

SPATIAL PATTERNS OF WORK PARTICIPATION AMONG THE MUSLIMS IN INDIA: 2011

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Abstract

Work participation is a very crucial indicator for understanding the economic contribution of various sections and communities of the society. The work participation rate plays an important role in the eradication of poverty and unemployment. The present paper tries to explore the reasons behind the low work participation among the Muslims in India. The reason behind the low work participation among the Muslims, is the overall low status of Muslim women which also leads to low work participation among the Muslim females. Its very sorry state of affair that more than three-fourth Muslim women are not participation in work which gives serious blow to the work participation of entire community.

Keywords: *work participation, Muslims and religious minorities*



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Introduction:

According to Census of India, work participation rate is defined as the percentage of total workers, including main and marginal workers, to the total population. Census conveys that work involves not only actual work but also includes an effective supervision and direction of work. It also includes part-time help or unpaid work on farm, family enterprise or in any other economic activity. It also includes cultivation or milk production even solely for domestic consumption. Any person involving in such activities with some economic productivity, with or may be without wage or profit are called workers. The reference period for determining a person as worker and non-worker is one year preceding the date of enumeration. The census classifies workers into two groups namely, main workers and marginal workers. Main workers are those who worked and engaged in economically productive activity for major part of the year i.e. at least 6 months (183 days) and more in the reference period; whereas marginal workers are those who worked less than 6 months or may be even for one day during the year preceding the census enumeration. Marginal workers are further divided into two categories, i.e. who worked more than three months but less than six months and those who worked for less than three months.

After sixty years of independence, the secular country like India, where government gives equal opportunities to all communities, it was pertinent to examine which religious minority community was more economically productive and has contributed to country. According to the latest census, among the religious minorities, the work participation rates (WRP) ranged from highest in Buddhists (43.1 per cent) to lowest in Muslims (32.5 per cent). The development of country cannot be thought of, if biggest religious minority remained economically unproductive. It was only Buddhist and Christians (41.9 per cent) who displayed WRP above the national average (39.7 per cent), whereas the Sikhs, the Jains and the Muslims performance below the national average (Table 1).

From the data presented in Table 1, it reveals that WPR among the Muslims (32.5 per cent) remained lower than national average (39.7 per cent) as well as majority community i.e. Hindus. The work participation among the Muslim males was 49.5, which was lowest among all the denominations; this indicates that half of the Muslim population of the country was not contributing in economy. The overall lowest WPR among the Muslims was due to the low female WPR (14.8 per cent), which is also indicative of low status of women in the community. This may be due to the observance of 'purdah system' by Muslim womenfolk (Jawaid 2007 pp40). The Muslim women may be restricted from going out due to seclusion norms so their education attainment and work participation rate suffers (Kaur 2010 pp 266). As far as Christians are concerned, this community had set up whole range of educational, medical institutions and social service centers. Just what percentages of them are employed in community-run institutions is once again not known, but on the whole Christians have a high work participation rate (Mahajan 2010 pp 29).

The scenario of work participation rate among the Sikh community (36.3 per cent) and the Jain community (35.5 per cent) was almost same and was lower than the national average as well as national average for the majority community (41 per cent). As far as male WPR among the Sikh and the Jain community concerned it remained higher than national average as well as highest among rest of the other religious minorities. The positive side for both communities was that, they undergo positive change in their male WPR over 2 per cent during the decade of 2011-2001. But the reason behind the overall low WPR for both religious minorities was because of low female WPR, which was even below 15 per cent i.e. half the rates of female WPR among Christian and Buddhist (Table). The reason behind the low level of female WPR in the Sikhs and the Jains was that both these religious minorities

were considered as well-heeled communities, where very little proportion of females take participation in work. The Sikhs were well known as advanced agriculturists whereas the Jain community known as trader community, so the Sikhjs and the Jains were affluent communities and they use to son their children for education that's also one of the reason both the communities displayed low WPR. The affluence of the Sikh community can also be judged by the National Sample Survey 2004-05, Consumption Expenditure Round, which revealed lowest rural poverty and urban poverty i.e. 5 per cent and 6 per cent respectively among the Sikhs.

