

# **Socio-Economic Status of the Notified Minority Communities**

(Other than Muslims)

*Report Submitted to:*  
**National Commission for Minorities (NCM)**

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**Subject: Project Report Submission “Socio-Economic Status of the Notified Minority Communities (Other than Muslims)”**

Dear Shri Qureshi,

We are happy that the National Commission for Minorities (NCM), Government of India gave us this opportunity to conduct a study based on secondary data sources regarding the socio-economic profile of the four notified minority communities. As agreed upon in our discussions with the NCM prior to the initiation of the study, the report provides a detailed quantitative account of the four notified minority communities – Sikhs, Christians, Buddhists and Parsis – using all available information.

The terms of reference for the study were as follows:

1. The Socio-economic study will be done in respect of the four notified minority communities i.e. Christians, Sikhs, Buddhists, including Neo Buddhists and Parsis.
2. The study will cover the educational, economic and social status of the four minority communities apart from their hygiene, health and religion related problems.
3. The study will take into account the three strata of the four minority communities for the assessment of their socio-economic and religious status i.e. the elites, the middle class and lowest strata including artisans and labourers.
4. The study will highlight the problematic areas and suggest viable measures to resolve the problems of the minorities so that the minorities can walk abreast with other privileged communities in all walks of life in due course.
5. The study will include detailed recommendations based on their findings on the socio-economic and educational backwardness of the minorities.

The Institute for Human Development (IHD) research team attempted to provide a comprehensive account and address all the above stated dimensions subject to the data availability. Information has been collated and analysed from unit records of National Sample Survey (NSS), Census and National Family Health Survey (NFHS). We hope that the report will be useful for the NCM in taking its mandate further. We look forward to your comments and suggestions on the report.

With warm regards,

Yours sincerely,

**(Preet Rustagi)**

**Shri Mohamed Shafi Qureshi**

Chairperson

National Commission for Minorities (NCM)

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New Delhi – 110003

**Copy to:** 1. Smt. Deepa Jain Singh, Secretary, NCM  
2. Shri S.K. Swami, Joint Secretary, NCM

Enclosed: Eight copies of the Report

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## **ACKNOWLEDGEMENTS**

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We wish to thank the National Commission for Minorities (NCM), Government of India for sponsoring this study on the *Socio-Economic Status of the Notified Minority Communities (other than Muslims)*. Particularly, we are extremely thankful to Prof. Zoya Hasan, Member of the NCM for providing us the opportunity to undertake this study. We also benefited tremendously through the several detailed discussions with her. Thanks are also due to Dr. Mehroo Dhunjisha Bengalee, Member of the NCM for sharing time and information in the course of the meetings we held with her at the inception of the study.

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Research assistance ably provided by Mr. Pinaki Joddar at the early stages of the project (after which he left IHD) and Dr. Rajani Menon towards the final stages of the study when she joined the IHD team deserve to be acknowledged. Thanks are also due to Mr. Prem Chandra, Administrative Manager along with his team for extending their support in all administrative matters and Shri S.P. Sharma for responsibly undertaking the typing, page setting and related tasks within a short time period. Ms. Shashikala Menon undertook the copyediting of the report and her help in this direction is acknowledged.

The rich data available from different secondary sources makes it feasible to undertake very interesting analysis. Given the short period of four months, we have been able to only undertake an all India profiling of the four notified minority communities – Sikhs, Christians, Buddhists and Parsis/Zoroastrians – which provides some very insightful findings. We hope this study will pave the way for further state and region level explorations on the minority communities.

- **IHD Research Team**

Preet Rustagi  
Abhay Kumar  
Balwant Singh Mehta  
Sunil Kumar Mishra  
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## **MAIN HIGHLIGHTS OF THE REPORT**

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### **DEMOGRAPHY**

#### **Number & Percentage Share**

- The 4 minorities (Christians, Sikhs, Buddhists and Parsis (Zoroastrians) constitute 5 per cent of the total population of India; together their total population is 51.32 million). Of this, Christians are 2.3 per cent of the population, Sikhs are 1.9 per cent, Buddhists are 8 per cent and the Parsis are just 0.007 per cent.
- Though the proportion of Parsis is negligible, they are one of the most developed communities in India.
- Among these 4 minorities, males constitute 51.14 per cent and females 48.86 per cent.
- A major proportion – 68 per cent – of the four minority communities lives in rural areas.
- Among the 4 minorities, Christians constitute 46.92 per cent, Sikhs 37.44 per cent, Buddhists 15.5 per cent and Parsis 14 per cent.

#### **Distribution of Population**

- The minority populations are concentrated in a few states:
  - 25 per cent of the Christian community is in Kerala, and 16 per cent is in Tamil Nadu.
  - 76 per cent of the Sikhs are found in Punjab and 6 per cent in Haryana.
  - 73 per cent of the Buddhist population is located in Maharashtra and 6 per cent in Karnataka.
  - 79 per cent of the Parsis are in Maharashtra and 17 per cent are in Gujarat.

#### **States with Significant share of Minority Population**

- The minorities are so concentrated in some states that they come close to becoming a majority.
- In the northeastern states, Christians account for as much as 90 per cent in Nagaland, 87 per cent in Mizoram and 70 per cent in Meghalaya.
- Sikhs constitute 60 per cent of the population in Punjab.

- The Buddhists in Sikkim constitute 28 per cent of the population.

### **Rate of Urbanization**

- The rate of urbanization for the four minority communities is 32 per cent.
- Parsis are the most urbanized community with 96.14 per cent of them inhabiting urban areas, while Sikhs are the least urbanized with only 26.59 per cent in urban areas.

### **Households & Household Size**

- Of the total households in India, 71.20 per cent are rural.
- Of the total households in India, Christians account for 2.6 per cent, Sikhs are 1.77 per cent, and Buddhists are 0.83 per cent. Statistics on Parsis households is not available.
- Sikhs have the highest average household size of 5.6, which is greater than the average household size for India (5.3). Christians have the lowest average household size of 4.8.

### **Household Head**

- Of the minorities, Christians have the highest proportion of female-headed households, greater than the national average, and Sikhs have the least at 9.3 per cent.
- For all the communities, the proportion of female-headed households is higher in the urban areas.

### **Marital Status**

- The highest proportion of Christians is in the never married category i.e. 51.4 per cent, followed by Buddhists with 50.83 per cent, and Sikhs with 48.07 per cent.

### **Age at Marriage**

- In India, 43.48 per cent of married females are married off below the legal age of marriage, especially in the rural areas.
- Early marriages are found to be highest among Buddhist females (41.04 per cent) and lowest among Christians (16.46 per cent), followed by Sikhs (17.02 per cent).

### **Sex-Ratio**

- There is a wide variation in sex ratio among the minorities i.e. 1050 among Parsis, 1009 among Christians, 953 among Buddhists and the lowest at 893 among Sikhs, compared to the national figure of 955.

### **Child Sex-Ratio**

- The child sex-ratio is low for all the four minority communities.
- The very low sex-ratio among the 0-4 age group of the Sikh community seems to be alarming, with a huge deficit of 220 female children per thousand male children.
- Except for the Christian community, the child sex-ratio is lower in the urban areas, particularly for the Sikhs, indicating a high level of sex determination and female foeticide being practiced especially among the Sikhs in the urban areas.

### **Literacy Rate**

- The minority communities have a literacy rate higher than the average literacy rate for India at 64.8 per cent, though females, especially in the rural areas, have a lower literacy rate than their male counterparts.
- Parsis have a very high literacy rate of 97.9 per cent, followed by Christians with 80.3 per cent, Buddhists with 72.7 per cent and Sikhs with 69.4 per cent.
- The female literacy rate is relatively high among the Christian community with 76.2 per cent, and lowest among Buddhists i.e. 61.7 per cent.
- The male-female literacy gap is the highest among Buddhists and the lowest among the Parsis.

### **Number of Literates per Household**

- Across the country, 14.4 per cent of the households have no literate members. This proportion of households is lower among the minority communities, at less than 10 per cent. It is lowest among the Christians (7.1 per cent) followed by Sikhs (9.2 per cent) and Buddhists (9.1 per cent).
- Across all communities, households with illiterate members are higher in rural areas than in urban areas. This is also true for the minority communities.

### **Work Participation Rate**

- The WPR for the nation is 39.1 per cent; 25.62 per cent for females and 51.67 per cent for males..
- The WPR among Buddhist females is very high at 32 per cent, making the overall WPR for the community highest among the NMCs.

- The male-female gap in the WPR is high among Sikhs i.e. 33.06, and even wider in urban areas i.e. 40.86 per cent. Only 9.96 per cent of females from Sikh community in the urban areas are economically active.
- The low level of sex-ratios, low level of WPR, and low level of literacy among Sikh females all indicate gender discrimination, which requires urgent attention by policy makers.

## **EDUCATIONAL ATTAINMENT**

### **Age-wise literacy rates**

- The literacy rate for the four minority communities is invariably higher than the national average.

### **Age-wise Female Literacy Rate**

- The female literacy rate is lower than the male literacy rate, and is lower than the total literacy levels for all age-groups.
- Buddhist females record the maximum literacy for children and adolescents, whereas Christian females record maximum literacy among subsequent age groups.

### **Literacy Rate among Different Social Groups**

- The NMCs report a relatively higher literacy rate compared to the all India scenario, except for the general category of Buddhists.
- Irrespective of social category, the Buddhists have very little variation in the literacy rates.
- Among the Sikhs, the SCs and OBCs have the lowest literacy rate compared to all other social categories across the NMCs.
- The Christians have better literacy rates compared to Sikhs and Buddhists, but among the Christian community, the Scheduled Tribes have a lower literacy rate

### **Percentage Change in the Literacy Rate**

- A decline in the literacy rate is observed over 1999-2000 to 2004-05 in the case of the Other Backward Classes of Christians and Sikhs, and also among the General category of Buddhists.

### **Education Level among Notified Minorities**

- Christians have the highest proportion of population with a higher level of education (10.89 per cent), and the Buddhists have the lowest proportion of higher educated population (6.04 per cent).

### **Education Levels of Females**

- The national figures show that a lower proportion of females pursue higher levels of education and the minority communities also exhibit the same pattern, with higher levels of elementary education and lower levels of higher education among females in the rural areas.
- The Christian community has the highest proportion of higher educated females (10.47 per cent) and the Buddhist community has the lowest proportion (3.94 per cent).

### **Graduates and Above**

- Of the total literate population of India, 6.72 per cent is educated to the graduate and above level.
- The male-female gap in the proportion of graduates is in favour of males, except for the Sikh women in the urban areas. Among the urban Sikh community, females with graduation and above are in a higher proportion than their male counterparts.
- The proportion of total female graduates is highest among the Christian community.

### **Currently Enrolled Children (5-14 years)**

- 82.49 per cent of the children in the age group of 5-14 years are currently enrolled in some school in India, and the enrolment rate of children in the age group 5-14 years among the minority communities is well above the national average.
- The percentage of currently enrolled children (5-14 years) is lowest among the Sikh community, while the Parsi community has recorded universal enrolment.
- During the period from 1999-2000 and 2004-05, the proportion of currently enrolled children (5-14 years) among the minority communities is lower than the national average, except for the rural females of the Buddhist community where enrolment is higher. However, the number of enrolled Buddhist children (both male and female) in the urban areas has actually declined, as has the enrolment rate among the urban males of the Sikh community.

### **Currently Enrolled Children (15-29 years)**

- Except for the Parsi community, the enrolment rate for adolescents and youths among the minority communities is higher than the national average, though the enrolment rate for the urban females of this category is higher.
- For the period 1999-2000 and 2004-05, a mass decline is witnessed in the enrolment rate for the age group 15-29 years at the national level, and also among the minority communities, except for the Parsi community (particularly the males) and for the males of the Buddhist community, for whom the enrolment rate went up.

### **Never Enrolled Children (5-14 years)**

- The proportion of never enrolled children among the minority communities is far below the national average. The Sikh community has the highest proportion of never enrolled children (8.35 per cent), followed by the Buddhists (6.08 per cent) and Christians (6.3 per cent).
- Unlike the national pattern, the Buddhist community has a larger proportion of never enrolled males than females, and also a higher proportion of never enrolled children in the urban areas than the rural areas.
- A decline in children never enrolled is visible for a greater proportion of the males rather than females of the Christian and Sikh communities, and for the females rather than males of the Buddhist community.

### **Never Enrolled Children (15-29 years)**

- The proportion of never enrolled children (15-29 years) among the minority communities is far below the national average.
- The proportion is higher among the females than the males, and in the rural areas rather than the urban areas. It is highest among the Sikhs (15.98 per cent), followed by the Christians (10.57 per cent) and the Buddhists (7.71 per cent).
- The proportion of never enrolled children declined over the years, more among the females than the males, and in the rural areas compared to the urban areas, especially among the Christian children. A remarkable decline in the rate (by 25.82 per cent) is witnessed among the rural Buddhist females during the last five years.

### **Dropout Children (5-14 years)**

- The dropout rate among the minority communities is lower than that at the national level.
- Except for Christian males, the dropout rate (5-14 years) is higher among the females, and in the rural areas. There is only a minor decline in dropout rate among the minority communities, except for the Buddhist females in the rural areas.

### **Out of School Children (5-14 years)**

- The proportion of out of school children (5-14 years) among the minority communities is lower than the national average.
- Except for the rural males of the Buddhist community, the percentage of out of school children is higher among the females, and in the rural areas. The proportion of out of school children is the highest among the females of the Sikh community, especially the rural females.

- During the last five years, a greater decline in the proportion of out of school children is witnessed among the Buddhists, and there is a major decline in out of school Buddhist females, especially in the rural areas.

## **HEALTH AND NUTRITION**

### **Nutritional Status of children**

- Among the minorities, the proportion of undernourished children is the highest among the Buddhists i.e. 43.7 per cent in 1998-99 and 39.2 per cent in 2005-06. It is the lowest among the Sikhs i.e. 26.8 per cent in 1998-99 and 22 per cent in 2005-06.
- For the period 1998-99 to 2005-06, there is a marginal increase in the proportion of stunted and wasted children at the national level and also among the minorities, except for the Sikh community where it has declined.
- The comparative overall nutritional status of children reveals the status of Buddhist infants to be the worst. In all the three nutritional indicators - stunting, wasting and underweight children belonging to Buddhist households report higher percentages below the set standards, followed by Christians.

### **Mortality Rates**

- The infant mortality rate, childhood mortality rates, neonatal mortality rate, post-neonatal rate, as well as the under-5 child mortality rates at the national level all show a declining trend. However, this is not necessarily the case with all the minority communities.
- The neonatal mortality rates have fallen for all communities except Buddhists, for whom they have risen, from 39.5/1000 in 1998-1999 to 43/1000 live births in 2005-06.
- The scenario is the same for the child mortality rate, as well as the under-five mortality rates, with Buddhists showing an increase in both rates for the period, from 14.1/1000 to 17.1/1000 in the case of the former, and from 69/1000 to 66.9/1000 live births in the latter.

### **Anaemia among Children**

- The proportion of children suffering from anaemia declined from 74.2 per cent in 1998-99 to 69.5 per cent in 2005-06. However, the prevalence of anaemia among children still remains a matter of general concern.
- Except for the Buddhists, mild anaemia among children increased at the national level and also among the minorities, while moderate anaemia declined. Severe anaemia also declined, except for the Sikhs.
- A significant improvement is witnessed in the case of Buddhists, where the incidence of severe anaemia declined from 3.5 per cent in 1998-99 to 0.2 per cent in 2005-06.

## **Anaemia among Women**

- Among the minorities also, the incidence of anaemia has shown an increase, except for a marginal decline among the Sikh women from 39.6 per cent in 1998-99 to 39.2 per cent in 2005-06.
- The Buddhist women who were severely anaemic in 98-99 (3.1 per cent) seem to have attained a better health status in 2005-06, with a lower incidence of anaemia (1.9 per cent), which may be considered a good sign of improvement.

## **Prevalence of Anaemia among Men**

- While the incidence of anaemia is more among women than men, the incidence of anaemia is the maximum among the Buddhist men, and the incidence is less among Sikh men (15.9 per cent).

## **Immunization**

- The rate of immunization of children among the minority communities is well above the national rate of immunization.
- The percentage of children with all vaccinations have declined for all communities, for the period from 1998-99 to 2005-06.
- The proportion of children who have not received any vaccination is the greatest among the Christians i.e. 9.4 per cent in 2005-06, and the least among the Buddhists, at 0.7 per cent in 2005-06.

## **Son Preference**

- Among the minority communities, the majority of the Sikh women (18 per cent) want more sons than daughters and only a very low proportion of them (1.4 per cent) want daughters rather than sons. The Buddhist women have a similar view, as 17.2 per cent want more sons than daughters and only 3.6 per cent of them want more daughters than sons.
- Among Christians, a majority of them being tribal populations, a different picture emerged, with men exhibiting more of a son preference compared to the women, in wanting more sons than daughters.

## **Fertility Rates**

- All the minority communities, except the Buddhists (whose rate of growth is very low), experienced a fall in fertility rates. The rate of fall in fertility rate is the highest among the Sikh community.

## **Contraception**

- The Sikh community (75.6 per cent in 1998-99 and 69 per cent in 2005-06) and the Buddhist community (61.8 per cent in 1998-99 and 55.9 per cent in 2005-06)

gather knowledge on family planning methods mainly through television, but dependence on television is less among the Christians.

- Dependence on newspapers (3.3 per cent in 1998-99 and 34.4 per cent in 2005-06) and wall paintings (48 per cent in 1998-99 and 32.3 per cent in 2005-06) as a source of awareness on family planning methods is the maximum among the Christians.
- Dependence on newspapers is comparatively the least among the Buddhists (21.8 per cent in 1998-99 and 29.8 per cent in 2005-06).

### **Use of Contraceptives**

- The proportion of currently married women using contraceptives is the highest among the Buddhists (64.7 per cent in 1998-99 and 67.7 per cent in 2005-06) followed by Sikhs (65.3 per cent in 1998-99 and 66.5 per cent in 2005-06), but contraceptive use among Christian women is less.
- Among the various methods of contraception used, female sterilization is highest among the Buddhists (54 per cent), while it is the lowest among the Sikhs (31.4 per cent). The use of pills, condoms and IUDs is quite high among the Sikhs, compared to other minorities.
- Compared to the women of other minority communities, the percentage of women who discussed family planning with others is higher among the Sikh community. 41 per cent of Sikh women discussed family planning with their husbands and 21.3 per cent discussed it with their friends.

### **Maternal Health**

- The Sikh community shows the maximum preference for deliveries in private hospitals. Their proportion is 35.3 per cent in 1998-99 and 42 per cent in 2005-06.
- Only 46.6 per cent of deliveries in India are attended by a health professional, including 35 per cent by doctors and 10.3 per cent by an ANM/nurse or midwife.
- The Buddhist community shows the maximum proportion of deliveries being attended by friends or relatives who are non-health professionals (18.8 per cent). Yet, more, than half of their deliveries are attended by doctors.
- 24.1 per cent of Sikh deliveries are attended by Dais. This position is high compared to other minorities.
- Compared to the national average of 46.6 per cent, the proportion of deliveries assisted by skilled health care professionals is high among all the minority communities.

### **Teenage Pregnancies**

- Among the minority communities, the level of teenage pregnancy and motherhood is high among the Buddhists, i.e. 7.6 per cent of the teenagers have had a live birth, 3 per cent are pregnant with their first child and 10.6 per cent have begun child bearing.

## **LAND AND POVERTY**

- 56.39 per cent of the total population of India is landless.
- Among the minority communities, the Christian community is the least landless (54.81 per cent), who also have the highest percentage of population with below marginal (20.51 per cent) and marginal operational holdings (14.30 per cent).
- The proportion of medium (8.72 per cent) and large farmers (7.13 per cent) is the maximum among the Sikh community.

### **Trends in Operational Landholdings**

- Among the minority communities, the proportion of landless among the Christians declined sharply from 64.38 per cent in 1993-94 to 54.81 per cent in 2004-05.
- The Sikhs and the Buddhists exhibited fluctuating trends. The proportion of landless among the Sikhs declined from 60.59 per cent in 1993-94 to 59.71 per cent in 1999-2000 and then increased to 66.50 per cent in 2004-05.
- Among the Buddhists, the proportion of landless declined from 71.62 per cent in 1993-94 to 67.71 per cent in 1999-2000, and then increased to 71.60 per cent in 2004-05.
- The proportion of minority communities holding marginal operational land also declined over the years for all the three communities, and especially for the Sikhs and the Buddhists.
- There was a notable increase in their proportion smallholdings during the second duration (1999-2000 to 2004-05), especially among the Christian community (increased from 0.48 per cent to 14.30 per cent in 2004-05).
- The proportion of medium and small farmers showed a significant increase, particularly among the Buddhists (medium farmers) (increased from 0.01 per cent to 8.62 per cent), and also among the Sikhs (small farmers) (increased from 0.15 per cent to 8.72 per cent).
- 8.60 per cent of the rural Sikhs are the only notable proportion of large farmers among the minority communities.

### **Poverty**

- 19.8 per cent of the total population of India lives below the poverty line, and the minority communities have a greater incidence of urban poverty than rural poverty.

- The Buddhist community is the poorest of the minority communities, having a poverty level (29.86 per cent) greater than the national average (19.80 per cent).

### **Trends in Poverty (1993-94 to 2004-05)**

- The poverty rate in India generally showed a declining trend, especially in the case of the Christian and Buddhist communities, showing a decline from 26.36 per cent to 11.19 per cent, and from 50.24 per cent to 29.86 per cent respectively. A similar trend was seen for both urban and rural areas.
- The poverty ratio for the Sikh community remained constant at around 6 per cent.

### **Literacy by MPCE quintiles**

- Among the lowest strata of the minorities, the literacy rate is the lowest among the Sikhs (44.09 per cent) and the highest among the Buddhists (61.79 per cent). Among the richer sections of the minorities also the Sikh community has a lower literacy rate of 72.44 per cent, while the Parsi with 97.33 per cent are the highest.
- For the lowest strata, upto secondary level of education is lowest among the Sikhs (42.60 per cent), and high among the Buddhists (56.42 per cent). Among the richest sections of the minorities, the Buddhist community (54.24 per cent) has the lowest proportion while the Christian community has the highest.
- The above secondary level of education for all the strata (only exception being the urban rich) is very low among the Sikh community, and is also far below the national average for all the strata.
- Above secondary education among all strata of the minorities is highest among the Parsi community, followed by the Buddhist community.

### **Employment by MPCE quintiles**

- The proportion of self-employed workers increases as we move from the poorest to the richest.
- Among the lowest strata of the minority communities, the Christian community (48.28 per cent) has largest proportion of self-employed workers, and Buddhists (16.02 per cent) are the least self-employed. Among the rich, self-employment is high among the Sikhs (75.74 per cent) and least among the Parsis (44.09 per cent).
- Except for the Sikhs, there is an increase in the proportion of regularly employment. In the rural areas, a major proportion of regularly employed persons among all strata are from the Christian community.
- The proportion of self-employed, regularly employed and casual workers among the rich rural Buddhists showed a decline, but the proportion of regularly employed and casual workers among the poor rural Buddhists increased. Further, 52.91 per cent of the richer rural Buddhists are regular workers; where as the proportion of regular workers among the poorest is only 6.96 per cent.

## **EMPLOYMENT AND UNEMPLOYMENT**

### **Labour Force Participation Rates**

- Rural areas have a better LFPR (44.62 per cent) than urban areas (38.25 per cent), and the LFPR among the minorities has increased among both the males and females of rural and urban areas.
- The Buddhist community has the highest LFPR (48.85 per cent) and the Parsi community has the lowest LFPR (44.56%).
- The LFPR is highest among Parsi males (60.04 per cent), and Sikh females have the lowest (32.74 per cent), while Buddhist women showed the maximum LFPR of 40.87 per cent.

### **Work Participation Rates**

- The proportion of workers increased over the period from 1993-94 to 2004-05, and is higher in the rural areas, except for the Sikhs.
- The Buddhists community have the highest WPR among the minorities (47.22 per cent).
- Among the males, the Sikh men (55.14 per cent) have the highest work participation rate, especially the urban men (55.55 per cent.)
- Buddhist women (40.53 per cent) showed a high WPR among the females, especially the rural women (50.54 per cent). In urban areas, Sikh women have the lowest WPR (15.30 per cent), while it is highest among Parsi women (33.82 per cent).

### **Unemployment**

- The unemployment rate is higher in urban India (5.21 per cent) than in rural India (1.80 per cent). The rate declined for the period 1993-94 to 1999-2000 and then rose in 2004-05.
- Among the minority communities the Christian community has the highest unemployment rate of 6.32 per cent. The Sikh community has the lowest unemployment rate among the males (1.62 per cent) and a relatively high unemployment rate among females (7.05 per cent).
- The unemployment rate is highest among Christian males (4.70%) and females (5.79 per cent and 13.22 per cent in urban and rural areas respectively.) There was a major increase in the unemployment rate among Christian women from 8.10 per cent to 13.95 per cent, and among Sikh women from 5.08 per cent to 9 per cent.

### **Employment Status**

- The proportion of self-employed persons is relatively higher than other categories, especially for the Sikhs (63.65 per cent) and Christians (53.60 per cent).
- 57.64 per cent of the workers among Parsis are regularly employed and 53.31 per cent among the Buddhists are casual workers.
- Among the minorities, the proportion of self employed and casual workers (males as well as females) are higher in rural areas, while the proportion of them regularly employed is greater in the urban areas.
- There is a drastic fall from 82.84 per cent to 47.38 per cent in the percentage of Sikh female self-employed workers, while the proportion of regularly employed Sikh females increased from 5.92 per cent to 37.09 per cent.

### **Industrial Distribution of Workers**

- The majority of all workers in rural areas, among Buddhists (63.73 per cent), Sikhs (64.03 per cent) and Christians (53.34 per cent) are engaged in the primary sector.
- A major part of the workforce among the Parsis (76.03 per cent) is involved in the tertiary sector, especially in the urban areas.

### **Occupational Distribution**

- The majority of the population in India, except the Parsis, work as farmers, fishermen, hunters, loggers and other related works which are mainly primary in nature. The Parsi community is more involved in tertiary activities like administrative, executive and managerial occupations, services and sales, professional and technical occupations, especially in urban areas.
- However, the proportion of workers engaged in primary activities has declined over the years, while there was a significant improvement in the share of workers engaged in production related works.
- Rural areas in India have more proportion in primary occupations (72.48 per cent). Urban areas engage 37.52 per cent of workers in production and related workers and more than half of the workers in service sector.
- In the rural areas, the majority of the workers in primary activities are from the Buddhist community (82.13 per cent), while the Christian community forms the major proportion of workers in production-related works and other services.

### **Age-Wise Labour Force Participation Rate**

- Labour force participation rate has declined at the national level and also among the minority communities, due to the decline in LFPR among the lower age groups (children) as well as the decline in the LFPR among the elderly, especially in the urban areas.

- The main reason for fall in the LFPR among children is that a majority of these children are enjoying the privilege of schooling and formal education.
- The decline in child labour force participation rate is more pronounced in the rural areas, but among the minority communities, the Sikh community reports an increase in the child LFPR in the urban areas.

### **Distribution of Tertiary Sector**

- 47.17 per cent of the total male labour force is engaged in the tertiary sector of trade, hotels and restaurants. Public administration, education, health and others engage 24.98 per cent of the male labour force in India.
- The Sikh and Christian males in the tertiary sector are mainly occupied in trade, hotels and restaurants. Both these communities also show new entries to this field for the period from 1993-94 to 2004-05.
- Buddhists form the major work seekers in transport, storage and communication.
- The proportion of males entering public administration, education and health has declined, especially among the Christian males (from 46.94 per cent to 28.34 per cent). Two thirds of the total tertiary sector female labour force is engaged in public administration, education, health and others, but this proportion has declined over the period.

### **Urban Christians & Sikhs**

- A major proportion of urban Christians in the richest strata are regularly employed, and Christian women of the elite strata are more regularly employed (44.73 per cent) than the males (41.93 per cent) of the group. Further, the proportion of casual labourers is very low among this group, while 31 per cent of them are self-employed.
- 54.45 per cent of the poor Sikh females work as casual labourers in the urban areas, the next strata (25.65 per cent) seems to seek some sort of self-employment, while the richest strata (53.64 per cent) outshine their male counterparts (38.08) by getting into regular employment.

### **Distribution of Primary Sector in Rural Areas by MPCE Quintile**

- The poorest of Christians and Sikhs show a withdrawal from the primary sector over the years, while there is a major increase is visible among affluent of these communities who are seen entering the primary sector.
- The Buddhist community, which engages a major share of its population in the primary sector, maintains the same trend over the period.

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## **MAIN HIGHLIGHTS OF THE REPORT**

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## **DEMOGRAPHY**

### **Number & Percentage Share**

- The 4 minorities (Christians, Sikhs, Buddhists and Parsis (Zoroastrians) constitute 5 per cent of the total population of India; together their total population is 51.32 million). Of this, Christians are 2.3 per cent of the population, Sikhs are 1.9 per cent, Buddhists are 8 per cent and the Parsis are just 0.007 per cent.
- Though the proportion of Parsis is negligible, they are one of the most developed communities in India.
- Among these 4 minorities, males constitute 51.14 per cent and females 48.86 per cent.
- A major proportion – 68 per cent – of the four minority communities lives in rural areas.
- Among the 4 minorities, Christians constitute 46.92 per cent, Sikhs 37.44 per cent, Buddhists 15.5 per cent and Parsis 14 per cent.

### **Distribution of Population**

- The minority populations are concentrated in a few states:
  - 25 per cent of the Christian community is in Kerala, and 16 per cent is in Tamil Nadu.
  - 76 per cent of the Sikhs are found in Punjab and 6 per cent in Haryana.
  - 73 per cent of the Buddhist population is located in Maharashtra and 6 per cent in Karnataka.
  - 79 per cent of the Parsis are in Maharashtra and 17 per cent are in Gujarat.

### **States with Significant share of Minority Population**

- The minorities are so concentrated in some states that they come close to becoming a majority.
- In the northeastern states, Christians account for as much as 90 per cent in Nagaland, 87 per cent in Mizoram and 70 per cent in Meghalaya.
- Sikhs constitute 60 per cent of the population in Punjab.

- The Buddhists in Sikkim constitute 28 per cent of the population.

### **Rate of Urbanization**

- The rate of urbanization for the four minority communities is 32 per cent.
- Parsis are the most urbanized community with 96.14 per cent of them inhabiting urban areas, while Sikhs are the least urbanized with only 26.59 per cent in urban areas.

### **Households & Household Size**

- Of the total households in India, 71.20 per cent are rural.
- Of the total households in India, Christians account for 2.6 per cent, Sikhs are 1.77 per cent, and Buddhists are 0.83 per cent. Statistics on Parsis households is not available.
- Sikhs have the highest average household size of 5.6, which is greater than the average household size for India (5.3). Christians have the lowest average household size of 4.8.

### **Household Head**

- Of the minorities, Christians have the highest proportion of female-headed households, greater than the national average, and Sikhs have the least at 9.3 per cent.
- For all the communities, the proportion of female-headed households is higher in the urban areas.

### **Marital Status**

- The highest proportion of Christians is in the never married category i.e. 51.4 per cent, followed by Buddhists with 50.83 per cent, and Sikhs with 48.07 per cent.

### **Age at Marriage**

- In India, 43.48 per cent of married females are married off below the legal age of marriage, especially in the rural areas.
- Early marriages are found to be highest among Buddhist females (41.04 per cent) and lowest among Christians (16.46 per cent), followed by Sikhs (17.02 per cent).

