



Equality and Equity for Sustainable Development: Mapping Gender Inequality in Work Participation among Muslims of West Bengal, India

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Abstract

Work participation rate varies in socio-religious structure in which Muslims, especially women are more backward compared to men not only in India but also in the state of West Bengal. Egalitarian society can only be achieved by establishing equality between male and female in work participation as females are capable enough to match with males. The results reveal that Muslims experience higher gender inequality compared to the Hindus in all the districts of West Bengal except Murshidabad and Haora. However, gender inequality among Muslims has reduced significantly in most of the districts during 2001-2011. The rural-urban difference in gender inequality was found higher in Muslim-majority districts, and Muslim females were found dominating the sector of marginal works. Once, the extent and degree of gender inequality of work participation among Muslims are identified, policymakers will be able to formulate necessary strategies in order to erase the existing gender inequality for economic and social development.

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Introduction

Females continue to suffer inequality and violence in every place in the entire globe even though the world has obtained progress towards gender equality and women's empowerment under the Millennium Development Goals (including equal access to primary education between females and males). Gender equality is the necessary base for a peaceful, flourishing and sustainable world as well as a fundamental human right. In 2016, the UN took oath for the targeted year 2030 of Sustainable Development Goals wherein the goal 5 (five) comprises (i) end all forms of discrimination against all women and girls everywhere (ii) recognize and value unpaid care and domestic work..... as nationally appropriate (iii) ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life (iv) adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels (Sustainable Development Goals, 2019).

While much interest has been given to the normal query of social inequality within Third World countries, the problem of sex

inequality generally has been ignored by the development research work, although this gap has been partly loaded by several outstanding case-studies (Marshall, 1985). Islamic belief suggests that likewise man, a woman is a human being and she has the same soul. Thus, both men and women were similar by their origin, abode, as well as a place of return and so they were considered to equal rights similar to men (Hussain & Siddiqui, 2013). Accordingly, justification against inequality is the most promising way to bring egalitarian approach in the society for women who are half of the total population. India has its diversity in religion, ethnicity, culture, and language. People of different religious communities live together in Indian society. Contrary to this, discrimination is also performed in society as hegemony in gender in particular and religion in general. With taking this issue in forefront, this paper tries to map the regional distribution of gender inequality in work participation rate (WPR) among Muslim in one of the significantly Muslim populated district of West Bengal. It covers all the dimensions of work participation such as rural workers, urban workers, main workers, marginal workers, and non-workers.



Throughout the subcontinent, social, economic and government vitality resided with men, even in matrilineal groups or group places with women farming system (Leonard, 1979). Women advancement has been limited only to those who have opportunities for studying and working in the cities. But in reality, the previous viewpoint (patriarchy) still rules particularly in non-urban locations, where both the poor and rich families conform to the common requirements of a woman's place in the society. Clearly, there is a need to alter such status of women. And for this, it is necessary to enhance the productive employment of women, as economic independence alone can make the atmosphere necessary for the emancipation of women from their traditional bindings (Nayyar, 1987). A similar phenomenon is also observed among minorities who are socially and economically excluded. The largest minority group in terms of religion are Muslims who constitute more than 14% of the total population of India. As far as the socio-economic condition of this community is concerned, the majority of them are extremely backward in education as well as economic condition as compared to almost all other minorities of this country. The forces that affect a woman's contribution to work are numerous and include demographics, reproduction, social, religious and cultural aspects (Srivastava & Srivastava, 2009). Attainment of education is considered to help women to get over the limitations set by low self-reliance and low social and economic situation (Bhattacharya, 2006).

Muslims are very remorseful since freedom as they have not been getting their due share out of total welfare which has been allocated by the government for financially backward sections of the society. Some important committees like Hunter Commission (1870), Gopal Singh Committee Report (1983) and Sachar Committee (2006) were appointed by different governments from time to time to search the reasons of educational and economic backwardness of Muslims (Ahmad, 2012; Devi, 2014). In rural areas of India, the majority of Muslims comprise of landless agricultural labours and working class who are artisans and craftsmen and other daily wage earners working in urban areas (Khalidi, 1994). In the state like West Bengal of India, a wide gap of work participation between Muslim male and female has been detected in 2011 census. In general, women are levelled among the most oppressed sections wherein most of them are cursed by patriarchy and poverty. Patriarchy confines their property rights and ownership and even economic products which have been owned by their labour (Mukhopadhyay, n.d.). Similarly, Muslim women are also embedded in the same ground on which patriarchy has been taking them for granted in terms of work participation, education, decision making, social mobility, etc.

Gender elegance or subordinate position of females with respect to men is mainly established in the economic position of females that exhibits in the low level of contribution rates and lack of possession and control of means of production (Khandelwal, 2004). Gender inequality occurs, then, when women and men deviate from their 50 percent share (Dorius & Firebaugh, 2010) regardless of religious communities in the social hierarchy. Females' contribution to developmental activities of the Muslim world differs from place to place on account of social traditions and faith-based understanding. Development without the contribution of females is a vulnerable development (Jafri,

2007). Female work participation in West Bengal is one of the lowest among all the states in India whereas it varies widely across the state's 341 blocks (Chakraborty and Chakraborty, 2009).