Table: 1 Work Participation Rate Among Religious Communities in India: 2011

Religious Communities	Total	Male	Female	Male-Female Gap
Total	39.7	53.3	25.5	27.7
Hindus	41	53.9	27.3	26.6
Muslims	32.5	49.5	14.8	34.7
Christians	41.9	52.9	31.2	21.7
Sikhs	36.3	55.4	15.2	40.3
Buddhists	43.1	53.4	32.5	20.8
Jains	35.5	57.7	12.3	45.4

Source: Calculated from Census of India, Religion Table 2011.

The work participation rate of the Buddhist community (43 per cent) is finest among all the religious groups and slightly above the majority community (41 per cent). From the data presented in Table 1, it is quite evident that not only WPR of Buddhists was outstanding but they also displayed highest female WPR. It was due to highest female WPR, the Buddhist community displayed lowest male-female gap in WPR. It is also viewed that work participation has positive relationship rural and urban poverty because poverty forced every members of the family to work more. Figures based on National Sample Survey 2004-05, Consumption Expenditure Round reveals that Buddhists displayed highest rural poverty (40.5 per cent) as well as urban poverty (28.6 per cent) among all the religious communities (except the Muslims in urban poverty), that's why this community displayed highest total WPR as well as female WPR. More than three-fourth population of Buddhists were concentrated in Maharashtra, where sizeable proportion of the Buddhists were converted from lower castes of Hinduism and this section of people were mainly engaged in primary based activities like agricultural labor and even cattle rearing. This section of population largely belonged to subsistence type of economy that's why Buddhists displayed highest WPR among all religious minorities.

Objectives:

The present study it tries to analyses spatial patterns of work participation among the religious minorities in general and Muslims in particulate. The present paper on one hand tries to compare the work participation of Muslims with other religious minorities at state level, whereas on the other hand district level analysis has been done only for the Muslims, the biggest religious minority. To achieve these objectives, following methodology has been adopted.

Database and Methodology:

The present study is mainly based on secondary data which includes Census publications i.e. Census of India 2011, Provisional Population Tables and Religion Tables 2011. The district wise spatial patterns of work participation rate among the Muslims have been shown on maps by using choropleth method. To explain the spatial patterns of work participation rate among religious minorities, all the 640 districts has been divided in three categories i.e. (i) districts having work participation rate below the national average of minority in question, (ii) districts having work participation rate below the national average for minorities as a whole, (iii) districts having work participation rate above the national average of particular minority as well as the national average for minorities as a whole.

Rural Urban Differentials in Work Participation

It would be more interesting to analyze WPR by gender as well as their place of residence. All the religious minorities as well as religious majority community exhibit low work participation in the urban areas as compare to their counterpart (Table 2). The relevant data presented in Table 2 reveals that, as far as male work participation was concerned there was not much difference between rural and urban areas. But the contrast was very clear when comparison came under female work participation in terms of their place of residence. Uniformly across all religious minorities, female work participation in rural areas was much higher than female work participation in urban areas. India being the agricultural economy displayed high female work participation in rural areas, where females were engaged in cattle rearing, foddering the cattle and dairy related activities even for domestic consumption.

Table: 2 WPR of Religious Communities by Place of Residence and Gender in India:

2011

Religious Communities	Rural			Urban		
	Total Workers	Male Workers	Female Workers	Total Workers	Male Workers	Female Workers
Hindus	43	53.6	31.9	36.2	54.6	16.3
Muslims	33.4	48.7	17.5	31.3	50.8	10.7
Christians	44.4	53.1	35.8	38.2	52.6	24.3
Sikhs	36.9	55.8	16	35	54.6	13.1
Buddhists	48.7	54.9	42.2	35.8	51.4	19.8
Jains	39.4	57.8	19.7	34.5	57.7	10.4
Total	41.8	53	30	35.3	53.8	15.4

Source: Calculated from Religion Tables Census of India: 2011

The poor economic status of the largest minority, Muslims can be view from the data presented in Table. The Muslim displayed lowest WPR in rural (33.4 per cent) as well as urban (31.3 per cent) areas. As far as Muslim male workers in rural areas were concerned, even less than half were contributing the economy, which is very sorry affair; whereas all the other religious minorities crossed the 50 per cent mark. In the same way exactly the half Muslim male workers in urban area were contributing economy of the country. On the other extreme the trading community the Jains represented the highest male work participation in rural as well as urban areas i.e. little above 57 per cent. The maximum contribution to the economy can also be pronounced because of their highest literacy among all religious minorities. As far as female Jain work participation (10.4 per cent) in urban area was concerned, it was lower than the all religious minorities. In urban areas the female Jains were either mainly engaged in attaining education or females from affluent families do not take participation in work.