### **Sex-Ratio**

- There is a wide variation in sex ratio among the minorities i.e. 1050 among Parsis, 1009 among Christians, 953 among Buddhists and the lowest at 893 among Sikhs, compared to the national figure of 955.

### **Child Sex-Ratio**

- The child sex-ratio is low for all the four minority communities.
- The very low sex-ratio among the 0-4 age group of the Sikh community seems to be alarming, with a huge deficit of 220 female children per thousand male children.
- Except for the Christian community, the child sex-ratio is lower in the urban areas, particularly for the Sikhs, indicating a high level of sex determination and female foeticide being practiced especially among the Sikhs in the urban areas.

### **Literacy Rate**

- The minority communities have a literacy rate higher than the average literacy rate for India at 64.8 per cent, though females, especially in the rural areas, have a lower literacy rate than their male counterparts.
- Parsis have a very high literacy rate of 97.9 per cent, followed by Christians with 80.3 per cent, Buddhists with 72.7 per cent and Sikhs with 69.4 per cent.
- The female literacy rate is relatively high among the Christian community with 76.2 per cent, and lowest among Buddhists i.e. 61.7 per cent.
- The male-female literacy gap is the highest among Buddhists and the lowest among the Parsis.

### **Number of Literates per Household**

- Across the country, 14.4 per cent of the households have no literate members. This proportion of households is lower among the minority communities, at less than 10 per cent. It is lowest among the Christians (7.1 per cent) followed by Sikhs (9.2 per cent) and Buddhists (9.1 per cent).
- Across all communities, households with illiterate members are higher in rural areas than in urban areas. This is also true for the minority communities.

### **Work Participation Rate**

- The WPR for the nation is 39.1 per cent; 25.62 per cent for females and 51.67 per cent for males..
- The WPR among Buddhist females is very high at 32 per cent, making the overall WPR for the community highest among the NMCs.

- The male-female gap in the WPR is high among Sikhs i.e. 33.06, and even wider in urban areas i.e. 40.86 per cent. Only 9.96 per cent of females from Sikh community in the urban areas are economically active.
- The low level of sex-ratios, low level of WPR, and low level of literacy among Sikh females all indicate gender discrimination, which requires urgent attention by policy makers.

## **EDUCATIONAL ATTAINMENT**

### **Age-wise literacy rates**

- The literacy rate for the four minority communities is invariably higher than the national average.

### **Age-wise Female Literacy Rate**

- The female literacy rate is lower than the male literacy rate, and is lower than the total literacy levels for all age-groups.
- Buddhist females record the maximum literacy for children and adolescents, whereas Christian females record maximum literacy among subsequent age groups.

### **Literacy Rate among Different Social Groups**

- The NMCs report a relatively higher literacy rate compared to the all India scenario, except for the general category of Buddhists.
- Irrespective of social category, the Buddhists have very little variation in the literacy rates.
- Among the Sikhs, the SCs and OBCs have the lowest literacy rate compared to all other social categories across the NMCs.
- The Christians have better literacy rates compared to Sikhs and Buddhists, but among the Christian community, the Scheduled Tribes have a lower literacy rate

### **Percentage Change in the Literacy Rate**

- A decline in the literacy rate is observed over 1999-2000 to 2004-05 in the case of the Other Backward Classes of Christians and Sikhs, and also among the General category of Buddhists.

### **Education Level among Notified Minorities**

- Christians have the highest proportion of population with a higher level of education (10.89 per cent), and the Buddhists have the lowest proportion of higher educated population (6.04 per cent).

### **Education Levels of Females**

- The national figures show that a lower proportion of females pursue higher levels of education and the minority communities also exhibit the same pattern, with higher levels of elementary education and lower levels of higher education among females in the rural areas.
- The Christian community has the highest proportion of higher educated females (10.47 per cent) and the Buddhist community has the lowest proportion (3.94 per cent).

### **Graduates and Above**

- Of the total literate population of India, 6.72 per cent is educated to the graduate and above level.
- The male-female gap in the proportion of graduates is in favour of males, except for the Sikh women in the urban areas. Among the urban Sikh community, females with graduation and above are in a higher proportion than their male counterparts.
- The proportion of total female graduates is highest among the Christian community.

### **Currently Enrolled Children (5-14 years)**

- 82.49 per cent of the children in the age group of 5-14 years are currently enrolled in some school in India, and the enrolment rate of children in the age group 5-14 years among the minority communities is well above the national average.
- The percentage of currently enrolled children (5-14 years) is lowest among the Sikh community, while the Parsi community has recorded universal enrolment.
- During the period from 1999-2000 and 2004-05, the proportion of currently enrolled children (5-14 years) among the minority communities is lower than the national average, except for the rural females of the Buddhist community where enrolment is higher. However, the number of enrolled Buddhist children (both male and female) in the urban areas has actually declined, as has the enrolment rate among the urban males of the Sikh community.

### **Currently Enrolled Children (15-29 years)**

- Except for the Parsi community, the enrolment rate for adolescents and youths among the minority communities is higher than the national average, though the enrolment rate for the urban females of this category is higher.
- For the period 1999-2000 and 2004-05, a mass decline is witnessed in the enrolment rate for the age group 15-29 years at the national level, and also among the minority communities, except for the Parsi community (particularly the males) and for the males of the Buddhist community, for whom the enrolment rate went up.

### **Never Enrolled Children (5-14 years)**

- The proportion of never enrolled children among the minority communities is far below the national average. The Sikh community has the highest proportion of never enrolled children (8.35 per cent), followed by the Buddhists (6.08 per cent) and Christians (6.3 per cent).
- Unlike the national pattern, the Buddhist community has a larger proportion of never enrolled males than females, and also a higher proportion of never enrolled children in the urban areas than the rural areas.
- A decline in children never enrolled is visible for a greater proportion of the males rather than females of the Christian and Sikh communities, and for the females rather than males of the Buddhist community.

### **Never Enrolled Children (15-29 years)**

- The proportion of never enrolled children (15-29 years) among the minority communities is far below the national average.
- The proportion is higher among the females than the males, and in the rural areas rather than the urban areas. It is highest among the Sikhs (15.98 per cent), followed by the Christians (10.57 per cent) and the Buddhists (7.71 per cent).
- The proportion of never enrolled children declined over the years, more among the females than the males, and in the rural areas compared to the urban areas, especially among the Christian children. A remarkable decline in the rate (by 25.82 per cent) is witnessed among the rural Buddhist females during the last five years.

### **Dropout Children (5-14 years)**

- The dropout rate among the minority communities is lower than that at the national level.
- Except for Christian males, the dropout rate (5-14 years) is higher among the females, and in the rural areas. There is only a minor decline in dropout rate among the minority communities, except for the Buddhist females in the rural areas.

### **Out of School Children (5-14 years)**

- The proportion of out of school children (5-14 years) among the minority communities is lower than the national average.
- Except for the rural males of the Buddhist community, the percentage of out of school children is higher among the females, and in the rural areas. The proportion of out of school children is the highest among the females of the Sikh community, especially the rural females.

- During the last five years, a greater decline in the proportion of out of school children is witnessed among the Buddhists, and there is a major decline in out of school Buddhist females, especially in the rural areas.

## **HEALTH AND NUTRITION**

### **Nutritional Status of children**

- Among the minorities, the proportion of undernourished children is the highest among the Buddhists i.e. 43.7 per cent in 1998-99 and 39.2 per cent in 2005-06. It is the lowest among the Sikhs i.e. 26.8 per cent in 1998-99 and 22 per cent in 2005-06.
- For the period 1998-99 to 2005-06, there is a marginal increase in the proportion of stunted and wasted children at the national level and also among the minorities, except for the Sikh community where it has declined.
- The comparative overall nutritional status of children reveals the status of Buddhist infants to be the worst. In all the three nutritional indicators - stunting, wasting and underweight children belonging to Buddhist households report higher percentages below the set standards, followed by Christians.

### **Mortality Rates**

- The infant mortality rate, childhood mortality rates, neonatal mortality rate, post-neonatal rate, as well as the under-5 child mortality rates at the national level all show a declining trend. However, this is not necessarily the case with all the minority communities.
- The neonatal mortality rates have fallen for all communities except Buddhists, for whom they have risen, from 39.5/1000 in 1998-1999 to 43/1000 live births in 2005-06.
- The scenario is the same for the child mortality rate, as well as the under-five mortality rates, with Buddhists showing an increase in both rates for the period, from 14.1/1000 to 17.1/1000 in the case of the former, and from 69/1000 to 66.9/1000 live births in the latter.

### **Anaemia among Children**

- The proportion of children suffering from anaemia declined from 74.2 per cent in 1998-99 to 69.5 per cent in 2005-06. However, the prevalence of anaemia among children still remains a matter of general concern.
- Except for the Buddhists, mild anaemia among children increased at the national level and also among the minorities, while moderate anaemia declined. Severe anaemia also declined, except for the Sikhs.
- A significant improvement is witnessed in the case of Buddhists, where the incidence of severe anaemia declined from 3.5 per cent in 1998-99 to 0.2 per cent in 2005-06.

## **Anaemia among Women**

- Among the minorities also, the incidence of anaemia has shown an increase, except for a marginal decline among the Sikh women from 39.6 per cent in 1998-99 to 39.2 per cent in 2005-06.
- The Buddhist women who were severely anaemic in 98-99 (3.1 per cent) seem to have attained a better health status in 2005-06, with a lower incidence of anaemia (1.9 per cent), which may be considered a good sign of improvement.

## **Prevalence of Anaemia among Men**

- While the incidence of anaemia is more among women than men, the incidence of anaemia is the maximum among the Buddhist men, and the incidence is less among Sikh men (15.9 per cent).

## **Immunization**

- The rate of immunization of children among the minority communities is well above the national rate of immunization.
- The percentage of children with all vaccinations have declined for all communities, for the period from 1998-99 to 2005-06.
- The proportion of children who have not received any vaccination is the greatest among the Christians i.e. 9.4 per cent in 2005-06, and the least among the Buddhists, at 0.7 per cent in 2005-06.

## **Son Preference**

- Among the minority communities, the majority of the Sikh women (18 per cent) want more sons than daughters and only a very low proportion of them (1.4 per cent) want daughters rather than sons. The Buddhist women have a similar view, as 17.2 per cent want more sons than daughters and only 3.6 per cent of them want more daughters than sons.
- Among Christians, a majority of them being tribal populations, a different picture emerged, with men exhibiting more of a son preference compared to the women, in wanting more sons than daughters.

## **Fertility Rates**

- All the minority communities, except the Buddhists (whose rate of growth is very low), experienced a fall in fertility rates. The rate of fall in fertility rate is the highest among the Sikh community.

## **Contraception**

- The Sikh community (75.6 per cent in 1998-99 and 69 per cent in 2005-06) and the Buddhist community (61.8 per cent in 1998-99 and 55.9 per cent in 2005-06)

gather knowledge on family planning methods mainly through television, but dependence on television is less among the Christians.

- Dependence on newspapers (3.3 per cent in 1998-99 and 34.4 per cent in 2005-06) and wall paintings (48 per cent in 1998-99 and 32.3 per cent in 2005-06) as a source of awareness on family planning methods is the maximum among the Christians.
- Dependence on newspapers is comparatively the least among the Buddhists (21.8 per cent in 1998-99 and 29.8 per cent in 2005-06).

### **Use of Contraceptives**

- The proportion of currently married women using contraceptives is the highest among the Buddhists (64.7 per cent in 1998-99 and 67.7 per cent in 2005-06) followed by Sikhs (65.3 per cent in 1998-99 and 66.5 per cent in 2005-06), but contraceptive use among Christian women is less.
- Among the various methods of contraception used, female sterilization is highest among the Buddhists (54 per cent), while it is the lowest among the Sikhs (31.4 per cent). The use of pills, condoms and IUDs is quite high among the Sikhs, compared to other minorities.
- Compared to the women of other minority communities, the percentage of women who discussed family planning with others is higher among the Sikh community. 41 per cent of Sikh women discussed family planning with their husbands and 21.3 per cent discussed it with their friends.

### **Maternal Health**

- The Sikh community shows the maximum preference for deliveries in private hospitals. Their proportion is 35.3 per cent in 1998-99 and 42 per cent in 2005-06.
- Only 46.6 per cent of deliveries in India are attended by a health professional, including 35 per cent by doctors and 10.3 per cent by an ANM/nurse or midwife.
- The Buddhist community shows the maximum proportion of deliveries being attended by friends or relatives who are non-health professionals (18.8 per cent). Yet, more, than half of their deliveries are attended by doctors.
- 24.1 per cent of Sikh deliveries are attended by Dais. This position is high compared to other minorities.
- Compared to the national average of 46.6 per cent, the proportion of deliveries assisted by skilled health care professionals is high among all the minority communities.

### **Teenage Pregnancies**

- Among the minority communities, the level of teenage pregnancy and motherhood is high among the Buddhists, i.e. 7.6 per cent of the teenagers have had a live birth, 3 per cent are pregnant with their first child and 10.6 per cent have begun child bearing.

## **LAND AND POVERTY**

- 56.39 per cent of the total population of India is landless.
- Among the minority communities, the Christian community is the least landless (54.81 per cent), who also have the highest percentage of population with below marginal (20.51 per cent) and marginal operational holdings (14.30 per cent).
- The proportion of medium (8.72 per cent) and large farmers (7.13 per cent) is the maximum among the Sikh community.

## **Trends in Operational Landholdings**

- Among the minority communities, the proportion of landless among the Christians declined sharply from 64.38 per cent in 1993-94 to 54.81 per cent in 2004-05.
- The Sikhs and the Buddhists exhibited fluctuating trends. The proportion of landless among the Sikhs declined from 60.59 per cent in 1993-94 to 59.71 per cent in 1999-2000 and then increased to 66.50 per cent in 2004-05.
- Among the Buddhists, the proportion of landless declined from 71.62 per cent in 1993-94 to 67.71 per cent in 1999-2000, and then increased to 71.60 per cent in 2004-05.
- The proportion of minority communities holding marginal operational land also declined over the years for all the three communities, and especially for the Sikhs and the Buddhists.
- There was a notable increase in their proportion smallholdings during the second duration (1999-2000 to 2004-05), especially among the Christian community (increased from 0.48 per cent to 14.30 per cent in 2004-05).
- The proportion of medium and small farmers showed a significant increase, particularly among the Buddhists (medium farmers) (increased from 0.01 per cent to 8.62 per cent), and also among the Sikhs (small farmers) (increased from 0.15 per cent to 8.72 per cent).
- 8.60 per cent of the rural Sikhs are the only notable proportion of large farmers among the minority communities.

## **Poverty**

- 19.8 per cent of the total population of India lives below the poverty line, and the minority communities have a greater incidence of urban poverty than rural poverty.

- The Buddhist community is the poorest of the minority communities, having a poverty level (29.86 per cent) greater than the national average (19.80 per cent).

### **Trends in Poverty (1993-94 to 2004-05)**

- The poverty rate in India generally showed a declining trend, especially in the case of the Christian and Buddhist communities, showing a decline from 26.36 per cent to 11.19 per cent, and from 50.24 per cent to 29.86 per cent respectively. A similar trend was seen for both urban and rural areas.
- The poverty ratio for the Sikh community remained constant at around 6 per cent.

### **Literacy by MPCE quintiles**

- Among the lowest strata of the minorities, the literacy rate is the lowest among the Sikhs (44.09 per cent) and the highest among the Buddhists (61.79 per cent). Among the richer sections of the minorities also the Sikh community has a lower literacy rate of 72.44 per cent, while the Parsi with 97.33 per cent are the highest.
- For the lowest strata, upto secondary level of education is lowest among the Sikhs (42.60 per cent), and high among the Buddhists (56.42 per cent). Among the richest sections of the minorities, the Buddhist community (54.24 per cent) has the lowest proportion while the Christian community has the highest.
- The above secondary level of education for all the strata (only exception being the urban rich) is very low among the Sikh community, and is also far below the national average for all the strata.
- Above secondary education among all strata of the minorities is highest among the Parsi community, followed by the Buddhist community.

### **Employment by MPCE quintiles**

- The proportion of self-employed workers increases as we move from the poorest to the richest.
- Among the lowest strata of the minority communities, the Christian community (48.28 per cent) has largest proportion of self-employed workers, and Buddhists (16.02 per cent) are the least self-employed. Among the rich, self-employment is high among the Sikhs (75.74 per cent) and least among the Parsis (44.09 per cent).
- Except for the Sikhs, there is an increase in the proportion of regularly employment. In the rural areas, a major proportion of regularly employed persons among all strata are from the Christian community.
- The proportion of self-employed, regularly employed and casual workers among the rich rural Buddhists showed a decline, but the proportion of regularly employed and casual workers among the poor rural Buddhists increased. Further, 52.91 per cent of the richer rural Buddhists are regular workers; where as the proportion of regular workers among the poorest is only 6.96 per cent.

## **EMPLOYMENT AND UNEMPLOYMENT**

### **Labour Force Participation Rates**

- Rural areas have a better LFPR (44.62 per cent) than urban areas (38.25 per cent), and the LFPR among the minorities has increased among both the males and females of rural and urban areas.
- The Buddhist community has the highest LFPR (48.85 per cent) and the Parsi community has the lowest LFPR (44.56%).
- The LFPR is highest among Parsi males (60.04 per cent), and Sikh females have the lowest (32.74 per cent), while Buddhist women showed the maximum LFPR of 40.87 per cent.

### **Work Participation Rates**

- The proportion of workers increased over the period from 1993-94 to 2004-05, and is higher in the rural areas, except for the Sikhs.
- The Buddhists community have the highest WPR among the minorities (47.22 per cent).
- Among the males, the Sikh men (55.14 per cent) have the highest work participation rate, especially the urban men (55.55 per cent.)
- Buddhist women (40.53 per cent) showed a high WPR among the females, especially the rural women (50.54 per cent). In urban areas, Sikh women have the lowest WPR (15.30 per cent), while it is highest among Parsi women (33.82 per cent).

### **Unemployment**

- The unemployment rate is higher in urban India (5.21 per cent) than in rural India (1.80 per cent). The rate declined for the period 1993-94 to 1999-2000 and then rose in 2004-05.
- Among the minority communities the Christian community has the highest unemployment rate of 6.32 per cent. The Sikh community has the lowest unemployment rate among the males (1.62 per cent) and a relatively high unemployment rate among females (7.05 per cent).
- The unemployment rate is highest among Christian males (4.70%) and females (5.79 per cent and 13.22 per cent in urban and rural areas respectively.) There was a major increase in the unemployment rate among Christian women from 8.10 per cent to 13.95 per cent, and among Sikh women from 5.08 per cent to 9 per cent.

### **Employment Status**

- The proportion of self-employed persons is relatively higher than other categories, especially for the Sikhs (63.65 per cent) and Christians (53.60 per cent).
- 57.64 per cent of the workers among Parsis are regularly employed and 53.31 per cent among the Buddhists are casual workers.
- Among the minorities, the proportion of self employed and casual workers (males as well as females) are higher in rural areas, while the proportion of them regularly employed is greater in the urban areas.
- There is a drastic fall from 82.84 per cent to 47.38 per cent in the percentage of Sikh female self-employed workers, while the proportion of regularly employed Sikh females increased from 5.92 per cent to 37.09 per cent.

### **Industrial Distribution of Workers**

- The majority of all workers in rural areas, among Buddhists (63.73 per cent), Sikhs (64.03 per cent) and Christians (53.34 per cent) are engaged in the primary sector.
- A major part of the workforce among the Parsis (76.03 per cent) is involved in the tertiary sector, especially in the urban areas.

### **Occupational Distribution**

- The majority of the population in India, except the Parsis, work as farmers, fishermen, hunters, loggers and other related works which are mainly primary in nature. The Parsi community is more involved in tertiary activities like administrative, executive and managerial occupations, services and sales, professional and technical occupations, especially in urban areas.
- However, the proportion of workers engaged in primary activities has declined over the years, while there was a significant improvement in the share of workers engaged in production related works.
- Rural areas in India have more proportion in primary occupations (72.48 per cent). Urban areas engage 37.52 per cent of workers in production and related workers and more than half of the workers in service sector.
- In the rural areas, the majority of the workers in primary activities are from the Buddhist community (82.13 per cent), while the Christian community forms the major proportion of workers in production-related works and other services.

### **Age-Wise Labour Force Participation Rate**

- Labour force participation rate has declined at the national level and also among the minority communities, due to the decline in LFPR among the lower age groups (children) as well as the decline in the LFPR among the elderly, especially in the urban areas.

- The main reason for fall in the LFPR among children is that a majority of these children are enjoying the privilege of schooling and formal education.
- The decline in child labour force participation rate is more pronounced in the rural areas, but among the minority communities, the Sikh community reports an increase in the child LFPR in the urban areas.

### **Distribution of Tertiary Sector**

- 47.17 per cent of the total male labour force is engaged in the tertiary sector of trade, hotels and restaurants. Public administration, education, health and others engage 24.98 per cent of the male labour force in India.
- The Sikh and Christian males in the tertiary sector are mainly occupied in trade, hotels and restaurants. Both these communities also show new entries to this field for the period from 1993-94 to 2004-05.
- Buddhists form the major work seekers in transport, storage and communication.
- The proportion of males entering public administration, education and health has declined, especially among the Christian males (from 46.94 per cent to 28.34 per cent). Two thirds of the total tertiary sector female labour force is engaged in public administration, education, health and others, but this proportion has declined over the period.

### **Urban Christians & Sikhs**

- A major proportion of urban Christians in the richest strata are regularly employed, and Christian women of the elite strata are more regularly employed (44.73 per cent) than the males (41.93 per cent) of the group. Further, the proportion of casual labourers is very low among this group, while 31 per cent of them are self-employed.
- 54.45 per cent of the poor Sikh females work as casual labourers in the urban areas, the next strata (25.65 per cent) seems to seek some sort of self-employment, while the richest strata (53.64 per cent) outshine their male counterparts (38.08) by getting into regular employment.

### **Distribution of Primary Sector in Rural Areas by MPCE Quintile**

- The poorest of Christians and Sikhs show a withdrawal from the primary sector over the years, while there is a major increase is visible among affluent of these communities who are seen entering the primary sector.
- The Buddhist community, which engages a major share of its population in the primary sector, maintains the same trend over the period.

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## **Chapter - I**

### **INTRODUCTION**

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Five religious communities have been notified as minority communities under Section 2(c) of the National Commission for Minorities Act, 1992. These are: Muslims, Sikhs, Christians, Buddhists and Zoroastrians (Parsis). A comprehensive account of the social, economic and educational status of the Muslim community in India has been provided in the Sachar Committee Report (GOI, 2006). The mandate of the present report is to focus on the socio-economic status of the other four minorities, excluding the Muslims, that is, the Sikhs, Christians, Buddhists (including Neo Buddhists) and Zoroastrians (Parsis). The report analyzes secondary sources of data such as the Census and NSS, in addition to information from the National Family Health Survey (NFHS) at the all-India level, to provide a profile of the educational, social and economic status of these four minority communities.

#### **1. CHAPTER STRUCTURE**

After this introduction, which also provides the geographical spread of the four notified minorities presented in maps, the chapters in the report cover the general demographic profile in the second chapter. The third chapter covers the educational status and attainment levels of the notified minorities, while their health and nutritional status is dealt with in the fourth chapter. Land operation and poverty among the NMCs and changes over time are discussed in the fifth chapter. The educational attainment and employment status across MPCE quintiles as a proxy for socio-economic class categories is provided in this and the following chapter. A detailed analysis of the employment and unemployment profile of the four minority communities is undertaken in the Sixth Chapter. The rural-urban scenario with respect to the status of employment among the Christians, Sikhs and Buddhists is provided, and differences in the profile of labour market participation among the women and men are also highlighted, with changes over time being discussed as well.

#### **2. Data Sources and Limitations**

The Census of India 2001 for the first time provided relatively detailed tables on religion-based statistics. Until the 1991 Census, only the proportion of the population in the different communities was published. All other data was available only with the Registrar General's Office. Some specific Muslim-related statistics were generated for the Sachar Committee Report in response to a special request. The current report has limited the analysis to 2001 data from the Census, as was available. The Zoroastrian/Parsi community has been clubbed with the other religious communities, in the Census data, and very little information is available separately on the community from the Census due to this. All Census-based tables hence are limited to the three notified minority communities (NMCs), that is, Christians, Sikhs and Buddhists.

The Registrar General's Census data is used for a range of demographic variables such as proportion of NMC population, urbanization rates, household size and head of the household, marital status, age at marriage, sex ratios, literacy rates, work participation rates and so on. The NMCs have been compared among themselves as well as in relation to the all-India scenario in most cases. Ideally, an exercise that uses all the notified minorities including Muslims should have been undertaken, in comparison to the rest of the population excluding these minorities, for a clearer comparative picture of the minorities as opposed.

The National Sample Survey (NSS) constitutes the other significant secondary data source on which this report is based. This data source provides information on all the four notified minorities, although the sample for the Parsis is relatively very small<sup>1</sup>. The use of unit level data from the NSS allows analysis from social groups such as the Scheduled Castes, Scheduled Tribes, Other Backward Classes and Others. It has also been used to generate information across the five consumption expenditure-based quintiles. The monthly per capita consumption expenditure is the best proxy available for class-based analysis in the country. Quintile 1 is the lowest and constitutes the poorest segment of the households, while the topmost quintile, Q5 refers to the relatively better off sections of the population. These factors aid in assessing whether behaviour or achievements among different communities vary across the socio-economic indicators, and thereby help in identifying in what ways and in which dimensions any given community is affected.

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<sup>1</sup> The smaller the sample for any category, the more difficult it is to generate information on indicators pertaining to that component. At times, the data generated based on small samples can be unreliable as well. The rural sample size of Parsis is very small and therefore cannot be considered reliable.

The NSS data has also been used for employment-unemployment, poverty and land-ownership analysis. The employment status of different communities in terms of self-employment, regular and casual employment as well as their industrial and occupational profiles are also discussed. This provides a clear indication of the nature of labour market participation of men and women belonging to the different NMCs in rural and urban locations.

Poverty calculations that estimate the proportion of population below a poverty line defined as per the Planning Commission estimations are provided here. In addition, the extent of land operational holdings among the NMCs is estimated to reflect on the changes therein over time. Amidst overall growth in landlessness, there is a tendency of increasing operational holdings, especially among the larger land operating households.

The other useful source which also provides information along religious communities is the NFHS data. The all-India profile of the health status and performance on different indicators from the NFHS-3 has been taken. Wherever comparable indicators were available from the earlier rounds of the NFHS, these have also been analyzed to show the trends and changes over time. An entire range of health and nutrition indicators are analyzed from this source of information across the three NMCs (since Parsis are not included in this source).

### 3. SHARE OF NOTIFIED MINORITY COMMUNITIES

The share of the notified minorities that are included in this study is quite minuscule in the entire population, close to 5 per cent. However, given the population of the country as a whole, this amounts to 51.32 million persons, of which 24 million are Christians, 19 million are Sikhs and close to 8 million are Buddhists as per the 2001 Census. Over time, the proportion of the NMCs in the total population has been relatively stagnant for most communities, if not declining, except for the Christians who have experienced a marginal increase in the growth rate over the last two decades, that is, 1981-1991 to 1991-2001. The share of the population even of the Christians however, remains at 2.3 per cent of the entire population, while the Sikhs and Buddhists constitute 1.9 per cent and 0.8 per cent respectively (see Table 1.1).

**Table 1.1: Share and Growth Rate of Three NMCs Over Last Two Decades**

Community	Share of Population		Growth Rate	
	1991	2001	1981-91	1991-2001
NMCs				

Christians	2.3	2.3	17.0	22.1
Sikhs	2.0	1.9	25.5	16.9
Buddhists	0.8	0.8	36.0	23.2

Note and Source: Adjusted Census 2001 figures; [http://ncm.nic.in/minority\\_populaton.pdf](http://ncm.nic.in/minority_populaton.pdf).

#### 4. GEOGRAPHICAL PROFILE

Where are all the NMCs located and concentrated across the states and districts of India? Table 1.2 reveals the state-wise NMC concentration by proportion of population.

**Table 1.2: Statewise Percentage of Minority Population in India, 2001**

State	Christian	Sikhs	Buddhists	Parsis*
JAMMU & KASHMIR	0.20	2.04	1.12	1
HIMACHAL PRADESH	0.13	1.19	1.25	4
PUNJAB	1.20	59.91	0.17	25
CHANDIGARH	0.85	16.12	0.15	13
UTTARANCHAL	0.32	2.50	0.15	4
HARYANA	0.13	5.54	0.03	24
DELHI	0.94	4.01	0.17	202
RAJASTHAN	0.13	1.45	0.02	86
UTTAR PRADESH	0.13	0.41	0.18	103
BIHAR	0.06	0.03	0.02	1
SIKKIM	6.68	0.22	28.11	4
ARUNACHAL PRADESH	18.72	0.17	13.03	0
NAGALAND	89.97	0.06	0.07	3
MANIPUR	34.04	0.08	0.09	10
MIZORAM	86.97	0.04	7.93	0
TRIPURA	3.20	0.04	3.09	0
MEGHALAYA	70.25	0.13	0.20	0
ASSAM	3.70	0.08	0.19	4
WEST BENGAL	0.64	0.08	0.30	325
JHARKHAND	4.06	0.31	0.02	321
ORISSA	2.44	0.05	0.03	17
CHHATTISGARH	1.92	0.33	0.31	13
MADHYA PRADESH	0.28	0.25	0.35	382
GUJARAT	0.56	0.09	0.04	11594
DAMAN & DIU	2.13	0.09	0.08	99
DADRA & NAGAR HAVELI	2.75	0.06	0.21	60
MAHARASHTRA	1.09	0.22	6.03	54739
ANDHRA PRADESH	1.55	0.04	0.04	702
KARNATAKA	1.91	0.03	0.74	683
GOA	26.68	0.07	0.05	69
LAKSHADWEEP	0.84	0.01	0.00	0
KERALA	19.02	0.01	0.01	31
TAMIL NADU	6.07	0.02	0.01	70
PONDICHERRY	6.95	0.01	0.01	11
ANDAMAN & NICOBAR ISLANDS	21.67	0.45	0.12	1

\* Total number of persons from Parsi community.

The maps show a concentration of the different minorities across districts, as per the 2001 Census. State-level shares of Christian, Sikh and Buddhist population are shown in

separate maps, along with the actual numbers of persons among the Parsi/Zoroastrian population. Table 1.3 shows the distribution of the notified minority communities in the districts of India, highlighting the few numbers of districts with significant proportions of each of the NMCs. For instance, there are only 33 districts with more than 40 per cent concentration of Christians within the population of the respective districts, while there are only 14 and 6 districts for Sikhs and Buddhists respectively, with similar levels of concentration (above 40 per cent). A large majority of the districts have less than 1 per cent of NMC population.

**Table 1.3: Distribution of Districts by NMC Concentration Levels**

<b>Percentage Range</b>	<b>Sikhs</b>	<b>Buddhists</b>	<b>Christians</b>
>90	-	-	15
60-90	8	2	12
40-60	6	4	6
20-40	5	5	13
10-20	7	16	17
5-10	6	11	34
1-5	37	34	107
<1	524	521	389
<b>Total</b>	<b>593</b>	<b>593</b>	<b>593</b>

Source: Calculated from the Census of India, 2001.

## **5. CHRISTIANS**

The Christians are located in the northeastern states of Nagaland (90 per cent), Mizoram (87 per cent), Meghalaya (70 per cent), Manipur (34 per cent); and the states of Goa (27 per cent), Andaman and Nicobar Islands (22 per cent), Kerala (19 per cent) and Arunachal Pradesh (19 per cent). A list of the districts with higher concentration of Christian population is provided in Appendix Table 1.1, which is also reflected in the Map 1.1. The number of districts by the range of concentration levels as per the percentage share of Christians in the total population of the district is given in Appendix Table 1.4. Map 1.4 shows the state-wise distribution of Christians in the country.