In a male subjugated society, women are rarely optimistic to seek their jobs outside their homes; they have poor participation in the labour force (Biswas, 2017). Male's restrictions on females in terms of work participation are still prevailing at present days among Indian Muslims leading to the gender inequality between Muslim male and female. Gender discrimination has also paved way into the religious traits. India is the second Muslim dominated country in the world where Muslim women are educationally backward as they are having high illiteracy rate and they are unable to take full advantage in the society so far. There is a wide gap between males and females in terms of the work participation rate. In addition, a significant part of Muslim women are entitled as unskilled work sources in the country (Sarikhani, 2008). Alvi (2016) traced out the evolution of differences of labor force participation rate (LFPR) among women from the Hindu, Muslim and Schedule Caste/Schedule Tribe (SC/ST) in India by applying DiNardo-Fortin-Lemieux and Oaxaca-Blinder model to decompose the gaps in labor force participation rate (LFPR) into a predicted and an unexplained part and she was able to find that the Hindu-SC/ST gap has been steadily narrowing over time, while the Hindu-Muslim gap has remained high. There is a serious gap in research with respect to a smaller region of a substantial concentration of Muslims. Hence, this study for an updated account of gender inequality in WPR with relevant explanation with respect to West Bengal.

The Study Area

West Bengal is one of the easternmost states of India, is situated between the latitude from 21° 20' E to 27° 32' N and the longitude from 85° 50' E to 89° 52' E by covering an area of 88,752 sq. km which is equivalent to 2.7% of the total area in the country. The whole state is broadly divided into two parts such as Northern Himalayan region and the Southern Alluvial plains whereas, three main rivers of the Brahmaputra comprising Teesta, Torsa, and Jaldhak flow from the Northern Himalayan region and two important rivers namely Ganga and Hooghly cross the state. The Ganga River formed the famous delta of Indian Sundarbans by draining into the Bay of Bengal. There are four minor physiographic divisions such as the Himalayan Region, Eastern fringe of Chotanagpur Plateau, the Deltaic Zone and the Alluvial Plains. The state is surrounded by Bangladesh in east, Nepal, and Bhutan in the north while it is attached with the national States boundaries of Sikkim and Assam in north, Bihar, Jharkhand, and Orissa in the west. The southern limit of this state ends at the beginning of the Bay of Bengal.

As far as climate is concerned, the state characterizes tropical and humid except to the distant areas from the hilly region of Himalaya. The temperature ranges between 24°C to 40°C during summer and 7°C to 26°C during the winter and the annual average rainfall lies around 1750 mm. According to the census 2011, the state accommodates a crowd of 9.13 crore persons where the majority is accounted by Hindu with 70.54% and the major minority group is Muslim consisting of 27.01% of the total population of the state. The growth rate of the last



decade (2001-2011) is 13.84% which was 17.77% in the previous decade (1991-2001). The state has left a good imprint of education as literacy rate of 76.26% which is higher than the national average of 74.04%. The sex ratio rapidly increased from 934 (2001) to 950 (2011) which is higher than the national average of 943 (Census, 2011). About 70% of the total population of the state mainly rural is directly dependent on agriculture consisting of animal husbandry, forestry, horticulture and fisheries (GoWB, 2010).

Objectives

The present study focuses on the following objectives:

- 1) To assess the difference between religious majority Hindus and minority Muslims in relation to gender inequality in WPR.
- 2) To examine gender inequality in terms of work participation among Muslims during 2001-2011
- 3) To find out the status of economic participation of Muslim women in rural and urban areas of West Bengal.
- 4) To portray the distributions of districts regarding gender inequality among Muslims as main workers, marginal workers, and non-workers.

Database and Methodology

This study is entirely based on secondary sources of data which have been collected from Registrar General of India, Census of India of 2001 and 2011 database. Another important source namely Indiastat (Indiastat.com) has provided the relevant data. The gender inequality in WPR of Muslims during 2001 and 2011 has been measured by a coefficient of equality, as follows:

$$\text{Coefficient of Equality (CE)} = X1/X2$$

where $X2 > \text{or} = X1$ and $X1$ and $X2$ are the observed values of two groups of the population.

The value of CE will always range between 0 and 1. In the case of no disparity (i.e. perfect equality), CE will be 1. It may be interpreted as smaller the value of CE higher the extent of disparity and higher the value of CE lesser the disparity (Zaidi, n.d.). This principle is useful while one variable is smaller than other variables, for example, the rural female literacy rate is always smaller than urban female literacy rate but in case of WPR, rural female WPR was recorded greater than urban female WPR in some districts of West Bengal. Thus, the value of CE has crossed 1 in concerned districts. According to the principle of CE, Muslim female non-workers have taken as $X2$ instead of $X1$ because the rate of female non-workers is always greater than male non-workers.

Results and Discussions

This section starts with a difference between the religious majority (Hindu) and minority (Muslim) groups in terms of gender inequality (CE) in WPR. Table-1 has clearly pointed out such difference over the districts of West Bengal. According to this table, CE of Muslims was greater than CE of Hindu in Murshidabad and Haora. Thus, these districts have recorded negative value such as -0.04 and -0.02 respectively. In these districts, Muslim female WPR significantly comparable with male WPR especially in Murshidabad accounting for 17.72%

which was higher than Hindu female WPR of 16.48%. It is because Muslim females are engaged in household work like 'Beedi' making which is very prominent in Murshidabad district. The highest differences have been noticed in Dakshin Dinajpur (0.20) and Puruliya (0.20) where share of Muslim population is relatively lesser than majority districts like Murshidabad and Malda; and Hindu female WPR was around 13% higher than Muslim female WPR in both districts that had, in fact, created such wide difference between these two categories. On the other hand, the lowest positive difference was recorded by Koch Bihar as the female WPR of both groups were almost equal. There were 11 districts which had CE difference of 0.10 (including both positive and negative values) while the rest of 9 districts were characterized by 0.11 (Fig.2). The districts like Nadia, North Twenty Four Parganas, South Twenty Four Parganas, Hugli, Haora and Purba Medinipur of south Bengal had recorded the low difference in CE due to the presence of various industries where females work along with male workers of both religious groups. It is noteworthy that such a difference in this state was lying under 0.10 suggesting a moderate difference in gender inequality between majority and minority groups.

