

The Socio-Economic Condition of Muslims in Delhi

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For the growth and development of any country, it is very important to include all sections of the society to include in the process. India is a country with diverse people and sections of society. Muslims are the religious minorities in India with 14.2% (Census, 2011) of the total population. The present paper discusses the socio-economic condition of Muslims in Delhi. Muslims are significant in numbers to contribute to the process of growth and development of the state. It is pertinent to know their educational attainments and employment participation in labor markets. This study engages to explain the situation of Muslims in education, employment, income levels, and their demography in the state with the help of Census 2011 and Periodic Labour Force Survey (PLFS) 2019-20-unit level. The findings of the study show some interesting results. The participation of Muslims in education attainment is lower than the other Socio-Religious Communities in Delhi. In Self-employment work, Muslims are in the highest numbers, they also work as casual laborers but their participation in regular salaried jobs is lower as compared to others. This paper attempts to find out the possible reasons and some suggestions to improve the socio-economic situation of Muslims in Delhi.

Keywords: Socio-Economic, Employment, Education level, Muslims, Delhi

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I. Introduction

Muslims are the second highest population, around 1.8 billion all over the world after Christians (Pew Research Centre). They are dominated in many countries while in some countries they are living as religious minorities. They are a religious minority, still, they are the second largest community, constituting around 14% (Census, 2011) of the total population in India. In most of the states of India, Muslims are religious minorities. There are some states in India like- Jammu and Kashmir, Assam, Andhra Pradesh, West Bengal, Bihar, Karnataka, Telangana, and Delhi where the Muslim population is significant in numbers. Delhi is also a state where the Muslim population is in minority but significant in numbers. According to Census, 2011 Muslims are 12.86% in the National Capital of India. India is a growing economy; the fruits of the growth and development should benefit all sections of society. Hence it is important to analyze the socio-economic situation of any community. In India, Muslims are more vulnerable in urban areas as compared to rural areas (Sachar Committee, 2006). Hence it is important to study the urban areas of the country in respect of the Muslim community. This study is an investigation of the socio-economic and demographic conditions of Muslims in Delhi. This paper is an attempt to find out the education attainment, employment status, and the demography of Muslims in Delhi, and their interconnection with the socio-economic conditions of the community. I also try to compare the socio-economic condition of Muslims with other socio-religious communities so that there can be a comparative study.

II. Data and Methodology:

The present study focuses on the socio-economic condition of Muslims in Delhi and their comparison with other socio-religious groups. For the demography and literacy rates Census, 2011 data is used. Periodic Labour Force Survey (PLSF) 2019-20 is used for the calculation of the employment status of different socio-religious groups. Employment status is calculated for the working age group from 15-59 years. Five quantiles of Monthly Per Capita Expenditure (MPCE) are calculated from the PLFS 2019-20 that shows the income levels of the communities.

III. Literature Review:

Hussain (2005) demonstrated from his field study that the cost-benefit analysis for educational attainment among Muslims in Kolkata is driven by economic reasons and the unpredictability of job markets. There are additional aspects of education that are related to the traditional and cultural variables that contribute to the general assumption that Muslims have low educational achievement. Many families cannot afford to send their children to school because of the increasing prevalence of poverty and low-income levels; instead, they are compelled to work in the labor market to support the family financially. They want to send their kids to school and college, but because of their low salaries, they have financial difficulties. The perception and experiences of Muslims in the labor markets are other significant factors in lower educational attainment. Due to instances of discrimination and other unequal treatment, they may believe that, despite having a good education, they will not be able to find good employment. As a result, the cost will be doubled if they are unable to find suitable employment after receiving an education. This could be why many decide to drop out and work rather than pursue further education.

Sachar Committee Report (2006), shows grave concern for the education levels of Muslims in India. With a detailed analysis of education levels in India as well as different states this report finds that the Muslim community is lagging behind in educational attainment and the reasons are mainly the higher incidence of poverty prevails in the community. low levels of family income and lack of financial assistance are responsible for the low attendance of Muslims in education in general and higher education in particular.

Singh (2010) explains the poor socioeconomic standing of Muslims and their social exclusion in the context of Indian history, society, and politics. Many educated Muslims left India at the time of partition for Pakistan, leaving a void in India as the upper class moved to Pakistan. Additionally, this contributes to the underrepresentation of Muslims in politics. Despite constitutional rights to equality and freedom, social and political exclusion is one of the causes of Muslims' poor socioeconomic status.