## **6. SIKHS**

The Sikh population is concentrated in Punjab (60 per cent), Chandigarh (16 per cent), Haryana (6 per cent) and Delhi (4 per cent). A list of the districts with higher concentrations of Sikh population is provided in Appendix Table 1.2, and is also reflected in the Map 1.2. The number of districts by the range of concentration levels in terms of the percentage share of Sikhs in the total population of the district is given in Appendix Table 1.5. Map 1.5 shows the state-wise distribution of Sikhs in the country.

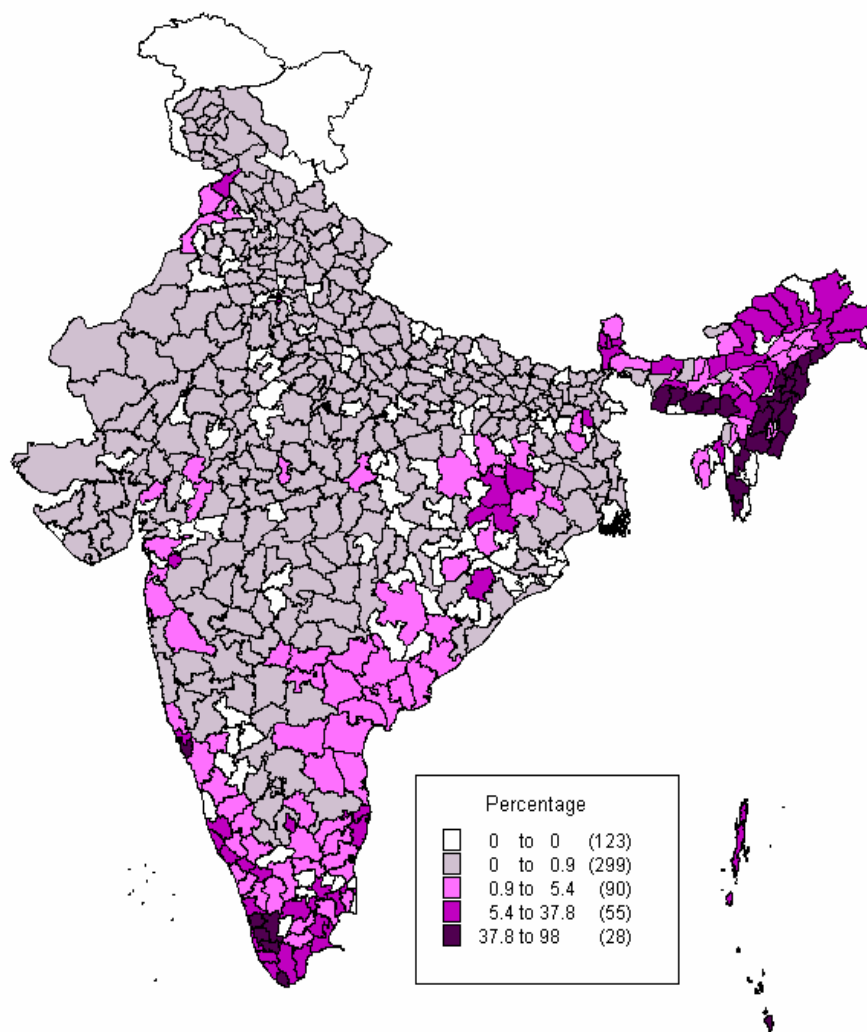
## **7. BUDDHISTS**

The bulk of the Buddhist population of the entire country (73 per cent) is concentrated in the state of Maharashtra. However, their share in the population within the state is only 6 per cent. Across the country, Sikkim with 28 per cent, Arunachal Pradesh with 13 per cent and Mizoram with 8 per cent report higher proportions of Buddhists in the respective states. A list of the districts with higher concentrations of Buddhist population is provided in Appendix Table 1.3, which is also reflected in the Map 1.3. The number of districts by the range of concentration levels as per the percentage share of Buddhists in the total population of the district is given in Appendix Table 1.6. Map 1.6 shows the state-wise distribution of Buddhists in the country.

## **8. PARSIS/ZOROASTRIANS**

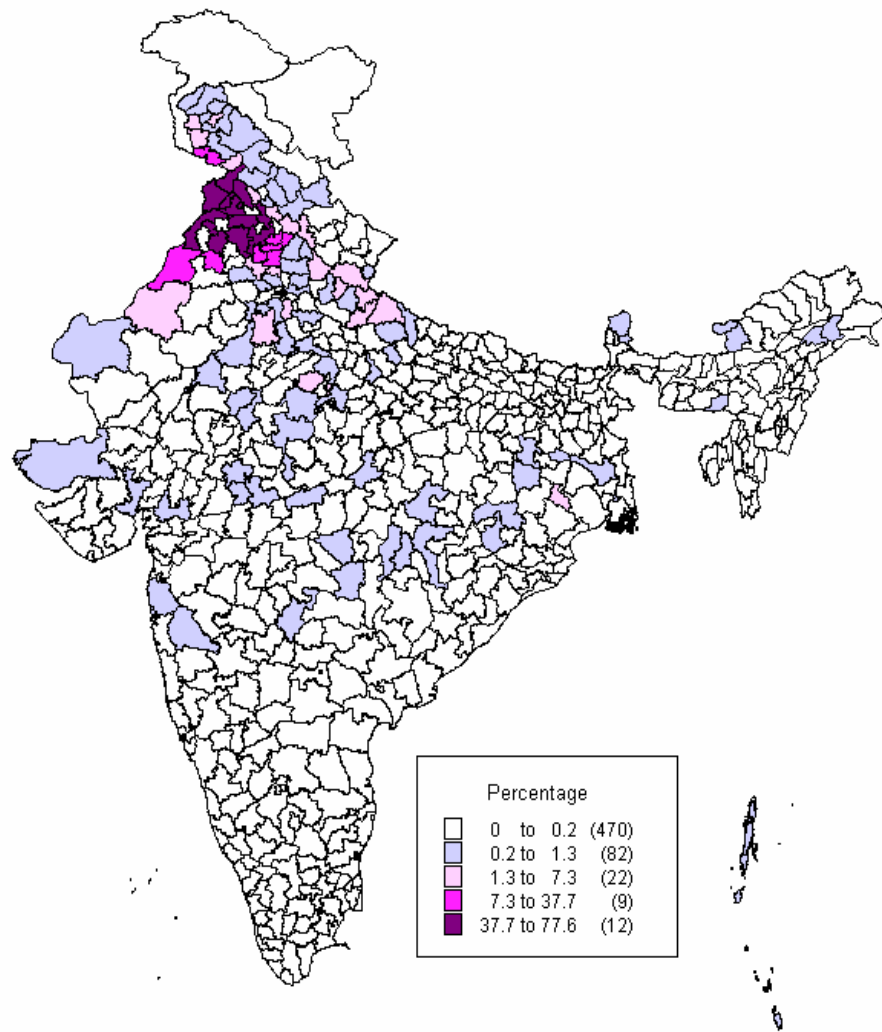
The Parsi community is dwindling over the years, with only 69,601 persons recorded as per the 2001 Census. The states in which the community is located are Maharashtra and Gujarat, which is clearly visible in Map 1.7.

### Districtwise Share of Christian Population in India, 2001



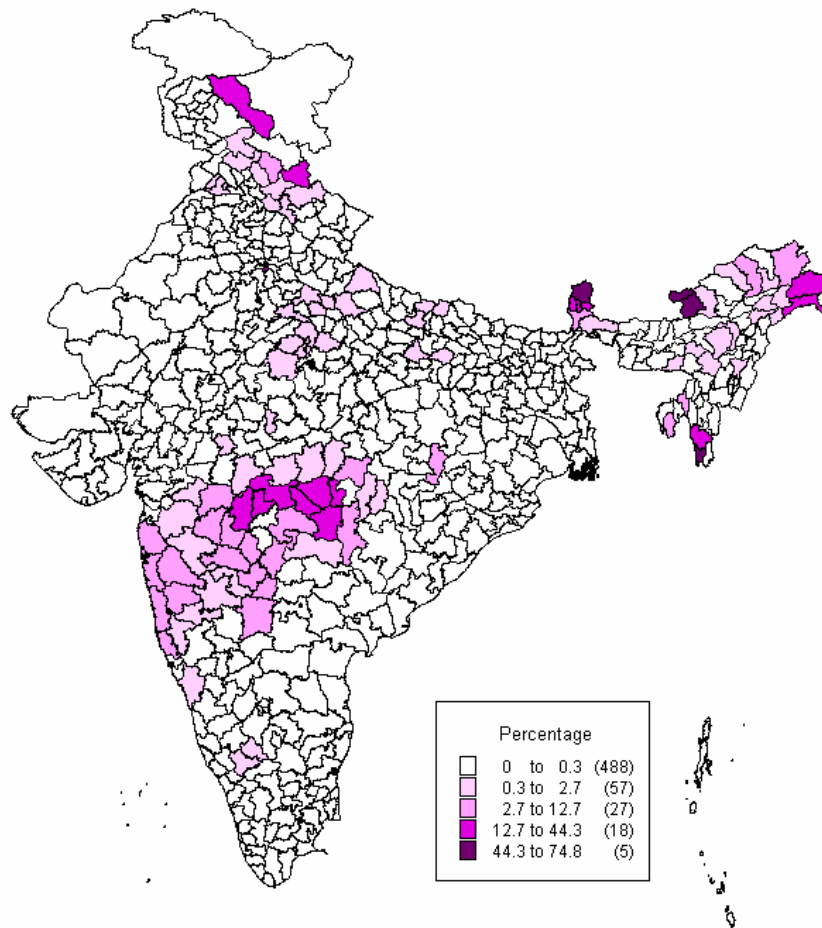
Map 1.1

### Districtwise Share of Sikh Population in India, 2001



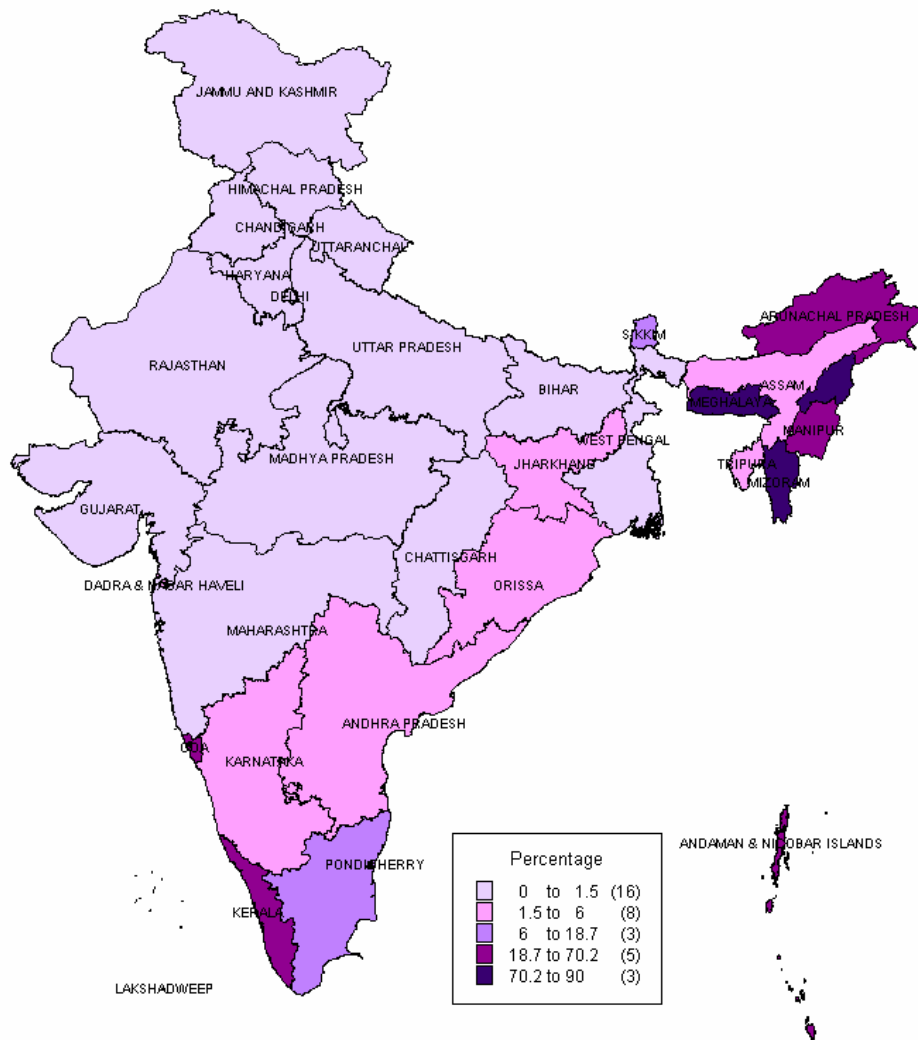
Map 1.2

### Districtwise Share of Buddhist Population in India, 2001



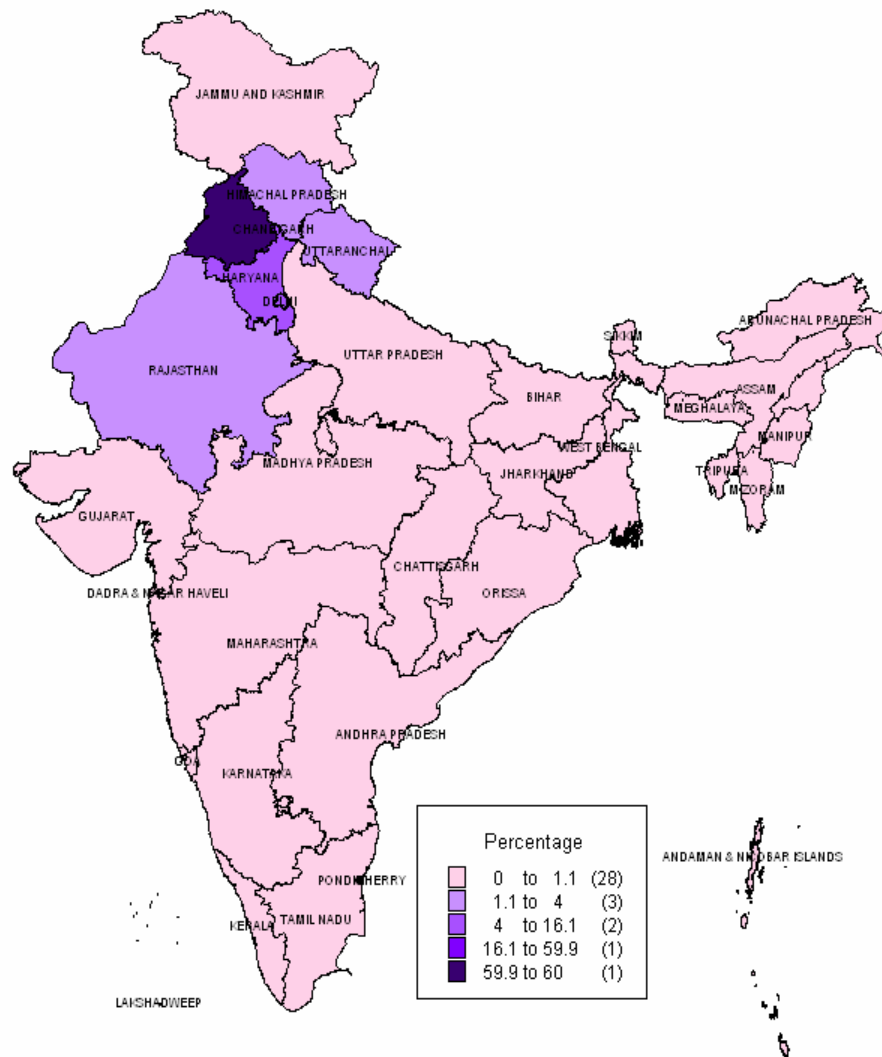
Map 1.3

# Statewise Share of Christian Population in India, 2001



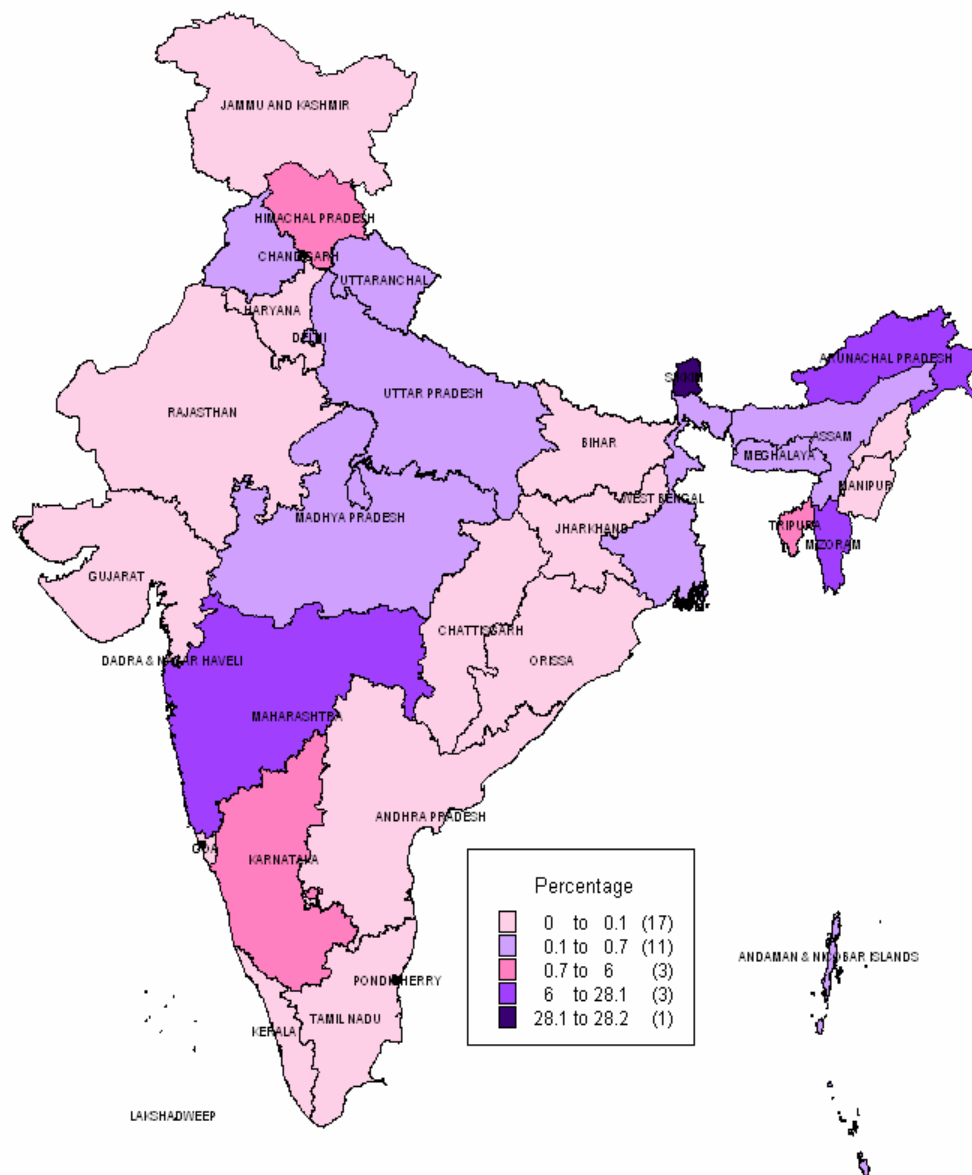
Map 1.4

### Statewise Share of Sikh Population in India, 2001



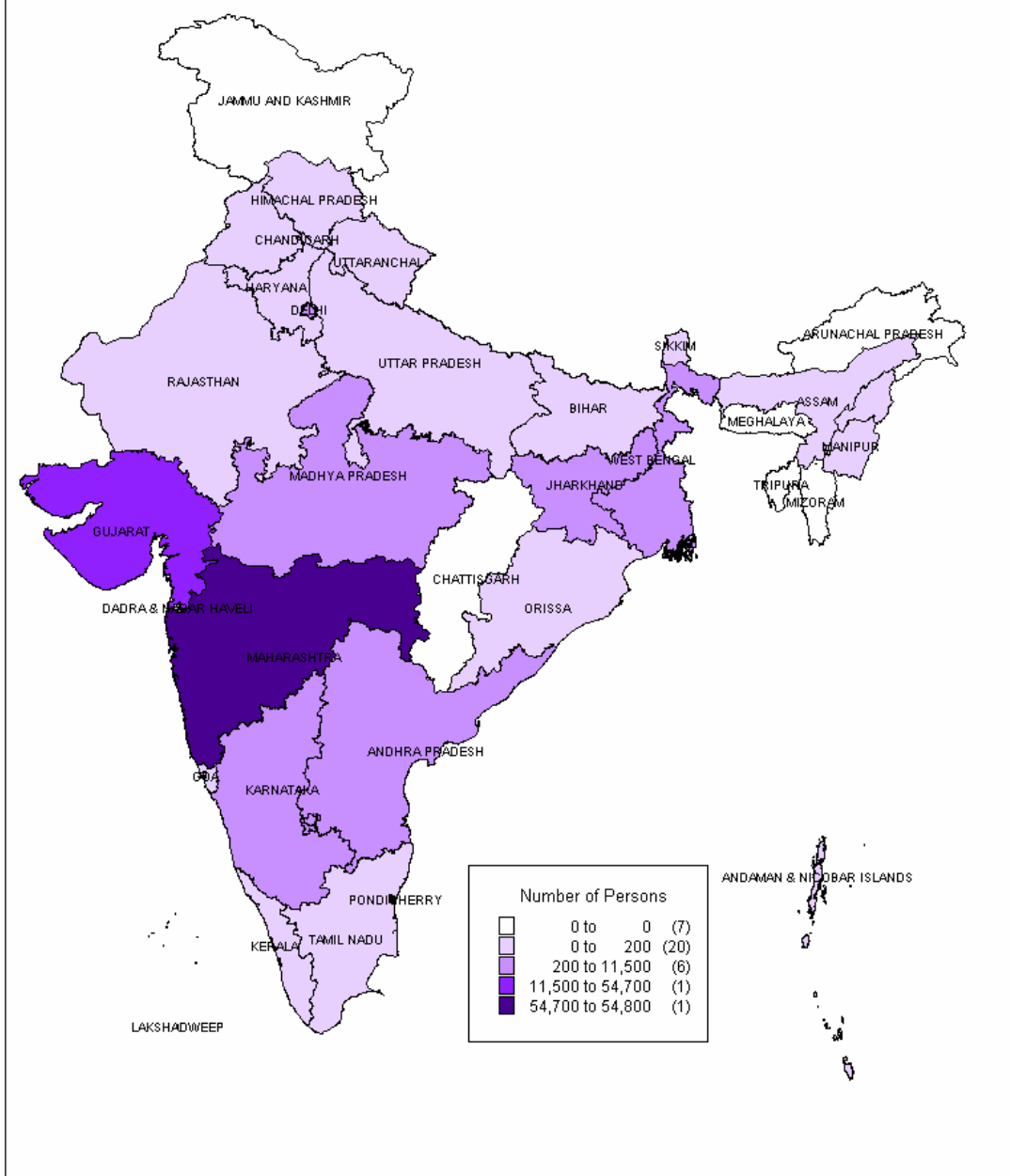
Map 1.5

## Statewise Share of Buddhist Population in India, 2001



Map 1.6

# Statewise Number of Parsi Population in India, 2001



Map 1.7

Appendix Table 1.1: Districtwise Concentration of Christian Population in India, 2001 (Rural + Urban)

State	District	Percentage	State	District	Percentage
Nagaland	Tuensang	97.94	Arunachal Pradesh	West Siang	19.36
Mizoram	Saiha	97.64	Kerala	Thiruvananthapuram	18.41
Nagaland	Zunheboto	97.49	Orissa	Kandhamal	18.20
Mizoram	Serchhip	97.46	Goa	North Goa	17.98
Mizoram	Champhai	96.93	Arunachal Pradesh	Changlang	17.49
Nagaland	Phek	96.53	Orissa	Sundargarh	16.85
Nagaland	Wokha	96.15	Tamil Nadu	Thoothukkudi	16.71
Nagaland	Mon	95.41	Kerala	Kollam	16.39
Manipur	Ukhrul	95.16	Andaman & Nicobar	Andamans	15.61
Manipur	Tamenglong	94.88	Arunachal Pradesh	East Siang	15.34
Meghalaya	West Khasi Hills	94.76	Assam	Karbi Anglong	14.48
Nagaland	Mokokchung	94.48	Assam	Kokrajhar	13.72
Manipur	Churachandpur	93.54	Arunachal Pradesh	Upper Siang	12.86
Mizoram	Aizawl	93.31	Tamil Nadu	The Nilgiris	11.45
Manipur	Chandel	92.23	Tamil Nadu	Tirunelveli	10.89
Nagaland	Kohima	89.93	Kerala	Kannur	10.84
Meghalaya	South Garo Hills	89.65	Arunachal Pradesh	Dibang Valley	10.63
Mizoram	Kolasib	89.60	Sikkim	South	9.70
Meghalaya	East Garo Hills	88.95	Gujarat	The Dangs	9.51
Mizoram	Mamit	80.53	Pondicherry	Karaikal	9.45
Meghalaya	Ri Bhoi	79.71	Jharkhand	Ranchi	9.10
Mizoram	Lunglei	79.58	Tamil Nadu	Tiruchirappalli	9.02
Manipur	Senapati	78.41	Karnataka	Dakshina Kannada	8.69
Andaman & Nicobar	Nicobars	66.90	Assam	Goalpara	7.87
Meghalaya	Jaintia Hills	65.26	Tamil Nadu	Chennai	7.63
Nagaland	Dimapur	61.19	Tamil Nadu	Dindigul	7.55
Meghalaya	East Khasi Hills	61.02	Tamil Nadu	Ramanathapuram	7.08
Meghalaya	West Garo Hills	54.57	Punjab	Gurdaspur	7.08
Arunachal Pradesh	Tirap	50.04	Kerala	Kasaragod	7.05
Mizoram	Lawngtlai	44.66	Assam	Sonitpur	6.88
Kerala	Kottayam	44.60	Pondicherry	Pondicherry	6.83
Tamil Nadu	Kanniyakumari	44.47	Orissa	Rayagada	6.64
Kerala	Idukki	42.52	Assam	Darrang	6.47
Kerala	Pathanamthitta	39.03	Jharkhand	Sahibganj	6.33
Kerala	Ernakulam	38.78	West Bengal	Darjiling	6.17
Goa	South Goa	37.88	Tamil Nadu	Thiruvallur	6.16
Orissa	Gajapati	33.47	Manipur	Imphal East	5.93
Jharkhand	Gumla	31.56	Tamil Nadu	Kancheepuram	5.92
Arunachal Pradesh	Papum Pare	29.98	Sikkim	East	5.92
Assam	North Cachar Hills	26.68	Tripura	North Tripura	5.91
Arunachal Pradesh	East Kameng	25.45	Karnataka	Udupi	5.90
Arunachal Pradesh	Lower Subansiri	24.51	Sikkim	West	5.87
Kerala	Thrissur	24.21	Tamil Nadu	Sivaganga	5.86
Chhatisgarh	Jashpur	22.82	Jharkhand	Pakaur	5.86
Kerala	Wayanad	22.48	Arunachal Pradesh	Upper Subansiri	5.85
Kerala	Alappuzha	20.94	Karnataka	Bangalore	5.80

Note: % denotes percentage of Christian population to total population in the district.

Source: Calculated from Census of India, 2001.

Appendix Table 1.2: Districtwise Concentration of Sikh Population in India, 2001 (Rural + Urban)

State	District	Percentage
Punjab	Moga	85.80
Punjab	Mansa	78.33
Punjab	Faridkot	77.53
Punjab	Amritsar	76.99
Punjab	Fatehgarh Sahib	74.56
Punjab	Muktsar	74.11
Punjab	Bathinda	74.07
Punjab	Sangrur	70.00
Punjab	Kapurthala	59.46
Punjab	Ludhiana	57.52
Punjab	Rupnagar	56.95
Punjab	Patiala	55.53
Punjab	Firozpur	51.35
Punjab	Gurdaspur	44.44
Punjab	Hoshiarpur	38.82
Punjab	Jalandhar	37.75
Punjab	Nawanshahr	37.42
Haryana	Sirsa	27.13
Rajasthan	Ganganagar	24.67
Haryana	Fatehabad	16.95
Haryana	Kurukshetra	16.42
Chandigarh	Chandigarh	16.12
Haryana	Ambala	13.06
Rajasthan	Hanumangarh	12.65
Delhi	West	11.62
Uttaranchal	Udham Singh Nagar	11.45
Haryana	Karnal	9.67
Haryana	Kaithal	9.38
Haryana	Yamunanagar	8.02
Haryana	Panchkula	7.73
Jammu & Kashmir	Jammu	7.40
Himachal Pradesh	Una	5.21
Uttar Pradesh	Pilibhit	4.59
Delhi	East	3.50
Delhi	South	3.31
Uttar Pradesh	Rampur	3.21
Delhi	North West	3.21
Haryana	Panipat	2.84
Jammu & Kashmir	Punch	2.76
Delhi	North	2.66
Delhi	Central	2.65
Himachal Pradesh	Sirmaur	2.64
Uttar Pradesh	Kheri	2.64
Uttaranchal	Dehradun	2.60
Haryana	Jind	2.45

Note: % denotes percentage of Sikh population to total population in the district.

Source: Calculated from Census of India, 2001.

Appendix Table 1.3: Districtwise Concentration of Buddhist Population in India, 2001 (Rural + Urban)

State	District	Percentage
Jammu & Kashmir	Leh (Ladakh)	77.30
Arunachal Pradesh	Tawang	74.72
Himachal Pradesh	Lahul & Spiti	58.80
Sikkim	North	55.09
Mizoram	Lawngtlai	52.17
Arunachal Pradesh	West Kameng	44.38
Arunachal Pradesh	Changlang	34.08
Sikkim	West	27.26
Sikkim	East	26.42
Himachal Pradesh	Kinnaur	24.77
Sikkim	South	23.65
Maharashtra	Akola	17.98
Mizoram	Lunglei	16.34
Arunachal Pradesh	Lohit	15.98
Maharashtra	Hingoli	14.99
Jammu & Kashmir	Kargil	14.98
Maharashtra	Washim	14.76
Maharashtra	Nagpur	14.49
Maharashtra	Buldana	13.73
Maharashtra	Wardha	13.71
Mizoram	Mamit	13.66
Maharashtra	Amravati	13.44
Maharashtra	Chandrapur	13.23
Maharashtra	Bhandara	12.72
West Bengal	Darjiling	11.02
Maharashtra	Nanded	10.51
Maharashtra	Parbhani	10.03
Maharashtra	Gondiya	9.96
Tripura	Dhalai	9.15
Maharashtra	Yavatmal	9.02
Maharashtra	Aurangabad	8.53
Karnataka	Bidar	8.13
Maharashtra	Gadchiroli	8.04
Arunachal Pradesh	Upper Siang	7.81
Maharashtra	Jalna	7.50
Maharashtra	Ratnagiri	7.12
Tripura	South Tripura	5.60
Maharashtra	Mumbai (Suburban)	5.37
Arunachal Pradesh	Dibang Valley	4.99
Karnataka	Gulbarga	4.91
Maharashtra	Mumbai	4.84
Maharashtra	Satara	4.58
Madhya Pradesh	Balaghat	4.48
Maharashtra	Pune	4.45
Tripura	North Tripura	4.44
Maharashtra	Raigarh	4.22

Note: % denotes percentage of Buddhist population to total population in the district.