Gender Inequality in Work Participation Rate of Muslims

There was found a negative decadal change in CE values or gender inequality in WPR of Muslims in most of the districts of West Bengal (Table-2) during 2001-2011. Out of 18 districts (Purba and Paschim Medinipur), 13 districts were noticed with negative change including from Jalpaiguri to Nadia and Hugli to Puruliya ('decadal change in CE' column in Table -2). Such kind of negative change suggests an increase in the gender gap in WPR. In contrast, positive change in the districts like North Twenty Four Parganas and Darjiling were negligible while Haora, Kolkata, and South Twenty Four Parganas have achieved an improvement of 0.09, 0.08 and 0.08 points. Negative decadal change in 13 districts has resulted in a negative average change of this state (-0.02) as CE was recorded 0.28 in 2001 which was decreased to 0.26 in 2011.

The highest inequality of WPR between Muslim male and female was recorded as 0.13 (CE) by Kolkata in 2001 but it was increased to 0.21 in 2011. Meanwhile, the lowest WPR inequality was found in Malda in both 2001 and 2011 as 0.55 and 0.42 respectively. On the basis of CE values, all the districts have been grouped into three categories such high (below 0.25), medium (0.25 - 0.39) and low (0.40) and above. Due to negative change, districts like Bankura, Puruliya, Uttar Dinajpur and Koch Bihar of low category in 2001 have shifted to the medium category in 2011; and Medinipur (Paschim and Purba) of medium category in 2001 has shifted to high category. It is noteworthy that no district was upgraded to low inequality category because the positive change in those 5 districts was not significant ranging from 0.01 (North Twenty Four Parganas) to 0.09 (Haora) but on the other hand, negative change was stretched from -0.01 (Dakshin Dinajpur) to 0.22 (Bankura).

Gap between Rural and Urban Gender Inequality in WPR of Muslims

There was found a very uneven gap between rural and gender inequality in WPR of Muslims in the districts of West Bengal. The gap ranges from 0.01 (Bardhaman, North Twenty Four



Parganas and Hugli) to 0.52 (Murshidabad) whereas rural gender inequality was found dominating on urban gender inequality in 11 districts including Jalpaiguri, Koch Bihar, Uttar Dinajpur, Dakshin Dinajpur, Barddhaman, North Twenty Four Parganas, Hugli, Puruliya, Paschim Medinipur, Purba Medinipur and South Twenty Four Parganas (Table 3 and Figure 4). The domination of rural gender inequality suggests that gender inequality of rural areas was lesser than gender inequality of urban areas and vice-versa. Kolkata is not considered in the list of districts as it does not have a rural population and Haora was recorded by no gap (0). So, two more districts were excluded from the list. It means that out of 19 districts, only 6 districts had reserved domination of urban gender inequality on rural gender inequality.

According to Table 3, there was found a huge variation in urban female WPR as compared to urban male WPR over the districts of West Bengal. For example, urban male WPR ranges from 46.15 % (Uttar Dinajpur) to 57.78 % (Kolkata) with the gap of 11.63 percentage points but urban female WPR ranges from 8.06 % (Puruliya) to 37.92 % (Murshidabad) making a gap of 29.86 percentage points. On the other hand, rural male WPR and female WPR were noticed with almost equal variations of 12.63 percentage points and 14.07 percentage points respectively. Due to this these variations, different CE values were also observed in the districts. In urban areas, the highest and the lowest gender inequality (CE) were found as 0.15 in Barddhaman and 0.77 in Murshidabad while in rural areas, these values were drawn as 0.16 in Barddhaman and 0.44 in Puruliya (Table -3).

Although the variation of rural female WPR was lesser than the variation of urban female WPR, average rural female WPR (13.43 %) was found lesser than average urban female WPR (15.94 %). Rural Muslim women usually engage more in the rural economy as agricultural labourers and cultivators that confine them in only rural areas. In general, the rural population is underprivileged in terms of educational attainment due to factor like poverty. Moreover, rural Muslims of West Bengal are used to engage in craftworks like needle and zari works, carpentry, embroidery, tailoring, paper crafts, goldwork etc. Other odd works like rickshaw pulling for men and maid work for women drag them into urban areas of Delhi, Mumbai, and Kolkata where they have very limited scope for long time presence. Daily wage labourers especially women from poor family rural areas arrive every morning largely through local trains and are being often exploited unconditionally by the urban people. Hence, the condition of Muslim women is deteriorated which needs significant attention (Hossain, 2012a).

Gender Inequality in WPR of Muslim Workers

There was felt a necessity to draw gender inequality among main workers, marginal workers, and non-workers which can give a clear exhibition of a pattern of Muslim female workforce in different districts of West Bengal. In order to portray such pattern, CE values of all three workforces have been categorized by an equal interval method. Main worker and non-workers are categorized into three groups i.e. high, medium and low as they had recorded CE values up to 1 but in terms of marginal workers, CE values had crossed equality line (CE=1) which has required to add one more category namely 'above 1 (dominance of female workers)' along with three categories (Table 4 and Figure 5).

This category is applicable in those districts where female WPR is higher than male WPR. As a result, marginal workers consist of four categories.