Muslims have spent the last 20 years largely living in Delhi's ghettos and urban areas. Jamia Nagar and Shaheen Bagh in South East Delhi, as well as Jaffarabad, Seelampur, and other neighborhoods in East Delhi, are among the areas where this ghettoization is most prevalent (Farooqi, 2016). Farooqi (2016) focuses on concerns relating to Muslim education because of their identity and ghettoization in her article. In her writing, she has expressed the desire and need of Muslim children, particularly female children, to enroll in schools in order to receive an education.

Shazli and Asma (2015) explored the low educational attainment of Muslims in India, as well as the challenges related to education and possible reasons for this state. Despite being a priority in Islam, Muslim education attainment is lower than that of other populations in India. Higher rates of illiteracy, poverty, and irregular work status all add to the Muslim community's condition. Muslim females have a strong desire to learn and work, yet they are prevented from doing so owing to a variety of traditional and cultural constraints.

According to Islam & Siddiqui (2016, p. 30899), the socioeconomic state of Okhla Vihar, an area where Muslims live in ghettos, is particularly disadvantaged. Indeed, the study's findings note the prevalence of unemployment, poor road conditions, frequent load shedding, and a lack of school facilities for low-income groups, all of which contribute to the poor socio-economic conditions of Muslims in that area.

Siddique et al (2011) show the poor condition of Muslims in general and Muslim women in particular in the state of Uttar Pradesh. They stated in their work, that Muslim education is a great concern, as compared to other communities, education among Muslims is very poor, and their workforce participation is also very low as compared to others. Especially the employment status of Muslim women is quite dismal. They also raised concern about the low participation of Muslims in the political sphere.

The poor socio-economic condition of Muslims many times related to their higher-level fertility rates. It is one of the popular arguments that Muslims are averse to contraceptives and they prefer to have more children rather than focus on the improvement in their living standards. This is a popular notion for their higher incidence of poverty to have more children and higher fertility. But Jeffery & Jeffery (2000) argued that the higher levels of fertility among Indian Muslims cannot be explained only because of the Islamic condemnation of contraceptives and sterilization but the poor economic situation and higher incidence of poverty and low level of literacy rates are responsible for this condition. There is a need to improve their education and employment conditions and through awareness of family planning and health facilities, their attitudes towards fertility can be changed for their betterment.

Demographic Profile of Muslims in Delhi:

The first mention of Delhi dates from the beginning of the Tomara kingdom in the eighth century. Outsiders who successfully invaded the Indian Subcontinent ransacked the existing capital city in Delhi. The others, who came to triumph over and halt, were so pleased by the city's planned setting that they made it their capital and reconstruct it in their own style. The Tomara dynasty and Chauhan ruled Delhi in the medieval era. Delhi became a cultural Centre throughout the Sultanate period till the end of the Sultanate ended in 1526. After

that, Mughal Empire is established by the Babur after defeating Ibrahim Lodi. Mughal emperors also took an interest in the culture and architecture, many monuments, and palaces in Delhi. Then, after many years, the British East India Company took over Delhi in 1803. New Delhi became the capital of the newly established Republic of India after India gained independence from the British. Delhi is the capital city of Independent India, which has a history of many migrants coming to the place and making this their home. According to Census 2011, Delhi has 419,042 and 16,368,899 population in rural and urban sectors respectively.

Table 1 Demography of Delhi

Demography	Rural Sector	Urban Sector
Population percentage	2.50%	97.50%
Total Delhi Population	419,042	16,368,899
Population of Male	226,321	8,761,005
Population of Female	192,721	7,607,894
Sex ratio	852	868
Literacy rates	81.86%	86.32%
Male literacy	89.37%	90.98%
Female literacy	73.10%	80.95%

Source: Census, 2011

According to Table 1, 97.5% of Delhi's population lives in urban regions, while only 2.5% live in rural areas. Because Delhi is largely in the urban sector, there is a large migration from other parts of the country, particularly Bihar, Uttar Pradesh, and West Bengal, in quest of better employment possibilities. Literacy rates in Delhi are 81.86% in the rural sector and 86.32% in the urban sector. Table 1 shows that literacy among urban males and girls is higher than in Delhi's rural sector. Data reveal that male literacy rates are greater than female literacy rates in both rural and urban areas. The fact that Delhi's literacy rates are greater than the national averages demonstrates that its residents are more educated.