Source: Calculated from Census of India, 2001.

Appendix Table 1.4: Statewise Number of Christian Concentrated Districts in India, 2001

State	Number of Districts by Concentration Levels*								Total
	>90	60-90	40-60	20-40	10-20	5-10	1-5	<1	
Andaman & Nicobar		1			1				2
Andhra Pradesh							15	8	23
Arunachal Pradesh			1	3	5	2	1	1	13
Assam				1	2	5	10	5	23
Bihar								37	37
Chandigarh								1	1
Chhatisgarh				1			5	10	16
Dadra & Nagar Haveli							1		1
Daman & Diu							1	1	2
Delhi							3	6	9
Goa				1	1				2
Gujarat						1	5	19	25
Haryana								19	19
Himachal Pradesh								12	12
Jammu & Kashmir								14	14
Jharkhand				1		3	7	7	18
Karnataka						3	9	15	27
Kerala			2	5	3	1	3		14
Lakshadweep								1	1
Madhya Pradesh							3	42	45
Maharashtra							6	29	35
Manipur	4	1				1	3		9
Meghalaya	1	5	1						7
Mizoram	4	3	1						8
Nagaland	6	2							8
Orissa				1	2	1	7	19	30
Pondicherry						2	2		4
Punjab						1	3	13	17
Rajasthan							1	31	32
Sikkim						3	1		4
Tamil Nadu			1		3	9	16	1	30
Tripura						1	3		4
Uttar Pradesh								70	70
Uttaranchal								13	13
West Bengal						1	2	15	18
Grand Total	15	12	6	13	17	34	107	389	593

Note: \* Concentration levels provide different ranges of percentage of Christian population to total population in each district.

Source: Calculated from Census of India, 2001.

Appendix Table 1.5: Statewise Number of Sikh Concentrated Districts in India, 2001

State	Number of Districts by Concentration Levels*							Total
	60-90	40-60	20-40	10-20	5-10	1-5	<1	
Andaman & Nicobar						1	1	2
Andhra Pradesh							23	23
Arunachal Pradesh						1	12	13
Assam							23	23
Bihar							37	37
Chandigarh				1				1
Chhatisgarh							16	16
Dadra & Nagar Haveli							1	1
Daman & Diu							2	2
Delhi				1		8		9
Goa							2	2
Gujarat							25	25
Haryana			1	3	4	3	8	19
Himachal Pradesh					1	2	9	12
Jammu & Kashmir					1	7	6	14
Jharkhand						1	17	18
Karnataka							27	27
Kerala							14	14
Lakshadweep							1	1
Madhya Pradesh						2	43	45
Maharashtra							35	35
Manipur							9	9
Meghalaya							7	7
Mizoram							8	8
Nagaland							8	8
Orissa							30	30
Pondicherry							4	4
Punjab	8	6	3					17
Rajasthan			1	1		4	26	32
Sikkim							4	4
Tamil Nadu							30	30
Tripura							4	4
Uttar Pradesh						5	65	70
Uttaranchal				1		3	9	13
West Bengal							18	18
Grand Total	8	6	5	7	6	37	524	593

Note: \* Concentration levels provide different ranges of percentage of Sikh population to total population in each district.

Source: Calculated from Census of India, 2001.

Appendix Table 1.6: Statewise Number of Buddhist Concentrated Districts in India, 2001

State	Number of Districts by Concentration Levels*							Total
	60-90	40-60	20-40	10-20	5-10	1-5	<1	
Andaman & Nicobar							2	2
Andhra Pradesh							23	23
Arunachal Pradesh	1	1	1	1	1	5	3	13
Assam						1	22	23
Bihar							37	37
Chandigarh							1	1
Chhatisgarh						1	15	16
Dadra & Nagar Haveli							1	1
Daman & Diu							2	2
Delhi							9	9
Goa							2	2
Gujarat							25	25
Haryana							19	19
Himachal Pradesh		1	1			1	9	12
Jammu & Kashmir	1			1			12	14
Jharkhand							18	18
Karnataka					1	3	23	27
Kerala							14	14
Lakshadweep							1	1
Madhya Pradesh						5	40	45
Maharashtra				11	7	14	3	35
Manipur							9	9
Meghalaya							7	7
Mizoram		1		2			5	8
Nagaland							8	8
Orissa							30	30
Pondicherry							4	4
Punjab						1	16	17
Rajasthan							32	32
Sikkim		1	3					4
Tamil Nadu							30	30
Tripura					2	1	1	4
Uttar Pradesh						1	69	70
Uttaranchal							13	13
West Bengal				1		1	16	18
Grand Total	2	4	5	16	11	34	521	593

Note: \* Concentration levels provide different ranges of percentage of Buddhist population to total population in each district.

Source: Calculated from Census of India, 2001.

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## **Chapter - II**

### **DEMOGRAPHIC PROFILE**

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This chapter presents the demographic profile of the four notified minority communities (FNMCS) (other than Muslims) in the country. The total number and percentage share of these FNMCS, along with the distribution of their population across the states of India as well as by social groups has been provided in the first two sections. This is followed by the rate of urbanization, numbers of households and their average size, and the head of the households for these communities. The marital status, age at marriage, sex-ratio of the population and the child-sex ratio among 0-9 years of these communities are presented in the subsequent sections. Literacy rates as well as the number of literates per minority household are discussed in following section. Finally, the work participation rate, which indicates the extent of reported labour market participation among the men and women belonging to the FNMCS in comparison to the overall all-India scenario, is presented in the last section. All these indicators are discussed for all the FNMCS wherever data is available; however in some cases where data for the Parsis is not available, only the other 3 communities are discussed.

#### **1. Number and Percentage Share**

The Census of India 2001 has for the first time published a detailed report on the religious communities of India. As per the 2001 Census report, only two communities, namely the Hindus (81.4 per cent) and Muslims (12.4 per cent), constitute almost 93.8 per cent of the total population of India. This study, however, will discuss the four notified minority communities other than Muslims i.e. the Christians, Sikhs, Buddhists and Parsis/Zoroastrians. These four minorities, with a total population of 51.32 million, account for nearly five per cent of the total population of India. Christians constitute 2.3 per cent, Sikhs - 1.9 per cent and Buddhists - 0.8 per cent of the population respectively. There are only 69,601 Parsis in this country, which is negligible in percentage terms. However, they constitute one of the most developed communities in India. (Table 2.1).

**Table 2.1: Number and Percentage Share of the Four Notified Minority Communities**

Community	Number			Proportion of Total Population		
	Total	Male	Female	Total	Male	Female
<b>TOTAL</b>						
Christians	24,080,016	11,984,663	12,095,353	2.34	2.25	2.44
Sikhs	19,215,730	10,152,298	9,063,432	1.87	1.91	1.83
Buddhists	7,955,207	4,074,155	3,881,052	0.77	0.77	0.78
Parsis	69,601	33,949	35,652	0.01	0.0064	0.0072
Total (All Four)	51,320,554	26,245,065	25,075,489	4.99	4.93	5.05
<b>All India</b>	<b>1,028,610,328</b>	<b>532,156,772</b>	<b>496,453,556</b>	<b>100.00</b>	<b>100.00</b>	<b>100.00</b>
<b>RURAL</b>						
Christians	15,893,958	7,943,541	7,950,417	2.14	2.08	2.20
Sikhs	14,106,481	7,443,893	6,662,588	0.66	1.95	1.85
Buddhists	4,893,610	2,499,409	2,394,201	1.90	0.66	0.66
Parsis	2,689	1,445	1,244	0.0004	0.00	0.00
Total (All Four)	34,896,738	17,888,288	17,008,450	4.70	4.69	4.71
<b>All India</b>	<b>742,490,639</b>	<b>381,602,674</b>	<b>360,887,965</b>	<b>100.00</b>	<b>100.00</b>	<b>100.00</b>
<b>URBAN</b>						
Christians	8,186,058	4,041,122	4,144,936	2.86	2.69	3.06
Sikhs	5,109,249	2,708,405	2,400,844	1.79	1.80	1.77
Buddhists	3,061,597	1,574,746	1,486,851	1.07	1.05	1.10
Parsis	66,912	32,504	34,408	0.0007	0.0216	0.03
Total (All Four)	16,423,816	8,356,777	8,067,039	5.72	5.55	5.95
<b>All India</b>	<b>286,119,689</b>	<b>150,554,098</b>	<b>135,565,591</b>	<b>100.00</b>	<b>100.00</b>	<b>100.00</b>

Source: Calculated from the Census of India, 2001.

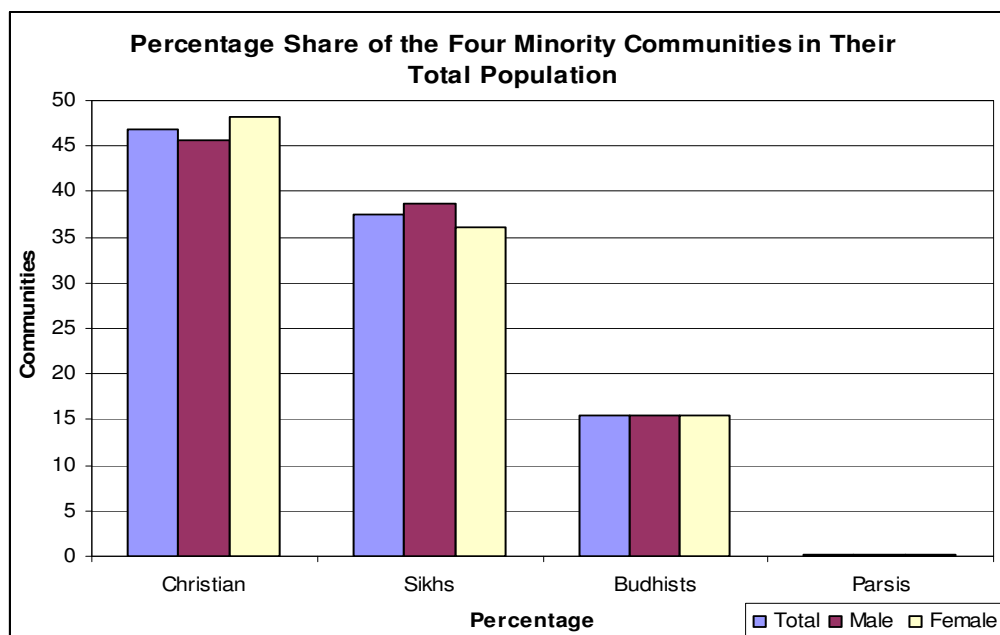
The four notified minority communities together account for 26.24 million males and 25.07 million females. In percentage terms, 51.14 per cent of the total population of these four communities is male and 48.86 per cent is female. Similarly, 34.89 million people live in the rural areas while 16.42 million people reside in the urban areas. The rate of urbanization of the four communities taken together is 32.

**Table 2.2: Percentage Share of the Four Notified Minority Communities in their Total Population**

Community	Percentage Share		
	Total	Male	Female
Christian	46.92	45.66	48.24
Sikhs	37.44	38.68	36.14
Buddhists	15.50	15.52	15.48
Parsis	0.14	0.13	0.14
<b>Total (All Four)</b>	<b>100.00</b>	<b>100.00</b>	<b>100.00</b>

Source: Calculated from the Census of India, 2001.

An intra-community analysis of the four communities indicates that Christians constitute 46.92 per cent, Sikhs 37.44 per cent, Buddhists 15.5 per cent and the share of Parsis is only 0.14 per cent (Tab. 2.2). The male-female distribution of these communities can be seen in Fig.2.1.



**Fig. 2.1**

Source: Census of India, 2001.

## 2. Distribution of Population by State and Social Groups

The state-level distribution of the four notified minority communities (other than Muslims) provides a picture of a concentration of minorities in a few states, where these minorities come close to becoming a majority. For instance, the Christians in the northeastern states account for as much as 90 per cent in Nagaland, 87 per cent in Mizoram and 70 per cent in Meghalaya (Table 2.3).

**Table 2.3: States with Significant Share of Minority Population**

S.No.	Community	States (Percentage)
1.	Christians	Nagaland (90), Mizoram (87), Meghalaya (70), Manipur (34), Goa (27), Andaman & Nicobar Islands (22), Kerala (19), Arunachal Pradesh (19)
2.	Sikhs	Punjab (60), Chandigarh (16), Haryana (6)
3.	Buddhists	Sikkim (28), Arunachal Pradesh (13), Mizoram (8), Maharashtra (6)

Source: Calculated from the Census of India, 2001.

Similarly, Sikhs in Punjab constitute 60 per cent of the population. and the Buddhists in Sikkim are 28 per cent of the population. If the distribution of the specific minority community across the country is considered, a large proportion of all Parsis are located in Maharashtra (79 per cent) and Gujarat (17 percent), while Kerala and Tamil Nadu have 25 and 16 per cent of all Christians in the country. Buddhists, including the neo-Buddhists are largely concentrated in Maharashtra (73 per cent). As may be expected, 76 per cent of Sikhs are in the state of Punjab (Table 2.4).

**Table 2.4: States with Major Proportion of Minority Population**

S.No.	Community	States (Percentage)
1.	Christians	Kerala (25), Tamil Nadu (16)
2.	Sikhs	Punjab (76), Haryana (6)
3.	Buddhists	Maharashtra (73), Karnataka (5)
4.	Parsis	Maharashtra (79), Gujarat (17)

Source: Calculated from Census of India, 2001.

The share of minorities by social groups<sup>2</sup> has been given in Table 2.5. The overall share of the different social categories in India as per the National Sample Survey Organization's (NSSO) latest round (2004-05) is 41.1 per cent for OBCs, 30.7 per cent for General, 19.7 per cent for the Scheduled Castes and 8.4 per cent Scheduled Tribes. 33.1 per cent of the Christian population is in the General category, while 32.8 per cent is in the Scheduled Tribes category and 25.5 per cent in the OBC category. Only 8.3 per cent of the Christians are Scheduled Castes. The composition of the Sikh population is spread into three main groups i.e., General population (46.4 per cent), Scheduled Castes (31.1 per cent) and the OBC (21.8 per cent). The percentage of Scheduled Tribes among the Sikhs is insignificant (0.8 per cent). Buddhists are predominantly Scheduled Castes (89.5 per cent). Other social categories are in marginal proportions among Buddhists.

**Table 2.5: Share of Minorities by Social Groups – 2004-05**

Minority	ST	SC	OBC	General	Total
<b>Christians</b>	32.8	8.3	25.5	33.1	2.2
<b>Sikhs</b>	0.8	31.1	21.8	46.4	1.9
<b>Buddhists</b>	7.0	89.5	0.4	3.1	0.7
<b>Parsis</b>	2.4	-	-	97.6	0.01
<b>All India</b>	8.4	19.7	41.1	30.7	100.0

Source: Calculated from Unit level data, NSSO, 61<sup>st</sup> Round.

### 3. Rate of Urbanization

The rate of urbanization for all the four communities together is 32 per cent, which is higher than the national average of 27.82 per cent. However, the rate of urbanization varies a lot among these communities. Parsis/Zoroastrians are among the most urbanized communities in the country with 96.14 per cent of them inhabiting urban areas (Table 2.6). Among the other notified minority communities, Sikhs are the only ones who continue to be predominantly rural. The rate of urbanization for Christians and Buddhists is 34 and 39 per cent respectively, which is slightly higher than the all- India rate. There is not much variation in the male-female rates of urbanization for these communities.

<sup>2</sup> Social groups are Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC) and General, which includes the upper castes.

**Table 2.6: Rate of Urbanization for the Four Notified Minority Communities**

<b>TOTAL</b>	<b>Rate of Urbanization</b>		
<b>Community</b>	<b>Total</b>	<b>Male</b>	<b>Female</b>
Christians	34.00	33.72	34.27
Sikhs	26.59	26.68	26.49
Buddhists	38.49	38.65	38.31
Parsis	96.14	95.74	96.51
<b>Total (All Four)</b>	<b>32.00</b>	<b>31.84</b>	<b>32.17</b>
<b>All India</b>	<b>27.82</b>	<b>28.29</b>	<b>27.31</b>

Source: Calculated from the Census of India, 2001.

#### 4. Households and Household Size

The Census of India defines a household as '*a group of persons who commonly live together and would take their meals from a common kitchen unless the exigencies of work prevented any of them from doing so*<sup>3</sup>'. In India, there are 193.31 million households. Of these, 137.49 million households are in the rural areas and 55.62 million households are in the urban areas. In other words, 71.20 per cent of the total households are in the rural areas and 28.80 per cent are in the urban areas. The Christians are spread over 5.01 million households, which is 2.6 per cent of the total households of India. The total number of Sikh households is 3.41 million, that is 1.77 per cent of the total households, and the total Buddhist households are 1.61 million or only 0.83 per cent of the total households in India. The statistic of Parsis households is not available.

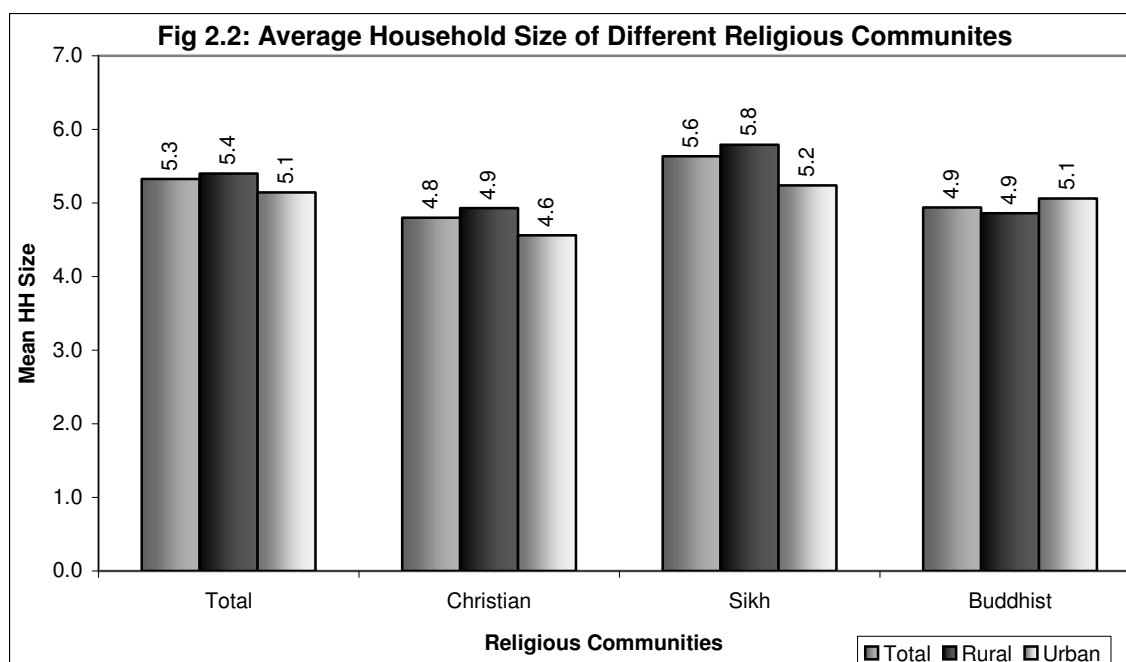
**Table 2.7: Household Size of the Minority Communities (Other than Muslims)**

<b>Residence</b>	<b>Total</b>	<b>%</b>	<b>Christian</b>	<b>%</b>	<b>Sikh</b>	<b>%</b>	<b>Buddhist</b>	<b>%</b>
<b>Total</b>	193,119,360	100.00	5,018,503	2.60	3,410,491	1.77	1,611,175	0.83
<b>Rural</b>	137,495,260	100.00	3,223,411	2.34	2,435,055	1.77	1,006,342	0.73
<b>Urban</b>	55,624,100	100.00	1,795,092	3.23	975,436	1.75	604,833	1.09

Source: Calculated from the Census of India, 2001.

The average household size of the different minority communities is illustrated in Fig 2.2. It is seen that the Christian community has the lowest average household size of 4.8, while Sikhs have the largest average household size of 5.6. The mean household size of the Buddhists is small (4.9). At the national level, for all religions, the larger households are associated with the rural areas whereas the urban areas have smaller households. Among the notified minority communities, Christians and Sikhs follow the national pattern, while Buddhists have the larger households in the urban areas.

<sup>3</sup> Census of India, 2001. The definition is being used since the 1971 census.



Source: Census of India, 2001

## 5. Head of the Household

The indicator on the head of the household can be taken as a broad indicator of the customs, respect, and other beliefs of different religious communities towards males and females. On an average, nine-tenths of the total households in India are headed by males and only one tenth of the households are headed by females. Among the notified minority communities other than Muslims, Christians have the highest proportion of female-headed households (15.2 per cent). Sikhs on the other hand have the lowest proportion (9.3 per cent). The percentage of households headed by females among the Sikh community is infact the lowest among all the religious communities in India. The proportion of female-headed households among the Buddhist community is 12.6 per cent, which is higher than the national average. Males predominantly head the rural and urban households but their proportion declines in the urban areas, whereas the percentage of female-headed households is more in the urban areas than the rural areas. This pattern can be observed across all the religious communities, including all the notified minority communities.

**Table 2.8: Male and Female Headed Households in Notified Minority Communities Other than Muslims**

Residence	Total		Christian		Sikh		Buddhist	
	Male	Female	Male	Female	Male	Female	Male	Female
<b>Total</b>	89.6	10.4	84.8	15.2	90.7	9.3	87.4	12.6
<b>Rural</b>	89.9	10.1	85.7	14.3	91.2	8.8	87.5	12.5
<b>Urban</b>	89.0	11.0	83.2	16.8	89.5	10.5	87.1	12.9

Source: Calculated from the Census of India, 2001.

## 6. Marital Status

The Census of India classifies marital status into five categories, namely 'never married', 'married', 'widowed', 'divorced/separated' and 'unspecified'. Among the three communities, Christians have the highest proportion (51.4 per cent) in the 'never married' category, followed by Buddhists (50.83 per cent) and Sikhs (48.07 per cent) (Table 2.9). The reverse is true for the 'married' category. Buddhists have the highest percentage of persons widowed and divorced / separated, followed by Christians and Sikhs. There is not much variation in the marital status in the rural and urban populations of these communities, except for Christians in the urban areas. It has also been observed that the proportion of married females are more than the males for all the three categories, where as more males are in the 'never married' category than females. The marital profile for the Parsis is not available separately in the Census.

## 7. Age at Marriage

The legal age of marriage for males and females in India is 21 years and 18 years respectively. However, child marriage has been found to be widely practiced in different parts of the country. The community-wise age at marriage has been presented for males and females of the different notified minority communities. Different age-groups have been combined into two categories - less than 18 years and more than 18 years for females, and for males, it is upto 21 years and more than 21 years<sup>4</sup>. In India, 43.48 per cent of the married females are of less than 18 years of age. In the rural areas, such females are 47.31 per cent of the total, whereas in the urban areas they are 33.33 per cent of the total. Comparing this national figure with the corresponding figure for the notified minority communities, the prevalence of early marriages is found to be lower for Christians (16.46) and Sikhs (17.02). However, among Buddhist females, the proportion of those marrying at less than 18 years of age is as high as 41.04 percent.

Table 2.9: Marital Status of the Different Religious Communities

Marital Status	All Religions			Christian			Sikh			Buddhist		
	P	M	F	P	M	F	P	M	F	P	M	F
<b>TOTAL</b>												
<b>Total</b>	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
<b>Never married</b>	49.84	54.42	44.93	51.40	55.23	47.60	48.07	52.61	42.99	50.83	55.94	45.47
<b>Married</b>	45.56	43.56	47.69	43.63	42.85	44.41	47.74	44.91	50.90	43.73	42.14	45.41
<b>Widowed</b>	4.28	1.83	6.91	4.45	1.62	7.25	3.99	2.28	5.90	4.88	1.64	8.28
<b>Divorced/ Separated</b>	0.32	0.19	0.47	0.52	0.30	0.74	0.20	0.20	0.21	0.55	0.29	0.83
<b>Unspecified</b>	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00

<sup>4</sup> The male category of upto 21 years includes the 21-year olds as well.

RURAL												
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
Never married	49.90	54.57	44.97	52.23	56.08	48.39	48.44	53.11	43.23	50.32	55.48	44.94
Married	45.37	43.24	47.63	42.89	41.91	43.87	47.30	44.28	50.68	44.02	42.29	45.82
Widowed	4.39	2.00	6.91	4.35	1.71	6.99	4.06	2.41	5.91	5.05	1.90	8.34
Divorced/ Separated	0.33	0.20	0.48	0.53	0.31	0.75	0.19	0.20	0.19	0.61	0.33	0.90
Unspecified	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
URBAN												
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
Never married	49.68	54.06	44.81	49.77	53.55	46.09	47.06	51.24	42.34	51.65	56.67	46.33
Married	46.03	44.39	47.85	45.07	44.70	45.43	48.94	46.64	51.53	43.28	41.88	44.76
Widowed	4.00	1.39	6.89	4.64	1.45	7.75	3.78	1.93	5.86	4.61	1.23	8.19
Divorced/ Separated	0.30	0.16	0.45	0.51	0.29	0.72	0.22	0.18	0.26	0.46	0.22	0.72
Unspecified	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00

M= Males, F= Females, P= Persons

Source: Calculated from Census of India, 2001.

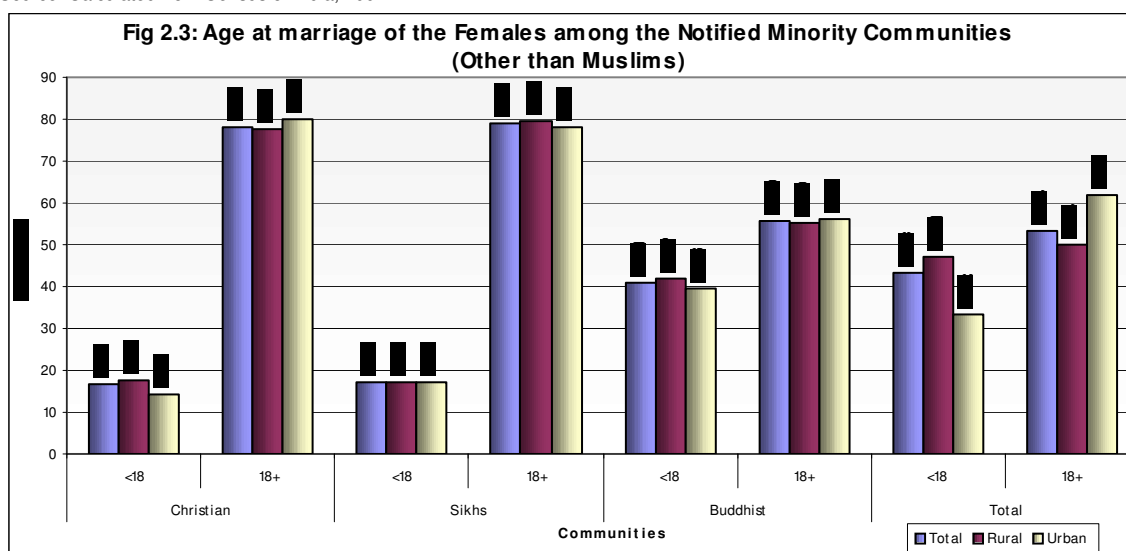
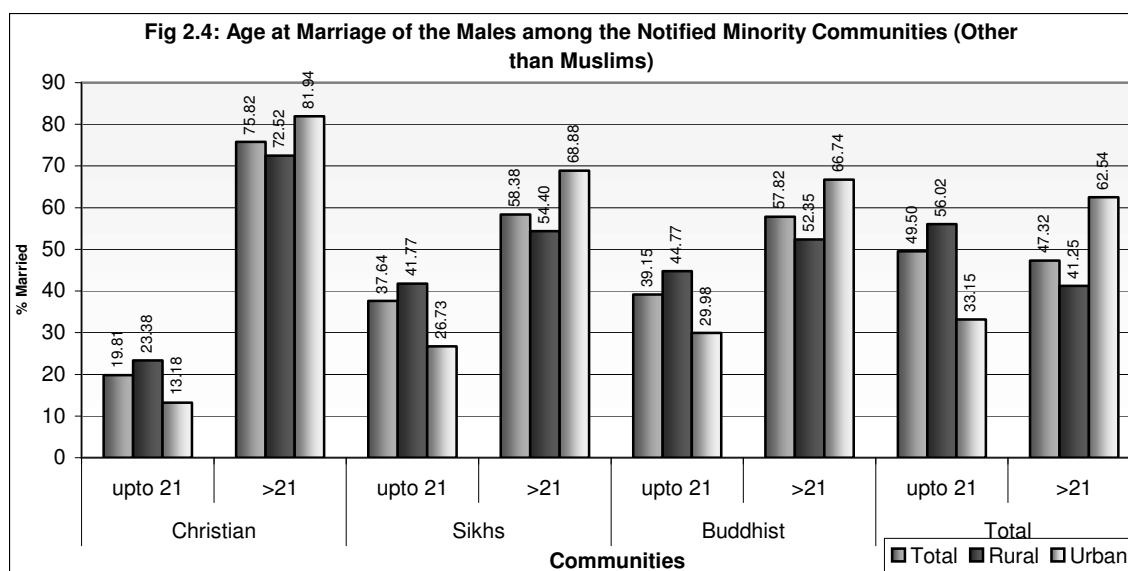


Fig. 2.3

Source: Census of India, 2001.

Normally, early marriages have been found to be more prevalent in the rural areas in comparison to the urban areas.



Source: Census of India, 2001.

Males marrying at an age upto 21 years have been found to be 49.50 per cent of the married population in India. Of the total married males=, 56.02 per cent in the rural areas and 33.15 per cent in the urban areas have been found to be below the legal age of marriage. The proportion is lower in the Christian communities (19.81). However, among the Buddhist (39.15) and Sikh (37.64) communities, the percentage of males marrying early has been found to be higher. The rural areas have experienced more early marriages for males (upto 21 yrs) in comparison to the urban areas.

## 8. Sex-Ratio and the Child Sex-Ratio

The sex-ratio for the four communities together is 955 females per thousand males. It is 951 for rural areas and 965 for urban areas. Though the sex-ratio for the four communities combined together is higher than the national average for the total population, as well as the rural and urban populations, there are wide variations in the sex-ratio among these communities. Parsis have a sex ratio of 1050, whereas Sikhs have a sex-ratio of 893 females per thousand males. These two communities are the two extremes of the sex-ratio among all the communities in the country. Christians have 1009 females per thousand males whereas Buddhists have 953. The rural-urban differentiation in sex-ratio is not distinct in these communities, except for Parsis who have a sex-ratio of 861 in the rural areas and 1059 in the urban areas. The Parsis inhabit mostly urban areas, with only a small number of 2,689 residing in villages in India. Thus, a miniscule 4 per cent of the Parsi populations is located in rural areas. Given the insignificant proportion of Parsi households, it is possible that the sex-ratios among the rural Parsi population is skewed. The sex-ratio for the country as a whole

records more females in the rural areas in comparison to the urban areas. However, these communities reflect a far more balanced sex-ratio in urban areas, except for Sikhs (Table 2.10).

**Table 2.10: Sex-Ratio for the Four Notified Minority Communities**

Community	Sex-Ratio		
	Total	Rural	Urban
Christians	1009	1001	1026
Sikhs	893	895	886
Buddhists	953	953	958
Parsis	1050	861	1059
<b>Total (All Four)</b>	<b>955</b>	<b>951</b>	<b>965</b>
<b>All India</b>	<b>933</b>	<b>946</b>	<b>900</b>

Source: Calculated from Census of India, 2001.

