Muslim charitable endowment in India. The 2025 Amendment introduced landmark reforms by mandating women's representation in Waqf governance, protecting the inheritance rights of female heirs prior to dedication of property, expanding the permissible scope of <i>Waqf-alal-Aulad</i> for the welfare of widows, divorced women, and orphans, and ensuring full digitization of Waqf records to promote transparency and prevent mismanagement.</p> <p>Despite these progressive measures, critical questions remain about how effectively these new provisions translate into practice- particularly regarding women's substantive participation and access to the socio-economic benefits of Waqf institutions. This study empirically examines how the 2025 reforms influence Muslim women's inheritance rights, leadership participation, and access to welfare benefits in the states of Punjab and Haryana.</p>

	<p>The research adopts comparative mixed-methods design, integrating doctrinal legal analysis with socio-empirical fieldwork. Two districts from each state will be purposively selected based on Muslim population density and Waqf property concentration. Quantitative surveys of 400 Muslim women (200 per state) and 40 semi-structured interviews with Waqf Board members, religious leaders, and community beneficiaries will capture the impact of the 2025 provisions on ground realities. Data will be analyzed using descriptive and inferential statistics (t-tests, chi-square) alongside thematic coding following Braun and Clarke's framework.</p> <p>Punjab and Haryana were selected because they differ markedly in Muslim demographics, Waqf asset management, and institutional performance- providing an ideal comparative basis to assess the differential implementation of the 2025 gender and governance reforms. The study evaluates how administrative efficiency, digitization of records, socio-cultural norms, and mandated female board representation shape women's empowerment under the amended law.</p> <p>Expected outcomes include:</p> <ul style="list-style-type: none"> (i) a comparative evidence base on the effectiveness of the 2025 Amendment in enhancing women's participation in Waqf governance; (ii) identification of structural and cultural barriers still hindering their socio-economic advancement despite new legal safeguards; and (iii) policy recommendations for consolidating gender-sensitive and transparent Waqf administration. <p>The findings aim to assist State Waqf Boards, Minority Affairs Departments, and civil society organizations in operationalizing the 2025 reforms- aligning institutional practices with constitutional mandates of equality, social justice, and inclusive development.</p> <p>By bridging doctrinal scholarship with grassroots realities, this project contributes simultaneously to academic discourse on law and gender and to evidence-based policymaking on minority women's welfare in India's evolving pluralistic context.</p>
3. Introduction, Theoretical Framework, Statement of the Problem and Scope of the Proposed Study (approx. 1000 words)	<p>1. Introduction</p> <p>The Waqf Act, 1995, as amended by the Waqf (Amendment) Act, 2025, forms the cornerstone of Muslim endowment governance in India. Enacted to strengthen transparency, accountability, and equitable management of Waqf assets, the Act entrusts State Waqf Boards with the responsibility of overseeing thousands of properties dedicated to religious, educational, and welfare purposes.</p> <p>The 2025 Amendment introduced pathbreaking reforms to promote inclusivity and gender justice. It mandates the appointment of at least two Muslim women as</p>

<p>(Outline theoretical foundations and the scope of the study in Indian context)</p>	<p>members of every State Waqf Board and the Central Waqf Council, ensures that no property may be declared Waqf until all female heirs have received their rightful inheritance, and broadens the scope of <i>Waqf-alal-Aulad</i> to support widows, divorced women, and orphans. The amendment further directs complete digitization of Waqf records and financial transactions, ensuring transparency and minimizing misappropriation.</p> <p>Despite these reforms, significant questions remain about how effectively these legal safeguards translate into real improvements in Muslim women's socio-economic conditions. Reports from the Central Waqf Council (2024) indicate that while women's representation on paper has increased, their decision-making influence and access to Waqf-derived benefits remain limited.</p> <p>This research therefore seeks to analyze how the legal and administrative provisions of the Waqf Act, 1995 (as amended in 2025) shape Muslim women's empowerment in two culturally distinct states- Punjab and Haryana. Punjab has a larger, historically urbanized Muslim minority with well-established Waqf structures, whereas Haryana's smaller and predominantly rural Muslim population operates under different socio-economic constraints. These contrasting contexts provide an ideal comparative framework to evaluate how structural, cultural, and administrative factors mediate women's empowerment through Waqf governance.</p> <p>The study situates itself at the intersection of law, gender, and institutional reform, exploring whether the Act's enhanced provisions for inheritance protection, welfare inclusion, and digitization effectively realize gender justice in practice. By integrating legal analysis with field-based evidence, it will assess how far the 2025 amendment's objectives- of inclusiveness, efficiency, and women's empowerment- are achieved on the ground.</p> <h2>2. Theoretical Framework</h2> <p>The research is grounded in three interrelated theoretical perspectives- Feminist Legal Theory, Social Justice Theory, and Institutional Governance Theory- which together explain how the 2025 reforms attempt to reshape entrenched gender hierarchies within religious institutions.</p> <ul style="list-style-type: none"> • Feminist Legal Theory provides the foundation to evaluate whether the 2025 Amendment's new provisions- particularly those concerning women's mandatory representation, inheritance protection, and participation in <i>Waqf-alal-Aulad</i>- transform patriarchal structures or simply formalize token inclusion. • Social Justice Theory, informed by Rawls and Amartya Sen's capability approach, supports the normative link between legal equality and empowerment
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in real terms. It enables analysis of how *capabilities*- such as financial independence, decision-making power, and access to welfare- are expanded through the Waqf system after the 2025 reform.

- **Institutional Governance Theory** facilitates assessment of the Waqf Boards' administrative mechanisms: the efficiency of digitization initiatives, accountability structures, and community participation channels. It helps evaluate whether new institutional norms foster transparent, participatory, and gender-responsive governance.

By synthesizing these frameworks, the study bridges doctrinal and empirical dimensions- examining how the 2025 legal reforms interact with institutional design and socio-cultural realities to shape Muslim women's empowerment.

3. Statement of the Problem

While the **Waqf (Amendment) Act, 2025** introduced several progressive measures, multiple gaps continue to hinder their translation into tangible benefits for women:

a. Representation versus Real Participation

Although the 2025 Act mandates the inclusion of at least two Muslim women in every Waqf Board, early evidence shows their participation remains largely consultative rather than executive. Structural hierarchies and male-dominated decision-making continue to restrict women's influence in financial or policy matters.

b. Implementation of Inheritance Safeguards

The new provision requiring full settlement of female heirs' inheritance shares before property dedication as Waqf has yet to be uniformly enforced. In practice, informal transfers and lack of awareness often bypass these protections, particularly in rural Haryana.

c. Unequal Access to Welfare Programs

Even with the 2025 expansion of *Waqf-alal-Aulad* for widows, divorcees, and orphans, the reach of such welfare schemes remains limited. Beneficiary lists are often urban-centric, excluding women in semi-rural and marginalized communities.

d. Governance and Digitization Deficits

The mandatory digitization of Waqf records has improved transparency in Punjab, but many districts in Haryana lag behind due to infrastructural and technical constraints. Without accessible digital literacy among women, these reforms risk reinforcing

exclusion.

e. Socio-Cultural Resistance

Patriarchal norms and religious conservatism continue to curtail women's visibility in Waqf administration. In several rural areas, community leaders remain reluctant to accept women in managerial or trustee roles despite legal mandates.

In light of these continuing challenges, this study aims to critically evaluate **how effectively the 2025 Amendment advances women's empowerment** through property rights protection, governance inclusion, and equitable access to Waqf welfare benefits across Punjab and Haryana.

4. Scope of the Proposed Study

The research focuses on **Punjab and Haryana**, selected for their contrasting Waqf management patterns and demographic compositions. Two districts from each state- one urban and one rural- will be purposively chosen based on Muslim population density and concentration of active Waqf institutions.

The study will examine:

- The extent and effectiveness of women's **representation and participation** on Waqf Boards post-2025 Amendment.
- The **implementation of inheritance safeguards** for women before property dedication.
- The accessibility and impact of **welfare schemes under the revised Waqf-al-Aulad clause**.
- The **digitization and transparency mechanisms** and their influence on women's awareness, access, and control.
- The comparative outcomes between Punjab and Haryana with respect to governance quality, technological adoption, and community acceptance.

Methodologically, the study employs a **mixed-methods approach**, combining:

- **Doctrinal analysis** of the 2025 Act and relevant administrative orders, rules, and judicial interpretations.
- **Quantitative surveys** among Muslim women beneficiaries and **qualitative interviews** with Waqf officials, mutawallis, and local leaders.

	<ul style="list-style-type: none"> • Comparative analysis using statistical and thematic techniques to identify state-wise variations and best practices. <p>By grounding its inquiry in the new legal regime introduced by the 2025 Amendment, the study ensures both legal relevance and empirical rigor. The findings aim to contribute to state-level policy reform and the national discourse on gender-inclusive Waqf governance in contemporary India.</p>
4. Critical Review of Key Research Works for the Proposed Study (Avoid listing bibliographic references) (approx. 800 words)	<ol style="list-style-type: none"> 1. P.S. Munawar Hussain, <i>Muslim Endowments, Waqf Law and Judicial Response in India</i> (Routledge, New York, 2021) This book deals with Law of Waqf (Muslim Endowment Law) and its judicial response in India. The volume covers several jurisprudential and historical aspects of Waqf, which include Doctrines of Waqf; Essential Requisites of Waqf; Valid Objects of Waqf; Historical Account of Waqf; Emergence of Waqf Law in India; and Constitutional Validity of Waqf in India. The chapters then go on to discuss the Waqf Act 1995 and Waqf Amendment Act 2013. The legal perspectives of each Section of Waqf Act and its amendments are elucidated with references under Reflections. 2. M.A. Qureshi, <i>Waqfs in India: A Study of Administrative and Statutory Control</i> (South Asia Books) This book has a solid preface and presents a historical and legal overview of waqf from its theological roots to modern legislative developments including the 2025 Amendment Act. 3. Syed Ubaidur Rahman, <i>History of Waqf in India: Muslim Endowments, Origins and Laws</i> (Global Media Publication) This book has a solid preface and presents a historical and legal overview of waqf from its theological roots to modern legislative developments including the 2025 Amendment Act. 4. Justice S. J. Jafri, <i>Waqf Laws in India</i> (Law Publishers India Pvt. Ltd., 8th Edition, 2023) This book contains the commentary on the Waqf Act, 1995 along with allied laws related to Muslims in India. This comprehensive guide covers all aspects of waqf laws in India and is a must-read for legal professionals, academics, and anyone interested in the subject. 5. Sayyed Khalid Rashid, <i>Waqf Management in India</i> (Genuine Publications & Media Pvt. Ltd, New Delhi, 2006) The author strongly advocates the need to free awqāf from governmental control and the ways to achieve such democratization. A model Waqf Law, 2006 has been drafted by the author to help the authorities to take corrective measures. The book avoids the legal text-book style of other books on Waqf which generally over-load the text with too many footnotes and academic jargons. It is a book for those who wish to know the

basics of waqf administration in the country in an easy, simple way.

National Articles

1. Nanik Shofiatin, Indri Supriani et all, “Analysis of waqf studies: a hybrid review” *International Journal of Ethics and Systems* (2025)

This study integrates a hybrid review of waqf literature and provides future research directions, along with practical recommendations for the government and practitioners on each theme, to optimize waqf comprehensively.

2. Shariq Us Sabah, “The Waqf Amendment Act, 2025: Reforming Governance or Eroding Autonomy?” (June 02, 2025). Available at:

SSRN: <https://ssrn.com/abstract=5291793> or <http://dx.doi.org/10.2139/ssrn.5291793>

Recent literature on the Waqf (Amendment) Act, 2025, offers diverse and nuanced perspectives on its social, legal, and constitutional impact, reflecting both government rationale and the concerns of Muslim stakeholders. Scholars consistently identify this Act as a transformative development in the regulation and management of Waqf properties in India, characterizing it as a crucial turning point for a centuries-old Islamic charitable institution.

3. Dr. Tauseef Ahmad, “Waqf Amendment Act 2025 and its Impact on Muslim Endowments in India” (April 13, 2025). Available at

SSRN: <https://ssrn.com/abstract=5231373> or <http://dx.doi.org/10.2139/ssrn.5231373>

This article evaluates new legal provisions such as non-Muslim member inclusion, waqf property governance, and the constitutional scrutiny of religious freedoms. The study discusses legal, political, and community impacts of the 2025 legislation on Muslim charitable assets.

4. Vandana Kumari, “Waqf (Amendment) Act, 2025: A Constitutional Analysis of Religious Freedom and Minority Rights” Volume V Issue III, *Indian Journal of Integrated Research in Law* (2025)

Offers a constitutional law perspective on property rights, legal philosophy, and religious liberty post-Amendment. The article critically analyses the Supreme Court review and minority rights challenges brought by the new Act.

5. Ashima Phougat, Arkaja Mishra et all, “Waqf Law in India: A Critical Analysis of Estate Management, Powers and Socio-Legal Impact” 3(2) IJLSSS (2025)

The Waqf system in India, rooted in Islamic jurisprudence, originated during the Delhi Sultanate and expanded through the Mughal era, later codified with the Waqf Act of 1954 and amendments in 1995. Central and State Waqf Boards now manage

	<p>assets including religious sites and educational institutions valued at billions. Despite its social welfare goals, widespread mismanagement and a lack of accountability have led to public distrust. Effective reform- including digitized records, strong legal safeguards, transparent audits, and inclusive community oversight- is essential to restore confidence and maximize the Waqf system's potential for uplifting marginalized groups.</p>
<p>5. Identification of Research Gaps <u>(Clearly identify the gaps in the existing research literature, unexplored areas, and explain how your proposed study addresses these gaps)</u> <u>(approx. 500 words)</u></p>	<p>The Waqf (Amendment) Act, 2025, represents a significant step forward in empowering Muslim women by legislatively ensuring their inheritance rights and mandating female representation on Waqf Boards. This reform protects women from being denied their lawful shares before family properties can be dedicated as Waqf and secures their role in governance, potentially reshaping Waqf administration in a more inclusive and transparent manner. The Act's provisions for financial support through welfare schemes, vocational training, and digitization add practical avenues for advancing women's economic independence and social dignity.</p> <p>However, lived realities and critiques narrate a more complex and nuanced story. Many voices argue that while the Act highlights Muslim women, in reality, it often marginalizes them- from token representation to limited consultation with women stakeholders at the grassroots. Women remain largely invisible as active agents in decision-making or as recipients fully informed about their rights. Some criticize the Act for curtailing traditional practices like waqf-alal-aulad in ways that ironically may reduce women's control over family assets.</p> <p>The institutional changes face hurdles beyond legal texts: deeply rooted patriarchal customs, administrative inertia, and socio-political resistance continue to challenge women's empowerment. The mandated two-women rule on boards, for example, may not translate into meaningful participation or influence if their voices are sidelined. Concerns are also raised about increasing government control over Waqf properties, which some fear could erode minority autonomy and thereby indirectly affect women's socio-religious standing.</p> <p>Despite government promises, digitization and transparency initiatives are only beginning to reach marginalized women; meaningful access to digital resources, awareness campaigns, and educational programs remain underdeveloped. Without these, corruption and misuse of Waqf assets may persist, depriving women of deserved benefits.</p> <p>The reform's regional implementation also varies widely. While metropolitan and well-administered states show some progress, northern states like Punjab and Haryana face unique challenges due to distinct cultural, political, and community dynamics. These regional disparities necessitate localized research to understand how the Act's promise</p>

	<p>unfolds diversely across India.</p> <p>In sum, the human stories behind the Waqf Amendment reveal a tension between legislative ideals and social realities. For many Muslim women, the promises of inheritance, representation, and welfare require more than paperwork- they require active inclusion, education, cultural change, and fair governance. This reality underscores the urgency of empirical studies focusing on women's experiences and institutional practices, to bridge gaps between law and lived empowerment. Such research can illuminate pathways to ensuring that the Waqf (Amendment) Act genuinely opens doors for Muslim women's social justice and equality in India's plural society.</p>
6. Uniqueness and Originality of the Study (approx. 300 words)	<p>The uniqueness and originality of this study lie in its deep, multidimensional exploration of how the Waqf (Amendment) Act, 2025, truly impacts Muslim women- beyond legal texts and policy rhetoric. While earlier research has laid the groundwork by highlighting the provisions of the Act, this study brings fresh perspectives by focusing on the actual lived experiences of Muslim women beneficiaries and board members, particularly in the culturally diverse regions of Punjab and Haryana, which remain underrepresented in current scholarship.</p> <p>Unlike generic legal analyses, this study humanizes the reform by capturing women's voices directly, revealing their hopes, challenges, and agency in navigating new opportunities and persistent social barriers. This personalizes the broader narrative of empowerment, making the intangible practical and tangible. It uniquely combines qualitative interviews with quantitative assessments to evaluate the effectiveness of governance reforms, digitization initiatives, and welfare schemes, contributing nuanced, evidence-based insights that few prior studies have provided.</p> <p>Additionally, this research addresses the often-overlooked intersection of socio-cultural realities with institutional and legal reforms. It critically examines the gap between statutory protections and community acceptance- highlighting how entrenched patriarchal norms and administrative inertia may dilute women's empowerment despite progressive laws. This layered approach situates the study at the crossroads of law, culture, and gender justice in minority communities, offering a richer, contextualized understanding.</p> <p>Finally, by spotlighting emerging debates over state control, minority autonomy, and women's representation within Waqf governance, this study tackles contentious issues rarely scrutinized with such depth and balance. It thereby promises to inform both academic discourse and policy design, making it a pioneering investigation into how the 2025 Amendment Act can move from promise to genuine empowerment for Muslim women in India's plural society.</p>
7. Objectives of the	Main Objective