Table 2: Population by Religion in Delhi

Religion	Percentage
Hindus	81.68%.
Muslims	12.86%.
Christians	0.87%.
Sikhs	3.40%.
Buddhists	0.11%.
Jains	0.99%.
Other Religions	0.01%.
Not Stated	0.08%.

Source: Census 2011

Hindus make up the majority in Delhi (81.68%), according to Table 2, while Muslims make up 12.86% of the city's overall population. It is vital to note that Muslims make up a sizeable portion of the population of Delhi, which demonstrates their importance to the state's overall development. All segments of society, including Muslims, must thrive if Delhi is to grow and develop. Additionally, it is vital to remember that Sikhs make up 3.40% of the population in Delhi.

Education status of Muslims in Delhi:

In this part, I try to demonstrate the education status of Muslims in Delhi and also their comparison with other socio-religious communities in Delhi. It is pertinent to know the education levels of a community to understand their socio-economic status.

Interesting statistics are presented in Table 3 Muslims make up over 32% of the illiterate population, whilst Hindus from upper castes or unreserved groups make up only 14.68% of the illiterate population. Despite being in a better position than Muslims, Hindu SC/STs nevertheless have a greater rate of illiteracy (20.86%). The other significant finding from table 3 is that there are more Muslims than other socio-religious groups, with

H-UR and H-OBCs having respective percentages of 7.85% and 7.89% below the primary levels of education. Muslims have the lowest graduate enrollment rate of all socioreligious groups at only 6.67%. The most concerning aspect of Muslims in higher education is that they form only 0.94% of the total, but H-UR is about 10% in postgraduate and higher-level studies. According to the research, Muslims are the most disadvantaged in terms of educational attainment in higher education, from graduation to post-graduation and beyond. They are higher in lower primary education. According to the Sachar Committee Report (2006) and other research, the education levels of Muslims are a serious concern for the community. Even after so many years of independence, the education of Muslims in Delhi is still relatively inadequate. The higher prevalence of poverty among Muslims may be one of the causes of the low state of education levels. Some claim that the community is resistant to receiving an education. They are opposed to education because they do not understand its significance. However, this is simply one side of the argument. Muslims' weak economic standing and the idea that they won't have improved career chances even with greater education are two other potential causes of their low levels of education. There is a need for greater investigation in this field because this potential could be real. According to the Sachar Committee Report from 2006, Muslims experience discrimination in the job market, which reduces their availability for stable, official employment. Lower employment rates even after obtaining a degree could deter people from continuing their education; instead, they might choose to leave high school or college and engage in some form of job.

Table 3 Education status of Muslims in Delhi

General Education	H-SC/ST	H-OBC	H-UR	Muslims	Christians	OM	Total
Not literate	20.86	19.23	14.68	32.14	18.13	0.91	17.7
Informal	0.78	1.07	0.12	0	0	0	0.39
TLC	0	0	0.07	0	0	0	0.04
others	0.09	0.37	0.31	0	0	0	0.26
Below Primary	9.59	7.89	7.85	15.26	18.59	8.55	8.77
Primary	14.26	10.49	7.1	14.77	10.21	4.67	9.52
Middle	16.78	19.38	13.15	13.65	10.21	1.45	14.78
Secondary	12.88	12.21	12.72	10.21	0	22.04	12.5
Higher Secondary	10.87	10.95	13.17	5.65	10.21	7.63	11.75
Diploma	0.32	1.46	1	0.71	0	0.72	0.93
Graduate	9.98	12.12	19.99	6.67	24.72	40.24	16.12
PG & above	3.58	4.83	9.84	0.94	7.92	13.79	7.23
Total	100	100	100	100	100	100	100

Source: Author's Calculation from unit-level data of Periodic Labour Force Survey 2019-20 for working population from 15-59 years age group

Employment status of Muslims and other socio-religious groups in Delhi by Usual Principal Status

This section examines the involvement of Muslim workers in Delhi and compares them to other socioreligious groups. Table 4 shows the employment participation rates across different socio-religious communities. Here working age group 15-59 years is taken into consideration with the help of PLFS 2019-20 unit level data by Usual Principal Status. Table 4 demonstrates that 38.89% of Muslims work as self-employed. In Delhi, their participation in salaried regular employment is 43.39%, while 17.71% of them work as casual workers. Here, it's crucial to remember that Delhi is the most urbanized city with the best employment prospects. In an effort to obtain better educational and employment possibilities, people move here. Now, when we compare the employment statistics with those of other socio-religious groups, we find that, respectively, 22%, 32%, 30%, and 33% of Christians, H-SC/STs, H-OBCs, and H-URs are self-employed. It is clear that Muslims outnumber other communities in terms of self-employment in Delhi.