State-wise Spatial Patterns in Work Participation Rate

In India according to latest census of 2011, the state level analysis highlighted, three states namely Himachal Pradesh, Mizoram and Sikkim, where WRP among religious majority community and all five religious minorities higher than their respective national average (Table 2). The common factor in these three states was mountainous terrain, which leads to subsistence agricultural economy where most of the family members of household engaged in work. Construction of new roads and various project sites gave employment to many a workers in parts of Western Himayaya (Krishan 1979, pp.109) Besides, these three states also experienced the

**Table 3 State-wise Work Participation Rate Among Religious Communities in India
2011**

Sr. No.	States / UTs	Hindus	Muslims	Christians	Sikhs	Buddhist s	Jains
	INDIA TOTAL	41.0	32.5	41.9	36.3	43.1	35.5
1	Andhra Pradesh	47.7	37.1	44.3	40.8	46.7	34.5
2	Arunachal Pradesh	46.0	44.9	39.4	81.3	44.2	42.9
3	Assam	41.4	32.1	43.7	44.9	43.0	35.5
4	Bihar	33.9	30.5	38.1	33.4	32.7	31.1
5	Chhattisgarh	47.8	35.4	50.4	34.2	44.1	33.9
6	Gujarat	41.9	33.0	45.7	37.3	39.9	34.1
7	Haryana	35.6	28.8	40.3	35.0	35.7	34.3
8	Himachal Pradesh	52.1	48.6	48.8	39.9	50.7	40.1
9	Jammu & Kashmir	39.9	31.8	46.8	37.3	46.5	37.3
10	Jharkhand	38.9	34.8	47.1	33.6	46.4	33.9
11	Kerala	39.0	24.5	36.9	39.6	28.2	38.1
12	Madhya Pradesh	44.0	35.7	44.0	36.8	44.6	34.5
13	Maharashtra	45.5	34.7	42.1	39.1	43.5	36.7
14	Manipur	45.6	37.6	47.5	54.4	39.1	40.1
15	Meghalaya	41.3	31.9	40.0	37.7	30.6	39.5
16	Mizoram	55.1	57.3	43.8	66.7	43.7	36.7
17	Nagaland	49.6	46.9	49.2	76.8	41.3	37.6
18	Orissa	41.8	31.5	45.9	36.8	43.9	35.2
19	Punjab	35.6	35.5	35.7	35.7	33.2	35.8
20	Rajasthan	44.3	36.8	45.2	47.9	41.2	33.6
21	Sikkim	50.9	51.5	48.7	89.2	49.4	49.3
22	Tamil Nadu	46.7	33.8	41.4	44.3	38.4	34.9
23	Tripura	40.4	33.7	42.1	65.1	42.2	38.6
24	Uttar Pradesh	33.5	30.2	36.2	35.3	34.4	33.4
25	Uttaranchal	39.8	29.5	41.1	38.0	39.6	34.2
26	West Bengal	39.2	34.5	40.7	37.2	37.0	35.7
27	Karnataka	47.0	37.7	42.5	44.2	37.7	39.3
28	Goa	41.7	36.6	34.7	43.9	41.9	40.0
1	Delhi	33.5	30.2	44.2	34.4	36.5	34.2
2	Chandigarh	38.8	37.3	42.6	35.1	30.0	38.3
3	Dadra & Nagar Haveli	45.9	42.8	42.0	48.3	46.8	35.5
4	Daman and Diu	50.6	42.3	41.6	41.2	40.5	39.7
5	Pondicherry	36.1	27.7	36.9	42.0	32.3	30.9
6	Andaman & Nicobar	40.2	40.5	39.3	43.4	27.8	35.4
7	Lakshadweep	86.8	27.1	89.9	50	80	0

Source: Calculated from Tables on Religious Community, Census of India: 2011

absence of prejudice against the women participating any job outside the home ant that is why these states displayed high female WRP i.e. above 39 per cent, which was much above the national average for female WPR (25.5 per cent). While on the other extreme, there were three states namely Haryana, Uttar Pradesh and Bihar where work participation rate for all religious minorities was below than their respective national average. In the states of

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Arunachal Pradesh, Maharashtra and Madhya Pradesh all the religious communities, except Christians, Sikhs and Jains respectively performed better in terms of work participation even above the national average. Whereas in states of Manipur, Nagaland and Karnataka except the Buddhists all religious minorities recorded higher WPR than their national.