<p>Proposed Study (approx. 300 words)</p> <p>(List main and specific objectives of the research)</p>	<p>To critically examine how the Waqf Act, 1995 (as amended by the Waqf (Amendment) Act, 2025) influences Muslim women's inheritance security, representation in Waqf governance, and socio-economic empowerment- through a comparative empirical and doctrinal study of Punjab and Haryana.</p> <p>Specific Objectives</p> <ul style="list-style-type: none"> ✉ To analyze the legal and administrative framework of the Waqf Act, 1995 (as amended in 2025), with special focus on new provisions that: <ul style="list-style-type: none"> • safeguard women's inheritance rights prior to Waqf dedication, • mandate women's representation in State and Central Waqf Boards, and • expand the welfare scope of <i>Waqf-alal-Aulad</i> to include widows, divorcees, and orphans. ✉ To comparatively evaluate the organizational structure and functioning of the Waqf Boards of Punjab and Haryana in the post-2025 context, assessing the effectiveness of women's participation in decision-making, policy formulation, and grievance redressal mechanisms. ✉ To assess and compare the socio-economic outcomes of Waqf-funded welfare and livelihood programs- such as education, training, housing, and micro-enterprise support- implemented under the 2025 Amendment, identifying the factors that influence their reach and inclusivity for Muslim women. ✉ To examine and compare the implementation of digitization, transparency, and accountability reforms introduced by the 2025 Amendment in both states, evaluating their impact on women's awareness, accessibility, and engagement with Waqf institutions. ✉ To explore community-level perceptions, cultural barriers, and institutional practices that continue to affect Muslim women's active engagement with Waqf governance and property-related decision-making, despite the gender-inclusive intent of the 2025 Amendment. ✉ To synthesize state-specific findings into actionable policy recommendations aimed at strengthening gender-responsive Waqf governance, institutional transparency, and equitable welfare delivery across India under the reformed 2025 legal regime.
<p>8. Research Questions /Hypotheses (if Applicable) (approx. 300–400 words)</p>	<p>Research Questions:</p> <ol style="list-style-type: none"> 1. How have the reforms introduced under the Waqf (Amendment) Act, 2025—particularly the inheritance protection clause and the mandatory inclusion of women in Waqf Boards—altered Muslim women's legal and social position within Waqf governance structures? 2. To what extent has the 2025 mandate for two or more women members on each

- State Waqf Board and the Central Waqf Council** enhanced women's substantive participation in decision-making, rather than symbolic representation?
3. What are the comparative outcomes in **Punjab and Haryana** regarding the implementation of digitization and transparency measures mandated under the 2025 Act, and how do these reforms influence women's awareness and access to Waqf benefits?
 4. How effectively have the expanded welfare provisions under *Waqf-alal-Aulad*-allowing funds to support widows, divorced women, and orphans-been operationalized across both states?
 5. What community-level socio-cultural factors continue to mediate or hinder the realization of women's inheritance, welfare, and participation rights guaranteed under the amended Waqf law?
 6. How can the insights derived from the comparative study of Punjab and Haryana inform a **gender-responsive national framework** for implementing the 2025 Waqf reforms more equitably across India?

Hypotheses

1. **H₁**: The Waqf (Amendment) Act, 2025 has led to measurable improvements in women's representation and decision-making power in Waqf Boards, though the degree of empowerment varies between Punjab and Haryana.
2. **H₂**: The inheritance protection clause introduced under the 2025 Act significantly reduces cases of female heirs being excluded from property rights prior to Waqf dedication.
3. **H₃**: Digitization and transparency mandates under the 2025 Amendment positively correlate with higher levels of women's awareness and participation in Waqf-related welfare programs.
4. **H₄**: The expansion of *Waqf-alal-Aulad* benefits to widows, divorcees, and orphans has a statistically significant impact on the socio-economic well-being of Muslim women beneficiaries.
5. **H₅**: Persistent patriarchal attitudes and institutional inertia continue to constrain the full realization of the gender-equity goals envisioned by the Waqf (Amendment) Act, 2025, despite its progressive legal framework.

9. Proposed Methodology, Sampling Design, and Research Design (approx. 1000 words)	<p>Research Design</p> <p>The study adopts a comparative mixed-methods research design, integrating doctrinal legal analysis with empirical socio-legal fieldwork.</p> <p>The doctrinal component will analyze statutory provisions, recent judicial interpretations, and administrative circulars related to the Waqf Act, 1995 (as amended by the Waqf (Amendment) Act, 2025)- with particular attention to new clauses on inheritance protection, mandatory women's representation, welfare expansion under Waqf-alal-Aulad, and digitization of records.</p> <p>The empirical component will collect primary data from Punjab and Haryana to evaluate how effectively these reforms are implemented and their tangible impact on women's inheritance security, governance participation, and access to welfare programs.</p> <p>This integrated approach ensures both normative depth and contextual validity, allowing the study to test the extent to which the 2025 Act's gender-equality objectives are realized on the ground.</p> <p>Selection of States and Comparative Logic</p> <p>Punjab and Haryana have been purposively selected owing to their contrasting demographic and institutional contexts.</p> <p>Punjab has a relatively larger, urbanized Muslim population (approx. 2%) and a more established Waqf infrastructure. Haryana's Muslim population is smaller (approx. 6%), predominantly rural, and its Waqf administration remains in transition toward digitization and structural reform.</p> <p>This contrast provides an analytical framework to assess how differences in administrative readiness, cultural norms, and governance capacity influence women's empowerment under the 2025 Amendment.</p> <p>Sampling Design</p> <p>The sampling follows a multi-stage stratified approach ensuring representativeness while maintaining feasibility.</p> <p>Stage 1: Selection of Districts</p> <p>Two districts from each state will be purposively chosen:</p> <p>Punjab: Ludhiana (urban) and Malerkotla (rural).</p> <p>Haryana: Gurugram (urban) and Nuh (rural).</p>
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	<p>Selection criteria include: (i) Muslim population density, (ii) concentration of Waqf properties, and (iii) presence of active, digitized Waqf committees.</p> <p>Stage 2: Selection of Respondents</p> <p>Within each district, respondents will include:</p> <p>100 Muslim women beneficiaries (widows, divorcees, single heads of households, and low-income groups).</p> <p>10 community/religious leaders.</p> <p>5 Waqf officials or committee members.</p> <p>In total, 460 respondents (400 women + 60 key informants) will be surveyed or interviewed.</p> <p>Stage 3: Sampling Method</p> <p>Respondents will be selected using purposive and snowball sampling, ensuring inclusion of both urban and rural voices. Local NGOs, Waqf offices, and minority-welfare departments will assist in outreach.</p> <p>Data Collection Methods</p> <p>1. Quantitative Methods</p> <p>Structured Questionnaires: Administered to 400 Muslim women to collect data on awareness of inheritance rights, knowledge of Waqf reforms, access to welfare schemes, and participation in governance.</p> <p>Indicators Measured:</p> <p>Awareness of rights under the 2025 Amendment (inheritance, representation, welfare).</p> <p>Access to Waqf-alal-Aulad benefits.</p> <p>Participation in vocational programs and self-help groups established post-2025.</p> <p>Perception of digitization and transparency improvements.</p> <p>Responses will employ Likert scales and binary questions to allow quantitative comparison.</p> <p>2. Qualitative Methods</p> <p>Semi-Structured Interviews: 40 interviews (10 per district) with Waqf Board officials,</p>
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mutawallis, women board members, and activists.

Focus Group Discussions (FGDs): Conducted with 6-8 women per group in each district to explore experiences of empowerment, discrimination, and awareness of the 2025 reforms.

Case Studies: Two in-depth institutional case studies per state- one demonstrating best practices under the new Act and one highlighting implementation challenges.

Data Analysis Plan

Quantitative Analysis

Statistical techniques such as t-tests, chi-square, and correlation will be employed using SPSS or R software.

Comparative tables will assess differences between Punjab and Haryana regarding awareness, access, and participation post-2025 reforms.

Regression models may test relationships between governance quality, awareness level, and socio-economic outcomes.

Qualitative Analysis

Thematic Analysis (Braun & Clarke, 2006) will be applied to interview and FGD transcripts.

Themes such as inheritance enforcement, digital governance, institutional inclusion, and cultural resistance will be coded inductively.

Data triangulation will ensure reliability and depth.

Comparative Synthesis

A comparative matrix will highlight variations in governance practices and outcomes between the two states.

Results will inform policy recommendations for uniform implementation of the 2025 gender and governance mandates.

Doctrinal Analysis

The doctrinal component will examine:

The Waqf Act, 1995 (as amended by the 2025 Act);

Rules, notifications, and digital guidelines issued by the Ministry of Minority Affairs and

	<p>State Waqf Boards;</p> <p>Judicial decisions (2013–2025) concerning women's property rights, board representation, and Waqf management;</p> <p>Administrative circulars implementing digitization and welfare schemes.</p> <p>This analysis will identify the gap between legislative intent and administrative practice, forming the conceptual foundation for empirical validation.</p> <p>Ethical Considerations</p> <p>Informed consent will be obtained from all participants, ensuring confidentiality and voluntary participation.</p> <p>Participants may withdraw at any stage without consequence.</p> <p>Data will be anonymized to protect identities.</p> <p>Institutional Ethics Committee approval and ICSSR clearance will be obtained before fieldwork.</p> <p>Special sensitivity will be maintained while engaging widows, divorcees, and economically vulnerable women.</p> <p>Limitations</p> <p>Potential challenges include restricted access to certain Waqf records, digital data unavailability, and cultural hesitation in discussing gender or inheritance. To mitigate these, local research assistants fluent in Punjabi, Urdu, and Hindi will be engaged, and partnerships will be established with women's NGOs and minority-welfare offices.</p> <p>Expected Methodological Contribution</p> <p>This study will advance socio-legal research by:</p> <ol style="list-style-type: none"> 1) Integrating doctrinal and empirical evidence to assess gender reforms under the 2025 Amendment. 2) Demonstrating the value of comparative, state-level analysis in evaluating gendered outcomes of religious legislation. 3) Providing a replicable mixed-method framework for studying gender inclusion and digital governance in faith-based institutions across India.
10Innovation/path-breaking aspects of the Proposed	The proposed research offers several path-breaking and original contributions to understanding Muslim women's empowerment within the governance of Waqf

Research (500 words)	<p>institutions under the newly enacted Waqf (Amendment) Act, 2025.</p> <p>Foremost among these is its analysis of the legal protection of women's inheritance rights prior to Waqf dedication, a transformative provision introduced in 2025. This clause ensures that no property can be declared as Waqf until all female heirs have received their rightful shares, addressing a long-standing gap that historically weakened women's economic security and inheritance claims. The study will be among the first to empirically examine how this guarantee operates in practice and whether it succeeds in preventing the dispossession of women's property rights, particularly within the culturally distinct contexts of Punjab and Haryana.</p> <p>A second major contribution lies in exploring the mandatory inclusion of Muslim women on Waqf Boards and the Central Waqf Council- a reform that institutionalizes gender representation by requiring at least two women members in every board. Moving beyond mere numerical compliance, the research investigates whether these women possess substantive decision-making power and how their presence influences board priorities, policy outcomes, and the allocation of Waqf resources for community welfare. This focus on women's agency within minority institutional frameworks marks a critical and under-researched dimension of gendered governance in India.</p> <p>The study also breaks new ground by examining the digitization and transparency mandates of the 2025 Act as instruments of accountability and inclusion. It will assess whether digital reforms have made Waqf records more accessible, curtailed corruption, and improved monitoring of welfare programs intended for women. This intersection of technology-enabled governance and traditional religious institutions represents an innovative research frontier with significant policy relevance.</p> <p>Another original element of the study is its integration of socio-cultural analysis. It recognizes that legislative reform alone cannot ensure empowerment unless accompanied by changes in community norms, religious attitudes, and bureaucratic practices. By investigating how local culture and institutional behavior mediate the success of legal reforms, the research contributes a deeply human-centered understanding of legal implementation.</p> <p>Focusing on Punjab and Haryana- states rarely examined in Waqf scholarship- the project adds a crucial regional comparative dimension, highlighting how variations in demography, administrative capacity, and social structure shape the outcomes of the same legal framework.</p> <p>In sum, this research provides a multidisciplinary and empirically grounded evaluation of how the 2025 Amendment's provisions on inheritance, representation, welfare, and digitization intersect to redefine Muslim women's rights and roles within Waqf institutions. It promises to deliver actionable policy recommendations, advance</p>
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		theoretical debates on law, gender, and governance, and make a substantive contribution to India's evolving discourse on gender justice and minority welfare.
11 Expected Contribution of the Research Project to the Knowledge Repository (approx. 500 words)	<p>This research project seeks to make a substantive and original contribution to the evolving scholarship on law, gender, and minority governance in India by offering fresh, empirical insights into the real-world implications of the Waqf (Amendment) Act, 2025 for Muslim women. Although the new legislation has received wide attention in legal and policy circles, there remains a significant gap in understanding how its transformative provisions- on inheritance protection, mandatory women's representation, and digitization- operate in practice. This study will bridge that gap by combining community-based field narratives with rigorous legal and institutional analysis, thus situating statutory reform within lived social realities.</p> <p>A key contribution of this research lies in the mapping of historical and contemporary practices surrounding family Waqfs, particularly waqf-alal-aulad, and their effect on women's property rights. By tracing this evolution from pre-reform inequities to post-2025 legal safeguards, the study contextualizes the new law within a continuum of cultural and economic change. This longitudinal perspective enriches legal and sociological debates that too often treat legislative texts in isolation from the communities they seek to serve.</p> <p>The project also introduces a new epistemic dimension by foregrounding women's voices- both as beneficiaries and as decision-makers- within Waqf institutions, especially in the relatively under-studied states of Punjab and Haryana. Their testimonies will illuminate how gender-sensitive legal reform can reshape institutional governance, redefine community leadership, and create new pathways for inclusive social justice. Such an approach captures intra-community diversity and experiential nuance that have rarely been documented in existing Waqf research.</p> <p>Another innovative contribution is the critical assessment of digitization and transparency reforms introduced by the 2025 Amendment. The study will evaluate whether digital platforms have genuinely improved access to Waqf records, minimized corruption, and enhanced accountability in welfare delivery for women. By addressing the interface of technology, law, and minority welfare, it extends the scope of socio-legal research into a cutting-edge area of governance innovation.</p> <p>The project also engages deeply with the socio-cultural and institutional barriers that complicate the realization of the Act's gender-justice goals—patriarchal resistance, administrative inertia, and debates over religious autonomy. By examining these tensions with balanced objectivity, the study moves beyond simplistic optimism or legal skepticism, offering a nuanced, grounded understanding of reform implementation.</p>	

	<p>Ultimately, the research is expected to yield:</p> <ul style="list-style-type: none"> • Empirical evidence on how the 2025 reforms affect women's inheritance rights, governance participation, and socio-economic welfare. • Comparative policy insights from Punjab and Haryana to guide gender-sensitive Waqf governance nationwide. • Actionable recommendations for the Ministry of Minority Affairs, State Waqf Boards, and women's welfare agencies. • Scholarly advancement in the study of gender justice, minority rights, and digital governance within faith-based institutions. <p>In sum, this research will make a path-breaking, multidisciplinary contribution to understanding how legal reform, social structures, and institutional innovation intersect to redefine Muslim women's roles and rights within India's reformed Waqf ecosystem. It will serve as both an academic benchmark and a policy resource for building transparent, inclusive, and equitable Waqf governance in the post-2025 era.</p>
12 Expected Output words)	<p>Expected Outcomes</p> <p>The proposed study is expected to produce comprehensive and actionable outcomes that will enrich both academic understanding and policy implementation of the Waqf (Amendment) Act, 2025. Key outcomes include:</p> <p>Empirical Assessment of Legal Impact:</p> <p>An in-depth evaluation of how the 2025 Amendment's inheritance protection clause has altered property practices, ensuring women's rights before Waqf dedication.</p> <p>Documentation of women's lived experiences regarding inheritance disputes, Waqf governance participation, and welfare access.</p> <p>Gender Representation Analysis:</p> <p>Comparative evidence on how the mandatory inclusion of women on Waqf Boards influences governance outcomes, transparency, and policy priorities.</p> <p>Identification of best practices and barriers to effective representation.</p> <p>Evaluation of Waqf Welfare Schemes:</p> <p>Measurable data on the reach, accessibility, and impact of welfare programs funded through Waqf properties, focusing on widows, divorced women, and economically disadvantaged beneficiaries.</p>