Another significant and intriguing finding is that Muslims outnumber other socio-religious groups in regular paying jobs. Muslims make up 43.39% of regular salaried positions, however, H-UR makes up roughly 69%, which is relatively high when compared to Muslims. The other minority in Delhi are Christians, who are entirely employed in regular salaried employment. It is vital to mention that regular salaried positions are thought to be better jobs because they come with social security benefits and better working circumstances. The situation for Muslim men is the same as it is for the total Muslim population. Muslim male employees make up 39.67% of the self-employed population, but only 41.71% of those who have regular salaried positions. Their

participation in self-employment is higher compared to other communities, but their participation in regular paying occupations is lower. It's interesting to note that Muslim women have a higher participation rate in regular salaried employment than Muslim men. They make up about 76% of people with normal paying occupations, but only 23.54% of people with self-employment. It is significant to highlight that Muslim women perform better than Muslim men when it comes to employment in regular compensated occupations. Their participation in regular salaried jobs is lower than that of women from other socio-religious groupings when compared to other communities. Christian women and SC/ST women do better in regular salaried occupations, accounting for 100% and 90% of these positions, respectively. Affirmative action and reservations offered to traditionally and historically disadvantaged groups of H-SC/STs in public occupations and educational institutions may explain their improved performance in regular salaried jobs.

As a result, participation in these jobs by a community suggests that their salary levels and working conditions are higher than those of people who do not. The socioeconomic standing of any community is directly impacted by this. The Muslim population is less likely to participate in regular salaried jobs, which may be due to their poor educational attainment levels and lack of the skills and training required for the roles. The discrimination people encounter when trying to enter the workforce due to their membership in a particular religious group may also be a contributing factor.

Table 4 Employment status of Muslims and other socio-religious groups in Delhi by Usual Principal Status

All(M+F)							
Employment Status	H-SC/ST	H-OBC	H-UR	Muslims	Christians	OM	Total
Self Employed	22.3	32.04	30.37	38.89	0	33.12	29.37
Regular salaried	74.42	64.73	68.83	43.39	100	66.88	67.83
Casual Labour	3.27	3.23	0.8	17.71	0	0	2.8
Total	100	100	100	100	100	100	100

Male							
Employment Status	H-SC/ST	H-OBC	H-UR	Muslims	Christians	OM	Total
Self Employed	24.7	33.46	34.07	39.67	0	23.82	32.16
Regular salaried	71.61	63.05	64.94	41.71	100	76.18	64.58
Casual Labour	3.69	3.5	0.98	18.62	0	0	3.26
Total	100	100	100	100	100	100	100

Female							
Employment Status	H-SC/ST	H-OBC	H-UR	Muslims	Christians	OM	Total
Self Employed	9.08	14.74	14.04	23.56	0	59.71	13.72
Regular salaried	89.98	85.26	85.96	76.44	100	40.29	86.1
Casual Labour	0.95	0	0	0	0	0	0.19
Total	100	100	100	100	100	100	100

Source: Author's calculation from Periodic Labour Force Survey 2019-20 for age group 15-59 years

Monthly Per Capita Expenditure of Muslims (MPCE) in Delhi

Income levels, the prevalence of poverty, and monthly spending are all interrelated. The Monthly Per Capita Expenditure of Muslims (MPCE) in relation to various socio-religious communities is displayed in Table 5. MPCE is divided into 5 quintiles, with 0-20 being the lowest and 80-100 being the most. Here, it's crucial to keep in mind that people in the lower quantile have lower monthly expenses and, as a result, lower income levels, which further demonstrates a higher incidence of poverty. The highest MPCE quantile, on the other hand, exhibits higher levels of income and expenditure. The prevalence of poverty will be lower in this scenario. Table 5 can be used to confirm the information from the previous sections regarding the low level of education among Muslims in Delhi and one potential cause for this could be the Muslims' low economic status. Table 5 makes it clear that Muslims are disproportionately represented in the lowest quantile of the MPCE, which reflects the increased prevalence of poverty among them. Muslims make up about 14% of the MPCE's 0-20 quantile. Only 3.3%, 2.22%, and 0.235 of this group identify as H-SC/STs, H-OBC, or H-UR, respectively, when compared to other communities. This demonstrates unequivocally that Muslims experience the highest incidence of poverty and the lowest average monthly spending. Another key factor to consider is the data for upper quantile 80-100,

where H-UR accounts for around 66%. Christians have a 100% participation rate in this MPCE quantile, while Muslims have a 40.69% participation rate. This demonstrates that they are less numerous when it comes to larger amounts of monthly expenditure or income. According to the findings, poor economic position and low levels of income make people vulnerable. Low-income families may be unable to afford education for their children, preferring instead to have their children work and provide for the family. This could be the primary explanation for Muslims' low level of education.