The all-age sex-ratio reflects the overall picture of gender discrimination. However, it is the birth, infant, and child sex-ratios that reveal the nature of discrimination the female faces. The sex-ratios at birth and at different age groups reveal the play of socio-cultural factors in determining the possibility of female survival. An adverse sex-ratio at birth indicates that even prior to birth, certain factors influence the sex of the foetus to be male - this could be at the time of conception, gestation or delivery. However, the decline in the sex-ratio after birth (infant sex-ratio and sex-ratio for other age groups) stresses the significance of neglect and also the use of technology in influencing the natural number of males and females. Table 2.11 depicts the child sex-ratio at the age groups 0-4, 5-9 and 10 plus. The child sex-ratio is low for all the communities, in comparison to the 10 years and above sex-ratio. The sex-ratio of the Sikh community at the 0-4 age group is alarming. There is a huge deficit of 220 female children per thousand male children, which invites the serious and immediate attention of the government to act, as many female fetuses are being eliminated even before they can take birth. However, the sex-ratio improves for subsequent age groups in the Sikh community. The Buddhist community does not show much variation in sex-ratio for different age-groups.

**Table 2.11: Child Sex-Ratio in Notified Minority Communities**

Religious Communities	Age-Group (in Yrs.)			
	0-4	5--9	0-9	10+
<b>Total</b>				
Christian	969	959	964	1021
Sikh	780	815	799	917
Buddhist	944	950	947	954
<b>Rural</b>				
Christian	970	956	963	1011
Sikh	781	819	802	920

Buddhist	948	951	949	960
<b>Urban</b>				
Christian	966	968	967	1038
Sikh	774	802	789	908
Buddhist	937	949	943	944

Source: Calculated from the Census of India, 2001

Akin to the high all-age sex-ratio in the urban areas among Christians, the child sex-ratio too exhibits a similar pattern. In all other communities, the child sex-ratio is high in the rural areas. The child sex-ratio for the Sikhs in the urban areas is much lower, indicating the high level of sex-determination and female foeticide practiced by Sikhs in the urban areas, where the access to technology and expertise of medical professionals can aid the elimination of female fetuses.

**Table 2.12: Literacy Rate for the Four Notified Minority Communities**

Community	Total	Male	Female	Male-Female Literacy Gap
<b>Total</b>				
Christians	80.3	84.4	76.2	8.2
Sikhs	69.4	75.2	63.1	12.1
Buddhists	72.7	83.1	61.7	21.4
Parsis	97.9	-	97.1	-
<b>All-India</b>	<b>64.8</b>	<b>75.3</b>	<b>53.7</b>	<b>21.6</b>
<b>Rural</b>				
Christians	74.5	79.5	69.7	9.8
Sikhs	64.2	70.6	57.2	13.4
Buddhists	66.9	78.8	54.6	24.2
Parsis	-	-	-	-
<b>All-India</b>	<b>58.7</b>	<b>70.7</b>	<b>46.1</b>	<b>24.6</b>
<b>Urban</b>				
Christians	90.9	93.6	88.3	5.3
Sikhs	83.6	87.5	79.2	8.3
Buddhists	81.6	89.8	72.9	16.9
Parsis	-	-	-	-
<b>All-India</b>	<b>79.9</b>	<b>86.3</b>	<b>72.9</b>	<b>13.4</b>

Source: Calculated from the Census of India, 2001.

## 9. Literacy Rate

The All-India literacy rate as recorded by the Census 2001 is 64.8 per cent. All the four minority communities have a higher literacy rate in comparison to the national average. The Parsis have a very high rate of literacy and in general, and their educational levels are also quite advanced. The literacy rate of Parsis is 97.9, which is the highest among all the communities.

Christians have a literacy rate of 80.3, while for Buddhists it is 72.7 and 69.4 for Sikhs . The female literacy rates are generally found to be lower than those of their male counterparts, which is also true for these four minority communities. The female literacy rate for Christians, Sikhs and Buddhists are 76.2, 63.1, and 61.7 respectively. The male-female gap in the literacy rates is highest among the Buddhist community and lowest among the Christians. It can also be seen that the male-female gap is comparatively wider in the rural areas. The low literacy rate in the rural areas and particularly among females is the national pattern and the minority communities are no different here.

## 10. Number of Literates Per Household

The number of literates per household is another measure of the literacy level. Table 2.13 gives the percentage of households with various numbers of literate members. Also given is the percentage of households where none of its members are literate. Across the country, there are 14.4 per cent of households that have no literate members at all. However, among the notified minority communities other than Muslims, the percentage of such households is less than 10 per cent. Christians have the lowest proportion (7.1) of such households. Among Sikhs and Buddhists, the percentage of households with all of its members illiterate is 9.2 and 9.1 respectively.

**Table 2.13: Percentage of Households and Number of Literate members in Notified Minority Communities**

	1	2	3	4	5	6	7	None	Total
<b>Total</b>									
Christians	10.6	20.5	18.8	20.1	12.1	5.8	5.1	<b>7.1</b>	100.0
Sikhs	10.5	15.9	17.7	19.7	13.4	6.7	7.0	<b>9.2</b>	100.0
Buddhists	13.5	21.5	17.5	16.4	12.1	5.9	4.1	<b>9.1</b>	100.0
All Religions	15.0	19.0	16.3	15.1	9.7	5.0	5.4	<b>14.4</b>	100.0
<b>Rural</b>									
Christians	12.2	20.0	17.8	18.5	11.2	5.5	4.8	<b>9.8</b>	100.0
Sikhs	12.0	16.5	18.0	17.9	12.0	6.0	6.5	<b>11.2</b>	100.0
Buddhists	16.0	22.2	17.6	14.9	10.0	4.5	2.8	<b>12.0</b>	100.0
All Religions	17.1	19.1	15.8	13.3	8.3	4.2	4.5	<b>17.6</b>	100.0
<b>Urban</b>									
Christians	7.6	21.4	20.4	23.0	13.5	6.3	5.5	<b>2.3</b>	100.0

Sikhs	6.8	14.4	17.0	24.2	16.8	8.2	8.2	<b>4.4</b>	100.0
Buddhists	9.3	20.3	17.3	18.8	15.6	8.1	6.2	<b>4.4</b>	100.0
All Religions	9.9	18.6	17.6	19.7	13.2	6.9	7.8	<b>6.4</b>	100.0

Source: Calculated from the Census of India, 2001.

In the rural areas, households with no literate members are high in proportion (17.6 per cent), in comparison to the urban areas (6.4 per cent). This observation is true for all the religious communities, including the notified minority communities. The Christians have the lowest percentage of such households.

The percentage of households with only one or two of its member/s literate is high among the Buddhist community. As the household size of the Sikhs is high, a higher percentage of households with seven literate members are also associated with them.

### 11. Work Participation Rate

At the national level, the work participation rate (WPR) is 39.1 per cent. The WPR for the females is only half (25.62) of the male WPR (51.67). Among the minority communities, the pattern is akin to the above national pattern, but the male-female gap in the WPRs is narrower, except for the Sikhs, who have wide male-female gap in WPRs. This gap is of 33.06 for total population, which is even higher in the urban areas (40.86). In absolute terms, only 9.96 per cent females from the Sikh community in the urban areas are economically active and engaged in one or more pursuits. This indicates some social stigma or taboos in this community, which prevents the females from participating in any economic activities. The low level of sex-ratio, WPR and literacy rate among the females of the Sikh community indicates social and gender discrimination, which requires attention by the policy makers.

**Table 2.14: Work Participation Rate for the Notified Minority Communities**

Residence	Community	Total	Male	Female	Male-Female Gap
<b>Total</b>	Christian	39.67	50.71	28.72	21.99
	Sikh	37.69	53.29	20.23	33.06
	Buddhist	40.64	49.16	31.7	17.46
	<b>All Religions</b>	<b>39.1</b>	<b>51.67</b>	<b>25.62</b>	<b>26.05</b>
<b>Rural</b>	Christian	41.96	51.3	32.63	18.67
	Sikh	39.89	54.19	23.93	30.26
	Buddhist	46.85	51.32	42.19	9.13
	<b>All Religions</b>	<b>41.74</b>	<b>52.11</b>	<b>30.72</b>	<b>21.39</b>
<b>Urban</b>	Christian	35.2	49.56	21.21	28.35
	Sikh	31.62	50.82	9.96	40.86
	Buddhist	30.72	45.73	14.81	30.92
	<b>All Religions</b>	<b>32.27</b>	<b>50.55</b>	<b>11.95</b>	<b>38.6</b>

Source: Calculated from the Census of India, 2001.

Among the other notified minority communities, Buddhists have a relatively high WPR in both the rural and urban areas. Though the male-female gap in WPRs of Buddhists is narrow in their total population, wide differences can be observed in the urban areas. The WPR for the females of the Buddhist community in the rural areas is relatively high (42.19 per cent). The WPR among the Christian community is generally found to be higher than the national average. The male-female gap in the WPRs is also narrow in the Christian community. In the urban areas particularly, the WPR for the females is highest among the Christian communities, even though it is less than half the male WPR.

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## **Chapter - III**

### **EDUCATIONAL ATTAINMENT**

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Education plays an important role in the progress of an individual's mind in particular and the country in general. Ignorance can be overcome only through education. The literacy rate is the minimum level of any education. Literacy, in fact, is a threshold for education. Many so-called literates did not have the ability to apply their reading and writing skills to real-life situations, and often a substantial proportion revert to illiteracy within 4-5 years of leaving schools<sup>5</sup>. In this chapter, the literacy rate of different notified minority communities (other than Muslims), disaggregated by sex and residence, has been discussed. Some other aspects of literacy, education and school education are also discussed. Parameters relating to literacy like age-wise literacy, age-wise female literacy, literacy among different social categories of minorities, and percentage change in literacy rates have been analyzed. Under educational status, the levels of primary, secondary and higher education among the communities under study have been discussed separately. Those attaining graduate degrees and above are also discussed separately. The indicators of school education that are discussed are the proportion of population currently enrolled, never enrolled, dropouts, girl-child dropouts and children out of school.

#### **1. Age-wise Literacy Rate**

The age-wise literacy rate for different notified minority communities has been computed for children (7-14 years), adolescents (15-19), youths (20-34), the working population (35-59 years) and the elderly population (60 years and above). It has been found that for the child, adolescent and youth population, the literacy rate for the minority communities under study has been invariably higher than the national average, in the case of the total, rural as well as urban population. In the case of the elderly population, the literacy rate is lower among Sikhs (31.36 per cent) and Buddhists (27.60 per cent), in comparison to the national average for the same population. The literacy rate for the Christians has remained uniformly higher than the national average for all the age-groups. The literacy rate for children (7-14 years) and adolescents (15-19 years) has been observed to be the maximum (89.24 and 90.83 per cent respectively) for the

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<sup>5</sup> The Prime Minister's High Level Committee's report on the Social, Economic and Educational Status of the Muslim Community of India (Sachar Committee Report), 2006, p.51.

Buddhist population. In the subsequent age-groups, the literacy rate is the highest for the Christian community. In the rural areas, the pattern is similar to that of the total population; however, in the urban areas, the literacy rate is unvaryingly the highest for the Christian community (Table 3.1). Buddhists recorded a lower literacy rate for the working population in the urban areas than the national average.

**Table 3.1: Age-Wise Literacy Rate of the Notified Minority Communities, 2001**

Minority Community	T/R/U	Age (in Yrs.)					
		All Age	7-14	15-19	20-34	35-59	60+
All Religions	Total	64.84	77.69	79.29	67.68	54.34	36.31
	Rural	58.74	74.62	75.25	60.90	45.70	29.05
	Urban	79.92	86.79	88.69	82.80	74.38	58.08
Christians	Total	80.25	82.43	88.22	84.23	76.80	65.50
	Rural	74.55	77.67	84.28	78.72	69.76	59.13
	Urban	90.90	93.45	95.76	93.60	89.04	78.27
Sikhs	Total	69.45	86.87	86.63	74.88	59.47	31.36
	Rural	64.21	85.62	84.52	70.08	50.56	23.20
	Urban	83.56	90.61	92.33	87.40	80.78	57.80
Buddhists	Total	72.66	89.24	90.83	79.92	59.55	27.60
	Rural	66.93	87.00	88.21	74.49	51.60	23.65
	Urban	81.60	93.05	94.64	87.11	71.46	38.05

Source: Calculated from the Census of India, 2001

## 2. Age-wise Female Literacy Rate

Women's education plays a very important role in the overall development of the country. It not only leads to the development of half of the human resources, but it also improves the quality of life, both at home and outside. The female literacy rate for all the communities has remained lower than the male literacy rate. Even for the different age-groups, the level of literacy among females is lower than the total literacy levels. The pattern of age-wise literacy rates for females present a similar pattern to those of age-wise total literacy rates. Buddhist females record the maximum literacy rates for children and adolescents among the minorities under study, whereas Christian females have the higher literacy rate in the subsequent age-groups (Table 3.2).

**Table 3.2: Age-wise Female Literacy Rate of the Notified Minority Communities, 2001**

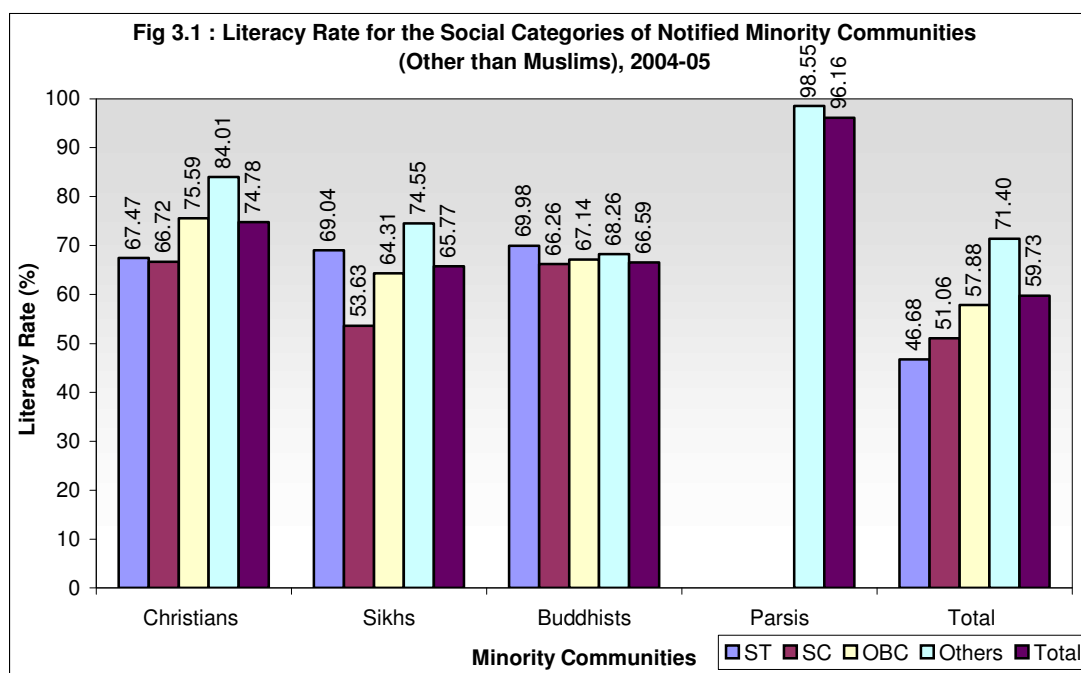
Minority	T/R/U	Age (in Yrs.)
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Community		All Age	7-14	15-19	20-34	35-59	60+
All Religions	Total	53.67	73.47	72.66	55.71	38.71	20.25
	Rural	46.13	69.46	66.56	46.85	28.58	13.01
	Urban	72.86	85.40	86.78	76.51	63.27	41.80
Christians	Total	76.19	81.50	86.73	80.63	70.76	57.19
	Rural	69.65	76.42	82.25	73.98	62.50	50.18
	Urban	88.26	93.11	95.03	91.89	85.14	70.72
Sikhs	Total	63.09	85.45	84.94	69.35	49.77	19.28
	Rural	57.15	83.93	82.25	63.56	39.51	11.91
	Urban	79.18	90.08	92.20	84.59	74.52	43.27
Buddhists	Total	61.69	87.67	87.79	69.88	41.22	9.40
	Rural	54.56	85.06	83.97	61.97	31.79	6.49
	Urban	72.91	92.12	93.15	80.31	55.89	16.91

Source: Calculated from the Census of India, 2001

### 3. Literacy Rate of the Different Social Groups

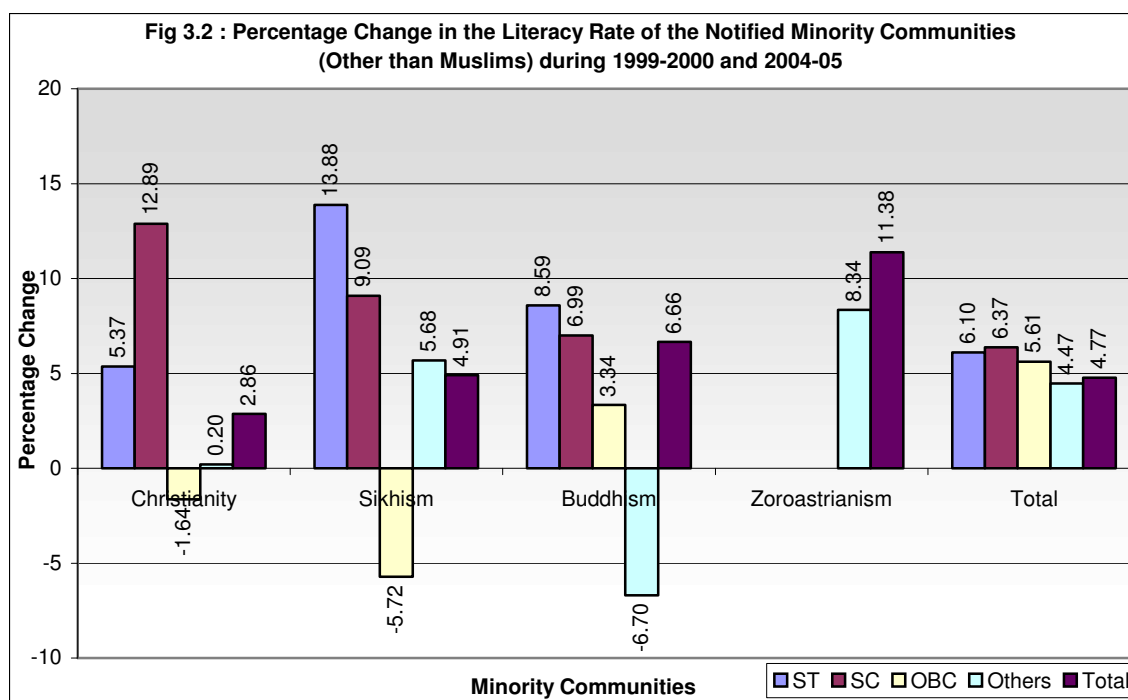
The National Sample Survey (NSS) has published data on literacy by different social categories of the religious communities. The NSS 61<sup>st</sup> Round (2004-05) records that the literacy rate among Scheduled Castes, Scheduled Tribes and Other Backward Classes of the minority communities (other than Muslims) is much better than the national average for the same categories. The literacy gap for these categories is also low vis-à-vis the General category, which is comparatively high. The literacy rate for the General category is high for all the communities except for the Buddhists, where the Scheduled Tribe population has a higher literacy rate than the other categories. This is peculiar. However, the low proportion of the Other and SC population in the Buddhist community must be kept in mind while reading these figures. The literacy gap between the different categories is also the lowest among the Buddhists. At the national level, the literacy rate for the Scheduled Tribes is the lowest among all the categories; however, the Scheduled Tribes among the notified minorities (other than Muslims) have recorded a better literacy rate, and among Buddhists they have the highest literacy rate among all the other categories. The Scheduled Castes have recorded the lowest literacy rate among the Sikh community. For Parsis, the literacy rate is 96.16 per cent, the General category of which has a 98.55 per cent literacy rate.



Source: NSSO, 61<sup>st</sup> Round

#### 4. Percentage Change in the Literacy Rate of the Notified Minority Communities (Other than Muslims) during 1999-2000 and 2004-05

Quinquennial data of the National Sample Survey provide the trend of the literacy rates among the different social categories of the minority communities. As is evident from Fig. 3.2, the maximum increase in the literacy rate has been observed among the Scheduled Tribes in the Sikh communities. The Scheduled Castes among the Christians have also shown a fair improvement in terms of literacy. The real concern is about the Other Backward Classes in the Christian and Sikh communities, where the literacy level has declined. The General category among the Buddhists have also shown a decline in the literacy rate. It can also be noted that the percentage change in the literacy rate of the total population in India is not showing much variation among the different categories, though different social categories among the notified minority communities show wide variations.



Source: NSSO, 61<sup>st</sup> Round

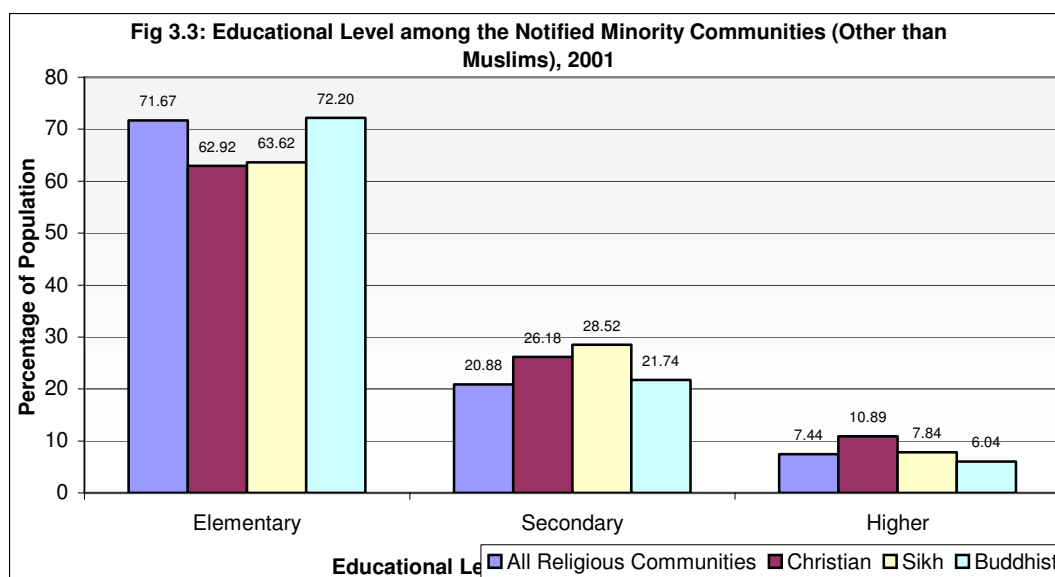
## 5. Educational Level among the Notified Minority Communities

The level of education among the four notified communities has been represented in Fig. 3.3. The Census of India classifies educational status into eleven categories. They are Literate, Literate without Educational Level, Below Primary, Primary, Middle, Matric/Secondary, Higher Secondary/Intermediate/Pre-University/Senior Secondary, Non-Technical Diploma or Certificate not equal to degree, Technical Diploma or Certificate not equal to degree, Graduate and Above and Unclassified. These broad educational categories have been reclassified into three categories: Elementary<sup>6</sup>, Secondary<sup>7</sup> and Higher Education,<sup>8</sup> by combining two or more of the above categories. The bulk of the Indian population is only educated to the elementary level, and as much as 71.67 per cent the total literate population of India has only elementary education.

<sup>6</sup> Elementary education has been calculated by combining Literate without Educational Level, Below Primary, Primary and Middle categories.

<sup>7</sup> Secondary Education has been calculated by combining Matric/Secondary, and Higher Secondary / Intermediate/Pre-University/ Senior Secondary categories.

<sup>8</sup> Higher Education has been calculated by combining Non-Technical Diploma or Certificate not equal to degree, Technical Diploma or Certificate not equal to degree, and Graduate and Above categories.



Source: Census of India, 2001

Among the minority communities, 63 per cent of literate Christians have an elementary level of education, whereas the corresponding figures for the literate Sikhs and Buddhists are 64 and 72 per cent respectively. In India, 21 per cent of the total literate population has an education till the Secondary level. The maximum proportion of the population with Secondary level of education has been found among the Sikh community. Only 7.44 per cent of the total literate population of India has higher education. Among the minority communities, Christians have the highest proportion of literate population with higher education. The level of higher education among Buddhists is the lowest (6.04 per cent) among the minority communities.

The educational levels of females too need a mention here. The highest proportion of literate females is at the elementary level of education. As the level of education increases, the proportion of females declines. The proportion of females with higher education is only 5.81 per cent for India. Among the minority communities, higher educated Buddhist females are only 3.94 per cent, whereas the corresponding figure for Christians is 10.47 per cent. Similarly, rural India in general and the minority communities in particular have a higher level of elementary education and lower level of higher education. In the urban areas, the proportion of the population with higher education is relatively higher, and proportion of population with elementary education is relatively lower.

**Table 3.3: Educational Level of the Notified Minority Communities (Other than Muslims) by Sex and Residence**

Minority Community	Total			Rural			Urban		
Elementary Education									
	Total	Male	Female	Total	Male	Female	Total	Male	Female
All India	71.67	68.93	75.77	78.97	75.76	84.16	58.36	55.41	62.25
Christian	62.92	62.98	62.85	70.24	70.32	70.16	51.70	51.19	52.23
Sikh	63.62	61.78	66.05	71.13	68.55	74.62	48.10	47.14	49.27
Buddhist	72.20	68.64	77.23	78.37	74.75	83.81	64.31	60.33	69.48
Secondary Education									
All India	20.88	22.52	18.40	17.17	19.35	13.64	27.62	28.80	26.08
Christian	26.18	25.73	26.66	22.77	22.40	23.19	31.39	31.08	31.71
Sikh	28.52	30.33	26.13	25.64	27.87	22.62	34.46	35.64	33.02
Buddhist	21.74	23.81	18.83	17.91	20.17	14.51	26.65	28.76	23.91
Higher Education									
All India	7.44	8.53	5.81	3.84	4.87	2.19	13.99	15.77	11.65
Christian	10.89	11.28	10.47	6.98	7.27	6.64	16.89	17.72	16.05
Sikh	7.84	7.87	7.80	3.22	3.57	2.75	17.41	17.18	17.68
Buddhist	6.04	7.54	3.94	3.71	5.06	1.68	9.03	10.90	6.60

Source: Calculated from the Census of India, 2001

## 6. Graduates and Above

Of the total literate population of India, there are 6.72 per cent with an education level of graduation and above. The male-female gap among the category of graduates and above is 2.17 per cent, in favour of the males. The rural-urban gap is wider (9.47), in favour of the urban areas. Among the notified minority communities, the highest proportion of graduates is found in the Christian community. Buddhists have the lowest proportion of graduates. As mentioned earlier, more males are graduates than females.

**Table 3.4: Percentage of Graduates and Above of the Educated Population in the Notified Minority Communities (other than Muslims), 2001.**

Minority Community	Total			Rural			Urban		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
All India	6.72	7.59	5.41	3.36	4.26	1.91	12.83	14.18	11.06
Christian	8.71	8.82	8.58	5.06	5.19	4.92	14.29	14.64	13.92
Sikh	6.94	6.90	7.00	2.61	2.90	2.21	15.92	15.53	16.39
Buddhist	5.70	7.05	3.79	3.51	4.77	1.60	8.51	10.15	6.37

Source: Calculated from the Census of India, 2001.

However, among the Sikh community, females with graduation and above are in a higher proportion than their male counterparts, in the urban areas. As is the scenario in the all-India context, the rural areas have a lower proportion of graduates. In the urban areas, among the notified minority communities, Sikh women have the highest proportion of graduates.

## 7. Currently Enrolled Children (5-14 years)

As per the NSS 61<sup>st</sup> Round (2004-05), 82.49 per cent of the children in the age group of 5-14 years are currently enrolled in some school in India. The enrolment level in India is higher for males (85.03 per cent) than for females (79.65 per cent), and for the urban areas (88.7 per cent) than the rural areas (80.73 per cent). For the minority communities under study, except for the Buddhist community, the pattern is similar. The Buddhist community recorded a higher percentage of currently enrolled female children (92.44) than male children (90.51). Also, the rural-urban differential is in favour of urban areas, though it is miniscule. Another point that is to be mentioned is that unlike the national pattern, the male-female and rural-urban gap for the currently enrolled children is lower for these communities. Among these four minority communities, Sikhs recorded the lowest enrolment (88.53 per cent) and the Parsis recorded universal enrolment.

**Table 3.5: Percentage of Currently Enrolled Children (5-14) in the Notified Minority Communities, 2004-05**

Community	Total			Rural			Urban		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
Christian	90.32	90.69	89.88	88.28	89.2	87.19	95.87	94.82	97.07
Sikh	88.53	89.18	87.71	87.88	88.92	86.53	91.85	90.57	93.27
Buddhist	91.46	90.51	92.44	91.26	89.44	93.53	91.91	93.86	90.59
Parsi	100	100	100	0	0	0	100	100	100
All India	82.49	85.03	79.65	80.73	83.86	77.19	88.7	89.25	88.11

Source: Calculated from Unit Level data, NSS, 61<sup>st</sup> Round, 2004-05

The percentage change in the number of currently enrolled children during the period from 1999-2000 to 2004-05 for India is 9.49, and is more for females (11.25) than males (7.92), and for the rural areas (10.89) than the urban areas (5.06). Among the notified minority communities, the major improvement in the current enrolment can be witnessed by the Buddhist communities (7.36). Sikhs on the other hand showed the lowest improvement (4.65) in the number of currently enrolled children (5-14 years). It is also to be noted here that the improvement in the number of currently enrolled children among the Buddhist community is mainly in the rural areas, as the number of enrolled Buddhist children (both male and female) in the urban areas has ironically witnessed a decline. A decline in the currently enrolled children (5-14) can also be noticed among the Sikh male children in the urban areas.

**Table 3.6: Percentage Change of Currently Enrolled Children (5-14) among the Notified Minority Communities from 1999-00 to 2004-05**

Community	Total	Rural	Urban
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Total	Total	Male	Female	Total	Male	Female	Total	Male	Female
Christian	5.29	5.02	5.54	6.67	6.46	6.82	1.94	1.51	2.47
Sikh	4.65	4.87	4.33	5.73	6.48	4.73	1.62	-0.11	3.63
Buddhist	7.36	2.80	12.43	12.12	5.63	19.73	-2.33	-1.99	-1.87
Parsi	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
All India	9.49	7.92	11.25	10.89	9.21	12.75	5.06	3.80	6.48

Source: Calculated from Unit Level data, NSS, 55<sup>th</sup> (1999-2000) and 61<sup>st</sup> Round (2004-05)

## 8. Currently Enrolled Children (15-29 years)

The enrolment level for the adolescent and youth (15-29 years) population has also been calculated from the NSS 55<sup>th</sup> and 61<sup>st</sup> Round. In India as a whole, the enrolment rate for the 15-29 years population is 21.33 per cent. The sex-wise and residence-wise enrolment shows a similar pattern to that of the enrolment rate for children (5-14), where the male enrolment is higher (25.30) than the female enrolment (17.12), and the enrolment in the urban areas (28.70) is higher than that in rural areas (18.43). Among the notified minority communities also, the pattern is similar, with the exception of the Parsi community. The enrolment rate for the females particularly, is the highest among this community.