	<p>Assessment of Digitization and Accountability Measures:</p> <p>Insights into the role of digital platforms in improving transparency, reducing corruption, and enhancing women's access to information and benefits.</p> <p>Socio-Cultural and Administrative Diagnostics:</p> <p>A nuanced understanding of the interplay between legal provisions, community norms, and bureaucratic functioning that shape reform outcomes in Punjab and Haryana.</p> <p>Actionable Policy Recommendations:</p> <p>Evidence-based policy models for gender-inclusive Waqf administration, suggesting reforms in recruitment, monitoring, and welfare delivery mechanisms.</p> <p>Academic Contributions</p> <p>This research will make several path-breaking contributions to scholarship in the domains of law, gender studies, and governance:</p> <p>Doctrinal-Empirical Integration: It will bridge the gap between statutory interpretation and on-ground realities, advancing socio-legal methodology in minority rights research.</p> <p>Gendered Institutional Analysis: The study's focus on women's agency within faith-based institutions adds new dimensions to feminist legal theory and governance studies.</p> <p>Regional Comparative Framework: By juxtaposing Punjab and Haryana, the research will establish a replicable framework for state-level comparative policy analysis.</p> <p>Digital Governance Insights: It will expand academic discourse on technology's role in legal implementation and institutional reform, particularly in religious and charitable contexts.</p> <p>Scholarly Outputs: The study will produce peer-reviewed journal articles, conference presentations, and policy briefs, ensuring the findings reach diverse academic audiences.</p> <p>Policy Contributions</p> <p>Evidence-Driven Reform: The findings will provide the Ministry of Minority Affairs, Central and State Waqf Boards, and legislative committees with reliable empirical evidence for refining policy design and governance standards.</p> <p>Gender Inclusion Toolkit: A set of recommendations and monitoring indicators will be developed to guide women's representation and participation in institutional decision-making.</p>
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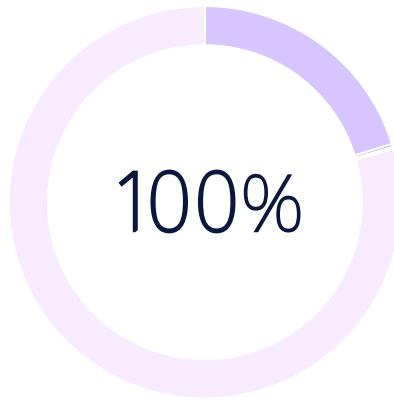
	<p>Transparency and Technology Recommendations: Practical suggestions for enhancing digitization, grievance redressal, and data accessibility will support accountable governance.</p> <p>Capacity Building: The research will inform training modules for Waqf Board officials and community leaders to foster gender sensitivity and legal awareness.</p> <p>Dissemination Plan</p> <p>The dissemination strategy ensures that research outcomes are accessible, impactful, and policy-relevant:</p> <p>Academic Dissemination:</p> <p>Publication of at least two research papers in Q1–Q2 Scopus and UGC CARE-listed journals in law, gender studies, and governance.</p> <p>Presentation at national and international conferences on minority rights, public policy, and social justice.</p> <p>Policy Dissemination:</p> <p>Preparation of policy briefs and white papers for the Ministry of Minority Affairs, Central Waqf Council, and State Boards of Punjab and Haryana.</p> <p>Organization of two dissemination workshops—one mid-term review seminar and one final policy dialogue in Chandigarh or New Delhi.</p> <p>Community Outreach:</p> <p>Sharing simplified findings through vernacular summaries, community media, and collaborations with local NGOs working on women's rights and minority welfare.</p> <p>Development of an open-access digital repository of anonymized case studies, datasets, and policy tools for wider use.</p> <p>Overall Impact</p> <p>The project is expected to contribute meaningfully to both academic advancement and policy transformation. By aligning empirical insights with the spirit of the Waqf (Amendment) Act, 2025, it aims to promote transparent, gender-inclusive, and community-responsive governance. The outcomes will assist stakeholders in strengthening institutional accountability, upholding women's property rights, and fostering social justice within India's plural democratic framework.</p>
13	Relevance of the The proposed study holds substantial policy relevance, offering a ground-level and

<p>proposed study for policy making (approx. 500 words)</p>	<p>empirically grounded understanding of how the Waqf (Amendment) Act, 2025 is reshaping Muslim women's rights and the governance of Waqf institutions in India. While the Act represents a landmark legislative reform emphasizing transparency, accountability, and gender inclusion, there is limited empirical evidence on its implementation and real-world impact. This research directly bridges that gap by providing context-specific insights into how statutory provisions translate into practice, particularly among women from socially and economically marginalized communities.</p> <p>By examining women's inheritance rights, representation on Waqf Boards, and access to Waqf-generated welfare, the study will generate vital evidence on both the achievements and challenges of realizing the Act's constitutional goals of gender justice and minority welfare. Findings will help policymakers determine whether mandated female representation is fostering meaningful participation and decision-making power, or whether institutional hierarchies continue to limit women's influence.</p> <p>The study's evaluation of Waqf-funded welfare schemes- especially for widows, divorcees, and orphans- will offer practical insights into the design, delivery, and targeting of welfare programs. Such evidence can directly inform policy refinement and budgetary prioritization, ensuring that institutional and governmental efforts yield tangible socio-economic benefits for women.</p> <p>By assessing the digitization and transparency mandates of the 2025 Act, the research also addresses a contemporary governance concern: how technology can enhance access, reduce corruption, and foster institutional accountability. The findings will serve as a policy guide for adopting tech-enabled solutions in other faith-based or minority welfare institutions.</p> <p>Equally important, the study engages with socio-cultural and administrative barriers- such as patriarchy, community conservatism, and bureaucratic inertia- that often dilute reform outcomes. Recognizing these barriers will help policymakers craft culturally responsive strategies, combining legal reforms with awareness drives, community sensitization, and capacity-building programs.</p> <p>Through its comparative regional focus on Punjab and Haryana, the research acknowledges India's socio-religious diversity and offers evidence for state-specific policy models rather than uniform, one-size-fits-all prescriptions.</p> <p>Ultimately, this study will equip policymakers, Waqf Boards, and the Ministry of Minority Affairs with actionable, evidence-based insights to strengthen Waqf governance, uphold women's legal rights, and promote inclusive institutional reform. It contributes not only to policy design but also to building a transparent, gender-just, and participatory Waqf administration consistent with the vision of the Waqf (Amendment)</p>
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		Act, 2025 and India's constitutional ethos of equality and social justice.			
14	Total Grant Amount expected for this study	<p>Amount (in figures): ₹30,00,000 (in ₹)</p> <p>Amount (in words): Thirty lakh.</p>			
15	Head-wise Justification for the Expected Grant (approx. 400 words) (Manpower, travel, fieldwork, equipment, contingency, etc.)	Budget Head	Details / Justification	Amount (₹)	
		I. Research Personnel II. Travel and Fieldwork III. Equipment & Software IV. Contingency & Field Materials V. Workshops & Dissemination Total Estimated Budget	1 Research Associate (12 months × ₹45,000 = ₹5,40,000); 1 Research Assistant (10 months × ₹35,000 = ₹3,50,000); 4 Field Investigators (8 months × ₹18,000 = ₹5,76,000) Inter-state travel (5 trips × ₹5,000 = ₹25,000); Local conveyance (150 days × ₹400 = ₹60,000); Daily allowance for RA & investigators (300 days × ₹900 × 2 persons = ₹5,40,000); Respondent honorarium (350 × ₹200 = ₹70,000) Laptop (₹65,000), NVivo license (₹80,000), voice recorder (₹10,000), SPSS student license (₹15,000), printer & stationery (₹35,000) Communication, printing, photocopying, internet, and unforeseen expenses (approx. 5% of total) One mid-term review workshop; one dissemination seminar in Chandigarh; publication of two policy briefs and one journal paper	₹14,66,000 ₹6,95,000 ₹2,05,000 ₹1,34,000 ₹1,00,000 ₹29,99,000 (Rounded to ₹30,00,000)	
16	Milestones set for	Phase	Duration (Months)	Major Activities	Expected Outputs
		Phase I – Preparatory Stage Phase II – Pilot & Fieldwork (Haryana) Phase III – Fieldwork (Punjab)	1–4 5–10 11–16	Finalization of research tools, ethics approval, literature review, secondary data compilation, coordination with Waqf Boards and NGOs in Punjab & Haryana Pilot testing of survey and interview tools; quantitative data collection and FGDs in Gurugram and Nuh; transcription and preliminary coding Data collection in Ludhiana and Malerkotla; interviews with Waqf officials and	Finalized research instruments, ethical clearance certificate, comprehensive literature review Primary dataset (Haryana), field notes, initial analysis memos Primary dataset (Punjab), thematic field summaries

		<p>Phase IV – Data Analysis and Synthesis 17–20</p> <p>women beneficiaries; field validation workshop</p> <p>Statistical analysis (SPSS), thematic coding (NVivo), comparative analysis, drafting of analytical chapters</p> <p>Analytical tables, comparative matrices, draft report chapters</p>
		<p>Phase V – Dissemination and Reporting 21–24</p> <p>Preparation of policy briefs, stakeholder workshop in Chandigarh, final report writing, submission to ICSSR</p> <p>Final ICSSR report, two policy briefs, publication-ready papers</p>

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	Text Coverage	Words
AI Text	100%	6,694
Low Frequency		1,352
Medium Frequency		17
High Frequency		11
Human Text	0%	0
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Excluded		
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AI Text 381.67 / 1,000,000 Documents**Human Text** 2.16 / 1,000,000 Documents**175x methodology, and expected outcomes)**

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AI Text 82.09 / 1,000,000 Documents**Human Text** 0.5 / 1,000,000 Documents**160x face unique challenges due to**

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160x variations and best practices.

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152x marginalized communities. By

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Human Text	0.52 / 1,000,000 Documents

151x the role of digital platforms in

How frequently the phrase was found in our dataset:

AI Text	17.03 / 1,000,000 Documents
Human Text	0.11 / 1,000,000 Documents

150x both academic discourse and

How frequently the phrase was found in our dataset:

AI Text	7.86 / 1,000,000 Documents
Human Text	0.05 / 1,000,000 Documents

140x prioritization, ensuring that

How frequently the phrase was found in our dataset:

AI Text	1.1 / 1,000,000 Documents
Human Text	0.01 / 1,000,000 Documents

129x uplifting marginalized groups.

How frequently the phrase was found in our dataset:

AI Text	1.35 / 1,000,000 Documents
Human Text	0.01 / 1,000,000 Documents

109x By synthesizing these

How frequently the phrase was found in our dataset:

AI Text	36.25 / 1,000,000 Documents
Human Text	0.33 / 1,000,000 Documents

108x findings into actionable policy

How frequently the phrase was found in our dataset:

AI Text	1.13 / 1,000,000 Documents
Human Text	0.01 / 1,000,000 Documents

106x situates itself at the intersection of

How frequently the phrase was found in our dataset:

AI Text	2.08 / 1,000,000 Documents
Human Text	0.02 / 1,000,000 Documents

106x both the achievements and challenges

How frequently the phrase was found in our dataset:

AI Text	2.63 / 1,000,000 Documents
Human Text	0.02 / 1,000,000 Documents

105x examining these tensions

How frequently the phrase was found in our dataset:

AI Text	2.19 / 1,000,000 Documents
Human Text	0.02 / 1,000,000 Documents

102x Ethical Considerations Informed consent

How frequently the phrase was found in our dataset:

AI Text	37.01 / 1,000,000 Documents
Human Text	0.36 / 1,000,000 Documents

102x outcomes. Recognizing these

How frequently the phrase was found in our dataset:

AI Text	1.6 / 1,000,000 Documents
Human Text	0.02 / 1,000,000 Documents

97x of historical and contemporary practices

How frequently the phrase was found in our dataset:

AI Text	1.14 / 1,000,000 Documents
Human Text	0.01 / 1,000,000 Documents

95x Potential challenges include

How frequently the phrase was found in our dataset:

AI Text	20.23 / 1,000,000 Documents
Human Text	0.21 / 1,000,000 Documents

93x both academic understanding and

How frequently the phrase was found in our dataset:

AI Text	2.56 / 1,000,000 Documents
Human Text	0.03 / 1,000,000 Documents

93x within religious institutions.

How frequently the phrase was found in our dataset:

AI Text	31.19 / 1,000,000 Documents
Human Text	0.34 / 1,000,000 Documents

92x This comprehensive guide covers all aspects of

How frequently the phrase was found in our dataset:

AI Text	1.33 / 1,000,000 Documents
Human Text	0.01 / 1,000,000 Documents

92x This reality underscores the

How frequently the phrase was found in our dataset:

AI Text	11.47 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

90x transparency, accountability, and equitable

How frequently the phrase was found in our dataset:

AI Text	3.56 / 1,000,000 Documents
Human Text	0.04 / 1,000,000 Documents

90x (approx. 400 words)

How frequently the phrase was found in our dataset:

AI Text	9.43 / 1,000,000 Documents
Human Text	0.1 / 1,000,000 Documents

89x the gap between legislative

How frequently the phrase was found in our dataset:

AI Text	2.92 / 1,000,000 Documents
Human Text	0.03 / 1,000,000 Documents

86x into tangible benefits for

How frequently the phrase was found in our dataset:

AI Text	56.91 / 1,000,000 Documents
Human Text	0.66 / 1,000,000 Documents

81x to genuine empowerment

How frequently the phrase was found in our dataset:

AI Text	1.06 / 1,000,000 Documents
Human Text	0.01 / 1,000,000 Documents

79x helps evaluate whether

How frequently the phrase was found in our dataset:

AI Text	6.74 / 1,000,000 Documents
Human Text	0.09 / 1,000,000 Documents

78x to contribute meaningfully to both

How frequently the phrase was found in our dataset:

AI Text	2.75 / 1,000,000 Documents
Human Text	0.04 / 1,000,000 Documents

77x addresses these gaps)

How frequently the phrase was found in our dataset:

AI Text	58.48 / 1,000,000 Documents
Human Text	0.76 / 1,000,000 Documents

77x words) (Brief overview

How frequently the phrase was found in our dataset:

AI Text	1.31 / 1,000,000 Documents
Human Text	0.02 / 1,000,000 Documents

72x offer practical insights into the

How frequently the phrase was found in our dataset:

AI Text	3.3 / 1,000,000 Documents
Human Text	0.05 / 1,000,000 Documents

70x and women's representation within

How frequently the phrase was found in our dataset:

AI Text	61.26 / 1,000,000 Documents
Human Text	0.88 / 1,000,000 Documents

69x framework to evaluate how

How frequently the phrase was found in our dataset:

AI Text	10.1 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

66x replicable framework for

How frequently the phrase was found in our dataset:

AI Text	6.26 / 1,000,000 Documents
Human Text	0.09 / 1,000,000 Documents

66x situates the study

How frequently the phrase was found in our dataset:

AI Text	9.83 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

63x monitoring, and welfare

How frequently the phrase was found in our dataset:

AI Text	1.83 / 1,000,000 Documents
Human Text	0.03 / 1,000,000 Documents

62x gap by combining

How frequently the phrase was found in our dataset:

AI Text	34.11 / 1,000,000 Documents
Human Text	0.55 / 1,000,000 Documents

58x policy refinement and

How frequently the phrase was found in our dataset:

AI Text	6.38 / 1,000,000 Documents
Human Text	0.11 / 1,000,000 Documents

58x that while women's representation

How frequently the phrase was found in our dataset:

AI Text	3.47 / 1,000,000 Documents
Human Text	0.06 / 1,000,000 Documents

58x avenues for advancing

How frequently the phrase was found in our dataset:

AI Text	13.06 / 1,000,000 Documents
Human Text	0.23 / 1,000,000 Documents

56x Patriarchal norms and

How frequently the phrase was found in our dataset:

AI Text	53.34 / 1,000,000 Documents
Human Text	0.95 / 1,000,000 Documents

56x assessments to evaluate the effectiveness of

How frequently the phrase was found in our dataset:

AI Text	4.77 / 1,000,000 Documents
Human Text	0.09 / 1,000,000 Documents

54x oversight- is essential to

How frequently the phrase was found in our dataset:

AI Text	8.28 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

52x accessibility, and engagement with

How frequently the phrase was found in our dataset:

AI Text	2.57 / 1,000,000 Documents
Human Text	0.05 / 1,000,000 Documents

48x particularly in religious and

How frequently the phrase was found in our dataset:

AI Text	1.33 / 1,000,000 Documents
Human Text	0.03 / 1,000,000 Documents

48x Despite these progressive

How frequently the phrase was found in our dataset:

AI Text	5.91 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

48x and nuanced perspectives on

How frequently the phrase was found in our dataset:

AI Text	2.75 / 1,000,000 Documents
Human Text	0.06 / 1,000,000 Documents

46x ensuring the findings

How frequently the phrase was found in our dataset:

AI Text	3.16 / 1,000,000 Documents
Human Text	0.07 / 1,000,000 Documents

44x and promote inclusive

How frequently the phrase was found in our dataset:

AI Text	51.2 / 1,000,000 Documents
Human Text	1.16 / 1,000,000 Documents

44x transparency, and equitable

How frequently the phrase was found in our dataset:

AI Text	4.45 / 1,000,000 Documents
Human Text	0.1 / 1,000,000 Documents

42x agency in navigating

How frequently the phrase was found in our dataset:

AI Text	2.32 / 1,000,000 Documents
Human Text	0.06 / 1,000,000 Documents

42x digital platforms have

How frequently the phrase was found in our dataset:

AI Text	86.9 / 1,000,000 Documents
Human Text	2.07 / 1,000,000 Documents

41x (approx. 300 words)

How frequently the phrase was found in our dataset:

AI Text	11.34 / 1,000,000 Documents
Human Text	0.28 / 1,000,000 Documents

41x be anonymized to protect

How frequently the phrase was found in our dataset:

AI Text	2.66 / 1,000,000 Documents
Human Text	0.07 / 1,000,000 Documents

40x while maintaining feasibility.