Main Workers: Gender inequality among main workers was highly concentrated in 10 districts out of 19 districts of West Bengal. It means that more than half of the state was covered by high gender inequality (Fig.5a). Among these districts, Nadia was recorded with the lowest CE that of 0.08 (Table-4). Except Dakshin Dinajpur, all the districts with high gender inequality were found in the huge land of south Bengal. The reason behind high gender inequality may be more engagement of male workers in industries throughout the year as south Bengal consists of more industries than north Bengal. The medium category was traced out in 4 northern extreme districts while the remaining 3 districts were Puruliya, Kolkata, and Haora in south Bengal. Murshidabad and Maldah were found under low category because Muslim females are very active participator for the greater part of a year in beedi manufacturing in these districts. Out of total beedi workers of West Bengal, around 78 percent are female workers and this occupation is highly predominant in Murshidabad and Maldah (Ghatak, 2017) which has actually reduced gender inequality more in these districts than other districts.

Marginal Workers: The number of districts was equally distributed under high and medium category i.e. 6 districts for each. Except for Darjeeling, all the districts of both these categories are concentrated in south Bengal (Table-4). Low category indicating high CE value was reserved by Puruliya, Murshidabad, and Maldah. Murshidabad and Maldah were again counted in the low category in terms of marginal workers because of significant work participation of females i.e. 8.5 % and 11.75 % as compared to males i.e. 9.25% and 11.91% respectively. Puruliya was also found with a very low gender gap of only 2.65 percentage points consisting of 15.36 % for males and 12.71 % for females. However, the highest and the lowest CE value were drawn in Maldah (0.99) and Barddhaman (0.42) whereas Maldah is almost to equality line (CE = 1). There was another additional category named dominance of female workers suggesting the districts which have crossed the equality line including 4 districts namely Dakshin Dinajpur, Uttar Dinajpur, Jalpaiguri, and Koch Bihar. It is noteworthy that all these districts are located in north Bengal. It means that female workers were found substantially in 6 adjacent districts making a huge region from Jalpaiguri to Murshidabad (Fig. 5b).

Non-workers: Unlike main workers and marginal workers, CE value has been calculated differently in terms of non-workers. In this case, female non-workers were higher than male non-workers in every district of this state. So, the condition of females as compared to males in terms of WPR starts becoming worse as CE value decreases. Likewise marginal workers, the number of districts are equally distributed under high and medium categories regarding gender inequality among Muslim non-workers (Table-5 and Fig.5c). Hugli, Nadia, and Barddhaman were detected with the lowest CE of 0.47 suggesting more than 2 female non-workers per male non-workers. Such ratio was also seen in Kolkata despite having the



highest urban populated population. It clearly indicates that urban Muslims are less likely to allow females for work as compared to rural Muslims, for instance, Maldah, Uttar Dinajpur, Murshidabad, etc. which are dominated by rural Muslims and had recorded better CE than Kolkata (Table 4). Maldah and Uttar Dinajpur in addition with Puruliya were characterized by low gender inequality whereas Malda was recorded with the highest CE of 0.62 indicating that female non-workers were drifted by 0.38 points from male non-workers. One of the crucial reasons for unemployment and lack of economic empowerment among the majority of Muslim women is educational backwardness (Hossain, 2012b).

Concluding Remarks and Recommendations

Gender inequality in work participation, irrespective of religion, affects economic development negatively while the level of such inequality differs religion to religion. This paper has focused on outlining gender inequality in work participation of Muslims in the state of West Bengal. The proposed objectives of the present study have been successfully addressed with different approaches wherein a comparative assessment of gender inequality in WPR was denoted between religious majority Hindus and minority Muslims (table 1 and figure 2); decadal change in gender inequality among Muslims was illustrated by considering CE of 2001 and 2011 (table 2 and figure 3); and finally the emphasis was also put forward to gender gap between rural and urban Muslims (Table-3 and fig.4) and category wise distribution of gender inequality among Muslims as main workers, marginal workers and non-workers (Table-4, fig.5 and Appendix 1).

Muslims being the largest minority of India lag behind other communities on all indicators and in the state of West Bengal, both rural and urban Muslims faced problems of illiteracy, poverty, and unemployment (Biswas, 2015; Islam & Siddiqui, 2019). Government reports suggest that Muslim women are among the poorest, educationally marginalized, economically vulnerable, politically disenfranchised group in the country (Hossain, 2013). According to the report of UN Women, The economic empowerment of women encompasses the ability of women to participate equally in present markets; their accessibility of controlling over productive resources, decent work, their own time, lives and bodies; and raising voice, activity and their significant contribution in economic decision-making from the household to international institutions level (UN Women, 2019).

It was estimated by Booz & Company that equalizing gender by raising female employment could impact directly on GDP, for example, it could have an increase of 34 % in Egypt, 12 % in the United Arab Emirates, 10 % in South Africa, and 9 % in Japan considering losses in economy-wide labor productivity which could be the freshers in labour market whereas, around 50 % of women's productive potential globally is yet unutilized as compared to 22 % of men's as per the International Labour Organization (World Bank, 2013b, 2013a). Estimation has also been made in the Indian context that female work participation can potentially add 60 percent to the national GDP; and diversity in leadership and more women in the job are associated with higher profits, smart team, increasing the talent pool which delivers innovative ideas (Herring, 2019; Sonne, 2018; Woetze

et al., 2015; Woolley & Malone, 2011; World Bank, 2013a).