**Table 3.7: Percentage of Currently Enrolled Children (15-29) in the Notified Minority Communities, 2004-05**

Community	Total			Rural			Urban		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
Christian	29.58	31.54	27.65	25.80	27.52	24.20	37.89	39.66	35.93
Sikh	24.28	25.75	22.71	20.56	22.06	19.05	37.39	37.12	37.75
Buddhist	28.35	30.83	25.58	23.37	25.84	20.64	37.03	39.33	34.38
Parsi	18.81	7.62	23.97	0.00	0.00	0.00	19.41	7.62	25.11
All India	21.33	25.30	17.12	18.43	23.02	13.73	28.70	30.79	26.29

Source: Calculated from Unit Level data, NSS, 61<sup>st</sup> Round, 2004-05

The percentage change of the number of currently enrolled adolescent and youth (15-29 years) is also calculated and shows a mass decline for India in general and for the notified minority communities in particular. The Parsi community has shown a real increase in the enrolment. Males among the Parsi communities have shown widespread enrolment, which was as expected. What was noteworthy is the fact that there is an increase in the level of enrolment among the Buddhist males. Given that Buddhists constitute a largely Scheduled Caste population, this increase is a welcome sign of their educational advancement.

**Table 3.8: Percentage Change of Currently Enrolled Children (15-29) among the Notified Minority Communities during 1999-00 and 2004-05**

Community	Total			Rural			Urban		
Total	Total	Male	Female	Total	Male	Female	Total	Male	Female
Christian	-1.63	-1.66	-1.52	-2.95	-3.80	-2.18	0.07	2.52	-1.85
Sikh	-2.36	-1.58	-3.22	-2.55	-0.94	-4.33	-2.71	-3.42	-1.93
Buddhist	2.04	8.51	-5.09	1.50	9.48	-6.51	3.30	6.53	-1.08
Parsi	19.44	38.13	8.40	100.00	0.00	0.00	16.93	34.14	7.27
All India	-1.86	-1.14	-2.56	-2.28	-1.65	-2.92	-0.61	0.34	-1.57

Source: Calculated from Unit Level data, NSS, 55<sup>th</sup> (1999-2000) and 61<sup>st</sup> Round (2004-05)

## 9. Never Enrolled Children (5-14 Years)

As per the NSS 61<sup>st</sup> Round, 13.4 per cent of the total children in the age group of 5-14 years have never been enrolled in any school. Such children of the notified minority communities (other than Muslims) are less than half of the national average for Christians (6.3 per cent) and Buddhists (6.08 per cent), and little more than half (8.35 per cent) for Sikhs. Evidently, the pattern of the number of never enrolled children for males and females and for rural and urban areas is opposite to the pattern observed for the currently enrolled children. In other words, more female children are never enrolled in comparison to the male children, and more rural children are never enrolled than the urban children. The only exception is the case of the Buddhist community, where more male children are never enrolled than females, and also the urban children who have never enrolled are in a greater proportion than their rural counterparts.

Table 3.9: Percentage of Never Enrolled Children (5-14) in the Notified Minority Communities, 2004-05

Community	Total			Rural			Urban		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
Christian	6.3	5.47	7.27	7.7	6.36	9.29	2.49	3.01	1.89
Sikh	8.35	7.95	8.86	8.98	8.45	9.65	5.19	5.23	5.16
Buddhist	6.08	7.09	5.04	5.99	8.3	3.12	6.28	3.31	8.28
Parsi	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
All India	13.4	11.69	15.31	15	12.91	17.36	7.76	7.32	8.24

Source: Calculated from Unit Level data, NSS, 61<sup>st</sup> Round, 2004-05

**The percentage change in the number of never enrolled children (5-14 years) during the 55<sup>th</sup> and 61<sup>st</sup> round of NSS is also calculated, to observe the trend in children joining school during the period, and also thereby to see the decline in the number of never enrolled children. There has been a decline by 9.44 per cent in the number of never enrolled children during the last five years for India's total children in the age group of 5-14 years.**

**Among the Buddhist community, this decline is of 5.57 per cent, for Christians it is 5.12 per cent and for Sikhs it is the lowest at 3.92 per cent. For all religious communities combined together, the percentage of never enrolled children has declined by more for the females (11.56) than males (7.55), and in the rural areas (10.91) than the urban areas (4.75). A decline in**

the percentage of never enrolled children in rural areas in comparison to the urban areas can also be observed for all the minority communities under study. However, the sex-wise percentage change in the number of never enrolled children among the minority communities does not produce a uniform pattern. Buddhists have recorded a decline of 9.41 per cent for females and 2.09 per cent for males, whereas Christians and Sikhs have recorded a greater decline for its male children than female children.

**Table 3.10: Percentage Change of Never Enrolled Children (5-14) among the Notified Minority Communities during 1999-00 and 2004-05**

Community	Total			Rural			Urban		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
<b>Christian</b>	-5.12	-5.24	-4.92	-6.68	-6.84	-6.37	-1.25	-1.21	-1.33
<b>Sikh</b>	-3.92	-4.14	-3.63	-4.46	-4.71	-4.10	-2.86	-3.22	-2.38
<b>Buddhist</b>	-5.57	-2.09	-9.41	-9.64	-4.16	-16.12	2.77	0.98	3.47
<b>Parsi</b>	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
<b>All India</b>	-9.44	-7.55	-11.56	-10.91	-8.73	-13.34	-4.75	-3.78	-5.83

Source: Calculated from Unit Level data, NSS, 55<sup>th</sup> (1999-2000) and 61<sup>st</sup> Round (2004-05)

#### 10. Never Enrolled Children (15-29 years)

**In the age-group of 15-29 years, the never enrolled population is as high as 21.52 per cent for India. For Sikhs, it is 15.98 per cent, which is the highest among the four communities under study. Christians account for 10.57 per cent of such population. The lowest percentage of never enrolled population (15-29 years) is in the Buddhist community (7.71). As may be expected, there are more females in the never enrolled category than males, and more in the rural areas than in the urban areas. This is a general pattern that can be seen for all the religions combined together as well as the four minority communities under study.**

**Table 3.11: Percentage of Never Enrolled Children (15-29 yrs) in the Notified Minority Communities, 2004-05**

Community	Total			Rural			Urban		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
<b>Christian</b>	10.57	8.52	12.58	13.46	10.98	15.78	4.21	3.58	4.91
<b>Sikh</b>	15.98	13.31	18.86	18.93	15.62	22.28	5.59	6.19	4.76
<b>Buddhist</b>	7.71	7.39	8.07	9.59	9.37	9.84	4.42	4.00	4.91
<b>Parsi</b>	5.50	0.00	8.03	-	-	-	2.48	0.00	3.68
<b>All India</b>	21.52	14.63	28.83	25.78	17.41	34.36	10.67	7.92	13.84

Source: Calculated from Unit Level data, NSS, 61<sup>st</sup> Round, 2004-05

The percentage change in the never enrolled population (15-29 years) during the 55<sup>th</sup> Round and the 61<sup>st</sup> Round of the NSS indicates a similar sex-wise and residence-wise pattern, where there has been a greater decline in the never enrolled population for females and for the rural areas.

**Table 3.12: Percentage Change of Never Enrolled Children (15-29 yrs) among the Notified Minority Communities during 1999-00 and 2004-05**

Community	Total			Rural			Urban		
Total	Total	Male	Female	Total	Male	Female	Total	Male	Female
Christian	-6.73	-6.08	-7.26	-8.88	-8.16	-9.62	-3.20	-2.00	-4.20
Sikh	-9.88	-8.37	-11.54	-11.30	-9.75	-13.11	-6.00	-3.95	-8.50
Buddhist	-10.74	-3.78	-18.45	-16.31	-7.03	-25.82	-0.63	1.34	-3.20
Parsi	0.78	0.00	-0.38	100.00	0.00	0.00	-2.38	0.00	-4.73
All India	-9.90	-7.54	-12.27	-11.19	-8.32	-14.10	-6.32	-5.35	-7.28

Source: Calculated from Unit Level data, NSS, 55<sup>th</sup> (1999-2000) and 61<sup>st</sup> Round (2004-05)

The maximum change can be seen in the Buddhist population (10.74 per cent) where there has been a remarkable decline in the never enrolled female population (25.82 per cent) in the rural areas during the last five years.

### 11. Dropout Children (5-14 years)

There are 4.11 per cent of the children in India in the age-group of 5-14 years who have not completed their schooling and are dropouts. For all the four minority communities, the dropouts are lower in proportion than the national figure. Christians have the highest dropout rate (3.38 per cent) whereas Sikhs have a rate of 3.12 per cent and Buddhists of 2.46 per cent. The dropout rate is higher for females than males, and it is also higher in the rural areas in comparison to the urban areas. The only exception is in the case of the Christian community, where there are more male dropouts in comparison to the females.

**Table 3.13: Percentage of Dropout Children (5-14) in the Notified Minority Communities, 2004-05**

	Total			Rural			Urban		
Communities	Total	Male	Female	Total	Male	Female	Total	Male	Female
Christians	3.38	3.84	2.85	4.02	4.44	3.52	1.64	2.17	1.04
Sikh	3.12	2.87	3.42	3.15	2.63	3.82	2.96	4.21	1.57
Buddhist	2.46	2.4	2.52	2.75	2.26	3.35	1.81	2.83	1.12
Parsi	0	0	0	0	0	0	0	0	0
All India	4.11	3.28	5.05	4.27	3.23	5.45	3.54	3.43	3.65

Source: Calculated from Unit Level data, NSS, 61<sup>st</sup> Round, 2004-05

The percentage change in the dropout rate during the last five years has also been calculated. A major decline in the dropout rate can be witnessed in the case of the

**Table 3.14: Percentage Change of Dropout Children (5-14) among the Notified Minority Communities during 1999-00 and 2004-05**

Community	Total	Rural	Urban
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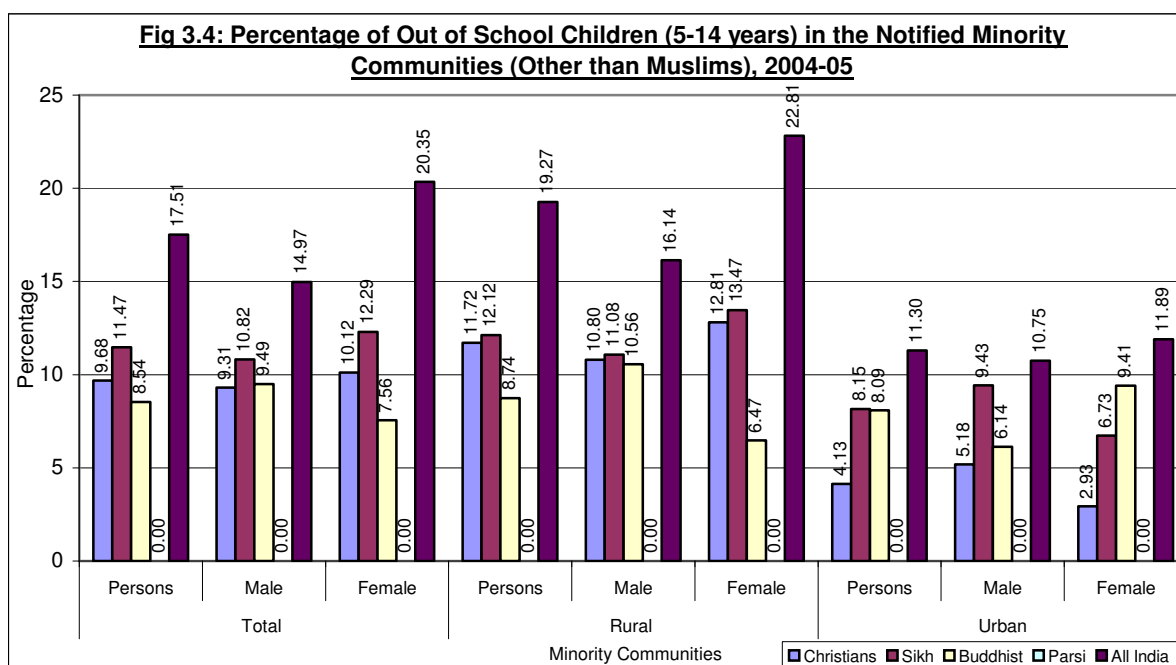
Total	Total	Male	Female	Total	Male	Female	Total	Male	Female
Christian	-0.17	0.22	-0.62	0.01	0.38	-0.44	-0.69	-0.30	-1.14
Sikh	-0.72	-0.73	-0.69	-1.27	-1.77	-0.63	1.24	3.33	-1.24
Buddhist	-1.79	-0.71	-3.02	-2.49	-1.47	-3.61	-0.44	1.01	-1.60
Parsi	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
All India	-0.05	-0.38	0.31	0.02	-0.48	0.59	-0.31	-0.02	-0.64

Source: Calculated from Unit Level data, NSS, 55<sup>th</sup> (1999-2000) and 61<sup>st</sup> Round (2004-05)

**Buddhist children (1.79). In the case of all the other minority communities, the decline is minimal.**

## 12. Out of School Children (5-14 years)

Out of school children refer to the sum of the never enrolled children and the dropouts. This indicates the total number of the children who are not part of any educational system at a point of time. Figure 3.4 represents the percentage of out of school children by sex and residence. Evidently, the percentage of the out of school children is lower for all the notified minority communities in comparison to the national average. Among the four notified minority communities, Sikhs have the highest proportion of out of school children (11.47 per cent). The proportion of females out of school is more than males, except for the Buddhist community where the percentage is more in the case of the male children in the rural areas. Further, in the rural areas, more children are found to be out of school in comparison to the urban areas. This is invariably true for all the minority communities as well.



Source: NSSO, 61<sup>st</sup> Round

**Table 3.15: Percentage Change of Out of School Children (5-14) among the Notified Minority Communities during 1999-00 and 2004-05**

Community	Total			Rural			Urban		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
<b>Christian</b>	-5.29	-5.02	-5.54	-6.67	-6.46	-6.82	-1.94	-1.51	-2.47
<b>Sikh</b>	-4.65	-4.87	-4.33	-5.73	-6.48	-4.73	-1.62	0.11	-3.63
<b>Buddhist</b>	-7.36	-2.80	-12.43	-12.12	-5.63	-19.73	2.33	1.99	1.87
<b>Parsi</b>	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
<b>All India</b>	-9.49	-7.92	-11.25	-10.89	-9.21	-12.75	-5.06	-3.80	-6.48

Source: Calculated from Unit Level data, NSS, 55<sup>th</sup> (1999-2000) and 61<sup>st</sup> Round (2004-05)

The percentage change in the dropout rates during the period from 1999-00 to 2004-05 shows a decline in the out of school children, and indicates more children joining school. More Buddhist children have joined school in comparison to the Christians and Sikhs. A major improvement among Buddhists can be seen for the girl child, particularly the one residing in the rural areas. Among the Sikh community, the improvement can be seen more in the case of the male children in comparison to the female children. There has been a modest decline in the proportion of out of school children in the urban areas for all the communities.

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## Chapter - IV

### HEALTH ATTAINMENT

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This chapter provides a profile of the health and nutrition situation of the three notified minority communities (NMCs), since the NFHS does not provide any information for Parsis. The issues covered here include the three indicators of nutritional status – underweight, stunting and wasting; mortality status; anaemia among children, women and men; immunization; fertility rates, maternal health, practice of contraception use; preference for sons and teenage pregnancies.

#### 1. Nutritional Status

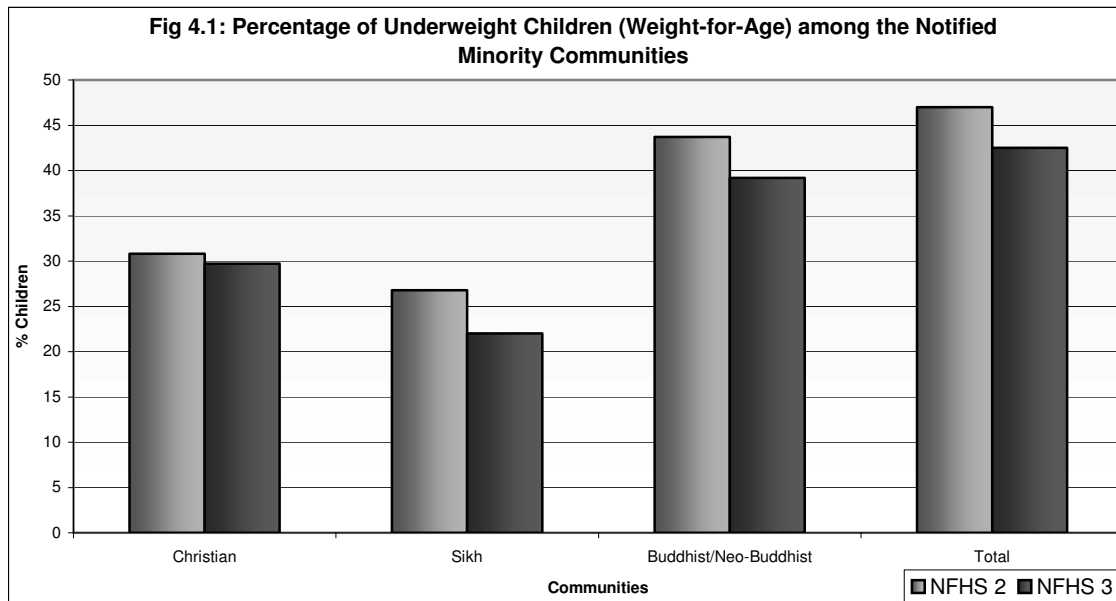
The nutritional status is a major component determining the health and well-being of children. However, inadequate nutrition is a common problem in India. The nutritional status is usually measured with the help of three indicators: 1) weight for age (underweight), 2) height for age (stunting) and 3) weight for height (wasting). The percentage of underweight children has decreased from 47 per cent in 1998-99 to 42.5 per cent in 2005-06 for the country as a whole. The incidence of underweight children is substantially higher among Buddhists (39.2 per cent), followed by Christians (29.7 per cent), while it is lower among Sikhs (22 per cent). Over time, the percentage of children who are underweight has been declining (see Table 4.1 and Fig. 4.1) across all the 3 NMCs.

**Table 4.1: Nutritional Status of Children among the Notified Minority Communities**

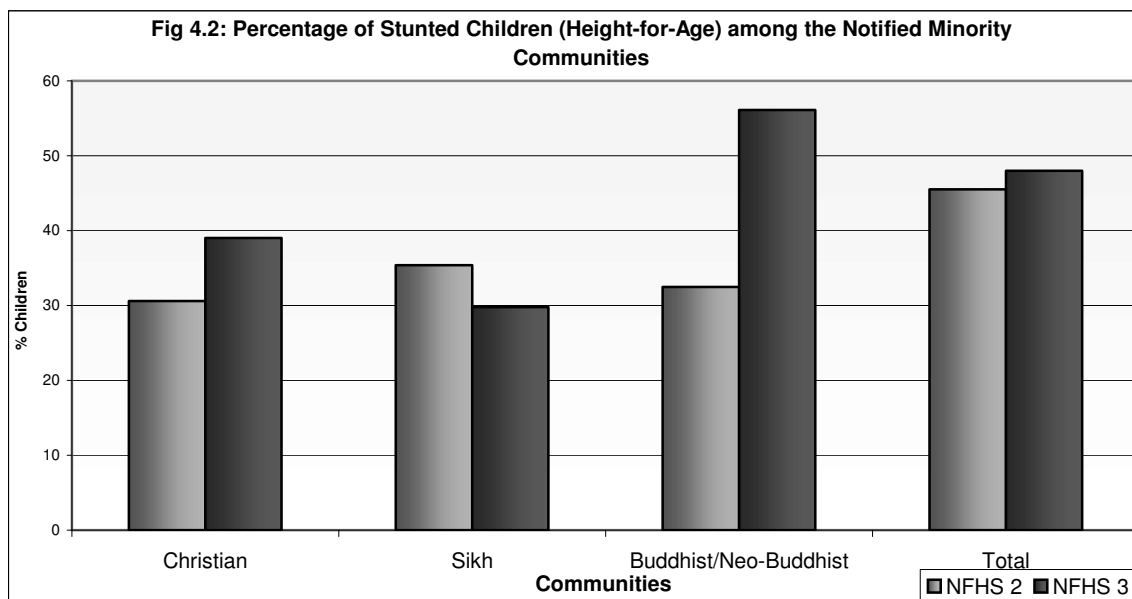
Community	Weight for age (Underweight)	Height for age (Stunting)	Weight for height (Wasting)
	Percentage age below -2 SD *	Percentage age below -2 SD *	Percentage age below -2 SD *
<b>NFHS 3</b>			
Christian	29.7	39	15.5
Sikh	22	29.8	11
Buddhist/Neo-Buddhist	39.2	56.1	21
Total	42.5	48	19.8
<b>NFHS 2</b>			
Christian	30.8	30.6	13.4
Sikh	26.8	35.4	7
Buddhist/Neo-Buddhist	43.7	32.5	11.9
Total	47	45.5	15.5

Source: NFHS 2, NFHS 3

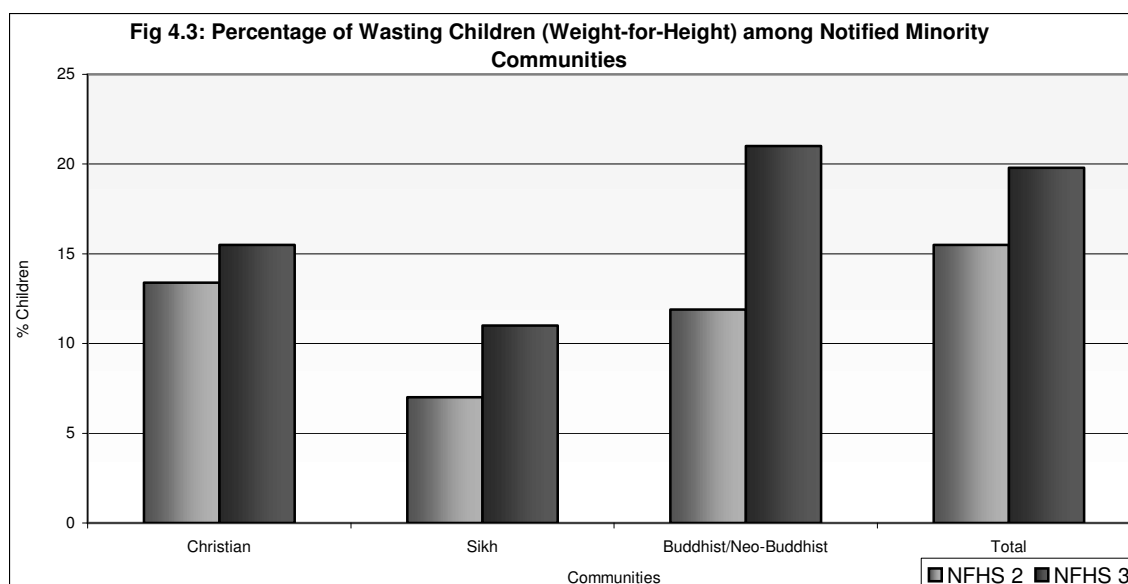
The percentage of stunted and wasted children has increased over the same time period. The percentage of stunted children has increased across all communities except the Sikhs, where the percentage has declined from 35.4 per cent to 29.8 per cent. (See Fig. 4.2.) Buddhists have experienced the maximum increase in terms of stunted children from 33 per cent in 1998-99 to 56 per cent in 2005-06. The percentage of wasted children has also increased across all communities. Here too the Buddhists, who are largely from the Scheduled Caste and economically poor category, report the worst levels of wasting among children (see Fig. 4.3).



Source: NFHS 2 and NFHS 3



Source: NFHS 2 and NFHS 3



Source: NFHS 2 and NFHS 3

Overall, the comparative nutritional status of children belonging to the Christian, Sikh and Buddhist minority communities also reveal the status of Buddhist infants to be the worst. In all the three nutritional indicators - stunting, wasting and underweight measured by height for age, weight for height and weight for age respectively – children belonging to Buddhist households report higher percentages below the set standards, followed by Christian households.

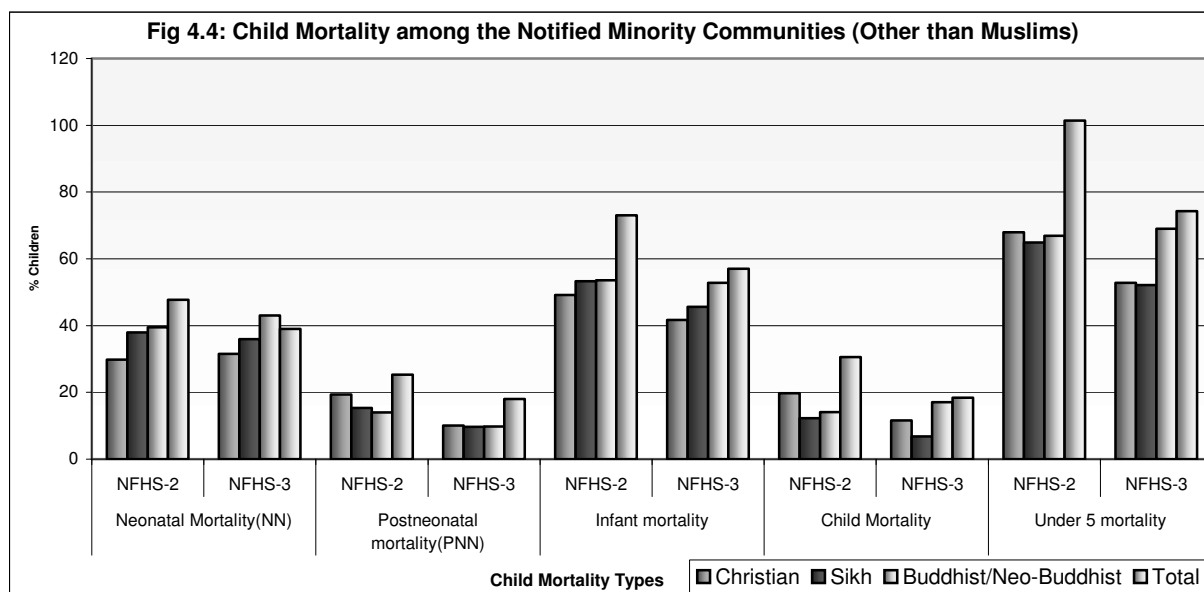
## 2. Mortality Rates

Infant and child mortality rates are one of the most important health indicators which reflect the country's level of socio-economic conditions and the quality of life of the population. In India, the infant mortality rate has reduced from 73 per 1000 live births in 1998-99, to 57 per 1000 live births in 2005-06. The child mortality rate has also declined steadily from 30.6 to 18.4 over the same time period. The picture is the same for the neonatal mortality rate, post-neonatal rate, as well as the under-5 child mortality rates. However, a comparison across religious communities shows mixed results. (See Table 4.2. and Fig. 4.4.) In the case of the neonatal mortality rate, all religious communities have experienced a steady fall except for Buddhists, for whom the rate has gone up from 39.5 per 1000 live births in 1998-99 to 43 per 1000 live births in 2005-06. The scenario is the same for the child mortality rate as well as the under-five mortality rates. For the child mortality rate, the figure for Buddhists has increased from 14.1 to 17.1, and in case of the under-five mortality rate, the rate has risen to 69 per 1000 live births, from 66.9 per 1000 live births. (See Fig. 4.5).

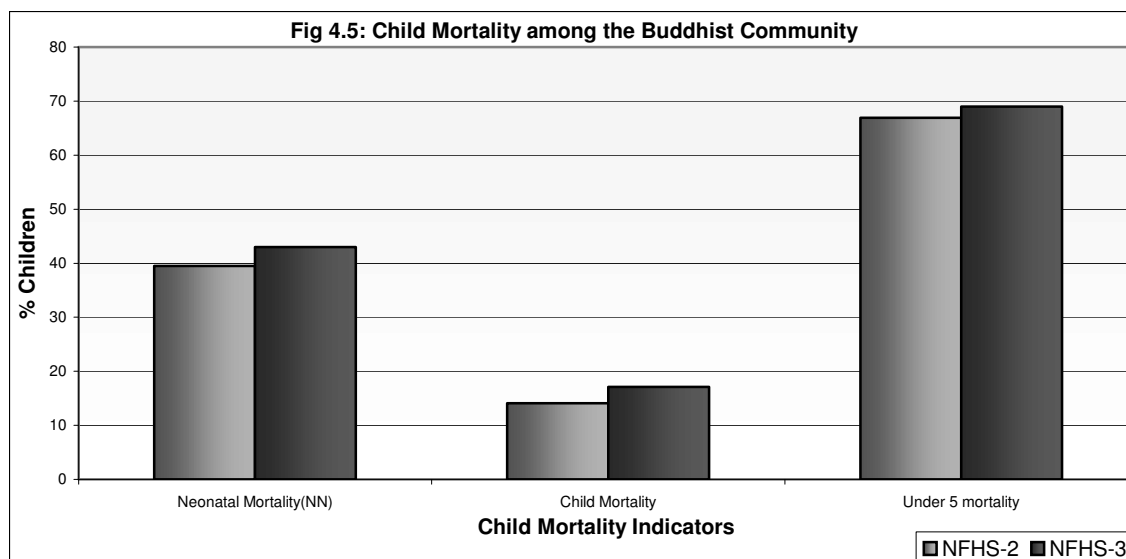
**Table 4.2: Early Childhood Mortality Rates among the Notified Minority Communities (lives per 1000 births)**

Community	Neonatal Mortality	Post neonatal Mortality	Infant Mortality	Child Mortality	Under Five Mortality
<b>NFHS 3</b>					
Christian	31.5	10.1	41.7	11.6	52.8
Sikh	35.9	9.7	45.6	6.8	52.1
Buddhist/ Neo-Buddhist	43	9.8	52.8	17.1	69
Total	39	18	57	18.4	74.3
<b>NFHS 2</b>					
Christian	29.8	19.4	49.2	19.7	68
Sikh	38	15.3	53.3	12.3	64.9
Buddhist/ Neo-Buddhist	39.5	14	53.6	14.1	66.9
Total	47.7	25.3	73	30.6	101.4

Source: NFHS 2 and NFHS 3



Source: NFHS 2 and NFHS 3



Source: NFHS 2 and NFHS 3

The early childhood mortality indicators provided by NFHS reveal the relative survival status of children across different minority communities. While the status over time is improving in the case of most of the mortality indicators in the country, the Buddhists (including neo-Buddhists) have recorded a very poor performance – in fact alarmingly recording increases in the childhood mortality rates (See Fig 4.5).

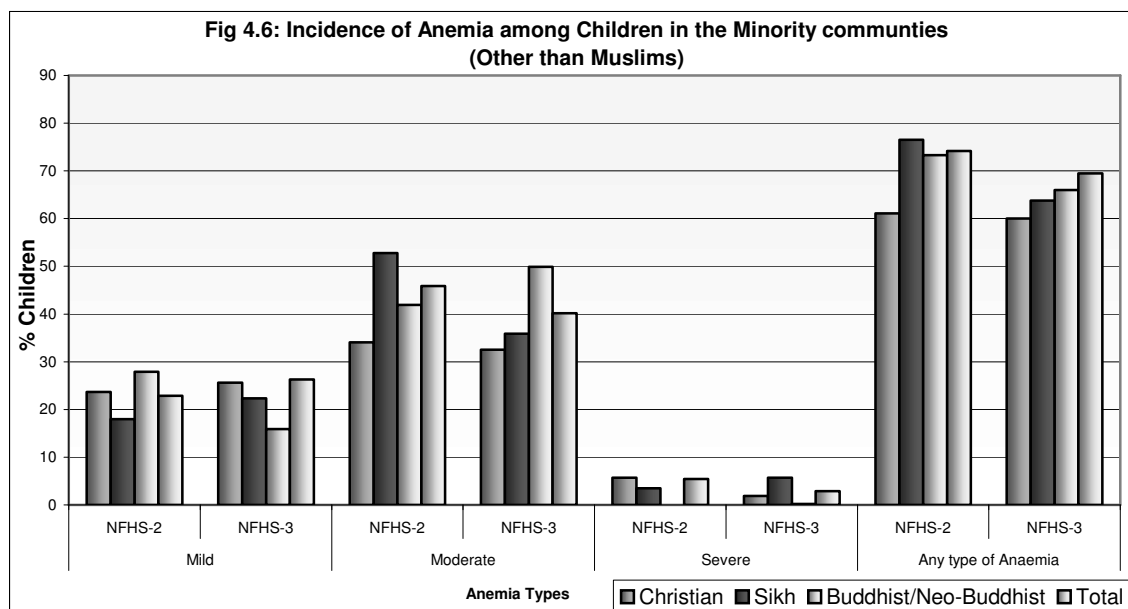
Needless to state, the Buddhist community (a large bulk of whom belong to the Scheduled Castes) have the worst health indicators as noted by the mortality rates, when compared across the four notified minority communities.