The Muslims displayed WPR of 32.5 per cent, but there was also interstate variation in the Muslim WPR as Muslim WPR ranged from highest recorded in Mizoram (57.3 per cent) to lowest in Kerala (24.5 per cent). There were 19 states where Muslim WPR was recorded above the national average for the Muslims (32.5 per cent). Most of these states belong to those where Muslims were in very small proportion, whereas the states, with sizeable Muslim population, namely J&K, UP, Assam, Bihar and Kerala and Union territory of Lakshadweep recorded work participation below the national average for Muslims.

The Christian population recorded highest work participation (41.9 per cent), except the Jains. The work participation among Christians ranged from highest in Chhattisgarh (50.4 per cent) to lowest of 35.7 per cent in Punjab. The poor tribal states of central India namely Chhattisgarh, Jharkhand, Orissa, and tribal states of north-eastern namely Manipur, Mizoram and Nagaland India exhibits work Participation much above the national average for Christians. The poverty and backwardness forced not only the adults in family, but also the school going children to work for subsistence.

The Sikhs population recorded 36.3 per cent of work participation, which is lower than the national average i.e. 39.7 per cent. The states namely Punjab & Haryana and union territory of Chandigarh and Delhi, where sizeable Sikh population resides recorded low work participation than their respective nation average for the Sikhs i.e. 36.3 per cent. On the other extreme, there were 21 states, exhibited work participation among the Sikhs higher than their respective national average. The Sikh in these states was in very small proportion and they mainly migrated for employment opportunities. The work participation for the community in north eastern states namely Arunachal Pradesh, Mizoram, Nagaland Sikkim and Tripura even crossed the mark of 75 per cent i.e. three out of four Sikhs engaged in work and contributed in national economy from north eastern states.

As far as the Buddhist was concerned there were only 11 states where their work participation remained higher than their respective national average (43 per cent). The states, with sizeable proportion of Buddhists, namely Himachal Pradesh, Maharashtra, Madhya Pradesh, Arunachal Pradesh and Sikkim fall in the above said category i.e. work participation

above national average. The Jain community displayed work participation below national average as well as other religious minorities except the Muslim. State wise analysis showed that work participation of the Jains ranged from 49 per cent in Sikkim to lowest of 31 per cent Bihar

The Muslims:

Regions with WPR higher than national average for Muslims as well as national average for minorities: According to latest census of 2011, there were more than half districts i.e. 348 districts of India, where work participation among the Muslims were not only more than national average for Muslims (32.5 per cent) but also more than national average for minorities as whole (34.4 per cent). The regions marked by this above said category included: (i) North-eastern and north-western mountainous region, (ii) Belt running from Punjab-Haryana plains to western arid of Rajasthan, (iii) central & eastern Madhya Pradesh and Chhattisgarh, (iv) Deccan part except of Kerala, coastal part and Maharashtra, Karnataka and Tamil Nadu (Map 1).

The mountainous part of north-eastern and north-western part recorded Muslim WPR higher than national average for Muslims as well as national average for minorities as whole. Due to hilly track, the opportunity for agricultural were very limited and subsistence of economy prevails. The districts from northeast displayed female Muslim WPR above 28 per cent i.e. double the national average for female Muslims. The average female Muslim WPR in the states namely Nagaland, Manipur, and Mizoram 28 per cent, 30 per cent and 31 per cent respectively. This is also one of the reasons which explain Muslim WPR even higher than average work participation for minorities as whole i.e. 34.4 per cent (Map 1). Whereas the Muslim males work participation in these states even crossed the mark of 60 per cent. In Himachal Pradesh, proportion of Muslims was very small and they were mainly landless labour, where both the sexes participated in work that's why Muslim female work participation even crossed the mark of 36 per cent. The mountainous terrain and a culture free from any taboo against the female working outside the home bring in the male and the female into workforce in almost equal measure (Gosal 1991, p18)