Unlike literacy rate, it is not necessary to attain 50:50 percent ratio between male and female in terms of WPR but there should be equity between them that actually can reduce gender discrimination in real sense. Equity in economic participation means the recognition of equal treatment and payment of both male and female for the same job (Alba, 2018). Since caregiving to children and other family members is the primary responsibility of women which should be taken into consideration while the government adopts some policies. Women should have convenient entry and exit of the workplace in all sectors of the economy in order to manage both household work and workplace simultaneously. As a result, the number of female workers will increase which is an effective way to proceed for sustainable development. Moreover, there should be informal and formal education for women regarding skill development to work in small scale industries (SSI). Females intending to start small industry even within the household may need financial assistance from the government in the state like West Bengal where about more than 70% Muslims are living as below poverty line (SNAP, 2016). The most vulnerable factor behind the restriction of Muslim women is a social stigma that allows males to be superior over a female who is not allowed to be engaged in labour force outside the household. Indeed, females are highly vulnerable to sexual harassment at the workplace and such mindset develops the insecurity to restrict them within the household. It deliberately demands a crucial monitoring system and punishment against the culprits, so that it can emerge fearlessness among parents and husbands to send their daughter and wife outside the house respectively. Therefore, gender equality in economic participation is not possible until the workplace becomes women-friendly.

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Table – 1: Difference in Gender Inequality (CE) of WPR between Majority and Minority Population, in West Bengal, 2011

Districts and State	Majority (Hindu)			Minority (Muslim)			Difference in CE between Majority and Minority
	Male (X2)	Female (X1)	CE (X1/X2)	Male (X2)	Female (X1)	CE (X1/X2)	
Darjiling	52.25	21.57	0.41	49.14	11.75	0.24	0.17
Jalpaiguri	55.73	21.94	0.39	53.5	18.38	0.34	0.05
Koch Bihar	59.16	21.07	0.36	55.69	19.51	0.35	0.01
Uttar Dinajpur	55.04	22.58	0.41	48.07	15.2	0.32	0.09
Dakshin Dinajpur	59.17	27.70	0.47	55.92	15.27	0.27	0.20
Maldah	55.17	25.24	0.46	50.93	21.36	0.42	0.04
Murshidabad	57.81	16.48	0.29	53.22	17.72	0.33	-0.04
Birbhum	59.02	21.39	0.36	54.99	11.06	0.20	0.16
Bardhaman	58.04	18.25	0.31	57.29	9.00	0.16	0.15
Nadia	59.47	12.89	0.22	56.26	7.37	0.13	0.09
North Twenty Four	57.93	13.63	0.24	56.67	10.41	0.18	0.06
Paraganas	61.45	16.97	0.28	58.21	10.23	0.18	0.10
Bankura	57.51	22.66	0.39	54.16	14.7	0.27	0.12
Puruliya	53.87	30.74	0.57	47.38	17.43	0.37	0.20
Paschim Medinipur	59.11	26.43	0.45	54.98	14.58	0.27	0.18
Purba Medinipur	58.51	16.83	0.29	52.65	11.08	0.21	0.08
Haora	61.61	13.82	0.22	55.39	13.31	0.24	-0.02
Kolkata	60.81	19.34	0.32	57.78	11.86	0.21	0.11
South Twenty Four	58.64	16.61	0.28	52.65	12.65	0.24	0.04
West Bengal	58.38	19.10	0.33	54.09	13.99	0.26	0.07

Source: Census of India, 2011



Table – 2: Decadal change of gender inequality in WPR of Muslims in West Bengal

District and State	2001			2011			Decadal Change in CE
	Female (X1)	Male (X2)	CE (X1/X2)	Female (X1)	Male (X2)	CE (X1/X2)	
Darjiling	10.08	47.25	0.21	11.75	49.14	0.24	0.03
Jalpaiguri	20.02	51.27	0.39	18.38	53.5	0.34	-0.05
Koch Bihar	20.64	52.18	0.4	19.51	55.69	0.35	-0.05
Uttar Dinajpur	21.09	49.21	0.43	15.2	48.07	0.31	-0.12
Dakshin Dinajpur	14.94	53.28	0.28	15.27	55.92	0.27	-0.01
Maldah	28.23	51.35	0.55	21.36	50.93	0.42	-0.13
Murshidabad	16.69	49.64	0.34	17.72	53.22	0.33	-0.01
Birbhum	11.91	50.91	0.23	11.06	54.99	0.2	-0.03
Barddhaman	9.77	52.16	0.19	9	57.29	0.15	-0.04
Nadia	12.1	54.29	0.22	7.37	56.26	0.13	-0.09
North Twenty Four Parganas	8.67	50.95	0.17	10.41	56.67	0.18	0.01
Hugli	11.14	51.61	0.22	10.23	58.21	0.17	-0.05
Bankura	25.86	52.37	0.49	14.7	54.16	0.27	-0.22
Puruliya	21.88	46.27	0.47	17.43	47.38	0.26	-0.21
Medinipur (Purba and Paschim)	12.52	47.75	0.26	12.68	53.71	0.24	-0.02
Haora	7.57	49.51	0.15	13.31	55.39	0.24	0.09
Kolkata	7.24	55.7	0.13	11.86	57.78	0.21	0.08
South Twenty Four Parganas	7.53	46.83	0.16	12.65	52.65	0.24	0.08
West Bengal	13.99	50.52	0.28	13.99	54.09	0.26	-0.02

Note: Purba and Paschim Medinipur are calculated together due to undivided Medinipur in 2001

Source: (i) Census of India for relevant years (ii) Indiatat.com

Table -3: Gender Inequality of Muslims by Residence in West Bengal (2011)