How frequently the phrase was found in our dataset:

AI Text	8.27 / 1,000,000 Documents
Human Text	0.2 / 1,000,000 Documents

40x corruption, and enhanced

How frequently the phrase was found in our dataset:

AI Text	1.05 / 1,000,000 Documents
Human Text	0.03 / 1,000,000 Documents

39x and empirical evidence to

How frequently the phrase was found in our dataset:

AI Text	50.89 / 1,000,000 Documents
Human Text	1.31 / 1,000,000 Documents

39x to bridge gaps between

How frequently the phrase was found in our dataset:

AI Text	81.21 / 1,000,000 Documents
Human Text	2.09 / 1,000,000 Documents

39x evolving discourse on

How frequently the phrase was found in our dataset:

AI Text	4.82 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

39x to their contrasting

How frequently the phrase was found in our dataset:

AI Text	26.28 / 1,000,000 Documents
Human Text	0.68 / 1,000,000 Documents

37x moves beyond simplistic

How frequently the phrase was found in our dataset:

AI Text	2.82 / 1,000,000 Documents
Human Text	0.08 / 1,000,000 Documents

36x bypass these protections,

How frequently the phrase was found in our dataset:

AI Text	4.45 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

36x Qualitative Analysis Thematic Analysis

How frequently the phrase was found in our dataset:

AI Text	2.8 / 1,000,000 Documents
Human Text	0.08 / 1,000,000 Documents

35x laid the groundwork by

How frequently the phrase was found in our dataset:

AI Text	14.57 / 1,000,000 Documents
Human Text	0.42 / 1,000,000 Documents

35x This layered approach

How frequently the phrase was found in our dataset:

AI Text	25.44 / 1,000,000 Documents
Human Text	0.73 / 1,000,000 Documents

34x is its integration of

How frequently the phrase was found in our dataset:

AI Text	14.11 / 1,000,000 Documents
Human Text	0.41 / 1,000,000 Documents

33x This clause ensures that

How frequently the phrase was found in our dataset:

AI Text	3.57 / 1,000,000 Documents
Human Text	0.11 / 1,000,000 Documents

32x sensitivity and legal

How frequently the phrase was found in our dataset:

AI Text	1.91 / 1,000,000 Documents
Human Text	0.06 / 1,000,000 Documents

32x and collaborations with local

How frequently the phrase was found in our dataset:

AI Text	15.75 / 1,000,000 Documents
Human Text	0.49 / 1,000,000 Documents

32x By integrating legal

How frequently the phrase was found in our dataset:

AI Text	1.71 / 1,000,000 Documents
Human Text	0.05 / 1,000,000 Documents

31x This longitudinal perspective

How frequently the phrase was found in our dataset:

AI Text	1.15 / 1,000,000 Documents
Human Text	0.04 / 1,000,000 Documents

30x community dynamics. These

How frequently the phrase was found in our dataset:

AI Text	2.18 / 1,000,000 Documents
Human Text	0.07 / 1,000,000 Documents

30x empirical insights into the

How frequently the phrase was found in our dataset:

AI Text	20.19 / 1,000,000 Documents
Human Text	0.68 / 1,000,000 Documents

28x anonymized case studies,

How frequently the phrase was found in our dataset:

AI Text	1.32 / 1,000,000 Documents
Human Text	0.05 / 1,000,000 Documents

28x by focusing on the actual

How frequently the phrase was found in our dataset:

AI Text	6.92 / 1,000,000 Documents
Human Text	0.25 / 1,000,000 Documents

28x analyze the legal and

How frequently the phrase was found in our dataset:

AI Text	5.81 / 1,000,000 Documents
Human Text	0.21 / 1,000,000 Documents

27x and community leaders to foster

How frequently the phrase was found in our dataset:

AI Text	1.22 / 1,000,000 Documents
Human Text	0.04 / 1,000,000 Documents

27x empirical insights with

How frequently the phrase was found in our dataset:

AI Text	1.07 / 1,000,000 Documents
Human Text	0.04 / 1,000,000 Documents

27x digital literacy among

How frequently the phrase was found in our dataset:

AI Text	38.44 / 1,000,000 Documents
Human Text	1.41 / 1,000,000 Documents

27x access to digital resources,

How frequently the phrase was found in our dataset:

AI Text	47.49 / 1,000,000 Documents
Human Text	1.79 / 1,000,000 Documents

26x for their contrasting

How frequently the phrase was found in our dataset:

AI Text	12.38 / 1,000,000 Documents
Human Text	0.47 / 1,000,000 Documents

26x corruption, and improved

How frequently the phrase was found in our dataset:

AI Text	3.83 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

26x to evaluate how effectively

How frequently the phrase was found in our dataset:

AI Text	14.26 / 1,000,000 Documents
Human Text	0.56 / 1,000,000 Documents

25x implementation. Ultimately, the

How frequently the phrase was found in our dataset:

AI Text	2.29 / 1,000,000 Documents
Human Text	0.09 / 1,000,000 Documents

24x Theory provides the foundation

How frequently the phrase was found in our dataset:

AI Text	4.07 / 1,000,000 Documents
Human Text	0.17 / 1,000,000 Documents

24x allowing the study to

How frequently the phrase was found in our dataset:

AI Text	6.72 / 1,000,000 Documents
Human Text	0.28 / 1,000,000 Documents

24x transformative development in the

How frequently the phrase was found in our dataset:

AI Text	1.2 / 1,000,000 Documents
Human Text	0.05 / 1,000,000 Documents

24x grounded evaluation of

How frequently the phrase was found in our dataset:

AI Text	2.57 / 1,000,000 Documents
Human Text	0.11 / 1,000,000 Documents

24x protections and community

How frequently the phrase was found in our dataset:

AI Text	1.61 / 1,000,000 Documents
Human Text	0.07 / 1,000,000 Documents

23x how technology can enhance

How frequently the phrase was found in our dataset:

AI Text	28.46 / 1,000,000 Documents
Human Text	1.22 / 1,000,000 Documents

23x enables analysis of how

How frequently the phrase was found in our dataset:

AI Text	1.34 / 1,000,000 Documents
Human Text	0.06 / 1,000,000 Documents

23x governance, and socio-economic

How frequently the phrase was found in our dataset:

AI Text	2.86 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

23x traditional practices like

How frequently the phrase was found in our dataset:

AI Text	18.71 / 1,000,000 Documents
Human Text	0.81 / 1,000,000 Documents

23x traditional religious institutions

How frequently the phrase was found in our dataset:

AI Text	14.53 / 1,000,000 Documents
Human Text	0.64 / 1,000,000 Documents

22x engages deeply with the

How frequently the phrase was found in our dataset:

AI Text	1.97 / 1,000,000 Documents
Human Text	0.09 / 1,000,000 Documents

22x voluntary participation. Participants

How frequently the phrase was found in our dataset:

AI Text	1.79 / 1,000,000 Documents
Human Text	0.08 / 1,000,000 Documents

22x the insights derived from the

How frequently the phrase was found in our dataset:

AI Text	9.29 / 1,000,000 Documents
Human Text	0.42 / 1,000,000 Documents

21x reliability and depth.

How frequently the phrase was found in our dataset:

AI Text	2.5 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

21x revealing their hopes,

How frequently the phrase was found in our dataset:

AI Text	1.09 / 1,000,000 Documents
Human Text	0.05 / 1,000,000 Documents

21x Total Estimated Budget

How frequently the phrase was found in our dataset:

AI Text	8.52 / 1,000,000 Documents
Human Text	0.4 / 1,000,000 Documents

21x notifications, and digital

How frequently the phrase was found in our dataset:

AI Text	1.33 / 1,000,000 Documents
Human Text	0.06 / 1,000,000 Documents

21x framework to assess how

How frequently the phrase was found in our dataset:

AI Text	6.63 / 1,000,000 Documents
Human Text	0.31 / 1,000,000 Documents

21x promote transparency and prevent

How frequently the phrase was found in our dataset:

AI Text	1.51 / 1,000,000 Documents
Human Text	0.07 / 1,000,000 Documents

21x social justice and equality in

How frequently the phrase was found in our dataset:

AI Text	12.01 / 1,000,000 Documents
Human Text	0.58 / 1,000,000 Documents

20x Data will be analyzed using descriptive

How frequently the phrase was found in our dataset:

AI Text	2.71 / 1,000,000 Documents
Human Text	0.13 / 1,000,000 Documents

20x roots to modern

How frequently the phrase was found in our dataset:

AI Text	8.46 / 1,000,000 Documents
Human Text	0.42 / 1,000,000 Documents

20x roots to modern

How frequently the phrase was found in our dataset:

AI Text	8.46 / 1,000,000 Documents
Human Text	0.42 / 1,000,000 Documents

20x the human stories behind the

How frequently the phrase was found in our dataset:

AI Text	18.15 / 1,000,000 Documents
Human Text	0.91 / 1,000,000 Documents

20x (approx. 800 words)

How frequently the phrase was found in our dataset:

AI Text	1.47 / 1,000,000 Documents
Human Text	0.07 / 1,000,000 Documents

20x analysis with empirical

How frequently the phrase was found in our dataset:

AI Text	5.63 / 1,000,000 Documents
Human Text	0.28 / 1,000,000 Documents

20x binary questions to

How frequently the phrase was found in our dataset:

AI Text	1.84 / 1,000,000 Documents
Human Text	0.09 / 1,000,000 Documents

20x empowerment within the

How frequently the phrase was found in our dataset:

AI Text	26.89 / 1,000,000 Documents
Human Text	1.37 / 1,000,000 Documents

20x evaluating their impact on

How frequently the phrase was found in our dataset:

AI Text	13.35 / 1,000,000 Documents
Human Text	0.68 / 1,000,000 Documents

20x particularly those concerning

How frequently the phrase was found in our dataset:

AI Text	49.48 / 1,000,000 Documents
Human Text	2.53 / 1,000,000 Documents

19x Key outcomes include:

How frequently the phrase was found in our dataset:

AI Text	4.45 / 1,000,000 Documents
Human Text	0.23 / 1,000,000 Documents

19x (approx. 500 words)

How frequently the phrase was found in our dataset:

AI Text	7.99 / 1,000,000 Documents
Human Text	0.42 / 1,000,000 Documents

19x (approx. 500 words)

How frequently the phrase was found in our dataset:

AI Text	7.99 / 1,000,000 Documents
Human Text	0.42 / 1,000,000 Documents

19x (approx. 500 words)

How frequently the phrase was found in our dataset:

AI Text	7.99 / 1,000,000 Documents
Human Text	0.42 / 1,000,000 Documents

19x technological adoption, and

How frequently the phrase was found in our dataset:

AI Text	9.34 / 1,000,000 Documents
Human Text	0.49 / 1,000,000 Documents

19x to academic discourse

How frequently the phrase was found in our dataset:

AI Text	12.37 / 1,000,000 Documents
Human Text	0.65 / 1,000,000 Documents

19x the research contributes

How frequently the phrase was found in our dataset:

AI Text	33.38 / 1,000,000 Documents
Human Text	1.76 / 1,000,000 Documents

19x that research outcomes are

How frequently the phrase was found in our dataset:

AI Text	1.24 / 1,000,000 Documents
Human Text	0.07 / 1,000,000 Documents

19x evaluate how effectively the

How frequently the phrase was found in our dataset:

AI Text	4.67 / 1,000,000 Documents
Human Text	0.25 / 1,000,000 Documents

19x focusing on women's experiences and

How frequently the phrase was found in our dataset:

AI Text	1.53 / 1,000,000 Documents
Human Text	0.08 / 1,000,000 Documents

19x analysis using statistical and

How frequently the phrase was found in our dataset:

AI Text	1.35 / 1,000,000 Documents
Human Text	0.07 / 1,000,000 Documents

19x lies in exploring the

How frequently the phrase was found in our dataset:

AI Text	9.07 / 1,000,000 Documents
Human Text	0.48 / 1,000,000 Documents

18x The findings aim to

How frequently the phrase was found in our dataset:

AI Text	2.1 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

18x contribution to understanding how

How frequently the phrase was found in our dataset:

AI Text	10.32 / 1,000,000 Documents
Human Text	0.57 / 1,000,000 Documents

18x there remains a significant gap in

How frequently the phrase was found in our dataset:

AI Text	4.64 / 1,000,000 Documents
Human Text	0.26 / 1,000,000 Documents

18x depth and contextual

How frequently the phrase was found in our dataset:

AI Text	1.93 / 1,000,000 Documents
Human Text	0.11 / 1,000,000 Documents

18x Data Collection Methods 1. Quantitative

How frequently the phrase was found in our dataset:

AI Text	2.71 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

18x interviews with quantitative

How frequently the phrase was found in our dataset:

AI Text	1.33 / 1,000,000 Documents
Human Text	0.08 / 1,000,000 Documents

17x structures, and community

How frequently the phrase was found in our dataset:

AI Text	10.88 / 1,000,000 Documents
Human Text	0.63 / 1,000,000 Documents

17x impact on women's inheritance

How frequently the phrase was found in our dataset:

AI Text	1.12 / 1,000,000 Documents
Human Text	0.07 / 1,000,000 Documents

17x making it a pioneering

How frequently the phrase was found in our dataset:

AI Text	1.98 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

16x framework for implementing the

How frequently the phrase was found in our dataset:

AI Text	19.74 / 1,000,000 Documents
Human Text	1.2 / 1,000,000 Documents

16x development By bridging

How frequently the phrase was found in our dataset:

AI Text	2.13 / 1,000,000 Documents
Human Text	0.13 / 1,000,000 Documents

16x and demographic compositions.

How frequently the phrase was found in our dataset:

AI Text	1.31 / 1,000,000 Documents
Human Text	0.08 / 1,000,000 Documents

16x inform policy recommendations

How frequently the phrase was found in our dataset:

AI Text	4.76 / 1,000,000 Documents
Human Text	0.29 / 1,000,000 Documents

16x can directly inform

How frequently the phrase was found in our dataset:

AI Text	12.19 / 1,000,000 Documents
Human Text	0.76 / 1,000,000 Documents

16x Analysis Statistical techniques

How frequently the phrase was found in our dataset:

AI Text	4.24 / 1,000,000 Documents
Human Text	0.26 / 1,000,000 Documents

16x how effectively these

How frequently the phrase was found in our dataset:

AI Text	18.66 / 1,000,000 Documents
Human Text	1.16 / 1,000,000 Documents

16x how effectively these

How frequently the phrase was found in our dataset:

AI Text	18.66 / 1,000,000 Documents
Human Text	1.16 / 1,000,000 Documents

16x accessibility and impact of

How frequently the phrase was found in our dataset:

AI Text	2.36 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

16x accessibility, and impact of

How frequently the phrase was found in our dataset:

AI Text	2.36 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

16x more equitably across

How frequently the phrase was found in our dataset:

AI Text	5.5 / 1,000,000 Documents
Human Text	0.35 / 1,000,000 Documents

16x academic discourse on

How frequently the phrase was found in our dataset:

AI Text	22.36 / 1,000,000 Documents
Human Text	1.43 / 1,000,000 Documents

16x demonstrating best practices

How frequently the phrase was found in our dataset:

AI Text	8.45 / 1,000,000 Documents
Human Text	0.54 / 1,000,000 Documents

15x norms, and governance

How frequently the phrase was found in our dataset:

AI Text	2.22 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

15x Overall Impact The

How frequently the phrase was found in our dataset:

AI Text	22.53 / 1,000,000 Documents
Human Text	1.49 / 1,000,000 Documents

15x explain how your proposed

How frequently the phrase was found in our dataset:

AI Text	1.47 / 1,000,000 Documents
Human Text	0.1 / 1,000,000 Documents

15x research by: 1) Integrating

How frequently the phrase was found in our dataset:

AI Text	10.43 / 1,000,000 Documents
Human Text	0.69 / 1,000,000 Documents

15x despite its progressive

How frequently the phrase was found in our dataset:

AI Text	4.6 / 1,000,000 Documents
Human Text	0.31 / 1,000,000 Documents

15x governance structures? 2. To

How frequently the phrase was found in our dataset:

AI Text	29.61 / 1,000,000 Documents
Human Text	2.02 / 1,000,000 Documents

15x rooted in Islamic

How frequently the phrase was found in our dataset:

AI Text	13.09 / 1,000,000 Documents
Human Text	0.89 / 1,000,000 Documents

15x findings aim to

How frequently the phrase was found in our dataset:

AI Text	6.81 / 1,000,000 Documents
Human Text	0.47 / 1,000,000 Documents

14x gaps in the existing research

How frequently the phrase was found in our dataset:

AI Text	5.15 / 1,000,000 Documents
Human Text	0.36 / 1,000,000 Documents

14x mechanisms: the efficiency

How frequently the phrase was found in our dataset:

AI Text	1.26 / 1,000,000 Documents
Human Text	0.09 / 1,000,000 Documents

14x the conceptual foundation for

How frequently the phrase was found in our dataset:

AI Text	13.95 / 1,000,000 Documents
Human Text	1 / 1,000,000 Documents

14x in a more inclusive and

How frequently the phrase was found in our dataset:

AI Text	8.33 / 1,000,000 Documents
Human Text	0.6 / 1,000,000 Documents

14x and transparency mechanisms

How frequently the phrase was found in our dataset:

AI Text	4.26 / 1,000,000 Documents
Human Text	0.31 / 1,000,000 Documents

14x and transparency initiatives

How frequently the phrase was found in our dataset:

AI Text	5.51 / 1,000,000 Documents
Human Text	0.41 / 1,000,000 Documents

13x as a crucial turning point

How frequently the phrase was found in our dataset:

AI Text	4.9 / 1,000,000 Documents
Human Text	0.37 / 1,000,000 Documents

13x token representation to

How frequently the phrase was found in our dataset:

AI Text	1.64 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

13x complex and nuanced story.

How frequently the phrase was found in our dataset:

AI Text	1.32 / 1,000,000 Documents
Human Text	0.1 / 1,000,000 Documents

13x inclusion, and equitable

How frequently the phrase was found in our dataset:

AI Text	2.39 / 1,000,000 Documents
Human Text	0.18 / 1,000,000 Documents

13x and fair governance.