Districts of Punjab (except Patiala & Sangrur), Haryana (except districts of Karnal, Panipat, Sonapat, Rohtak and Bhiwani) and Rajasthan (except central and south districts of Udaipur, Dungarpur and Banswara) also displayed Muslim WPR higher than national average for Muslims as well as national average for minorities. In the districts of Punjab more

than half i.e. 55 per cent Muslim males are engaged in work whereas in Haryana less than half i.e. 43 per cent male Muslim were engaged in work. So far as, Muslim female work participation was concerned, it was even one third than male workers i.e. 12.6 per cent and 13.3 per cent for Punjab and Haryana respectively. Despite progressive labour intensive agriculture in these two states, the female do not join in farm activities (Gosal 1991, p.19). The districts of north-western and western Rajasthan namely Ganganagar, Hanumangarh, Bikaner, Jaisalmer, Jodhpur, Barmer, Jalor recorded male Muslim WPR above 50 per cent. The high work participation among Muslims in districts of Alwar, Bharatpur, Jaisalmer, Barmer, was due to high female work participation i.e. over 40 per cent. The acute condition of poverty led all the members of family to work regardless of their gender that's why the male-female gap in work participation is as low as 2 to 3 per cent in Alwar & Bharatapur and 7 to 9 per cent gender gap in Jaisalmer & Barmer (Map 1).

The districts of central & eastern Madhya Pradesh and Chhattisgarh, recorded Muslim WPR higher than national average for Muslims as well as national average for minorities. In this belt the Muslim male work participation remained above 50 per cent and even above 60 per cent in some cases of Jangir-Champa, Narayanpur, Bijapur (Map 1). This region experienced Muslim female work participation even below 25 per cent i.e. less than half and even one-third than their male counterpart. The resultant of which this region also experience large male-female differential in work participation even higher than 40 per cent in districts of Narayanpur, Bastar, Raipur, Durg, and Raigarh.

A large part of peninsular India covering south and south-eastern Maharashtra, Orissa (except north-eastern Orissa) most part of Andhra Pradesh, Karnataka, Tamil Nadu in exception of central and coastal districts (Map 1). This region experienced Muslim work participation rate higher than national average for Muslims as well as national average for minorities. The reason behind this was because of high Muslim male work participation i.e. above 50 per cent. Whereas this region also witnessed high male-female gap in work participation i.e. above 35 per cent, and it was due to low work participation among Muslim female even half than the Muslim male work participation. The low status of females and prejudice against them regarding engaging outdoor activities.

Regions with Muslim WPR below national average for minorities But higher than national average for the Muslims: There were 93 districts in India where Muslim work participation remained below the national average for the minorities (34.4 per cent) but

higher than national average for the Muslims (32.5 per cent). It form very scattered picture, with most of the states having this category Theses districts mainly concentrated in J&K, Punjab, Uttar Pradesh, West Bengal, Gujarat, central Maharashtra, Andhra Pradesh, western Madhya Pradesh. From this category 15 districts came from the state of Gujarat and all these districts displayed Muslim male work participation over 50 per cent.

Regions with Muslim WPR Below national average for minorities as well as below national average for the Muslims: In India there was less than one third, i.e. 199 districts, where Muslim work participation remained even below national average for the Muslims (32.5 per cent). It comprised (i) vast Gangetic plains covering Uttar Pradesh, Bihar and West Bengal, (ii) Kashmir Valley (iii) Eastern Gujarat and northern districts of Maharashtra (iv) coastal districts of western Ghats and coastal districts of Tamil Nadu (v) Chotta Nagpur Plateau (vi) Brahmaputra Valley (Map 1).

The vast Gangetic Plains covering districts of Uttar Pradesh, Bihar and West Bengal contributed even less than one-third Muslim in work participation. In the districts Uttar Pradesh and Bihar less than half Muslim male were engaged in work, where this figure was slightly more than half for West Bengal. In these districts the Muslim female contribution in work was minimal, well below 15 per cent, which adversely affect the overall magnitude of work participation of Muslim. The pressure of population on land resources was intense as a result of which out-migration has a continuous process at least for the last one hundred years (Singh & Others 1971 p.189). In most of these areas which adjoin Bangladesh, the unending infiltration of non-working people (children and women) from Bangladesh has been an important factor (Gosal 1991, p19).