District	Rural			Urban			The gap between Rural and Urban CE
	Male (X2)	Female (X1)	CE (X1/X2)	Male (X2)	Female (X1)	CE (X1/X2)	
Darjeeling	48.18	11.28	0.23	50.96	12.69	0.25	0.02
Jalpaiguri	53.84	19.2	0.36	51.94	14.56	0.28	0.08
Koch Bihar	55.72	19.71	0.35	55.04	15.41	0.28	0.07
Uttar Dinajpur	48.13	15.41	0.32	46.15	8.23	0.18	0.14
Dakshin Dinajpur	55.91	15.28	0.27	56.89	12.61	0.22	0.05
Maldah	50.89	20.51	0.40	51.3	29.68	0.58	0.18
Murshidabad	54.01	13.69	0.25	49.14	37.92	0.77	0.52
Birbhum	55.12	10.65	0.19	53.63	15.27	0.28	0.09
Barddhaman	59.6	9.4	0.16	51.28	7.92	0.15	0.01
Nadia	56.14	6.34	0.11	57.79	20.82	0.36	0.25
North Twenty Four Parganas	57.92	10.77	0.19	52.98	9.3	0.18	0.01
Hugli	59.55	10.49	0.18	55.3	9.62	0.17	0.01
Bankura	54.25	14.48	0.27	52.67	18.38	0.35	0.08
Puruliya	47.69	20.84	0.44	46.53	8.06	0.17	0.27
Paschim Medinipur	55.16	14.82	0.27	53.71	12.92	0.24	-0.03
Purba Medinipur	52.91	11.77	0.22	51.58	8.13	0.16	-0.06
Haora	54.06	13.13	0.24	56.08	13.41	0.24	0.00
Kolkata	#	#	#	57.78	11.86	0.21	0.21
South Twenty Four Parganas	51.84	12.9	0.25	55.11	11.89	0.22	0.03
West Bengal	54.16	13.43	0.25	53.88	15.94	0.30	0.05

Note: #rural population is absent in Kolkata Source: Census of India, 2011



Table – 4: Categorywise Distributions of Gender Inequality among Muslims as Main Workers, Marginal Workers and Non-workers in West Bengal, 2011

Types of Workers					
Main Workers		Marginal Workers		Non-workers	
Category (CE)	Districts	Category (CE)	Districts	Category (CE)	Districts
High (Below 0.14)	Nadia, Purba Medinipur, Bankura, Hugli, Barddhaman, Paschim Medinipur, North Twenty Four Parganas, Birbhum, South Twenty Four Parganas, Dakshin Dinajpur (10)	High (below 0.61)	Barddhaman, Purba Medinipur, Birbhum, Nadia, South Twenty Four Parganas, North Twenty Four Parganas (6)	High (below 0.53)	Hugli, Nadia, Barddhaman, Kolkata, Kolkata, North Twenty Four Parganas, Haora, Birbhum, Dakshin Dinajpur (8)
Medium (0.14-0.19)	Kolkata, Haora, Puruliya, Uttar Dinajpur, Koch Bihar, Jalpaiguri, Darjeeling (7)	Medium (0.61-0.80)	Hugli, Haora, Paschim Medinipur, Kolkata, Bankura, Darjeeling (6)	Medium (0.53-0.58)	Purba Medinipur, Paschim Medinipur, South Twenty Four Parganas, Bankura, Koch Bihar, Murshidabad, Jalpaiguri, Darjeeling (8)
Low (above 0.19)	Murshidabad, Maldah (2)	Low (0.81-1)	Puruliya, Murshidabad, Maldah (3)	Low (above 0.58)	Uttar Dinajpur, Maldah, Puruliya (3)
		Dominance of female workers (above 1)	Dakshin Dinajpur, Uttar Dinajpur, Jalpaiguri, Koch Bihar (4)		

Note: number of districts per category in parentheses Source: This table is made on the basis of Appendix 1

Appendix -1: Gender inequality in WPR of Muslim main workers, marginal workers and non-workers in West Bengal, 2011

Districts and State	Main Workers			Marginal Workers			Non-workers		
	Male (X2)	Female (X1)	CE (X1/X2)	Male (X2)	Female (X1)	CE (X1/X2)	Male (X1)	Female (X2)	CE (X1/X2)
Darjeeling	43.26	7.2	0.17	5.88	4.55	0.77	50.86	88.25	0.58
Jalpaiguri	45.15	7.73	0.17	8.35	10.64	1.27	46.5	81.62	0.57
Koch Bihar	49.27	8.62	0.17	6.42	10.89	1.70	44.31	80.49	0.55
Uttar Dinajpur	40.63	6.9	0.17	7.44	8.3	1.12	51.93	84.8	0.61
Dakshin Dinajpur	46.79	5.53	0.12	9.13	9.73	1.07	44.08	84.74	0.52
Maldah	39.02	9.62	0.25	11.91	11.75	0.99	49.07	78.64	0.62
Murshidabad	43.96	10.39	0.24	9.25	8.5	0.92	46.78	82.28	0.57
Birbhum	41.62	4.71	0.11	13.37	6.34	0.47	45.01	88.94	0.51
Barddhaman	46.59	4.54	0.10	10.7	4.45	0.42	42.71	91	0.47
Nadia	49.54	4.01	0.08	6.71	3.36	0.50	43.74	92.63	0.47
North Twenty Four Parganas	48.48	5.56	0.11	8.19	4.86	0.59	43.33	89.59	0.48
Hugli	49.42	4.91	0.10	8.79	5.32	0.61	41.79	89.77	0.47
Bankura	40.54	4.23	0.10	13.62	10.47	0.77	45.84	85.3	0.54
Puruliya	32.01	4.72	0.15	15.36	12.71	0.83	52.62	82.57	0.64
Paschim Medinipur	40.52	4.39	0.11	14.45	10.19	0.71	45.02	85.42	0.53
Purba Medinipur	35.44	3.29	0.09	17.21	7.8	0.45	47.35	88.92	0.53
Haora	46.56	7.2	0.15	8.83	6.11	0.69	44.61	86.69	0.51
Kolkata	51.93	7.37	0.14	5.85	4.49	0.77	42.22	88.14	0.48
South Twenty Four Parganas	38.71	4.77	0.12	13.94	7.88	0.57	47.35	87.35	0.54
West Bengal	43.93	6.76	0.15	10.16	7.23	0.71	45.91	86.01	0.53