Table 5 Monthly Per Capita Expenditure of Muslims in Delhi

5 quantiles of MPCE	H-SC/ST	H-OBC	H-UR	Muslims	Christians	OM	Total
0-20	3.3	2.22	0.23	13.96	0	0	2.1
20-40	7.64	2.23	1.94	0.85	0	6.38	2.98
40-60	21.51	15.46	18.22	30.76	0	0.51	18.9
60-80	26.65	27.84	13.9	13.74	0	20.3	18.62
80-100	40.9	52.25	65.71	40.69	100	72.81	57.4
Total	100	100	100	100	100	100	100

Source: Author's calculation from Periodic Labour Force Survey 2019-20

IV. Discussion and Conclusions

The current study is concerned with the socioeconomic position of Muslims in Delhi. To examine the socioeconomic situation of Muslims, I consider various aspects such as education, work status, and Monthly Per capita Expenditure. According to the debate above, literacy rates in Delhi are higher, both in urban and rural areas. The urban sector dominates Delhi; people migrate to Delhi from all across the country in quest of better job prospects and higher education levels. In this way, Muslims are not an exception. It is critical to comprehend a community's socioeconomic situation in order to grasp its role in the economic growth and development process. From the above analysis, it shows that Muslims are mostly self-employed work, around 38.89% of Muslims work as self-employed. In Delhi, their participation in salaried regular employment is 43.39%, while 17.71% of them work as casual workers. I find that, respectively, 22%, 32%, 30%, and 33% of Christians, H-SC/STs, H-OBCs, and H-URs are self-employed. In regular salaried jobs, Muslims are lagging behind all other socio-religious groups, which shows their poor educational attainments and also poor income levels. Muslims are mostly in self-employment work which can be explained by some possible reasons. One major reason could be their religious affiliation where Prophet Mohammad was himself a merchant. The other possible reason could be their history of business before the time of independence as well as after the time of independence in India (Dasgupta, 2015). Poor socioeconomic conditions are a primary cause of low literacy rates, and low literacy rates are a result of lower levels of employment and income. There is a vicious circle in which Muslims are trapped.

At the time of the COVID-19 pandemic, mostly migrant laborers, small businesses, and street vendors hit were the hardest. Hence it is also important to state the socio-economic condition of Muslims is vulnerable in general but at times of pandemic, it becomes more vulnerable. Similarly, I discuss the MPCE and the incidence of poverty across all socio-religious communities. I find, Muslims are at the bottom of MPCE and they have a higher incidence of poverty and low levels of income which is further disturbed due to the pandemic.

According to this study, even after so many years of the Sachar Committee, the condition of Muslims in Delhi has not improved. In fact, the committee's recommended measures have not been fully implemented, which is why there has been no change in the plight of Muslims in Delhi. OBCs among Muslims are even worse than upper caste Muslims and they are lagging behind in almost all the socio-economic indicators as reported by Sachar Committee. Even Post Sachar Evaluation Committee (2014) also discusses the plight of Muslims even after the implementation of many policies suggested by the Sachar Committee. Muslims have higher dropout rates in senior secondary and higher levels, and they lack basic amenities. It is concerning that they have a lower participation rate in stable employment than people in other communities in India.

Affirmative action measures that address such discrimination are obviously desirable approaches to minimize inequality between individuals and groups because it not only worsens economic inequality but also impedes economic efficiency and growth. The same is true for policies that guarantee marginalized group members have access to the same amount of information about economic, employment, and educational prospects as other people. (Weisskopf, 2011).

In order to comprehend the main causes of Muslims' susceptibility at the micro and regional levels, more study on this subject is required. It is necessary to assess the situation at different points. After identifying the issues and challenges, a policy can be created to solve the problems relating to Muslim employment and education in Delhi. Government strategies could include better educational facilities adjacent

to areas with a large Muslim population as well as the development of public schools and universities nearby. Another essential step in assisting Muslims in need is to provide them with access to skill development and vocational training that can improve their career prospects.

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