How frequently the phrase was found in our dataset:

AI Text	4.56 / 1,000,000 Documents
Human Text	0.35 / 1,000,000 Documents

13x actionable policy recommendations,

How frequently the phrase was found in our dataset:

AI Text	4.5 / 1,000,000 Documents
Human Text	0.35 / 1,000,000 Documents

13x Actionable Policy Recommendations:

How frequently the phrase was found in our dataset:

AI Text	4.5 / 1,000,000 Documents
Human Text	0.35 / 1,000,000 Documents

13x patriarchal attitudes and

How frequently the phrase was found in our dataset:

AI Text	7.87 / 1,000,000 Documents
Human Text	0.62 / 1,000,000 Documents

13x contribution to the evolving

How frequently the phrase was found in our dataset:

AI Text	3.93 / 1,000,000 Documents
Human Text	0.31 / 1,000,000 Documents

13x operates in practice and

How frequently the phrase was found in our dataset:

AI Text	1.83 / 1,000,000 Documents
Human Text	0.14 / 1,000,000 Documents

13x led to measurable improvements in

How frequently the phrase was found in our dataset:

AI Text	2.14 / 1,000,000 Documents
Human Text	0.17 / 1,000,000 Documents

12x research offers several

How frequently the phrase was found in our dataset:

AI Text	3.55 / 1,000,000 Documents
Human Text	0.28 / 1,000,000 Documents

12x governance in contemporary

How frequently the phrase was found in our dataset:

AI Text	4.86 / 1,000,000 Documents
Human Text	0.4 / 1,000,000 Documents

12x lag behind due to

How frequently the phrase was found in our dataset:

AI Text	3.51 / 1,000,000 Documents
Human Text	0.29 / 1,000,000 Documents

12x community welfare. This

How frequently the phrase was found in our dataset:

AI Text	2.07 / 1,000,000 Documents
Human Text	0.17 / 1,000,000 Documents

12x culturally responsive strategies,

How frequently the phrase was found in our dataset:

AI Text	3.17 / 1,000,000 Documents
Human Text	0.27 / 1,000,000 Documents

12x representation and participation in

How frequently the phrase was found in our dataset:

AI Text	11.5 / 1,000,000 Documents
Human Text	0.98 / 1,000,000 Documents

12x practice- particularly regarding

How frequently the phrase was found in our dataset:

AI Text	1.9 / 1,000,000 Documents
Human Text	0.16 / 1,000,000 Documents

12x practices that continue to

How frequently the phrase was found in our dataset:

AI Text	9.88 / 1,000,000 Documents
Human Text	0.84 / 1,000,000 Documents

12x reveal a tension between

How frequently the phrase was found in our dataset:

AI Text	2.3 / 1,000,000 Documents
Human Text	0.2 / 1,000,000 Documents

11x Analysis: The study's focus on

How frequently the phrase was found in our dataset:

AI Text	1.66 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

11x multidimensional exploration of

How frequently the phrase was found in our dataset:

AI Text	2.5 / 1,000,000 Documents
Human Text	0.22 / 1,000,000 Documents

11x also addresses a contemporary

How frequently the phrase was found in our dataset:

AI Text	1.22 / 1,000,000 Documents
Human Text	0.11 / 1,000,000 Documents

11x implementation. Focusing on

How frequently the phrase was found in our dataset:

AI Text	6.85 / 1,000,000 Documents
Human Text	0.63 / 1,000,000 Documents

11x their role in governance,

How frequently the phrase was found in our dataset:

AI Text	1.34 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

11x role in legal

How frequently the phrase was found in our dataset:

AI Text	13.37 / 1,000,000 Documents
Human Text	1.23 / 1,000,000 Documents

11x of women's representation and participation

How frequently the phrase was found in our dataset:

AI Text	2.82 / 1,000,000 Documents
Human Text	0.26 / 1,000,000 Documents

11x social justice within

How frequently the phrase was found in our dataset:

AI Text	28.05 / 1,000,000 Documents
Human Text	2.6 / 1,000,000 Documents

11x participation or influence

How frequently the phrase was found in our dataset:

AI Text	1.09 / 1,000,000 Documents
Human Text	0.1 / 1,000,000 Documents

11x social justice. Such

How frequently the phrase was found in our dataset:

AI Text	11.56 / 1,000,000 Documents
Human Text	1.08 / 1,000,000 Documents

11x identification of best practices and

How frequently the phrase was found in our dataset:

AI Text	3.42 / 1,000,000 Documents
Human Text	0.32 / 1,000,000 Documents

11x To critically examine how

How frequently the phrase was found in our dataset:

AI Text	6.43 / 1,000,000 Documents
Human Text	0.61 / 1,000,000 Documents

11x the inclusion of at least two

How frequently the phrase was found in our dataset:

AI Text	1.22 / 1,000,000 Documents
Human Text	0.12 / 1,000,000 Documents

10x social welfare goals,

How frequently the phrase was found in our dataset:

AI Text	2.47 / 1,000,000 Documents
Human Text	0.24 / 1,000,000 Documents

10x Expected Outcomes The

How frequently the phrase was found in our dataset:

AI Text	23.37 / 1,000,000 Documents
Human Text	2.29 / 1,000,000 Documents

10x grievance redressal mechanisms.

How frequently the phrase was found in our dataset:

AI Text	3.14 / 1,000,000 Documents
Human Text	0.31 / 1,000,000 Documents

10x to reach marginalized

How frequently the phrase was found in our dataset:

AI Text	3.83 / 1,000,000 Documents
Human Text	0.39 / 1,000,000 Documents

10x suggestions for enhancing

How frequently the phrase was found in our dataset:

AI Text	15.05 / 1,000,000 Documents
Human Text	1.54 / 1,000,000 Documents

10x socio-economic benefits for

How frequently the phrase was found in our dataset:

AI Text	3.01 / 1,000,000 Documents
Human Text	0.31 / 1,000,000 Documents

10x corruption, and foster

How frequently the phrase was found in our dataset:

AI Text	1.57 / 1,000,000 Documents
Human Text	0.16 / 1,000,000 Documents

10x Questions: 1. How have

How frequently the phrase was found in our dataset:

AI Text	15.68 / 1,000,000 Documents
Human Text	1.64 / 1,000,000 Documents

9x underrepresented in current

How frequently the phrase was found in our dataset:

AI Text	3.12 / 1,000,000 Documents
Human Text	0.33 / 1,000,000 Documents

9x the factors that influence their

How frequently the phrase was found in our dataset:

AI Text	24.07 / 1,000,000 Documents
Human Text	2.56 / 1,000,000 Documents

9x equality and empowerment in

How frequently the phrase was found in our dataset:

AI Text	1.87 / 1,000,000 Documents
Human Text	0.2 / 1,000,000 Documents

9x hinder the realization of

How frequently the phrase was found in our dataset:

AI Text	4.58 / 1,000,000 Documents
Human Text	0.5 / 1,000,000 Documents

9x welfare programs. Such

How frequently the phrase was found in our dataset:

AI Text	17.79 / 1,000,000 Documents
Human Text	1.95 / 1,000,000 Documents

9x of the Problem While the

How frequently the phrase was found in our dataset:

AI Text	8.89 / 1,000,000 Documents
Human Text	0.98 / 1,000,000 Documents

9x properties, focusing on

How frequently the phrase was found in our dataset:

AI Text	7.77 / 1,000,000 Documents
Human Text	0.87 / 1,000,000 Documents

9x Research Questions /Hypotheses

How frequently the phrase was found in our dataset:

AI Text	8.6 / 1,000,000 Documents
Human Text	0.99 / 1,000,000 Documents

9x by offering fresh,

How frequently the phrase was found in our dataset:

AI Text	11.67 / 1,000,000 Documents
Human Text	1.34 / 1,000,000 Documents

9x and create new pathways for

How frequently the phrase was found in our dataset:

AI Text	1.31 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

9x religious leaders, and community

How frequently the phrase was found in our dataset:

AI Text	6.38 / 1,000,000 Documents
Human Text	0.75 / 1,000,000 Documents

9x and enhancing women's access to

How frequently the phrase was found in our dataset:

AI Text	8.03 / 1,000,000 Documents
Human Text	0.94 / 1,000,000 Documents

9x 12.Expected Output

How frequently the phrase was found in our dataset:

AI Text	1.95 / 1,000,000 Documents
Human Text	0.23 / 1,000,000 Documents

8x and digital governance

How frequently the phrase was found in our dataset:

AI Text	5.18 / 1,000,000 Documents
Human Text	0.62 / 1,000,000 Documents

8x and digital governance

How frequently the phrase was found in our dataset:

AI Text	5.18 / 1,000,000 Documents
Human Text	0.62 / 1,000,000 Documents

8x Measurable data on

How frequently the phrase was found in our dataset:

AI Text	1.72 / 1,000,000 Documents
Human Text	0.21 / 1,000,000 Documents

8x lack of awareness often

How frequently the phrase was found in our dataset:

AI Text	1.05 / 1,000,000 Documents
Human Text	0.13 / 1,000,000 Documents

8x for Research Projects on

How frequently the phrase was found in our dataset:

AI Text	4.56 / 1,000,000 Documents
Human Text	0.56 / 1,000,000 Documents

8x will illuminate how

How frequently the phrase was found in our dataset:

AI Text	5.87 / 1,000,000 Documents
Human Text	0.72 / 1,000,000 Documents

8x shape the outcomes of

How frequently the phrase was found in our dataset:

AI Text	4.82 / 1,000,000 Documents
Human Text	0.6 / 1,000,000 Documents

8x insights to strengthen

How frequently the phrase was found in our dataset:

AI Text	3.16 / 1,000,000 Documents
Human Text	0.39 / 1,000,000 Documents

8x and institutional barriers that

How frequently the phrase was found in our dataset:

AI Text	4.22 / 1,000,000 Documents
Human Text	0.53 / 1,000,000 Documents

8x they differ markedly in

How frequently the phrase was found in our dataset:

AI Text	3.94 / 1,000,000 Documents
Human Text	0.5 / 1,000,000 Documents

8x confidence and maximize

How frequently the phrase was found in our dataset:

AI Text	1.14 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

8x ensuring inclusion of

How frequently the phrase was found in our dataset:

AI Text	2.77 / 1,000,000 Documents
Human Text	0.36 / 1,000,000 Documents

8x lived realities and

How frequently the phrase was found in our dataset:

AI Text	5.18 / 1,000,000 Documents
Human Text	0.67 / 1,000,000 Documents

8x and participation in governance.

How frequently the phrase was found in our dataset:

AI Text	3.06 / 1,000,000 Documents
Human Text	0.4 / 1,000,000 Documents

8x Implementation of Inheritance

How frequently the phrase was found in our dataset:

AI Text	1.14 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

8x implementation of inheritance

How frequently the phrase was found in our dataset:

AI Text	1.14 / 1,000,000 Documents
Human Text	0.15 / 1,000,000 Documents

8x meaningful participation and

How frequently the phrase was found in our dataset:

AI Text	11.11 / 1,000,000 Documents
Human Text	1.45 / 1,000,000 Documents

8x translate into practice,

How frequently the phrase was found in our dataset:

AI Text	12.54 / 1,000,000 Documents
Human Text	1.64 / 1,000,000 Documents

7x rural areas, community

How frequently the phrase was found in our dataset:

AI Text	3.74 / 1,000,000 Documents
Human Text	0.5 / 1,000,000 Documents

7x not translate into meaningful

How frequently the phrase was found in our dataset:

AI Text	1.56 / 1,000,000 Documents
Human Text	0.21 / 1,000,000 Documents

7x such as patriarchy,

How frequently the phrase was found in our dataset:

AI Text	6.05 / 1,000,000 Documents
Human Text	0.85 / 1,000,000 Documents

7x the communities they seek to

How frequently the phrase was found in our dataset:

AI Text	2.08 / 1,000,000 Documents
Human Text	0.29 / 1,000,000 Documents

7x for studying gender

How frequently the phrase was found in our dataset:

AI Text	1.38 / 1,000,000 Documents
Human Text	0.2 / 1,000,000 Documents

7x and transparency measures

How frequently the phrase was found in our dataset:

AI Text	13.34 / 1,000,000 Documents
Human Text	1.89 / 1,000,000 Documents

7x policy outcomes, and the

How frequently the phrase was found in our dataset:

AI Text	1.38 / 1,000,000 Documents
Human Text	0.2 / 1,000,000 Documents

7x advancement in the study of

How frequently the phrase was found in our dataset:

AI Text	2.52 / 1,000,000 Documents
Human Text	0.36 / 1,000,000 Documents

7x Expected outcomes include:

How frequently the phrase was found in our dataset:

AI Text	3.63 / 1,000,000 Documents
Human Text	0.53 / 1,000,000 Documents

7x of technology, law, and

How frequently the phrase was found in our dataset:

AI Text	4.28 / 1,000,000 Documents
Human Text	0.63 / 1,000,000 Documents

7x transparent, inclusive, and

How frequently the phrase was found in our dataset:

AI Text	8.5 / 1,000,000 Documents
Human Text	1.26 / 1,000,000 Documents

7x and cultural resistance

How frequently the phrase was found in our dataset:

AI Text	12.01 / 1,000,000 Documents
Human Text	1.8 / 1,000,000 Documents

7x and rights within

How frequently the phrase was found in our dataset:

AI Text	5.88 / 1,000,000 Documents
Human Text	0.9 / 1,000,000 Documents

7x legal safeguards; and

How frequently the phrase was found in our dataset:

AI Text	4.54 / 1,000,000 Documents
Human Text	0.69 / 1,000,000 Documents

6x will serve as both

How frequently the phrase was found in our dataset:

AI Text	16.19 / 1,000,000 Documents
Human Text	2.51 / 1,000,000 Documents

6x economic independence and social

How frequently the phrase was found in our dataset:

AI Text	1.95 / 1,000,000 Documents
Human Text	0.31 / 1,000,000 Documents

6x structures, and institutional

How frequently the phrase was found in our dataset:

AI Text	4.13 / 1,000,000 Documents
Human Text	0.66 / 1,000,000 Documents

6x fully informed about their

How frequently the phrase was found in our dataset:

AI Text	6.53 / 1,000,000 Documents
Human Text	1.05 / 1,000,000 Documents

6x element of the study

How frequently the phrase was found in our dataset:

AI Text	9.51 / 1,000,000 Documents
Human Text	1.53 / 1,000,000 Documents

6x highlight variations in

How frequently the phrase was found in our dataset:

AI Text	2.39 / 1,000,000 Documents
Human Text	0.39 / 1,000,000 Documents

6x structures or simply

How frequently the phrase was found in our dataset:

AI Text	1.71 / 1,000,000 Documents
Human Text	0.28 / 1,000,000 Documents

6x bridges that gap by

How frequently the phrase was found in our dataset:

AI Text	1.5 / 1,000,000 Documents
Human Text	0.25 / 1,000,000 Documents

6x debates over religious

How frequently the phrase was found in our dataset:

AI Text	1.74 / 1,000,000 Documents
Human Text	0.29 / 1,000,000 Documents

6x with practical recommendations for

How frequently the phrase was found in our dataset:

AI Text	2.4 / 1,000,000 Documents
Human Text	0.4 / 1,000,000 Documents

6x theoretical foundations and the

How frequently the phrase was found in our dataset:

AI Text	3.51 / 1,000,000 Documents
Human Text	0.59 / 1,000,000 Documents

6x administrative framework of the

How frequently the phrase was found in our dataset:

AI Text	1.63 / 1,000,000 Documents
Human Text	0.28 / 1,000,000 Documents

6x public policy, and social justice.

How frequently the phrase was found in our dataset:

AI Text	1.57 / 1,000,000 Documents
Human Text	0.26 / 1,000,000 Documents

6x alone cannot ensure

How frequently the phrase was found in our dataset:

AI Text	5.47 / 1,000,000 Documents
Human Text	0.92 / 1,000,000 Documents

6x women. By addressing

How frequently the phrase was found in our dataset:

AI Text	1.75 / 1,000,000 Documents
Human Text	0.3 / 1,000,000 Documents

6x lists are often

How frequently the phrase was found in our dataset:

AI Text	13.6 / 1,000,000 Documents
Human Text	2.31 / 1,000,000 Documents

6x and concentration of active

How frequently the phrase was found in our dataset:

AI Text	1.89 / 1,000,000 Documents
Human Text	0.32 / 1,000,000 Documents

6x and civil society organizations in

How frequently the phrase was found in our dataset:

AI Text	11.59 / 1,000,000 Documents
Human Text	1.98 / 1,000,000 Documents

6x recommendations and monitoring

How frequently the phrase was found in our dataset:

AI Text	1.8 / 1,000,000 Documents
Human Text	0.32 / 1,000,000 Documents

6x perspectives of each

How frequently the phrase was found in our dataset:

AI Text	12.37 / 1,000,000 Documents
Human Text	2.18 / 1,000,000 Documents

6x on its implementation and

How frequently the phrase was found in our dataset:

AI Text	3.57 / 1,000,000 Documents
Human Text	0.64 / 1,000,000 Documents

6x depth and balance.