### 3. Prevalence of Anaemia

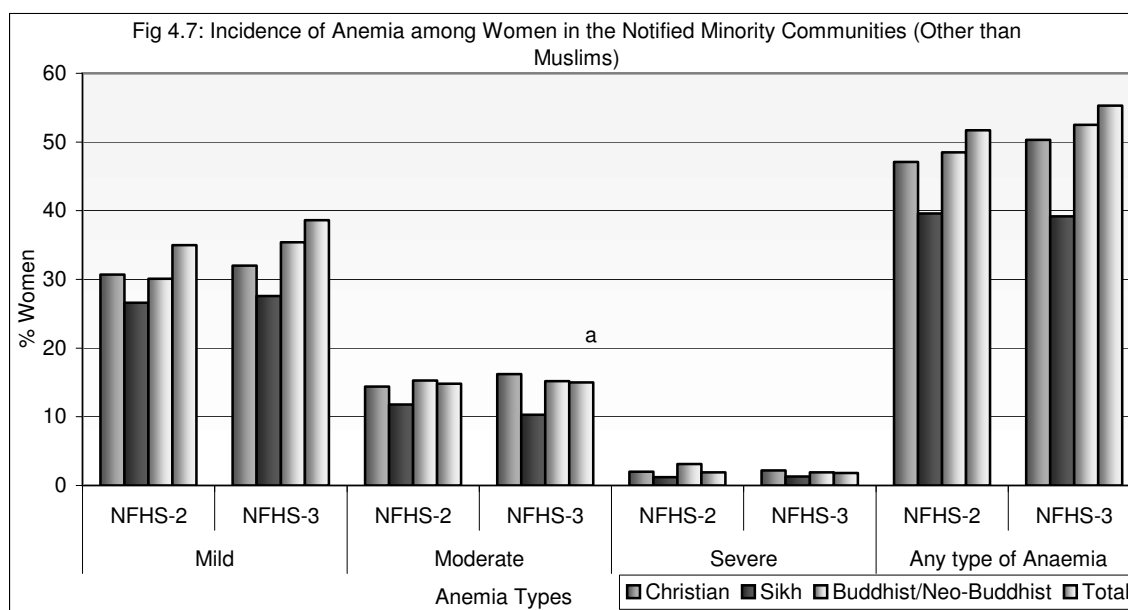
The prevalence of anaemia in India is widespread. Women and children especially are among the worst affected. Anaemia has detrimental effects on the health of both the women and children. It may hamper the normal mental and physical growth of children and can also increase the risk of premature delivery, maternal mortality and prenatal mortality.

According to the NFHS-3, around 70 per cent of children in India are suffering from anaemia. Though the figure has declined over time from 74.2 in 1998-99 to 69.5 in 2005-06, its significantly high level is still a cause of concern. The NFHS-3 reports that the incidence of severe anaemia is the highest among Sikh children (5.7 per cent). (See Fig. 4.6.) Over the two NFHS rounds, this incidence remains the same. The Christian children report an incidence of severe anaemia among 1.9 per cent of the children in 2005-6, a decline from the 3.3 per cent in 1998-99. The improvement among Buddhist

children is significant – from 3.5 in 1998-99 to a negligible 0.2 per cent in 2005-06. The mother's anaemic status has a strong correlation with anaemic status of the children. Data reveals that a child is more likely suffer from anaemia if its mother is also anaemic (see Table 4.3).



Source: NFHS 2 and NFHS 3



Source: NFHS 2 and NFHS 3

Table 4.3: Anaemia Status of the Children in Notified Minority Communities

Community	Percentage of children with			
	Mild	Moderate	Severe	Any form of anaemia
NFHS 3				
Christian	25.6	32.5	1.9	60
Sikh	22.3	35.9	5.7	63.8
Buddhist/ Neo-Buddhist	15.9	49.9	0.2	66
Mother's Anaemia Status				
Not anaemic	26.8	33.1	1.6	61.5
Mildly anaemic	27.3	43	2.7	73
Moderately anaemic	23.2	50	5.6	78.8
Severely anaemic	21.6	49.7	10.5	81.9
Total	26.3	40.2	2.9	69.5
NFHS 2				
Christian	23.7	34.1	3.3	61.1
Sikh	18	52.8	5.7	76.5
Buddhist/ Neo-Buddhist	27.9	41.9	3.5	73.3
Mother's Anaemia Status				
Not anaemic	23.2	40.7	3.9	67.8
Mildly anaemic	23.4	48.4	5.1	76.9
Moderately anaemic	21.6	55.5	8.5	85.6
Severely anaemic	18	45.3	23.6	86.9
Total	22.9	45.9	5.4	74.2

Source:  
NFHS-2  
and  
NFHS-3

The prevalence of anaemia among women is also quite high in India; 55.3 per cent of women have been suffering from some type of anaemia. (See Fig. 4.7). The percentage of women suffering from any type of anaemia has been dropping across all communities except the Buddhists, where the percentage has actually increased from 48.5 per cent in 1998-99 to 52.5 per cent in 2005-06 (see Table 4.4). The incidence of severe anaemia is the highest among Christian women with 2.2 per cent, followed by the Buddhist women at 1.9, and it is the lowest among Sikh women (1.3 per cent).

Table 4.4: Prevalence of Anaemia among Women in the Notified Minority Communities

	Percentage of women with			
Community	Mild	Moderate	Severe	Any Type of Anaemia
NFHS 3				
Christian	32	16.2	2.2	50.3
Sikh	27.6	10.3	1.3	39.2
Buddhist/ Neo-Buddhist	35.4	15.2	1.9	52.5
Total	38.6	15	1.8	55.3
NFHS 2				
Christian	30.7	14.4	2	47.1
Sikh	26.6	11.8	1.2	39.6
Buddhist/ Neo-Buddhist	30.1	15.3	3.1	48.5
Total	35	14.8	1.9	51.7

Source: NFHS 2 and NFHS 3

The incidence of anaemia across men is generally lower (25 per cent) than that of children and women. This is as expected, since they are viewed by and large as the breadwinners and primary income earners of the household, thus being given priority as well as preference in consumption. While Sikh men have the lowest prevalence of any anaemia, the Christian and Buddhist men seem to suffer from a relatively higher incidence of anaemia (see Table 4.5).

Table 4.5: Prevalence of Anaemia among Men in the Notified Minority Communities (2005-06)

	Percentage of men with			
Community	Mild	Moderate	Severe	Any Type of Anaemia
Christian	10.5	9.6	1	21.1
Sikh	8.1	7	0.8	15.9
Buddhist/Neo-Buddhist	11.5	9.4	0.3	21.2
Total age 15-54	13.1	10.2	1.4	24.7

Source: NFHS 3

It may be noteworthy that the Sikh community reports higher levels of severe anaemia among children – which has remained at the same level over the two NFHS rounds – at nearly 6 per cent. The women belonging to both Buddhist and Christian households report higher anaemia levels, compared to the Sikh women. Therefore, while the anaemia noted among Sikh children may still be derived from the mother's anaemia levels, this factor cannot be the major cause. It is probably due much more to a factor of

overall deprivation among some of these Sikh households, which leads to anaemia among men, women and children, albeit with varying degrees. Even the Sikh men, who are otherwise much better off compared to their womenfolk, report similar levels of severe anaemia among men and women, 0.8 and 0.9 per cent respectively.

#### 4. IMMUNIZATION

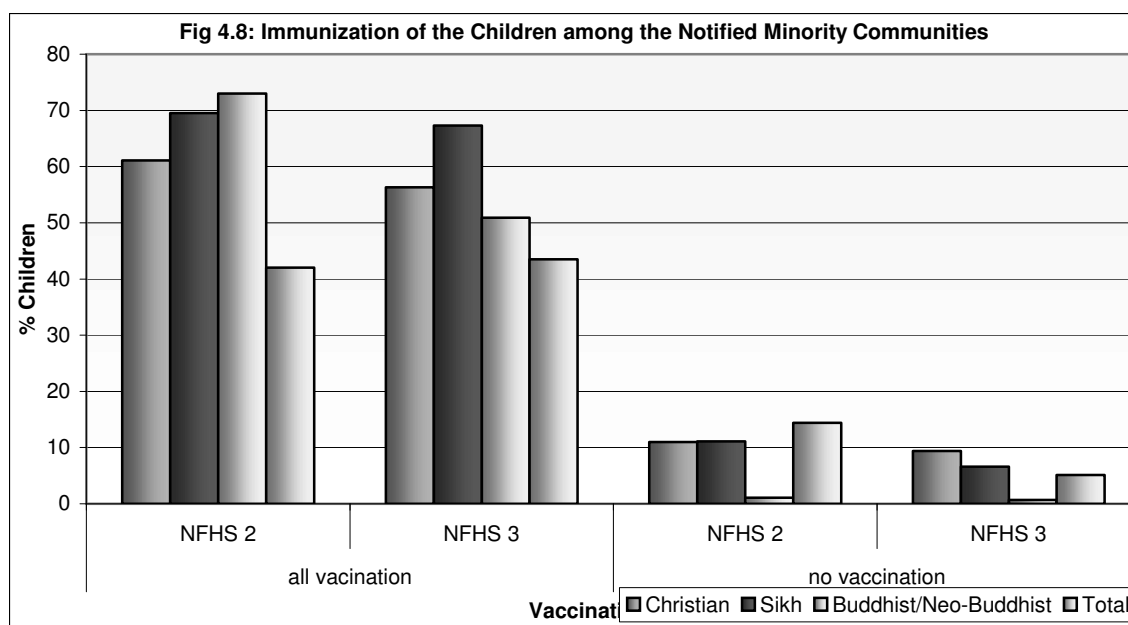
The vaccination of children against six serious but preventable diseases (tuberculosis, diphtheria, pertussis, tetanus, poliomyelitis and measles) has received the maximum attention in child health care programmes in India. The percentage of children who were vaccinated against all the diseases has increased by only 1.5 percentage point over the time period from 1998-99 to 2004-05. Across the minority communities however, the percentage of children vaccinated has declined for the Buddhists, Christians and Sikhs. (See Table 4.6 and Fig 4.8.) In 2005-06, 67.3 per cent Sikh children were completely vaccinated, and, a little over one half of both Christian and Buddhist children were immunized with all the vaccinations.

Table 4.6: Immunization among Children in the Notified Minority Communities

Community	% of Children with All Vaccinations	No Vaccination
NFHS 3		
Christian	56.3	9.4
Sikh	67.3	6.6
Buddhist/ Neo-Buddhist	50.9	0.7
Total	43.5	5.1
NFHS 2		
Christian	61.1	11
Sikh	69.5	11.1
Buddhist/ Neo-Buddhist	73	1.1
Total	42	14.4

Source: NFHS-2 and NFHS-3

The percentage of children having no vaccinations has declined by 9 percentage points over the two NFHS rounds – from 14.4 per cent to 5.1 per cent. (See Fig. 4.8.) The proportion of children who have not received any vaccinations among Christians was 9.4 per cent, while it was 6.6 per cent for Sikh children and a little less than one per cent for the Buddhist children. What is worrisome however, is the worsening in immunization situation, with the proportion of children who have received all vaccinations among all the three notified minorities actually declining.



Source: NFHS 2 and NFHS 3

## 5. SON PREFERENCE

There has always been a strong preference in India for male children. The NFHS 3 reports that both men and women have a strong preference for sons over daughters. Twenty-two per cent of the women want more sons than daughters, while only 3 per cent want more daughters than sons. (See Table 4.7.) Similarly, twenty percent of the men want more sons than daughters, but only 2 per cent want more daughters than sons. This pattern holds across all communities.

Table 4.7: Son Preference in the Notified Minority Communities

Community	Mean number of			% wanting more sons than daughters	% wanting more daughters than sons	% wanting at least one son	% wanting at least one daughter
	Sons	Daughters	Either Sex				
Women							
Christian	1	0.9	0.5	13	6	72.4	71.4
Sikh	0.9	0.7	0.4	18	1.4	74.5	67.3
Buddhist/Neo-Buddhist	1	0.8	0.2	17.2	3.6	83.5	77.2
Total	1.1	0.8	0.4	22.4	2.6	77.4	74
Men							
Christian	0.9	0.8	0.7	15.2	4.8	65	61.3
Sikh	0.7	0.5	0.7	14.9	1.4	55.4	47.6
Buddhist/Neo-Buddhist	0.8	0.7	0.5	13.1	2.6	68.4	64.6
Total age 15-54	1	0.7	0.6	20.4	2	70.2	65.4

Source: NFHS 3

Among the minority communities, the majority of the Sikh women (18 per cent) want more sons than daughters and only a very low proportion of them (1.4 per cent) want daughters rather than sons. Similarly, in the case of the Buddhist women 17.2 per cent want more sons than daughters and only 3.6 per cent of them want more daughters than sons. Only 1.4 per cent of Sikh men and women prefer daughters to sons, however 75 percent of the Sikh men have reported that at least one son is desirable. 83.5 per cent of Buddhist women and 68.4 per cent of Buddhist men want at least one son. At the same time, 77.2 per cent of Buddhist women and 64.6 per cent of Buddhist men prefer to have at least one daughter. Compared to other minorities, only 67.3 per cent of Sikh women and 47.6 per cent of Sikh men want to have at least one daughter. Among Christians, a bulk of them being tribal populations, there is a different picture emerging, with men exhibiting a greater preference for sons compared to the women and wanting more sons than daughters.

## 6. FERTILITY RATES

The fertility rate is another important health indicator. In India, the total fertility rate has been reduced to 2.68 per cent from 2.85 per cent over the period from 1998-99 to 2005-06. (See Table 4.8.) Over this time period, all the groups experienced a fall in their fertility rates except Buddhists for whom the rate increased, though the rate of growth was very small. Across all communities, Buddhists have the lowest fertility rate over the time period under consideration. However, it is noteworthy that the rate of the decline in fertility rate was the highest among Sikhs. Even the Christians have shown a decline in the total fertility rate over the two rounds of the NFHS. The rate of fall in fertility rate is the highest for the Sikh community i.e. the fertility rate declined from 2.26 per cent in 1998-99 to 1.96 per cent in 2005-06. The Christian community showed a decline in fertility rate from 2.44 per cent in 1998-99 to 2.35 in 2005-06. The Buddhist community has the lowest fertility rate among the minorities at 1.9 per cent in 1998-99 and 2005-06.

Table 4.8: Total fertility Rate of Women in the Notified Minority Communities

Community	Total Fertility Rate (TFR)	
	NFHS 2	NFHS 3
Christian	2.44	2.35
Sikh	2.26	1.96
Buddhist/Neo-Buddhist	1.9	1.96
Total	2.85	2.68

Source: NFHS-2 and NFHS-3

## 7. CONTRACEPTION

Ignorance about family planning methods is a major obstacle to their use. The electronic and print media has been playing a key role in promoting the family welfare program in India. The NFHS 3 reports that almost 50 per cent of women saw family planning messages on television, while 22 per cent of the women saw the messages in newspapers. (See Table 4.9.). There has been a significant variation across the notified minority communities, as Christian and Buddhist women have greater exposure to television and newspaper.

Exposure to family planning messages is closely related with education. The NFHS 3 reports that illiterate women are less likely to see family planning messages whereas the likelihood of seeing the message increases with more years of education. Among the illiterate women, 25.1 per cent have reported that they had seen the message on television, while 86.6 per cent of women with 12 years or more of education reported seeing the message.

Table 4.9: Women's Exposure to Family Planning Messages in the Notified Minority Communities (%)

Community	Radio	Television	Newspaper or magazine	Wall paintings or hoarding
NFHS 3				
Christian	33.9	54.1	34.4	38.1
Sikh	19.4	69	34.8	32.3
Buddhist/Neo-Buddhist	35.1	61.8	29.8	35.9
Total	32.8	49.5	22.2	26.7
NFHS 2				
Christian	51.9	50.8	37.3	48
Sikh	34.4	75.6	28.3	39.3
Buddhist/Neo-Buddhist	38.2	55.9	24.8	43.3
Total	38.1	43.9	18.1	30.9

Source: NFHS 2, NFHS 3

The NFHS-3 reports that about 56.3 per cent currently married women have used contraceptives, a rise from 48.2 per cent in 1998-99. (See Table 4.10.) The percentage varies widely across the minority groups. The proportion of people using contraceptives is highest among Buddhists (68 per cent) and Sikhs (67 per cent), while Christian

women (58 per cent) have the lowest proportion. The NFHS 3 reports that among various methods used, the method of female sterilization is the highest among Buddhists (54 per cent), while it is the lowest among Sikhs (31 per cent). (See Table 4.11 and Fig. 4.9.) Male sterilization as a method of contraception is rare across all groups except Buddhists (4.5 per cent). The use of condoms or Nirodh is quite high among Sikhs (16 per cent) compared to other communities. A similar trend is found in the case of IUDs where usage among Sikhs is the highest.

Table 4.10: Current Use of Contraception by Women of the Notified Minority Communities (%)

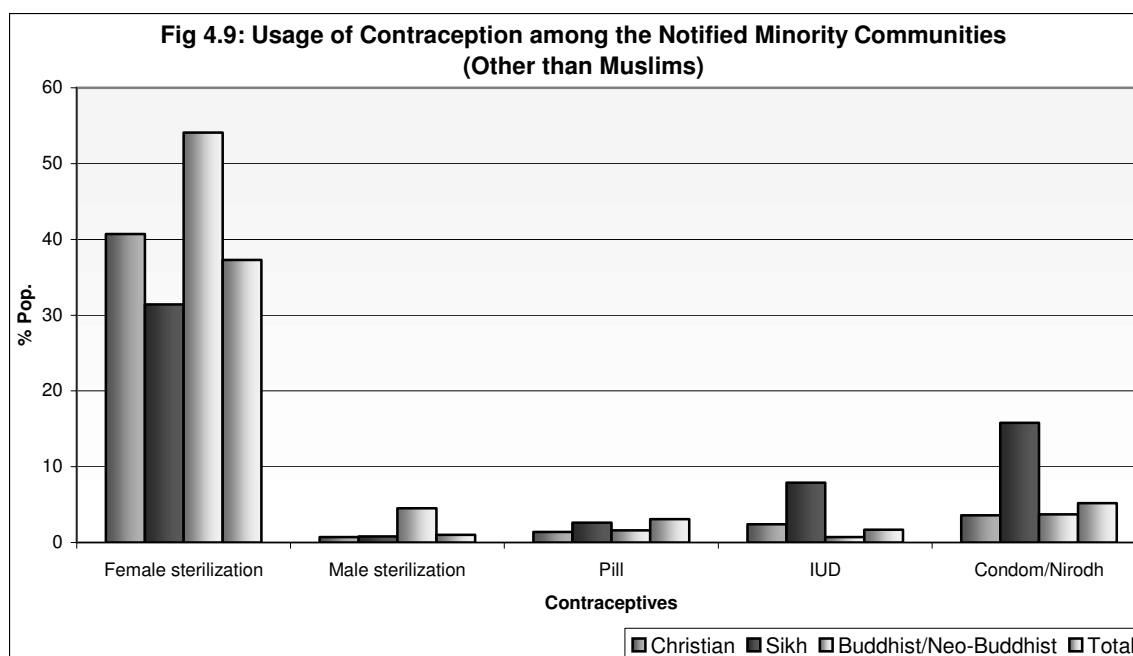
Community	Any Method	Any Modern Method	Any Traditional Method	No method Currently Used
NFHS 3				
Christian	57.6	48.9	8.8	42.4
Sikh	66.5	58.4	8.1	33.5
Buddhist/Neo-Buddhist	67.7	64.7	3	32.3
Total	56.3	48.5	7.8	43.7
NFHS 2				
Christian	52.4	44.9	7.1	47.6
Sikh	65.2	54.7	10.1	34.8
Buddhist/Neo-Buddhist	64.7	63.9	0.8	35.3
Total	48.2	42.8	5	51.8

Source: NFHS 2, NFHS 3

Table 4.11: Usage of Various Methods of Contraception in the Notified Minority Communities (%)

Community	Female Sterilization	Male Sterilization	Pill	IUD	Injectables	Condom /Nirodh
NFHS 3						
Christian	40.7	0.7	1.4	2.4	0.1	3.6
Sikh	31.4	0.8	2.6	7.9	0.1	15.8
Buddhist/Neo-Buddhist	54.1	4.5	1.6	0.7	0.1	3.7
Other	14.2	0.4	4	0.6	0.1	1.8

Source: NFHS 3



Source: NFHS 2 and NFHS 3

Information on whether women discuss family planning with their husbands, friends or any family members helps to understand whether they discuss such a personal topic at all, and also their level of interest in family planning. The NFHS reports that only 25 per cent of the women have discussed family planning with their husbands, relatives or friends. (See Table 4.12.) Almost 18 per cent of the women discussed it with their husbands. Except Sikh women, the percentage of other women who discussed family planning with their husbands varies from 17 to 21 per cent, but for Sikh women the percentage is quite high, almost 41 per cent. The percentage of Sikh women who discussed family planning with others such as their mothers/ sisters/ friends/ neighbours/ sisters-in-law is also higher in comparison to the women of the other communities.

Table 4.12: Discussion of Family Planning in the Notified Minority Communities (1998-99) (%)

Community	Husband	Mother	Sister	Daughter	Mother-in-law	Sister-in-law	Friends/ Neighbours	Other Relatives
Christian	17.2	1.5	1.7	0.5	1	1.5	10.6	0.2
Sikh	40.7	2.7	3.4	0.1	4	7.3	21.3	0
Buddhist/Neo-Buddhist	21.4	1.8	0.8	0	2.4	0.5	8	1.2
Total	17.8	1.6	1.3	0.5	1.8	2.1	10.5	0.3

Source: NFHS 2

## 8. MATERNAL HEALTH

Maternal health care is one of the important indicators of a country's social and economic development. In India, an immense thrust was given to delivery care, which ensures child deliveries under proper hygienic conditions. Though non-institutional deliveries have decreased from 66.4 per cent in 1998-99 to 61 per cent in 2005-06, the percentage is still high. (See Table 4.13.) A comparison across communities reveals that all the religious communities, except Christians, experienced a fall in the percentage of non-institutional deliveries. The percentage of non-institutional deliveries for Christians has increased by one percentage point from 45.2 in 1998-99 to 46.5 per cent in 2005-06. The use of the public sector is the maximum among Buddhists (37.2 per cent) and lowest among Sikhs (15 per cent). All the three notified minority communities - Christians, Sikhs and Buddhists - report relatively higher non-institutional deliveries (46.5, 41.6, and 41.2 per cent respectively).

Table 4.13: Place of Delivery in the Notified Minority Communities (%)

Community	Public sector	NGO/ trust	Private sector	Non Institution
NFHS 3				
Christian	23.6	0.9	28.9	46.5
Sikh	15.1	1.2	42	41.6
Buddhist/Neo-Buddhist	37.2	0.2	21.3	41.2
Total	18	0.4	20.2	61
NFHS 2				
Christian	19.8	2.6	32	45.2
Sikh	10.8	0.9	35.3	52.7
Buddhist/Neo-Buddhist	38.9	0	16.3	44.5
Total	16.2	0.7	16.7	66.4

Source: NFHS 2, NFHS 3

Assistance during delivery is also a crucial indicator when we talk about delivery care. The NFHS 3 reports that only 46.6 per cent of births were attended by a health professional, including 35 per cent by doctors and 10.3 per cent by ANMs, nurses, midwives or LHVs. (See Table 4.14.) This percentage has risen by four percentage points from 42.3 per cent in 1998-99 to 46.6 per cent in 2005-06. This implies that more than half of the births in the country are taking place without any health professional or trained person present.. Across communities, Buddhist women (52.4 per cent) are the most likely to be attended by a doctor or a skilled person (94.3 per cent).

Table 4.14: Assistance during Delivery (2005-06) (%)

Community	Doctor	ANM/ nurse/ midwife/LHV	Other health personnel	Dai (TBA)	Other	Friends /Relatives	Delivered by a skilled provider
NFHS 3							
Christian	48.1	11.5	0.5	21.6	0	16.7	60.2
Sikh	50.2	23.6	1.6	24.1	0	0.5	75.4
Buddhist/Neo-Buddhist	52.4	12.4	0.1	16.2	0	18.8	94.3
Total	35.2	10.3	1.1	36.5	0.1	16.2	46.6

Source: NFHS 3

Overall, the access to a skilled provider for assisting deliveries is reportedly better among the 3 MNCs. The dependence on friends and relatives for assistance during deliveries is higher among Buddhists and Christian women, while the Sikh women mainly use the services of a trained basic attendant or an ANM/nurse/midwife/LHV.

## 9. TEENAGE PREGNANCIES

Marriage at an early age leads to teenage pregnancy and early motherhood, which has detrimental effects on the health of both the mother and the baby. In India, 12 per cent of women aged 15-19 years have become mothers, and 4 per cent of women aged 15-19 years are currently pregnant with their first child. (See Table 4.15.) This implies that one in every six women aged 15-19 years has begun childbearing. The percentage of women who have started childbearing increases exponentially with age, from 3 per cent at age 15 to 36 per cent at age 19. Across communities, the level of teenage motherhood and pregnancy is higher for Buddhists/Neo-Buddhists (11 per cent) followed by Christians, and Sikhs with ,8 per cent and 6 per cent respectively.

Table 4.15: Teenage Pregnancies in the Notified Minority Communities

Background Characteristics	Percentage who		
	Have had a live birth	Pregnant with first child	Have begun child bearing
Age			
15	1.3	1.2	2.5
16	4.1	2.3	6.4
17	8.6	3.8	12.5
18	17.9	6.1	24
19	29.7	6.1	35.7
Community			
Christian	5.9	2	7.8
Sikh	3.5	2.2	5.7
Buddhist/Neo-Buddhist	7.6	3	10.6

Residence			
Urban	6.3	2.4	8.7
Rural	14.5	4.6	19.1
Education			
No education	25.9	6.6	32.6
<5 years complete	16.2	5.1	21.2
5-7 years complete	14.9	4.7	19.6
8-9 years complete	6	2.4	8.5
10-11 years complete	3.7	2.4	6.1
12 or more years complete	2	1.6	3.6
Total	12.1	3.9	16

Source: NFHS 3

The rural urban differential is also huge, with teenage pregnancy being much higher in rural areas (14.5 per cent) than urban areas (6.3 per cent). The percentage of teenage pregnancy is much higher among girls having no education than among girls having more than 12 years of education. Education thus has a very important role in ensuring that girls are married only after attaining the legal age for marriage. Education has the added positive outcome, by influencing the age at marriage, of thereby protecting the health of the women and ensuring safer childbearing and rearing. Better levels of awareness accorded with higher educational status help safeguard the women's own health and protect their children from malnutrition and ill health to a large extent.

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## **Chapter - V**

### **LAND AND POVERTY**

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About two thirds of the workforce of our country is dependent on income from agricultural and allied activities, even though the sector's share in the national income was only about 18 per cent in 2006-07. Although its share has declined, it is still the single largest contributor to GDP, and plays a vital role in the overall socio-economic development of the country.

Out of the total geographical area, about 43 per cent is used for agricultural activities. The most formidable challenge in agriculture is the declining per capita land availability, which has declined drastically due to the severe population pressure in the past few years. As a result, the proportion of landless households in the country has increased and a larger number of marginal farmers have also joined the landless labourers. Due to these reasons, the number of poor households has increased, which ultimately increases the level of poverty. Therefore in this chapter, an attempt has been made to analyze these two important attributes of the households: land in the first section and poverty in the second.

In order to ascertain how the NMCs across class categories fare in terms of the two key indicators, that is, literacy and employment status, this chapter undertakes an analysis of the different monthly per capita consumption expenditure (MPCE) quintile groups. The lowest quintile (Q1) refers to the poorest segment within any NMC, while the highest quintile (Q5) refers to the relatively better-off sections.

Most of the published data available on the size of land holdings is from the National Sample Surveys (NSS). The NSS gives data on land possessed by households and land under operation. We have used operating land for this analysis. The NSS defines it as land "for each household with respect to a particular reference period and encompasses all land - either owned, leased in or otherwise possessed - under physical possession of the household during the major part of the reference period, provided some agricultural production was carried out on any part of the land during the reference period; if not, that is, for non-operating households, the household operational holding is considered as 'nil' and its size as zero."

The National Sample Survey provides data on the operating land by the various minority communities. The operating land has been calculated for rural and urban areas under five different categories – landless (0.0 ha), below marginal farmers (0.01-0.40 ha), marginal farmers (0.4-1.0), small farmers (1.01-2.0 ha), medium farmers (2.01-4.0 ha) and large farmers (4.01+ ha). The landholdings are organized and discussed based on these categories.

### 1. Operational Landholding

More than half of the total population of India (56.39 per cent) is landless. Except for Christians (where the percentage of the landless is lower than the national average), the percentage of landless people is higher for Sikhs (66.5), Buddhists (71.60) and Parsis (97.19). Parsis are almost completely landless. They are mostly settled in the urban areas and are engaged in the tertiary sector, having little or no direct links with the land. There are wide rural-urban differentials and, as is obvious, the urban areas are associated with high levels of landlessness for all the minority communities.

**Table 5.1: Operational Landholding Size Among Notified Minority Communities, 2004-05 (%)**

Residence	Community	0.0 ha	0.01-0.40 ha	0.41-1.0 ha	1.01-2.0 ha	2.01-4.0 ha	4.01+ ha
		Landless	Below Marginal	Marginal	Small	Medium	Large
Total	Christian	54.81	20.51	14.30	6.87	2.71	0.80
	Sikh	66.50	3.56	6.41	7.67	8.72	7.13
	Buddhist	71.60	6.61	8.75	8.62	3.01	1.41
	Parsi	97.19	0.00	2.81	0.00	0.00	0.00
	Total	56.39	14.22	13.61	8.52	4.92	2.34
Rural	Christian	40.12	25.91	19.57	9.54	3.72	1.13
	Sikh	58.40	4.12	8.31	9.46	11.10	8.60
	Buddhist	58.99	9.63	12.93	12.16	4.26	2.03
	Parsi	0.00	0.00	100.00	0.00	0.00	0.00
	Total	42.80	18.35	18.05	11.31	6.52	2.97
Urban	Christian	86.65	8.81	2.87	1.06	0.53	0.09
	Sikh	92.89	1.75	0.22	1.84	0.98	2.32
	Buddhist	97.99	0.27	0.02	1.21	0.37	0.12
	Parsi	98.75	0.00	1.25	0.00	0.00	0.00
	Total	92.20	3.32	1.93	1.18	0.70	0.67

Source: Calculated from the Unit level data of NSS 61<sup>st</sup> Round, 2004-05.