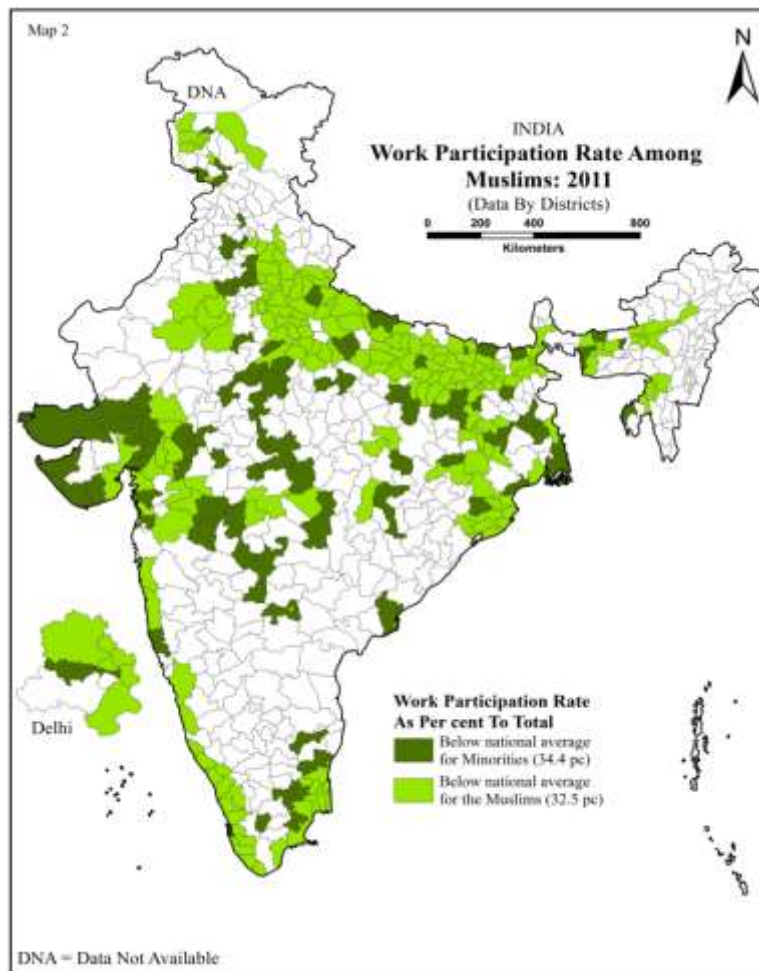
The ten districts from Kashmir Valley in this category recorded less than one-third Muslims were recorded in the work participation. In this region less than half of Muslim male contributed in economy. The low Muslim female work participation i.e. 15 per cent accounted for the overall low work participation of this region. In other words for every 2.9 Muslim male workers only one Muslims female was engaged in work and the ratio was 2.9:1. The social taboo and low level of awareness among Muslim females restricts the avenue of work outside homes, which results low female work participation as well as overall work participation among the Muslims.

The districts of southern Rajasthan (Udaipur, Dungarpur), eastern Gujarat (Panch Mahals, Dohad, Vadodra, Bhavnagar), north Maharashtra (Nandurbar, Dhule, Nashik,

Jalgaon, Amreli, Akola and Nagpur) and Barwani district in Madhya Pradesh recorded Muslim work participation lower than the average of Muslim (32.5 per cent) (Map 1). All these districts recorded very low Muslim female work participation being lower than 10 per cent, where as male participation remained 5 times higher i.e. over 50 per cent.

The Western Ghats in including districts of Raigarh and Ratnagiri in Maharashtra; Uttar Kannada, Udupi in Karnataka; entire Kerala (except Udukki); and coastal districts of Tamil Nadu from Cuddalore to Thoothukkudi, recorded Muslim work participation lower than the average of Muslim (32.5 per cent). All these districts were having Muslim male participation in work more than 50 per cent but the poor show by Muslim females (i.e. less than 10 per cent) put down the overall work participation of Muslims. Another enclave from Brahmaputra Valley comprised 12 districts of Assam, where Muslim work participation remained lower than the national average of Muslims. The Muslim males in these districts recorded work participation even lower than 50 per cent, whereas female displayed less than one-tenth of total Muslim females. Most of the people in this region engaged in plantation activities and most of the plantation work done by workers from other areas.

Conclusion: For the overall inclusive growth of country, it is necessary that all the religious groups to take part in work equally. The economic productivity of country could not be thought of if the performance of biggest religious minority remains poor. The government must instigate some programmers and schemes for the vast Gangetic Plains, large coastal Western Ghats, Gujarat and few patches of central India, to improve economic status of Muslims in terms of work participation. The prime focus should be on female work participation among the Muslims which is only less than one-fifth. The overall status of women among the Muslim womenfolk must be raised so they must come forward to break the prevailing taboo against the females in the community.



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