How frequently the phrase was found in our dataset:

AI Text	9.71 / 1,000,000 Documents
Human Text	1.76 / 1,000,000 Documents

5x Council, ensures that

How frequently the phrase was found in our dataset:

AI Text	2.38 / 1,000,000 Documents
Human Text	0.44 / 1,000,000 Documents

5x experiences of Muslim women

How frequently the phrase was found in our dataset:

AI Text	2.96 / 1,000,000 Documents
Human Text	0.54 / 1,000,000 Documents

5x programs- such as education,

How frequently the phrase was found in our dataset:

AI Text	8.22 / 1,000,000 Documents
Human Text	1.53 / 1,000,000 Documents

5x community norms, and

How frequently the phrase was found in our dataset:

AI Text	13.34 / 1,000,000 Documents
Human Text	2.49 / 1,000,000 Documents

5x they require active

How frequently the phrase was found in our dataset:

AI Text	2.96 / 1,000,000 Documents
Human Text	0.56 / 1,000,000 Documents

5x this evolution from

How frequently the phrase was found in our dataset:

AI Text	6.42 / 1,000,000 Documents
Human Text	1.21 / 1,000,000 Documents

5x are implemented and their

How frequently the phrase was found in our dataset:

AI Text	2.02 / 1,000,000 Documents
Human Text	0.38 / 1,000,000 Documents

5x in legal and policy

How frequently the phrase was found in our dataset:

AI Text	2.43 / 1,000,000 Documents
Human Text	0.46 / 1,000,000 Documents

5x It critically examines the

How frequently the phrase was found in our dataset:

AI Text	2.04 / 1,000,000 Documents
Human Text	0.39 / 1,000,000 Documents

5x For many Muslim women,

How frequently the phrase was found in our dataset:

AI Text	1.55 / 1,000,000 Documents
Human Text	0.3 / 1,000,000 Documents

5x influence and access to

How frequently the phrase was found in our dataset:

AI Text	3.74 / 1,000,000 Documents
Human Text	0.72 / 1,000,000 Documents

5x and judicial interpretations.

How frequently the phrase was found in our dataset:

AI Text	10.16 / 1,000,000 Documents
Human Text	2.04 / 1,000,000 Documents

5x has improved transparency

How frequently the phrase was found in our dataset:

AI Text	1.05 / 1,000,000 Documents
Human Text	0.21 / 1,000,000 Documents

5x making the intangible

How frequently the phrase was found in our dataset:

AI Text	1.26 / 1,000,000 Documents
Human Text	0.26 / 1,000,000 Documents

5x rather than symbolic

How frequently the phrase was found in our dataset:

AI Text	6.97 / 1,000,000 Documents
Human Text	1.42 / 1,000,000 Documents

5x understanding how its

How frequently the phrase was found in our dataset:

AI Text	2.96 / 1,000,000 Documents
Human Text	0.61 / 1,000,000 Documents

5x voices argue that

How frequently the phrase was found in our dataset:

AI Text	1.47 / 1,000,000 Documents
Human Text	0.3 / 1,000,000 Documents

5x The study will evaluate

How frequently the phrase was found in our dataset:

AI Text	9.99 / 1,000,000 Documents
Human Text	2.12 / 1,000,000 Documents

5x and broadens the scope of

How frequently the phrase was found in our dataset:

AI Text	2.8 / 1,000,000 Documents
Human Text	0.61 / 1,000,000 Documents

5x the research investigates

How frequently the phrase was found in our dataset:

AI Text	7.19 / 1,000,000 Documents
Human Text	1.56 / 1,000,000 Documents

5x It promises to deliver

How frequently the phrase was found in our dataset:

AI Text	7.66 / 1,000,000 Documents
Human Text	1.66 / 1,000,000 Documents

5x context, assessing the

How frequently the phrase was found in our dataset:

AI Text	1.23 / 1,000,000 Documents
Human Text	0.27 / 1,000,000 Documents

5x to produce comprehensive and

How frequently the phrase was found in our dataset:

AI Text	2.16 / 1,000,000 Documents
Human Text	0.47 / 1,000,000 Documents

5x of equality, social justice, and

How frequently the phrase was found in our dataset:

AI Text	1.08 / 1,000,000 Documents
Human Text	0.24 / 1,000,000 Documents

5x policy models for

How frequently the phrase was found in our dataset:

AI Text	1.2 / 1,000,000 Documents
Human Text	0.26 / 1,000,000 Documents

5x quantitative data collection and

How frequently the phrase was found in our dataset:

AI Text	5.76 / 1,000,000 Documents
Human Text	1.27 / 1,000,000 Documents

5x the value of comparative,

How frequently the phrase was found in our dataset:

AI Text	3.96 / 1,000,000 Documents
Human Text	0.88 / 1,000,000 Documents

4x the success of legal

How frequently the phrase was found in our dataset:

AI Text	1.06 / 1,000,000 Documents
Human Text	0.24 / 1,000,000 Documents

4x and governance standards.

How frequently the phrase was found in our dataset:

AI Text	6.16 / 1,000,000 Documents
Human Text	1.38 / 1,000,000 Documents

4x in reality, it often

How frequently the phrase was found in our dataset:

AI Text	3.97 / 1,000,000 Documents
Human Text	0.89 / 1,000,000 Documents

4x analysis in evaluating

How frequently the phrase was found in our dataset:

AI Text	7.21 / 1,000,000 Documents
Human Text	1.63 / 1,000,000 Documents

4x together explain how

How frequently the phrase was found in our dataset:

AI Text	1.07 / 1,000,000 Documents
Human Text	0.24 / 1,000,000 Documents

4x under different socio- economic constraints.

How frequently the phrase was found in our dataset:

AI Text	5.46 / 1,000,000 Documents
Human Text	1.25 / 1,000,000 Documents

4x is its analysis of

How frequently the phrase was found in our dataset:

AI Text	1.67 / 1,000,000 Documents
Human Text	0.39 / 1,000,000 Documents

How frequently the phrase was found in our dataset:

AI Text	1.08 / 1,000,000 Documents
Human Text	0.25 / 1,000,000 Documents

4x there is limited empirical evidence

How frequently the phrase was found in our dataset:

AI Text	3.68 / 1,000,000 Documents
Human Text	0.86 / 1,000,000 Documents

4x legal provisions such as

How frequently the phrase was found in our dataset:

AI Text	1.38 / 1,000,000 Documents
Human Text	0.33 / 1,000,000 Documents

4x and empirical dimensions-

How frequently the phrase was found in our dataset:

AI Text	1.14 / 1,000,000 Documents
Human Text	0.27 / 1,000,000 Documents

4x Structured Questionnaires: Administered

How frequently the phrase was found in our dataset:

AI Text	1.71 / 1,000,000 Documents
Human Text	0.42 / 1,000,000 Documents

4x diversity and offers

How frequently the phrase was found in our dataset:

AI Text	1.79 / 1,000,000 Documents
Human Text	0.45 / 1,000,000 Documents

4x concerning women's property rights,

How frequently the phrase was found in our dataset:

AI Text	2.26 / 1,000,000 Documents
Human Text	0.57 / 1,000,000 Documents

4x and how their presence

How frequently the phrase was found in our dataset:

AI Text	2.58 / 1,000,000 Documents
Human Text	0.65 / 1,000,000 Documents

4x feminist legal theory and

How frequently the phrase was found in our dataset:

AI Text	1.6 / 1,000,000 Documents
Human Text	0.4 / 1,000,000 Documents

4x with constitutional mandates

How frequently the phrase was found in our dataset:

AI Text	1.33 / 1,000,000 Documents
Human Text	0.34 / 1,000,000 Documents

4x varies widely. While

How frequently the phrase was found in our dataset:

AI Text	1.46 / 1,000,000 Documents
Human Text	0.37 / 1,000,000 Documents

4x The uniqueness and originality of

How frequently the phrase was found in our dataset:

AI Text	1.1 / 1,000,000 Documents
Human Text	0.28 / 1,000,000 Documents

4x these women possess

How frequently the phrase was found in our dataset:

AI Text	1.05 / 1,000,000 Documents
Human Text	0.27 / 1,000,000 Documents

4x higher levels of women's awareness and

How frequently the phrase was found in our dataset:

AI Text	1.75 / 1,000,000 Documents
Human Text	0.45 / 1,000,000 Documents

4x legal texts and

How frequently the phrase was found in our dataset:

AI Text	9.67 / 1,000,000 Documents
Human Text	2.56 / 1,000,000 Documents

4x grounded understanding of

How frequently the phrase was found in our dataset:

AI Text	7.96 / 1,000,000 Documents
Human Text	2.11 / 1,000,000 Documents

4x grounded understanding of

How frequently the phrase was found in our dataset:

AI Text	7.96 / 1,000,000 Documents
Human Text	2.11 / 1,000,000 Documents

4x and bureaucratic inertia-

How frequently the phrase was found in our dataset:

AI Text	2.19 / 1,000,000 Documents
Human Text	0.58 / 1,000,000 Documents

4x resistance continue to

How frequently the phrase was found in our dataset:

AI Text	2.14 / 1,000,000 Documents
Human Text	0.57 / 1,000,000 Documents

4x **and socio-economic outcomes.**

How frequently the phrase was found in our dataset:

AI Text	3.95 / 1,000,000 Documents
Human Text	1.08 / 1,000,000 Documents

4x **of equality and social justice.**

How frequently the phrase was found in our dataset:

AI Text	4.56 / 1,000,000 Documents
Human Text	1.25 / 1,000,000 Documents

4x **and community impacts**

How frequently the phrase was found in our dataset:

AI Text	8.55 / 1,000,000 Documents
Human Text	2.35 / 1,000,000 Documents

4x **and qualitative interviews with**

How frequently the phrase was found in our dataset:

AI Text	4.75 / 1,000,000 Documents
Human Text	1.31 / 1,000,000 Documents

4x **property rights, particularly**

How frequently the phrase was found in our dataset:

AI Text	4.62 / 1,000,000 Documents
Human Text	1.28 / 1,000,000 Documents

4x **inheritance rights and**

How frequently the phrase was found in our dataset:

AI Text	6.71 / 1,000,000 Documents
Human Text	1.85 / 1,000,000 Documents

4x **board representation, and**

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INDIAN COUNCIL OF SOCIAL SCIENCE RESEARCH

Research Projects Division

Proposal Format – ICSSR Call for Research Projects on “Family and Family Systems in India” - (2025-26)

Note: Applicants must adhere to the word limit specified in each section, and any deviation from the prescribed ICSSR proposal format will result in the cancellation of the application.

Application number (To be noted down from the online application)	
Theme	Family, Society and Institutions
Sub-theme	The Role of Social Institutions/Organizations in Strengthening the Family Systems.
1. Title of the Research Proposal	The Impact of the Waqf Act, 1995 (as amended in 2025) on the Empowerment of Muslim Women: A Comparative Study of Punjab and Haryana
2. Abstract (approx. 500 words) (Brief overview including objectives, significance, methodology, and expected outcomes)	<p>The Waqf Act of 1995, as further amended by the Waqf (Amendment) Act, 2025, represents a transformative legal framework governing Muslim charitable endowment in India. The 2025 Amendment introduced landmark reforms by mandating women's representation in Waqf governance, protecting the inheritance rights of female heirs prior to dedication of property, expanding the permissible scope of Waqf-alal-Aulad for the welfare of widows, divorced women, and orphans, and ensuring full digitization of Waqf records to promote transparency and prevent mismanagement.</p> <p>Despite these progressive measures, critical questions remain about how effectively these new provisions translate into practice- particularly regarding women's substantive participation and access to the socio-economic benefits of Waqf institutions. This study empirically examines how the 2025 reforms influence Muslim women's inheritance rights, leadership participation, and access to welfare benefits in the states of Punjab and Haryana.</p>

	<p>The research adopts comparative mixed-methods design, integrating doctrinal, legal analysis with socio-empirical fieldwork. Two districts from each state will be purposively selected based on Muslim population density and Waqf property concentration. Quantitative surveys of 400 Muslim women (200 per state) and 40 semi-structured interviews with Waqf Board members, religious leaders, and community beneficiaries will capture the impact of the 2025 provisions on ground realities. Data will be analyzed using descriptive and inferential statistics (t-tests, chi-square) alongside thematic coding following Braun and Clarke's framework.</p> <p>Punjab and Haryana were selected because they differ markedly in Muslim demographics, Waqf asset management, and institutional performance- providing an ideal comparative basis to assess the differential implementation of the 2025 gender and governance reforms. The study evaluates how administrative efficiency, digitization of records, socio-cultural norms, and mandated female board representation shape women's empowerment under the amended law.</p> <p>Expected outcomes include:</p> <ul style="list-style-type: none"> (i) a comparative evidence base on the effectiveness of the 2025 Amendment in enhancing women's participation in Waqf governance; (ii) identification of structural and cultural barriers still hindering their socio-economic advancement despite new legal safeguards; and (iii) policy recommendations for consolidating gender-sensitive and transparent Waqf administration. <p>The findings aim to assist State Waqf Boards, Minority Affairs Departments, and civil society organizations in operationalizing the 2025 reforms- aligning institutional practices with constitutional mandates of equality, social justice, and inclusive development.</p> <p>By bridging doctrinal scholarship with grassroots realities, this project contributes simultaneously to academic discourse on law and gender and to evidence-based policymaking on minority women's welfare in India's evolving pluralistic context.</p>
3. Introduction, Theoretical Framework, Statement of the Problem and Scope of the Proposed Study (approx. 1000 words)	<p>1. Introduction</p> <p>The Waqf Act, 1995, as amended by the Waqf (Amendment) Act, 2025, forms the cornerstone of Muslim endowment governance in India. Enacted to strengthen transparency, accountability, and equitable management of Waqf assets, the Act entrusts State Waqf Boards with the responsibility of overseeing thousands of properties dedicated to religious, educational, and welfare purposes.</p> <p>The 2025 Amendment introduced pathbreaking reforms to promote inclusivity and gender justice. It mandates the appointment of at least two Muslim women as</p>

<p>(Outline theoretical foundations and the scope of the study in Indian context)</p>	<p>members of every State Waqf Board and the Central Waqf Council, ensures that no property may be declared Waqf until all female heirs have received their rightful inheritance, and broadens the scope of <i>Waqf-alal-Aulad</i> to support widows, divorced women, and orphans. The amendment further directs complete digitization of Waqf records and financial transactions, ensuring transparency and minimizing misappropriation.</p> <p>Despite these reforms, significant questions remain about how effectively these legal safeguards translate into real improvements in Muslim women's socio-economic conditions. Reports from the Central Waqf Council (2024) indicate that while women's representation on paper has increased, their decision-making influence and access to Waqf-derived benefits remain limited.</p> <p>This research therefore seeks to analyze how the legal and administrative provisions of the Waqf Act, 1995 (as amended in 2025) shape Muslim women's empowerment in two culturally distinct states- Punjab and Haryana. Punjab has a larger, historically urbanized Muslim minority with well-established Waqf structures, whereas Haryana's smaller and predominantly rural Muslim population operates under different socio-economic constraints. These contrasting contexts provide an ideal comparative framework to evaluate how structural, cultural, and administrative factors mediate women's empowerment through Waqf governance.</p> <p>The study situates itself at the intersection of law, gender, and institutional reform, exploring whether the Act's enhanced provisions for inheritance protection, welfare inclusion, and digitization effectively realize gender justice in practice. By integrating legal analysis with field-based evidence, it will assess how far the 2025 amendment's objectives- of inclusiveness, efficiency, and women's empowerment- are achieved on the ground.</p> <h2>2. Theoretical Framework</h2> <p>The research is grounded in three interrelated theoretical perspectives- Feminist Legal Theory, Social Justice Theory, and Institutional Governance Theory- which together explain how the 2025 reforms attempt to reshape entrenched gender hierarchies within religious institutions.</p> <ul style="list-style-type: none"> • Feminist Legal Theory provides the foundation to evaluate whether the 2025 Amendment's new provisions- particularly those concerning women's mandatory representation, inheritance protection, and participation in <i>Waqf-alal-Aulad</i>- transform patriarchal structures or simply formalize token inclusion. • Social Justice Theory, informed by Rawls and Amartya Sen's capability approach, supports the normative link between legal equality and empowerment
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in real terms. It enables analysis of how *capabilities* such as financial independence, decision-making power, and access to welfare- are expanded through the Waqf system after the 2025 reform.

- **Institutional Governance Theory** facilitates assessment of the Waqf Boards' administrative mechanisms: the efficiency of digitization initiatives, accountability structures, and community participation channels. It helps evaluate whether new institutional norms foster transparent, participatory, and gender-responsive governance.

By synthesizing these frameworks, the study bridges doctrinal and empirical dimensions- examining how the 2025 legal reforms interact with institutional design and socio-cultural realities to shape Muslim women's empowerment.

3. Statement of the Problem

While the **Waqf (Amendment) Act, 2025** introduced several progressive measures, multiple gaps continue to hinder their translation into tangible benefits for women:

a. Representation versus Real Participation

Although the 2025 Act mandates the inclusion of at least two Muslim women in every Waqf Board, early evidence shows their participation remains largely consultative rather than executive. Structural hierarchies and male-dominated decision-making continue to restrict women's influence in financial or policy matters.

b. Implementation of Inheritance Safeguards

The new provision requiring full settlement of female heirs' inheritance shares before property dedication as Waqf has yet to be uniformly enforced. In practice, informal transfers and lack of awareness often bypass these protections, particularly in rural Haryana.

c. Unequal Access to Welfare Programs

Even with the 2025 expansion of *Waqf-alal-Aulad* for widows, divorcees, and orphans, the reach of such welfare schemes remains limited. Beneficiary lists are often urban-centric, excluding women in semi-rural and marginalized communities.

d. Governance and Digitization Deficits

The mandatory digitization of Waqf records has improved transparency in Punjab, but many districts in Haryana lag behind due to infrastructural and technical constraints. Without accessible digital literacy among women, these reforms risk reinforcing

exclusion.

e. Socio-Cultural Resistance

Patriarchal norms and religious conservatism continue to curtail women's visibility in Waqf administration. In several rural areas, community leaders remain reluctant to accept women in managerial or trustee roles despite legal mandates.

In light of these continuing challenges, this study aims to critically evaluate **how effectively the 2025 Amendment advances women's empowerment** through property rights protection, governance inclusion, and equitable access to Waqf welfare benefits across Punjab and Haryana.

4. Scope of the Proposed Study

The research focuses on **Punjab and Haryana**, selected for their contrasting Waqf management patterns and demographic compositions. Two districts from each state- one urban and one rural- will be purposively chosen based on Muslim population density and concentration of active Waqf institutions.