Source: Calculated by authors from the data of Census of India, 2011

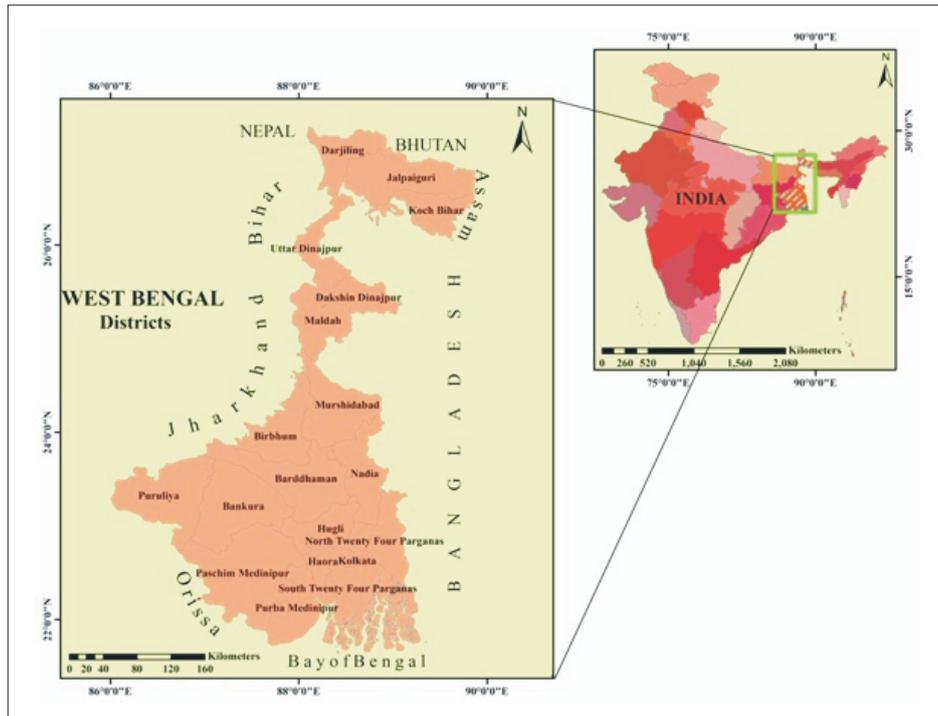


Fig. 1: Location Map of the Study Area

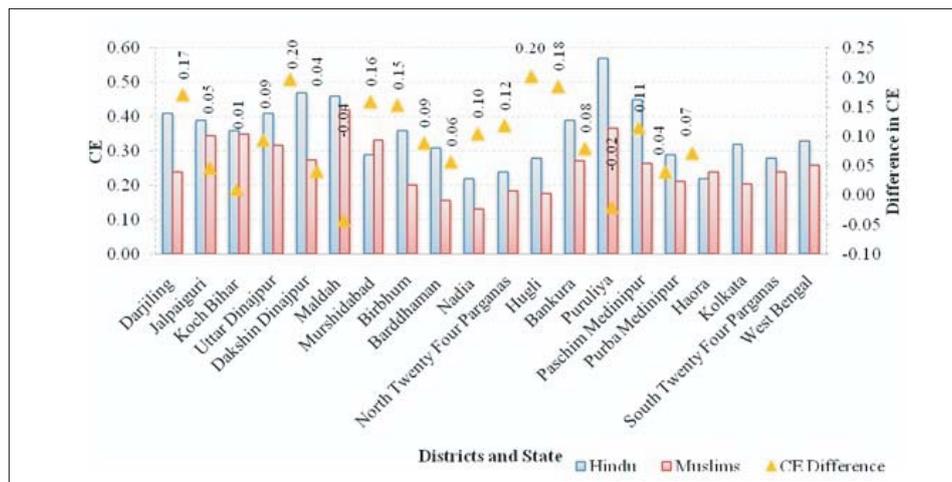


Fig. 2: Difference in CE between Hindu and Muslim WPR in the districts of West Bengal, 2011

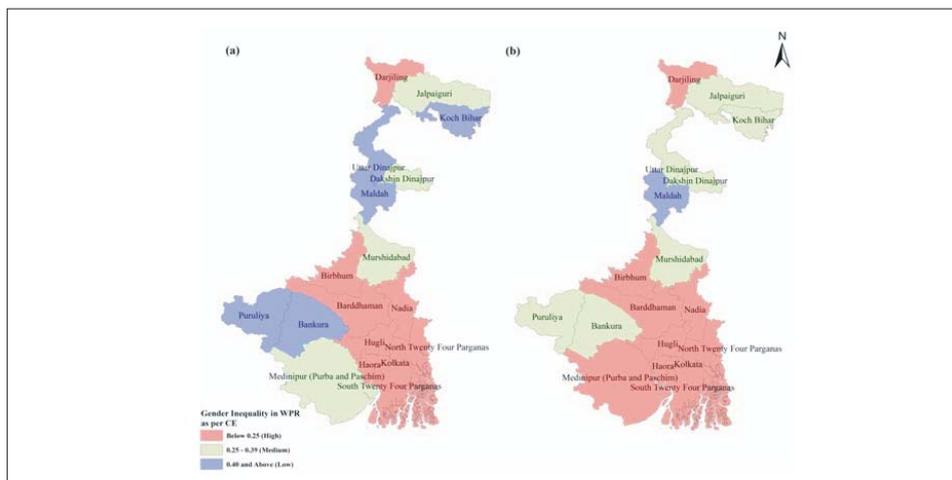


Fig. 3: Gender inequality in WPR of Muslims during (a) 2001 and (b) 2011 in West Bengal

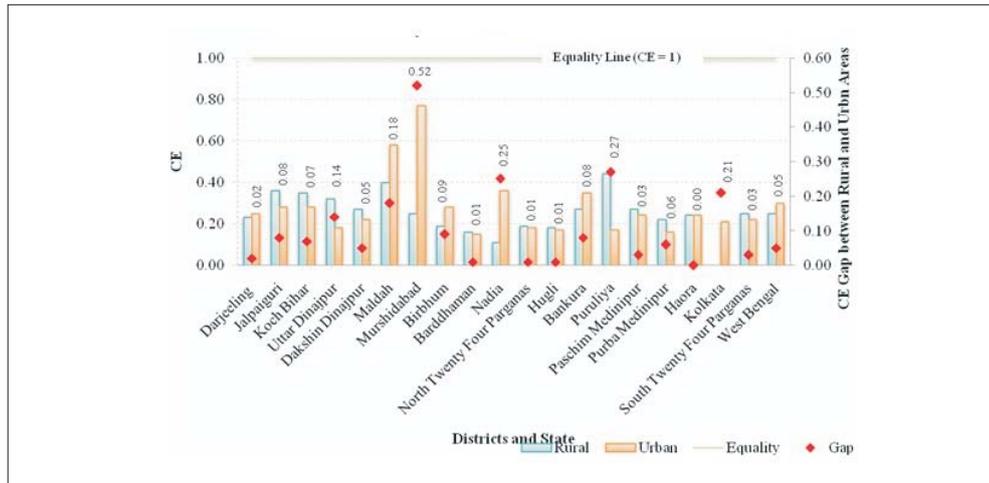


Fig. 4: Differences in Gender Inequality of WPR between Rural and Urban Muslims in West Bengal, 2011

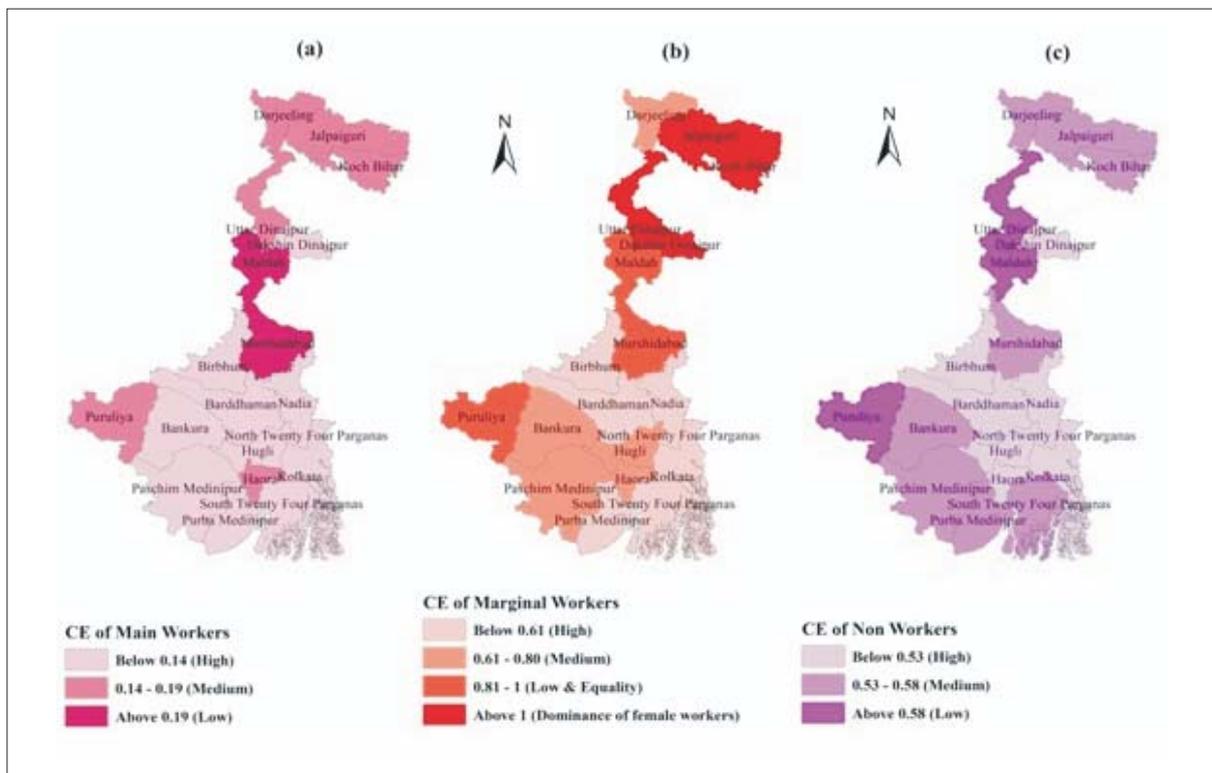


Fig. 5: Gender Inequality in WPR of Muslim (a) main workers, (b) marginal workers and (c) non- workers in West Bengal, 2011



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