The study will examine:

- The extent and effectiveness of women's **representation and participation** on Waqf Boards post-2025 Amendment.
- The **implementation of inheritance safeguards** for women before property dedication.
- The accessibility and impact of **welfare schemes under the revised Waqf-al-Aulad clause**.
- The **digitization and transparency mechanisms** and their influence on women's awareness, access, and control.
- The comparative outcomes between Punjab and Haryana with respect to governance quality, technological adoption, and community acceptance.

Methodologically, the study employs a **mixed-methods approach**, combining:

- **Doctrinal analysis** of the 2025 Act and relevant administrative orders, rules, and judicial interpretations.
- **Quantitative surveys** among Muslim women beneficiaries and **qualitative interviews** with Waqf officials, mutawallis, and local leaders.

	<ul style="list-style-type: none"> • Comparative analysis using statistical and thematic techniques to identify state-wise variations and best practices. <p>By grounding its inquiry in the new legal regime introduced by the 2025 Amendment, the study ensures both legal relevance and empirical rigor. The findings aim to contribute to state-level policy reform and the national discourse on gender-inclusive Waqf governance in contemporary India.</p>
4. Critical Review of Key Research Works for the Proposed Study (Avoid listing bibliographic references) (approx. 800 words)	<ol style="list-style-type: none"> 1. P.S. Munawar Hussain, <i>Muslim Endowments, Waqf Law and Judicial Response in India</i> (Routledge, New York, 2021) This book deals with Law of Waqf (Muslim Endowment Law) and its judicial response in India. The volume covers several jurisprudential and historical aspects of Waqf, which include Doctrines of Waqf; Essential Requisites of Waqf; Valid Objects of Waqf; Historical Account of Waqf; Emergence of Waqf Law in India; and Constitutional Validity of Waqf in India. The chapters then go on to discuss the Waqf Act 1995 and Waqf Amendment Act 2013. The legal perspectives of each Section of Waqf Act and its amendments are elucidated with references under Reflections. 2. M.A. Qureshi, <i>Waqfs in India: A Study of Administrative and Statutory Control</i> (South Asia Books) This book has a solid preface and presents a historical and legal overview of waqf from its theological roots to modern legislative developments including the 2025 Amendment Act. 3. Syed Ubaidur Rahman, <i>History of Waqf in India: Muslim Endowments, Origins and Laws</i> (Global Media Publication) This book has a solid preface and presents a historical and legal overview of waqf from its theological roots to modern legislative developments including the 2025 Amendment Act. 4. Justice S. J. Jafri, <i>Waqf Laws in India</i> (Law Publishers India Pvt. Ltd., 8th Edition, 2023) This book contains the commentary on the Waqf Act, 1995 along with allied laws related to Muslims in India. This comprehensive guide covers all aspects of waqf laws in India and is a must-read for legal professionals, academics, and anyone interested in the subject. 5. Sayyed Khalid Rashid, <i>Waqf Management in India</i> (Genuine Publications & Media Pvt. Ltd, New Delhi, 2006) The author strongly advocates the need to free awqāf from governmental control and the ways to achieve such democratization. A model Waqf Law, 2006 has been drafted by the author to help the authorities to take corrective measures. The book avoids the legal text-book style of other books on Waqf which generally over-load the text with too many footnotes and academic jargons. It is a book for those who wish to know the

basics of waqf administration in the country in an easy, simple way.

National Articles

1. **Nanik Shofiatin, Indri Supriani et all, “Analysis of waqf studies: a hybrid review” *International Journal of Ethics and Systems* (2025)**

This study integrates a hybrid review of waqf literature and provides future research directions, along with practical recommendations for the government and practitioners on each theme, to optimize waqf comprehensively.

2. **Shariq Us Sabah, “The Waqf Amendment Act, 2025: Reforming Governance or Eroding Autonomy?” (June 02, 2025). Available at:**

SSRN: <https://ssrn.com/abstract=5291793> or <http://dx.doi.org/10.2139/ssrn.5291793>

Recent literature on the Waqf (Amendment) Act, 2025, offers diverse and nuanced perspectives on its social, legal, and constitutional impact, reflecting both government rationale and the concerns of Muslim stakeholders. Scholars consistently identify this Act as a transformative development in the regulation and management of Waqf properties in India, characterizing it as a crucial turning point for a centuries-old Islamic charitable institution.

3. **Dr. Tauseef Ahmad, “Waqf Amendment Act 2025 and its Impact on Muslim Endowments in India” (April 13, 2025). Available at**

SSRN: <https://ssrn.com/abstract=5231373> or <http://dx.doi.org/10.2139/ssrn.5231373>

This article evaluates new legal provisions such as non-Muslim member inclusion, waqf property governance, and the constitutional scrutiny of religious freedoms. The study discusses legal, political, and community impacts of the 2025 legislation on Muslim charitable assets.

4. **Vandana Kumari, “Waqf (Amendment) Act, 2025: A Constitutional Analysis of Religious Freedom and Minority Rights” Volume V Issue III, *Indian Journal of Integrated Research in Law* (2025)**

Offers a constitutional law perspective on property rights, legal philosophy, and religious liberty post-Amendment. The article critically analyses the Supreme Court review and minority rights challenges brought by the new Act.

5. **Ashima Phougat, Arkaja Mishra et all, “Waqf Law in India: A Critical Analysis of Estate Management, Powers and Socio-Legal Impact” 3(2) IJLSSS (2025)**

The Waqf system in India, rooted in Islamic jurisprudence, originated during the Delhi Sultanate and expanded through the Mughal era, later codified with the Waqf Act of 1954 and amendments in 1995. Central and State Waqf Boards now manage

	<p>assets including religious sites and educational institutions valued at billions. Despite its social welfare goals, widespread mismanagement and a lack of accountability have led to public distrust. Effective reform- including digitized records, strong legal safeguards, transparent audits, and inclusive community oversight- is essential to restore confidence and maximize the Waqf system's potential for uplifting marginalized groups.</p>
<p>5. Identification of Research Gaps (Clearly identify the gaps in the existing research literature, unexplored areas, and explain how your proposed study addresses these gaps)</p> <p>(approx. 500 words)</p>	<p>The Waqf (Amendment) Act, 2025, represents a significant step forward in empowering Muslim women by legislatively ensuring their inheritance rights and mandating female representation on Waqf Boards. This reform protects women from being denied their lawful shares before family properties can be dedicated as Waqf and secures their role in governance, potentially reshaping Waqf administration in a more inclusive and transparent manner. The Act's provisions for financial support through welfare schemes, vocational training, and digitization add practical avenues for advancing women's economic independence and social dignity.</p> <p>However, lived realities and critiques narrate a more complex and nuanced story. Many voices argue that while the Act highlights Muslim women, in reality, it often marginalizes them- from token representation to limited consultation with women stakeholders at the grassroots. Women remain largely invisible as active agents in decision-making or as recipients fully informed about their rights. Some criticize the Act for curtailing traditional practices like waqf-alal-aulad in ways that ironically may reduce women's control over family assets.</p> <p>The institutional changes face hurdles beyond legal texts: deeply rooted patriarchal customs, administrative inertia, and socio-political resistance continue to challenge women's empowerment. The mandated two-women rule on boards, for example, may not translate into meaningful participation or influence if their voices are sidelined. Concerns are also raised about increasing government control over Waqf properties, which some fear could erode minority autonomy and thereby indirectly affect women's socio-religious standing.</p> <p>Despite government promises, digitization and transparency initiatives are only beginning to reach marginalized women; meaningful access to digital resources, awareness campaigns, and educational programs remain underdeveloped. Without these, corruption and misuse of Waqf assets may persist, depriving women of deserved benefits.</p> <p>The reform's regional implementation also varies widely. While metropolitan and well-administered states show some progress, northern states like Punjab and Haryana face unique challenges due to distinct cultural, political, and community dynamics. These regional disparities necessitate localized research to understand how the Act's promise</p>

	<p>unfolds diversely across India.</p> <p>In sum, the human stories behind the Waqf Amendment reveal a tension between legislative ideals and social realities. For many Muslim women, the promises of inheritance, representation, and welfare require more than paperwork- they require active inclusion, education, cultural change, and fair governance. This reality underscores the urgency of empirical studies focusing on women's experiences and institutional practices, to bridge gaps between law and lived empowerment. Such research can illuminate pathways to ensuring that the Waqf (Amendment) Act genuinely opens doors for Muslim women's social justice and equality in India's plural society.</p>
6. Uniqueness and Originality of the Study (approx. 300 words)	<p>The uniqueness and originality of this study lie in its deep, multidimensional exploration of how the Waqf (Amendment) Act, 2025, truly impacts Muslim women- beyond legal texts and policy rhetoric. While earlier research has laid the groundwork by highlighting the provisions of the Act, this study brings fresh perspectives by focusing on the actual lived experiences of Muslim women beneficiaries and board members, particularly in the culturally diverse regions of Punjab and Haryana, which remain underrepresented in current scholarship.</p> <p>Unlike generic legal analyses, this study humanizes the reform by capturing women's voices directly, revealing their hopes, challenges, and agency in navigating new opportunities and persistent social barriers. This personalizes the broader narrative of empowerment, making the intangible practical and tangible. It uniquely combines qualitative interviews with quantitative assessments to evaluate the effectiveness of governance reforms, digitization initiatives, and welfare schemes, contributing nuanced, evidence-based insights that few prior studies have provided.</p> <p>Additionally, this research addresses the often-overlooked intersection of socio-cultural realities with institutional and legal reforms. It critically examines the gap between statutory protections and community acceptance- highlighting how entrenched patriarchal norms and administrative inertia may dilute women's empowerment despite progressive laws. This layered approach situates the study at the crossroads of law, culture, and gender justice in minority communities, offering a richer, contextualized understanding.</p> <p>Finally, by spotlighting emerging debates over state control, minority autonomy, and women's representation within Waqf governance, this study tackles contentious issues rarely scrutinized with such depth and balance. It thereby promises to inform both academic discourse and policy design, making it a pioneering investigation into how the 2025 Amendment Act can move from promise to genuine empowerment for Muslim women in India's plural society.</p>
7. Objectives of the	Main Objective

<p>Proposed Study (approx. 300 words)</p> <p>(List main and specific objectives of the research)</p>	<p>To critically examine how the Waqf Act, 1995 (as amended by the Waqf (Amendment) Act, 2025) influences Muslim women's inheritance security, representation in Waqf governance, and socio-economic empowerment- through a comparative empirical and doctrinal study of Punjab and Haryana.</p> <p>Specific Objectives</p> <ul style="list-style-type: none"> ⊟ To analyze the legal and administrative framework of the Waqf Act, 1995 (as amended in 2025), with special focus on new provisions that: <ul style="list-style-type: none"> • safeguard women's inheritance rights prior to Waqf dedication, • mandate women's representation in State and Central Waqf Boards, and • expand the welfare scope of <i>Waqf-alal-Aulad</i> to include widows, divorcees, and orphans. ⊟ To comparatively evaluate the organizational structure and functioning of the Waqf Boards of Punjab and Haryana in the post-2025 context, assessing the effectiveness of women's participation in decision-making, policy formulation, and grievance redressal mechanisms. ⊟ To assess and compare the socio-economic outcomes of Waqf-funded welfare and livelihood programs- such as education, training, housing, and micro-enterprise support- implemented under the 2025 Amendment, identifying the factors that influence their reach and inclusivity for Muslim women. ⊟ To examine and compare the implementation of digitization, transparency, and accountability reforms introduced by the 2025 Amendment in both states, evaluating their impact on women's awareness, accessibility, and engagement with Waqf institutions. ⊟ To explore community-level perceptions, cultural barriers, and institutional practices that continue to affect Muslim women's active engagement with Waqf governance and property-related decision-making, despite the gender-inclusive intent of the 2025 Amendment. ⊟ To synthesize state-specific findings into actionable policy recommendations aimed at strengthening gender-responsive Waqf governance, institutional transparency, and equitable welfare delivery across India under the reformed 2025 legal regime.
<p>8. Research Questions /Hypotheses (if Applicable) (approx. 300–400 words)</p>	<p>Research Questions:</p> <ol style="list-style-type: none"> 1. How have the reforms introduced under the Waqf (Amendment) Act, 2025— particularly the inheritance protection clause and the mandatory inclusion of women in Waqf Boards—altered Muslim women's legal and social position within Waqf governance structures? 2. To what extent has the 2025 mandate for two or more women members on each

- State Waqf Board and the Central Waqf Council** enhanced women's substantive participation in decision-making, rather than symbolic representation?
3. What are the comparative outcomes in **Punjab and Haryana** regarding the implementation of digitization and transparency measures mandated under the 2025 Act, and how do these reforms influence women's awareness and access to Waqf benefits?
 4. How effectively have the expanded welfare provisions under *Waqf-alal-Aulad*-allowing funds to support widows, divorced women, and orphans-been operationalized across both states?
 5. What community-level socio-cultural factors continue to mediate or hinder the realization of women's inheritance, welfare, and participation rights guaranteed under the amended Waqf law?
 6. How can the insights derived from the comparative study of Punjab and Haryana inform a **gender-responsive national framework** for implementing the 2025 Waqf reforms more equitably across India?

Hypotheses

1. **H₁:** The Waqf (Amendment) Act, 2025 has led to measurable improvements in women's representation and decision-making power in Waqf Boards, though the degree of empowerment varies between Punjab and Haryana.
2. **H₂:** The inheritance protection clause introduced under the 2025 Act significantly reduces cases of female heirs being excluded from property rights prior to Waqf dedication.
3. **H₃:** Digitization and transparency mandates under the 2025 Amendment positively correlate with higher levels of women's awareness and participation in Waqf-related welfare programs.
4. **H₄:** The expansion of *Waqf-alal-Aulad* benefits to widows, divorcees, and orphans has a statistically significant impact on the socio-economic well-being of Muslim women beneficiaries.
5. **H₅:** Persistent patriarchal attitudes and institutional inertia continue to constrain the full realization of the gender-equity goals envisioned by the Waqf (Amendment) Act, 2025, despite its progressive legal framework.

<p>9. Proposed Methodology, Sampling Design, and Research Design (approx. 1000 words)</p>	<p>Research Design</p> <p>The study adopts a comparative mixed-methods research design, integrating doctrinal legal analysis with empirical socio-legal fieldwork.</p> <p>The doctrinal component will analyze statutory provisions, recent judicial interpretations, and administrative circulars related to the Waqf Act, 1995 (as amended by the Waqf (Amendment) Act, 2025) with particular attention to new clauses on inheritance protection, mandatory women's representation, welfare expansion under Waqf-alal-Aulad, and digitization of records.</p> <p>The empirical component will collect primary data from Punjab and Haryana to evaluate how effectively these reforms are implemented and their tangible impact on women's inheritance security, governance participation, and access to welfare programs.</p> <p>This integrated approach ensures both normative depth and contextual validity, allowing the study to test the extent to which the 2025 Act's gender-equality objectives are realized on the ground.</p> <p>Selection of States and Comparative Logic</p> <p>Punjab and Haryana have been purposively selected owing to their contrasting demographic and institutional contexts.</p> <p>Punjab has a relatively larger, urbanized Muslim population (approx. 2%) and a more established Waqf infrastructure. Haryana's Muslim population is smaller (approx. 6%), predominantly rural, and its Waqf administration remains in transition toward digitization and structural reform.</p> <p>This contrast provides an analytical framework to assess how differences in administrative readiness, cultural norms, and governance capacity influence women's empowerment under the 2025 Amendment.</p> <p>Sampling Design</p> <p>The sampling follows a multi-stage stratified approach ensuring representativeness while maintaining feasibility.</p> <p>Stage 1: Selection of Districts</p> <p>Two districts from each state will be purposively chosen:</p> <p>Punjab: Ludhiana (urban) and Malerkotla (rural).</p> <p>Haryana: Gurugram (urban) and Nuh (rural).</p>
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	<p>Selection criteria include: (i) Muslim population density, (ii) concentration of Waqf properties, and (iii) presence of active, digitized Waqf committees.</p> <p>Stage 2: Selection of Respondents</p> <p>Within each district, respondents will include:</p> <p>100 Muslim women beneficiaries (widows, divorcees, single heads of households, and low-income groups).</p> <p>10 community/religious leaders.</p> <p>5 Waqf officials or committee members.</p> <p>In total, 460 respondents (400 women + 60 key informants) will be surveyed or interviewed.</p> <p>Stage 3: Sampling Method</p> <p>Respondents will be selected using purposive and snowball sampling, ensuring inclusion of both urban and rural voices. Local NGOs, Waqf offices, and minority-welfare departments will assist in outreach.</p> <p>Data Collection Methods</p> <p>1. Quantitative Methods</p> <p>Structured Questionnaires: Administered to 400 Muslim women to collect data on awareness of inheritance rights, knowledge of Waqf reforms, access to welfare schemes, and participation in governance.</p> <p>Indicators Measured:</p> <p>Awareness of rights under the 2025 Amendment (inheritance, representation, welfare).</p> <p>Access to Waqf-alal-Aulad benefits.</p> <p>Participation in vocational programs and self-help groups established post-2025.</p> <p>Perception of digitization and transparency improvements.</p> <p>Responses will employ Likert scales and binary questions to allow quantitative comparison.</p> <p>2. Qualitative Methods</p> <p>Semi-Structured Interviews: 40 interviews (10 per district) with Waqf Board officials,</p>
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mutawallis, women board members, and activists.

Focus Group Discussions (FGDs): Conducted with 6-8 women per group in each district to explore experiences of empowerment, discrimination, and awareness of the 2025 reforms.

Case Studies: Two in-depth institutional case studies per state- one demonstrating best practices under the new Act and one highlighting implementation challenges.

Data Analysis Plan

Quantitative Analysis

Statistical techniques such as t-tests, chi-square, and correlation will be employed using SPSS or R software.

Comparative tables will assess differences between Punjab and Haryana regarding awareness, access, and participation post-2025 reforms.

Regression models may test relationships between governance quality, awareness level, and socio-economic outcomes.

Qualitative Analysis

Thematic Analysis (Braun & Clarke, 2006) will be applied to interview and FGD transcripts.

Themes such as inheritance enforcement, digital governance, institutional inclusion, and cultural resistance will be coded inductively.

Data triangulation will ensure reliability and depth.

Comparative Synthesis

A comparative matrix will highlight variations in governance practices and outcomes between the two states.

Results will inform policy recommendations for uniform implementation of the 2025 gender and governance mandates.

Doctrinal Analysis

The doctrinal component will examine:

The Waqf Act, 1995 (as amended by the 2025 Act);

Rules, notifications, and digital guidelines issued by the Ministry of Minority Affairs and

	<p>State Waqf Boards;</p> <p>Judicial decisions (2013–2025) concerning women's property rights, board representation, and Waqf management;</p> <p>Administrative circulars implementing digitization and welfare schemes.</p> <p>This analysis will identify the gap between legislative intent and administrative practice, forming the conceptual foundation for empirical validation.</p> <p>Ethical Considerations</p> <p>Informed consent will be obtained from all participants, ensuring confidentiality and voluntary participation.</p> <p>Participants may withdraw at any stage without consequence.</p> <p>Data will be anonymized to protect identities.</p> <p>Institutional Ethics Committee approval and ICSSR clearance will be obtained before fieldwork.</p> <p>Special sensitivity will be maintained while engaging widows, divorcees, and economically vulnerable women.</p> <p>Limitations</p> <p>Potential challenges include restricted access to certain Waqf records, digital data unavailability, and cultural hesitation in discussing gender or inheritance. To mitigate these, local research assistants fluent in Punjabi, Urdu, and Hindi will be engaged, and partnerships will be established with women's NGOs and minority-welfare offices.</p> <p>Expected Methodological Contribution</p> <p>This study will advance socio-legal research by:</p> <ol style="list-style-type: none"> 1) Integrating doctrinal and empirical evidence to assess gender reforms under the 2025 Amendment. 2) Demonstrating the value of comparative, state-level analysis in evaluating gendered outcomes of religious legislation. 3) Providing a replicable mixed-method framework for studying gender inclusion and digital governance in faith-based institutions across India.
10 Innovation/path-breaking aspects of the Proposed	The proposed research offers several path-breaking and original contributions to understanding Muslim women's empowerment within the governance of Waqf

Research (500 words)	<p>institutions under the newly enacted Waqf (Amendment) Act, 2025.</p> <p>Foremost among these is its analysis of the legal protection of women's inheritance rights prior to Waqf dedication, a transformative provision introduced in 2025. This clause ensures that no property can be declared as Waqf until all female heirs have received their rightful shares, addressing a long-standing gap that historically weakened women's economic security and inheritance claims. The study will be among the first to empirically examine how this guarantee operates in practice and whether it succeeds in preventing the dispossession of women's property rights, particularly within the culturally distinct contexts of Punjab and Haryana.</p> <p>A second major contribution lies in exploring the mandatory inclusion of Muslim women on Waqf Boards and the Central Waqf Council- a reform that institutionalizes gender representation by requiring at least two women members in every board. Moving beyond mere numerical compliance, the research investigates whether these women possess substantive decision-making power and how their presence influences board priorities, policy outcomes, and the allocation of Waqf resources for community welfare. This focus on women's agency within minority institutional frameworks marks a critical and under-researched dimension of gendered governance in India.</p> <p>The study also breaks new ground by examining the digitization and transparency mandates of the 2025 Act as instruments of accountability and inclusion. It will assess whether digital reforms have made Waqf records more accessible, curtailed corruption, and improved monitoring of welfare programs intended for women. This intersection of technology-enabled governance and traditional religious institutions represents an innovative research frontier with significant policy relevance.</p> <p>Another original element of the study is its integration of socio-cultural analysis. It recognizes that legislative reform alone cannot ensure empowerment unless accompanied by changes in community norms, religious attitudes, and bureaucratic practices. By investigating how local culture and institutional behavior mediate the success of legal reforms, the research contributes a deeply human-centered understanding of legal implementation.</p> <p>Focusing on Punjab and Haryana- states rarely examined in Waqf scholarship- the project adds a crucial regional comparative dimension, highlighting how variations in demography, administrative capacity, and social structure shape the outcomes of the same legal framework.</p> <p>In sum, this research provides a multidisciplinary and empirically grounded evaluation of how the 2025 Amendment's provisions on inheritance, representation, welfare, and digitization intersect to redefine Muslim women's rights and roles within Waqf institutions. It promises to deliver actionable policy recommendations, advance</p>
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	<p>theoretical debates on law, gender, and governance, and make a substantive contribution to India's evolving discourse on gender justice and minority welfare.</p>
11 Expected Contribution of the Research Project to the Knowledge Repository (approx. 500 words)	<p>This research project seeks to make a substantive and original contribution to the evolving scholarship on law, gender, and minority governance in India by offering fresh, empirical insights into the real-world implications of the Waqf (Amendment) Act, 2025 for Muslim women. Although the new legislation has received wide attention in legal and policy circles, there remains a significant gap in understanding how its transformative provisions- on inheritance protection, mandatory women's representation, and digitization- operate in practice. This study will bridge that gap by combining community-based field narratives with rigorous legal and institutional analysis, thus situating statutory reform within lived social realities.</p> <p>A key contribution of this research lies in the mapping of historical and contemporary practices surrounding family Waqfs, particularly waqf-alal-aulad, and their effect on women's property rights. By tracing this evolution from pre-reform inequities to post-2025 legal safeguards, the study contextualizes the new law within a continuum of cultural and economic change. This longitudinal perspective enriches legal and sociological debates that too often treat legislative texts in isolation from the communities they seek to serve.</p> <p>The project also introduces a new epistemic dimension by foregrounding women's voices- both as beneficiaries and as decision-makers- within Waqf institutions, especially in the relatively under-studied states of Punjab and Haryana. Their testimonies will illuminate how gender-sensitive legal reform can reshape institutional governance, redefine community leadership, and create new pathways for inclusive social justice. Such an approach captures intra-community diversity and experiential nuance that have rarely been documented in existing Waqf research.</p> <p>Another innovative contribution is the critical assessment of digitization and transparency reforms introduced by the 2025 Amendment. The study will evaluate whether digital platforms have genuinely improved access to Waqf records, minimized corruption, and enhanced accountability in welfare delivery for women. By addressing the interface of technology, law, and minority welfare, it extends the scope of socio-legal research into a cutting-edge area of governance innovation.</p> <p>The project also engages deeply with the socio-cultural and institutional barriers that complicate the realization of the Act's gender-justice goals—patriarchal resistance, administrative inertia, and debates over religious autonomy. By examining these tensions with balanced objectivity, the study moves beyond simplistic optimism or legal skepticism, offering a nuanced, grounded understanding of reform implementation.</p>

	<p>Ultimately, the research is expected to yield:</p> <ul style="list-style-type: none"> • Empirical evidence on how the 2025 reforms affect women's inheritance rights, governance participation, and socio-economic welfare. • Comparative policy insights from Punjab and Haryana to guide gender-sensitive Waqf governance nationwide. • Actionable recommendations for the Ministry of Minority Affairs, State Waqf Boards, and women's welfare agencies. • Scholarly advancement in the study of gender justice, minority rights, and digital governance within faith-based institutions. <p>In sum, this research will make a path-breaking, multidisciplinary contribution to understanding how legal reform, social structures, and institutional innovation intersect to redefine Muslim women's roles and rights within India's reformed Waqf ecosystem. It will serve as both an academic benchmark and a policy resource for building transparent, inclusive, and equitable Waqf governance in the post-2025 era.</p>
12 Expected Output words)	<p>Expected Outcomes (400)</p> <p>The proposed study is expected to produce comprehensive and actionable outcomes that will enrich both academic understanding and policy implementation of the Waqf (Amendment) Act, 2025. Key outcomes include:</p> <p>Empirical Assessment of Legal Impact:</p> <p>An in-depth evaluation of how the 2025 Amendment's inheritance protection clause has altered property practices, ensuring women's rights before Waqf dedication.</p> <p>Documentation of women's lived experiences regarding inheritance disputes, Waqf governance participation, and welfare access.</p> <p>Gender Representation Analysis:</p> <p>Comparative evidence on how the mandatory inclusion of women on Waqf Boards influences governance outcomes, transparency, and policy priorities.</p> <p>Identification of best practices and barriers to effective representation.</p> <p>Evaluation of Waqf Welfare Schemes:</p> <p>Measurable data on the reach, accessibility, and impact of welfare programs funded through Waqf properties, focusing on widows, divorced women, and economically disadvantaged beneficiaries.</p>

	<p>Assessment of Digitization and Accountability Measures:</p> <p>Insights into the role of digital platforms in improving transparency, reducing corruption, and enhancing women's access to information and benefits.</p> <p>Socio-Cultural and Administrative Diagnostics:</p> <p>A nuanced understanding of the interplay between legal provisions, community norms, and bureaucratic functioning that shape reform outcomes in Punjab and Haryana.</p> <p>Actionable Policy Recommendations:</p> <p>Evidence-based policy models for gender-inclusive Waqf administration, suggesting reforms in recruitment, monitoring, and welfare delivery mechanisms.</p> <p>Academic Contributions</p> <p>This research will make several path-breaking contributions to scholarship in the domains of law, gender studies, and governance:</p> <p>Doctrinal-Empirical Integration: It will bridge the gap between statutory interpretation and on-ground realities, advancing socio-legal methodology in minority rights research.</p> <p>Gendered Institutional Analysis: The study's focus on women's agency within faith-based institutions adds new dimensions to feminist legal theory and governance studies.</p> <p>Regional Comparative Framework: By juxtaposing Punjab and Haryana, the research will establish a replicable framework for state-level comparative policy analysis.</p> <p>Digital Governance Insights: It will expand academic discourse on technology's role in legal implementation and institutional reform, particularly in religious and charitable contexts.</p> <p>Scholarly Outputs: The study will produce peer-reviewed journal articles, conference presentations, and policy briefs, ensuring the findings reach diverse academic audiences.</p> <p>Policy Contributions</p> <p>Evidence-Driven Reform: The findings will provide the Ministry of Minority Affairs, Central and State Waqf Boards, and legislative committees with reliable empirical evidence for refining policy design and governance standards.</p> <p>Gender Inclusion Toolkit: A set of recommendations and monitoring indicators will be developed to guide women's representation and participation in institutional decision-making.</p>
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	<p>Transparency and Technology Recommendations: Practical suggestions for enhancing digitization, grievance redressal, and data accessibility will support accountable governance.</p> <p>Capacity Building: The research will inform training modules for Waqf Board officials and community leaders to foster gender sensitivity and legal awareness.</p> <p>Dissemination Plan</p> <p>The dissemination strategy ensures that research outcomes are accessible, impactful, and policy-relevant:</p> <p>Academic Dissemination:</p> <p>Publication of at least two research papers in Q1–Q2 Scopus and UGC CARE-listed journals in law, gender studies, and governance.</p> <p>Presentation at national and international conferences on minority rights, public policy, and social justice.</p> <p>Policy Dissemination:</p> <p>Preparation of policy briefs and white papers for the Ministry of Minority Affairs, Central Waqf Council, and State Boards of Punjab and Haryana.</p> <p>Organization of two dissemination workshops—one mid-term review seminar and one final policy dialogue in Chandigarh or New Delhi.</p> <p>Community Outreach:</p> <p>Sharing simplified findings through vernacular summaries, community media, and collaborations with local NGOs working on women's rights and minority welfare.</p> <p>Development of an open-access digital repository of anonymized case studies, datasets, and policy tools for wider use.</p> <p>Overall Impact</p> <p>The project is expected to contribute meaningfully to both academic advancement and policy transformation. By aligning empirical insights with the spirit of the Waqf (Amendment) Act, 2025, it aims to promote transparent, gender-inclusive, and community-responsive governance. The outcomes will assist stakeholders in strengthening institutional accountability, upholding women's property rights, and fostering social justice within India's plural democratic framework.</p>
13	Relevance of the The proposed study holds substantial policy relevance, offering a ground-level and

<p>proposed study for policy making (approx. 500 words)</p>	<p>empirically grounded understanding of how the Waqf (Amendment) Act, 2025 is reshaping Muslim women's rights and the governance of Waqf institutions in India. While the Act represents a landmark legislative reform emphasizing transparency, accountability, and gender inclusion, there is limited empirical evidence on its implementation and real-world impact. This research directly bridges that gap by providing context-specific insights into how statutory provisions translate into practice, particularly among women from socially and economically marginalized communities.</p> <p>By examining women's inheritance rights, representation on Waqf Boards, and access to Waqf-generated welfare, the study will generate vital evidence on both the achievements and challenges of realizing the Act's constitutional goals of gender justice and minority welfare. Findings will help policymakers determine whether mandated female representation is fostering meaningful participation and decision-making power, or whether institutional hierarchies continue to limit women's influence.</p> <p>The study's evaluation of Waqf-funded welfare schemes- especially for widows, divorcees, and orphans- will offer practical insights into the design, delivery, and targeting of welfare programs. Such evidence can directly inform policy refinement and budgetary prioritization, ensuring that institutional and governmental efforts yield tangible socio-economic benefits for women.</p> <p>By assessing the digitization and transparency mandates of the 2025 Act, the research also addresses a contemporary governance concern: how technology can enhance access, reduce corruption, and foster institutional accountability. The findings will serve as a policy guide for adopting tech-enabled solutions in other faith-based or minority welfare institutions.</p> <p>Equally important, the study engages with socio-cultural and administrative barriers- such as patriarchy, community conservatism, and bureaucratic inertia- that often dilute reform outcomes. Recognizing these barriers will help policymakers craft culturally responsive strategies, combining legal reforms with awareness drives, community sensitization, and capacity-building programs.</p> <p>Through its comparative regional focus on Punjab and Haryana, the research acknowledges India's socio-religious diversity and offers evidence for state-specific policy models rather than uniform, one-size-fits-all prescriptions.</p> <p>Ultimately, this study will equip policymakers, Waqf Boards, and the Ministry of Minority Affairs with actionable, evidence-based insights to strengthen Waqf governance, uphold women's legal rights, and promote inclusive institutional reform. It contributes not only to policy design but also to building a transparent, gender-just, and participatory Waqf administration consistent with the vision of the Waqf (Amendment)</p>
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		Act, 2025 and India's constitutional ethos of equality and social justice.			
14	Total Grant Amount expected for this study	<p>Amount (in figures): ₹30,00,000 (in ₹)</p> <p>Amount (in words): Thirty lakh.</p>			
15	Head-wise Justification for the Expected Grant (approx. 400 words) (Manpower, travel, fieldwork, equipment, contingency, etc.)	Budget Head	Details / Justification	Amount (₹)	
		I. Research Personnel	1 Research Associate (12 months × ₹45,000 = ₹5,40,000); 1 Research Assistant (10 months × ₹35,000 = ₹3,50,000); 4 Field Investigators (8 months × ₹18,000 = ₹5,76,000) Inter-state travel (5 trips × ₹5,000 = ₹25,000); Local conveyance (150 days × ₹400 = ₹60,000); Daily allowance for RA & investigators (300 days × ₹900 × 2 persons = ₹5,40,000); Respondent honorarium (350 × ₹200 = ₹70,000)	₹14,66,000	
		II. Travel and Fieldwork	Laptop (₹65,000), NVivo license (₹80,000), voice recorder (₹10,000), SPSS student license (₹15,000), printer & stationery (₹35,000)	₹2,05,000	
		III. Equipment & Software	Communication, printing, photocopying, internet, and unforeseen expenses (approx. 5% of total)	₹1,34,000	
		IV. Contingency & Field Materials	One mid-term review workshop; one dissemination seminar in Chandigarh; publication of two policy briefs and one journal paper	₹1,00,000	
		V. Workshops & Dissemination			
		Total Estimated Budget		₹29,99,000 (Rounded to ₹30,00,000)	
16	Milestones set for	Phase	Duration (Months)	Major Activities	Expected Outputs
		Phase I – Preparatory Stage	1–4	Finalization of research tools, ethics approval, literature review, secondary data compilation, coordination with Waqf Boards and NGOs in Punjab & Haryana	Finalized research instruments, ethical clearance certificate, comprehensive literature review
		Phase II – Pilot & Fieldwork (Haryana)	5–10	Pilot testing of survey and interview tools; quantitative data collection and FGDs in Gurugram and Nuh; transcription and preliminary coding	Primary dataset (Haryana), field notes, initial analysis memos
		Phase III – Fieldwork (Punjab)	11–16	Data collection in Ludhiana and Malerkotla; interviews with Waqf officials and	Primary dataset (Punjab), thematic field summaries

		women beneficiaries; field validation workshop	
	Phase IV – Data Analysis and Synthesis 17–20	Statistical analysis (SPSS), thematic coding (NVivo), comparative analysis, drafting of analytical chapters	Analytical tables, comparative matrices, draft report chapters
	Phase V – Dissemination and Reporting 21–24	Preparation of policy briefs, stakeholder workshop in Chandigarh, final report writing, submission to ICSSR	Final ICSSR report, two policy briefs, publication-ready papers