The category of the Below Marginal group is next to the landless category. People under this category are deemed to be on the threshold of becoming landless anytime. So, if the landless and below marginal categories are combined, more than two-thirds of India's population falls under the category which is almost landless, and the notified minority community is no exception. Christians have the maximum percentage of population (20.51) with below marginal operational landholdings. In India, the percentages of

population with marginal, small, medium and large farms are 13.61, 8.52, 4.92 and 2.34 per cent respectively. Among the notified minority communities, the percentage of population with marginal operational landholdings is the highest among Christians (14.30 per cent). In the small farmer category, the maximum proportion of population is from the Buddhist community (8.62 per cent). More medium and large farmers are found in the Sikh community. The rural-urban distribution of the operational landholding size is presented in Table 5.1.

## **2. Trends in Operational Landholdings**

The operational landholdings during 1993-94 and 2004-05 among the different communities has been represented with the help of diagrams. As discussed earlier, the proportion of people with no land at all has remained higher during the last one decade in India. Among the minority communities, however, there is a different trend. Christians have shown a decline in its landless population, and this decline is sharper during the period from 1993-94 to 1999-00. Among the Sikh and Buddhist communities, there is a fluctuating trend. During 1993-94 to 1999-00, there has been a decline in the landless population but in 2004-05, there has again been an increase in the proportion of landless people among the Sikh and Buddhist communities. A decline can also be witnessed among the different minority communities in the below marginal operational landholding category (0.0-0.4 ha). Among the Christians, Sikhs and Buddhists, there has been a marginal increase in the percentage of population with below marginal operational landholdings during 1993-94 and 1999-2000. However subsequently, a sharp decline can be observed during 1999-2000 and 2004-05. The study of Parsis is not significant in these cases. In the marginal and small landholding size categories, the trend of percentage of population among notified minority communities has shown a marginal decline in the first duration and then a sudden increase in proportion during the second duration (1999-2000 to 2004-05). The trend is more or less similar for the population with the medium and large landholding sizes, the only difference being the initial decline, which is absent in this case. As expected, Sikhs have shown a steep rise in population with medium and large landholding sizes in comparison to the other minority communities.

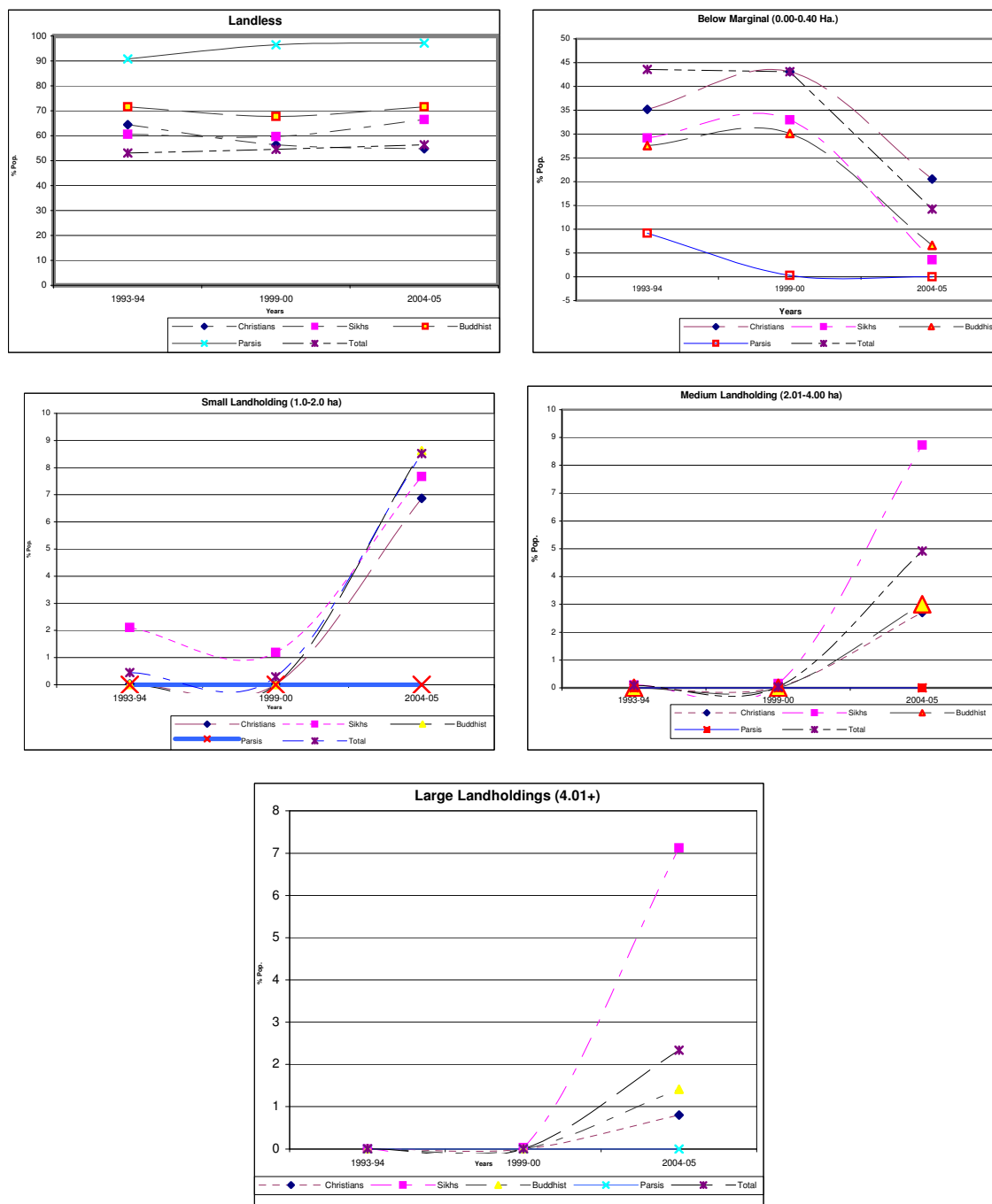


Fig. 5.1a-5e

Source: Calculated from the Unit level data of the NSSO

### 3. Poverty Level

Poverty has been defined in a number of ways by different countries, organizations and people. The two basic definitions are: first the inability to attain a minimal standard of living (World Bank, 1990), and second “want of adequate income, howsoever defined, is

poverty...” Dandekar (1981). Thus, lack of adequate income to buy the basic goods for subsistence living is an important element of the definitions of poverty.

In this chapter, we have used the incidence of poverty by the head count method on the basis of poverty line given by the Planning Commission, which is derived from the large-scale quinquennial sample surveys on household expenditure conducted by the National Sample Survey Organisation (NSSO). For our analysis, poverty has been calculated from the consumption expenditure data of the employment and unemployment survey data for the notified minorities, to relate the employment-related features with poverty. The Planning Commission has calculated poverty from the detailed household consumer expenditure survey data, which is a different data set, and one cannot relate the detailed employment features with this definition of poverty. In the results, there is a slight difference in the overall poverty calculated by these different data sets. In the employment and unemployment round, the data for household consumption expenditure has been collected on the basis of MRP (mixed recall period consumption method), where expenditure data for five non-food items, namely clothing, footwear, durable goods, education and institutional medical expenses are collected from a 365-day recall period, and the consumption data for the remaining items are collected from a 30-day recall period. Thus, the MRP method of the Planning Commission for the head count of poverty has been used for calculation. However in the consumption round, both MRP and URP<sup>9</sup> methods are used for data collection and poverty estimation. The poverty calculated by the Planning Commission on the basis of the URP and MRP methods from the consumption round is 27.5 per cent and 21.8 per cent respectively, whereas poverty calculated from the employment and unemployment rounds is around 19 per cent, because of the different data set used.

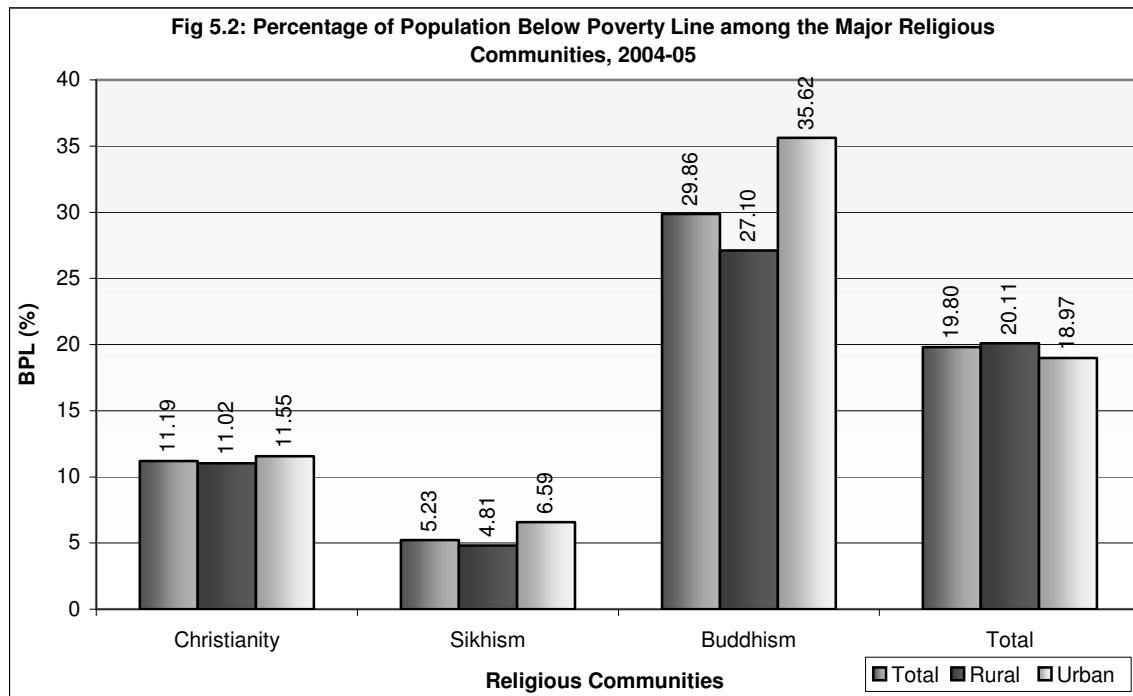
As per this calculation, the proportion of people living below the poverty line in India is 19.8 per cent in the 61<sup>st</sup> Round (2004-05) of the NSSO. (See Fig. 5.2.) Among the minority communities, the Buddhists have the maximum proportion of their population (29.86 percent) categorized as poor. Parsis at the other extreme are not associated with poverty at all. Christians have a poverty level of 11.19 per cent whereas Sikhs have a poverty level of 5.23 per cent.

Usually in India, the rural areas are associated with a higher poverty rate in comparison to the urban areas. But among the notified minority communities the proportion of the

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<sup>9</sup> Another method of consumption data collected using a 30-day recall period (also known as reference period) for all the items

population living below the poverty line is higher in the urban areas, in comparison to the rural areas. Buddhists for instance have a 35.62 per cent poverty ratio in the urban areas and 27.10 per cent in the rural areas. Similarly, among Christians, the poverty rate in the urban areas is 11.55 per cent whereas in the rural areas it is 11.02 per cent. The Sikh poverty rate for the urban areas and rural areas is 6.59 and 4.81 per cent respectively.



Source:

#### 4. Trends in Poverty (1993-94 to 2004-05)

The poverty rate in India is declining and it is declining for all the minority communities as well. The case of the Parsis is again insignificant here. In the case of the other three communities, there is a constant decline in the rate of poverty among Christians and Buddhists. (See Fig. 5.3.) The Sikh population has however shown a different picture, where the rate of poverty was already the lowest among the communities, and it has not shown much variation during these periods.

The rate of poverty in the rural areas has witnessed an increase during 1993-94 and 1999-00 among Christians and Buddhists, but it has experienced a decline during the next five years. Sikhs on the other hand have witnessed a continuous decline during 1993-94 to 2004-05. The urban poverty on the other hand is showing a different trend for each community. From 1993-94 to 1999-2000, Christians and Buddhists show a sharp decrease in their poverty levels, which slowed down in the next period from 1999-00 to 2004-05. (See Fig. 5.4 and Fig. 5.5.)

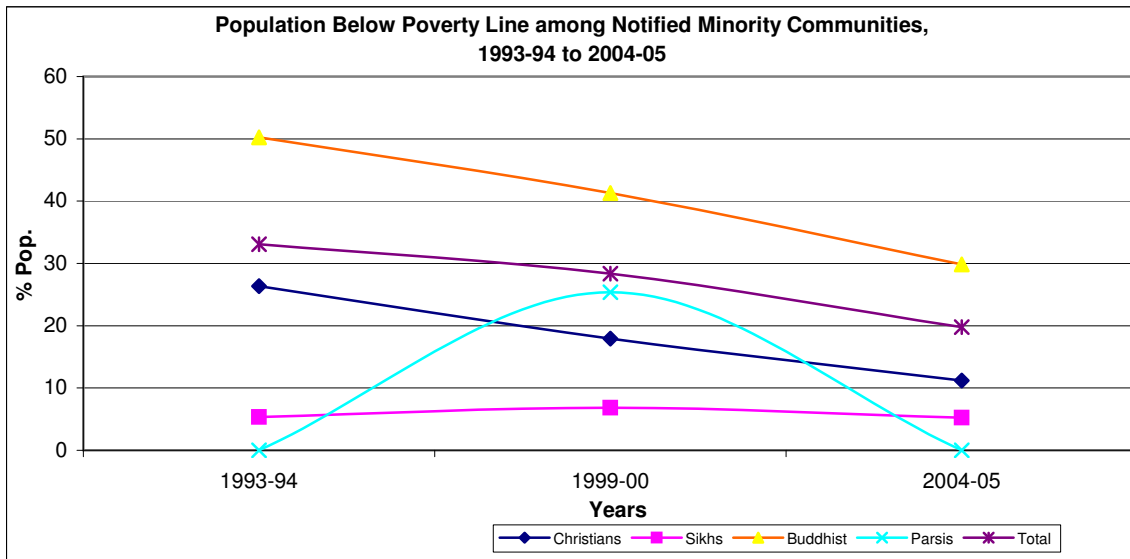


Fig. 5.3

Source: Calculated from the unit level data of NSS, 2004-05 (61<sup>st</sup> Round).

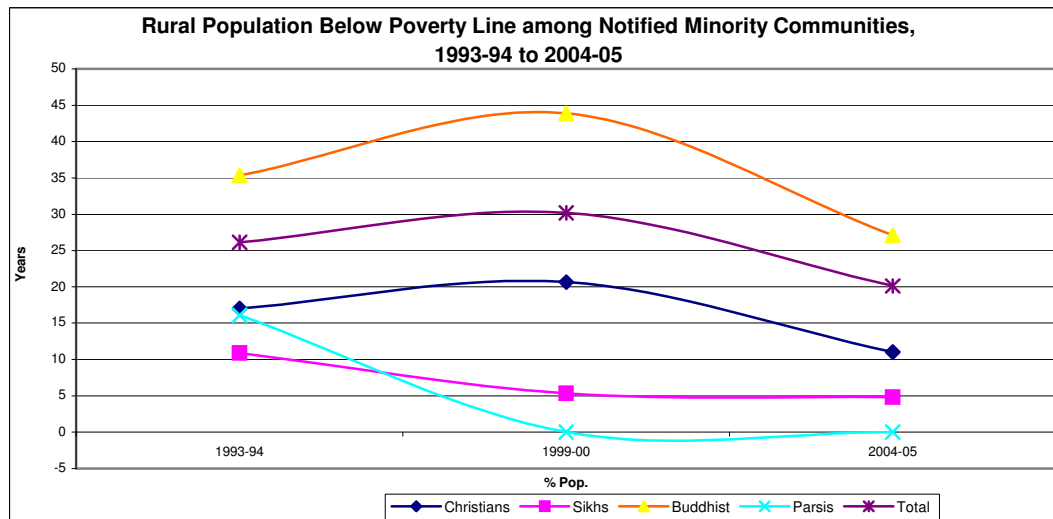


Fig. 5.4

Source: Calculated from the unit level data of NSS, 2004-05 (61<sup>st</sup> Round).

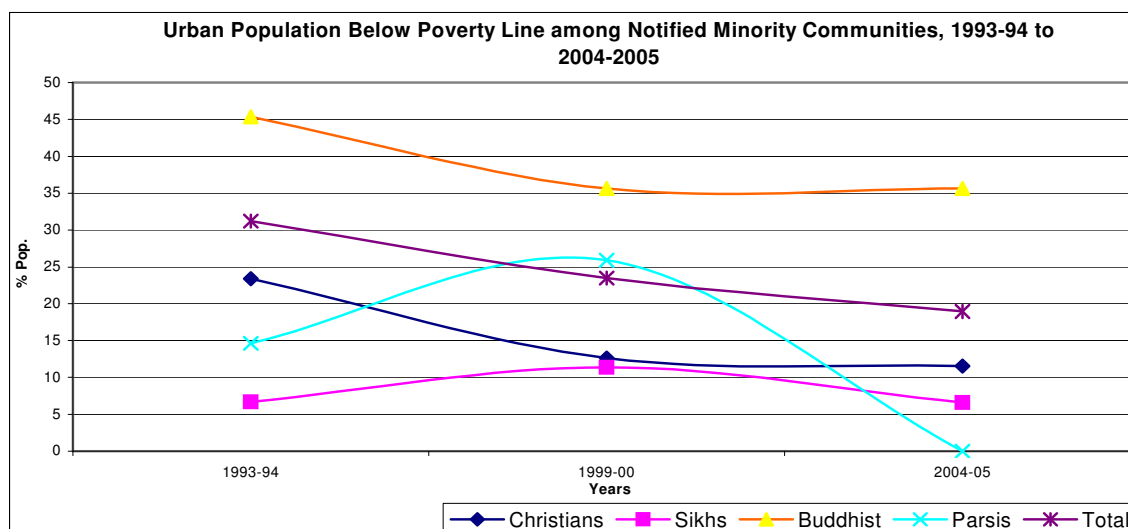


Fig. 5.5

Source: Calculated from the unit level data of NSS, 2004-05 (61<sup>st</sup> Round).

Sikhs on the other hand have experienced an initial increase in their poverty levels, and a decline thereafter.

### 5. Education and Employment Statuses Across MPCE Quintiles

In what ways does poverty affect the NMCs? Do the different NMCs under study have equitable access to education? Or is it the case, as for the population in the rest of the country, that the literacy levels are better for the 'haves' than the 'have-nots'? A classification of all the educated NMC population into two levels – upto secondary education and above secondary education levels – has been done to ascertain the proportion of higher education among the different minority communities. The possibilities of gaining from labour market participation are substantially enhanced with better educational status.

The literacy, education and employment status of the different minority communities has been discussed under this section over the various monthly per capita consumption expenditure (MPCE) quintiles. The literacy level classified by the MPCE quintiles has been presented in Table 5.2. The table indicates that the MPCE quintile V has the highest literacy rate where as Quintile I has the lowest literacy rate. The literacy rate is relatively high in the rich sections of all the communities, and in both rural and urban areas: The literacy rate increases in all the communities and in both rural and urban areas, as one moves from poorest to the richest quintiles. Parsis and Christians have the highest literacy rate in comparison to the other communities. Overall, the Sikhs show the

lowest literacy rate in all the MPCE quintiles among the four notified minority communities. The Parsis are highly concentrated in only the higher quintiles, and in the urban areas, with an overall high educational attainment, so the figures for this community are not included in the Tables that follow.

**Table 5.2: Literacy level of NMCs by Quintiles (%)**

Community	Rural					Urban				
	Q1	Q2	Q3	Q4	Q5	Q1	Q2	Q3	Q4	Q5
<b>Christian</b>	<b>50.51</b>	60.41	61.93	69.54	<b>82.50</b>	<b>65.81</b>	76.31	83.26	86.81	<b>94.12</b>
<b>Sikh</b>	<b>39.79</b>	43.23	51.74	58.17	<b>69.34</b>	<b>53.53</b>	69.10	77.48	81.77	<b>91.29</b>
<b>Buddhist</b>	<b>60.32</b>	62.07	60.33	62.94	<b>71.40</b>	<b>63.96</b>	66.11	81.84	83.76	<b>93.96</b>
<b>Total</b>	<b>40.63</b>	47.98	53.30	60.01	<b>70.39</b>	<b>55.93</b>	67.33	77.07	83.97	<b>91.54</b>

Source: Calculated from the unit level data of NSS, 2004-05 (61<sup>st</sup> Round).

The educational level of the minority communities classified by MPCE quintiles in the rural areas has been presented in Table 5.3 and Table 5.4. The tables indicate that the relatively better-off sections of the community have higher educational levels in comparison to the poorer sections of the community. The educational levels have been clubbed into two broad categories - upto secondary level and above secondary level. Generally, in both the categories, the educational level increases moving from the poor section to the richer sections of the community. However, there is a slight deviation in this general pattern. The educational levels in the urban areas show much variation in different MPCE quintiles: The upto secondary level of education has shown a decline from quintile IV to quintile V. The Buddhist community also does not follow the general pattern, as the educational level among the different sections of the community is dwindling in quintile III and IV. In the urban areas, the upto secondary level of education has been observed to be lower as one moves from the lower to the upper MPCE quintiles. (See Table 5.5 and Table 5.6.)

**Table 5.3: Educational Level Upto Secondary Level of NMCs in the Rural Areas (%)**

Community	Q1	Q2	Q3	Q4	Q5
	Upto Secondary				
<b>Christian</b>	49.82	56.95	58.06	63.75	66.04
<b>Sikh</b>	38.71	42.03	50.09	54.80	59.13
<b>Buddhist</b>	53.93	57.41	55.29	50.41	56.56
<b>Total</b>	39.53	46.05	50.14	54.75	57.65

Source: Calculated from the unit level data of NSS (2004-05), 61<sup>st</sup> round.

**Table 5.4: Educational Level Above Secondary of NMCs in the Rural Areas (%)**

Community	Q1	Q2	Q3	Q4	Q5
	Above Secondary				
<b>Christian</b>	0.68	3.12	3.71	5.52	16.42
<b>Sikh</b>	1.08	1.21	1.65	3.37	10.17
<b>Buddhist</b>	6.36	4.64	5.01	12.53	14.84

<b>Total</b>	1.00	1.89	3.11	5.23	12.72
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Source: Calculated from the unit level data of NSS (2004-05), 61<sup>st</sup> round.

**Table 5.5: Educational Level Upto Secondary Level of NMCs in the Urban Areas (%)**

Community	Q1	Q2	Q3	Q4	Q5
	Upto Secondary				
<b>Christian</b>	60.24	63.89	69.51	61.24	49.73
<b>Sikh</b>	51.16	65.90	63.24	57.13	45.69
<b>Buddhist</b>	60.09	58.35	58.86	41.18	48.50
<b>Parsi</b>	-	-	57.14	0.0	31.17
<b>Total</b>	52.63	59.84	63.29	59.53	44.35

Source: Calculated from the unit level data of NSS (2004-05), 61<sup>st</sup> round.

**Table 5.6: Educational Level Above Secondary Level of NMCs in the Urban Areas (%)**

Community	Q1	Q2	Q3	Q4	Q5
	Above Secondary				
<b>Christian</b>	5.57	12.39	13.73	25.52	44.39
<b>Sikh</b>	2.37	3.20	14.24	24.64	45.60
<b>Buddhist</b>	3.87	7.76	22.98	42.59	45.46
<b>Parsi</b>	-	-	0.0	100.0	68.83
<b>Total</b>	3.24	7.44	13.74	24.40	47.18

Source: Calculated from the unit level data of NSS (2004-05), 61<sup>st</sup> round.

In the case of above secondary level of education, however, the increase has been phenomenal from the poor to the rich sections of the community. While only 3.24 per cent of the poorest have above secondary levels of education, the level for the richest section of the population is 47.18 percent.

The usual status of workers has also been studied with the help of MPCE quintiles. In the NSS, the usual status of worker has been broadly divided into three categories – self-employed, regular employment and casual workers. Usually it has been found that the percentage of self-employed and regular workers increases from Q1 to Q5 for India as a whole, whereas the percentage of casual workers decline as one moves to the higher stratas of the society. However, the notified minority communities deviate from this pattern. The situation also differs from rural to urban labour market context as discussed further.

### 5.1. Rural Profile

Consider first the rural labour market scenario. Self-employment is the major source of livelihood for rural Indians – with nearly one half or more working persons across quintile groups being thus employed. While the Christians are seen to be self-employed irrespective of quintile groups in the rural areas, it is only the relatively better-off sections

among the Sikhs and Buddhists who are self-employed entrepreneurs (Table 5.7), with the Sikh Q5 segment having the highest proportion of entrepreneurs.

Among the lowest quintile, the Buddhists, who also happen to have the highest proportion of population below the poverty line, exhibit very minimal levels in the self-employed categories. They are largely found to be employed in casual labour, especially among the relatively poorer quintiles (see Table 5.9). Although share of casual work declines as one moves from Q1 to Q5 quite significantly, among the Buddhists and Christians, 18 per cent of the Q5 segment reflecting the relatively better-off sections are casual workers. Regular employment, especially in the rural areas, is observed more among the higher quintiles in general. Relatively among the NMCs, it is the Christians who seem to have higher proportions of regular workers across quintile groups. The topmost quintile - Q5 - records 18 per cent regular employment in rural areas for Christians, while it is 17 per cent for Buddhists.

**Table 5.7: Self-Employed in different NMCs by MPCE Quintiles (%)**

Community	Rural					Urban				
	Q1	Q2	Q3	Q4	Q5	Q1	Q2	Q3	Q4	Q5
<b>Christian</b>	51.09	64.05	51.69	61.60	64.27	38.40	28.75	37.09	37.73	28.26
<b>Sikh</b>	30.20	31.46	44.21	60.67	79.13	15.73	37.88	55.54	58.43	50.04
<b>Buddhist</b>	15.02	35.13	25.50	44.12	64.43	17.95	11.72	18.79	23.89	27.88
<b>Total</b>	46.82	54.65	60.02	66.74	69.34	48.63	48.94	47.84	43.36	38.83

Source: Calculated from Unit level data of NSSO, 61<sup>st</sup> Round.

## 5.2. Urban Profile

As seen in the rural employment scenario, even in the urban context, the Sikh community – especially the better-off sections – report more than 50 per cent as self employed (see Table 5.7). In the case of the Christians on the other hand, even in urban areas, irrespective of quintile groups, 30 to 38 per cent of them are self-employed, while the Buddhists have the lowest proportions of self-employed compared to other NMCs.

**Table 5.8: Regular Employment in different NMCs by MPCE Quintiles (%)**

Community	Rural					Urban				
	Q1	Q2	Q3	Q4	Q5	Q1	Q2	Q3	Q4	Q5
<b>Christian</b>	7.38	8.14	13.25	9.10	18.08	24.53	49.16	42.51	49.51	68.14
<b>Sikh</b>	6.15	8.64	9.70	7.61	12.02	44.66	45.07	35.06	40.74	49.28
<b>Buddhist</b>	5.83	4.27	7.30	7.24	17.22	23.66	34.05	54.10	63.54	71.19
<b>Total</b>	3.25	3.81	5.19	7.15	14.49	20.87	29.14	37.86	48.53	59.25

Source: Calculated from Unit level data of NSSO, 61<sup>st</sup> Round.

The urban casual and regular employment provides a very interesting picture across communities by quintile groups. Casual employment is highest among the Q1 and Q2 quintiles of Buddhists (see Table 5.9). All the NMCs in urban areas, excluding Parsis, report relatively higher levels of casual employment. This corroborates with the higher urban poverty levels noted for the NMCs earlier in the chapter.

**Table 5.9: Casual Employment in different NMCs by MPCE Quintiles**

Community	Rural					Urban				
	Q1	Q2	Q3	Q4	Q5	Q1	Q2	Q3	Q4	Q5
<b>Christian</b>	41.53	27.80	35.06	29.30	17.65	37.07	22.09	20.41	12.76	3.60
<b>Sikh</b>	63.65	59.90	46.06	31.72	8.85	39.62	17.05	9.40	0.82	0.68
<b>Buddhist</b>	79.15	60.59	67.19	48.64	18.35	58.40	54.23	27.11	12.57	0.93
<b>Total</b>	49.93	41.54	34.79	26.11	16.17	30.50	21.93	14.29	8.11	1.93

Source: Calculated from Unit level data of NSSO, 61<sup>st</sup> Round.

Regular employment in urban areas forms the most significant share for the better-off sections of all NMCs, with the Buddhists and Christians reporting 71 and 68 per cent regular workers among the Q5 segment. The Sikhs, on the other hand, seem to find themselves in regular employment irrespective of the quintile groups – ranging from 35 per cent to 49 per cent. Even the poorest Sikhs (Q1) record 45 per cent regular employment, while for the Buddhists and Christians, only one-fourth of the Q1 group find such secure and steady employment avenues (see Table 5.8).

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## **Chapter - VI**

### **EMPLOYMENT AND UNEMPLOYMENT**

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Economic growth plays an important role in the overall dynamism of a country's economy. The extent of growth in the economy and well-being of the people largely depends on the degree to which its labour force gets absorbed in productive avenues of work. In this context, an assessment of the employment-unemployment profile among the notified minorities is crucial for understanding how they participate in and benefit from such growth. Here an attempt has been made to deal with various facets relating to the employment dimensions and economic performance of the people belonging to the four notified minority communities (other than Muslims).

The analysis is based on three rounds of National Sample Survey (NSS) data, i.e. 50<sup>th</sup> (1993-94), 55<sup>th</sup> (1999-00) and 61<sup>st</sup> (2004-05). The NSS survey for each household covering the religion of the head of the household has been collected. The religion of the head is considered as the religion of the household, irrespective of the religion of other members. The sample sizes pertaining to the notified communities are considerably small at the state level, so the estimates based on such small samples may not reveal the true situation. Hence all the estimates relating to these communities are to be used with a great deal of caution. In this chapter, therefore, the estimates are given at an all-India level only. However, the estimates for all-India are inclusive of all the states and union territories. The concentration of Parsis in urban areas largely limits any calculation of the rural situation for them, due to their insignificant sample size.

This chapter discusses the different aspects related to employment and unemployment of the NMCs. It mainly includes the labour force participation rate (LFPR), work force participation rates (WPR), unemployment, employment status, industrial distribution of workers, occupational distribution, age-wise LFPR, educational status (5-19 yrs), distribution of tertiary sector (urban), employment status of rural Buddhists and urban Christians and Sikhs, and the distribution of primary sector in rural areas by MPCE quintiles. The detailed tables for all the years are given in the Annexure Table 1-4, 5a and 5b.

#### **1. Labour Force Participation Rates (LFPR)**

Labour force, or in other words, the 'economically active' population, refers to the population which supplies or seeks to supply labour for production and, therefore, includes both the 'employed' and the 'unemployed'. The estimates of the labour force participation rate (LFPR) on the usual principal and subsidiary status (UPSS) criterion have been given for the notified minority communities at the all-India level in Table 6.1 and Annexure 1.

The LFPR of all the notified minority communities is higher than the overall rate. There is a marginal difference among the communities, and it is highest among Buddhists (48.85 per cent) and lowest among Parsis (44.56 per cent) during 2004-05. There is a marginally higher LFPR among male (around 3 points) and lower among female Parsis (about 5 to 8 points) in comparison to other minority communities, in 2004-05. (Table 6.1)

Table 6.1: Labour Force Participation Rates for Persons for Notified Minority Groups during 2004-05 (UPSS) (%)

Community	Rural			Urban			Total		
	M	F	P	M	F	P	M	F	P
Christian	57.69	38.46	48.10	53.55	28.34	40.95	56.48	35.48	46.00
Sikh	56.90	36.87	47.32	57.52	16.82	38.27	57.03	32.74	45.44
Buddhist	57.93	50.71	54.34	55.26	22.42	37.96	57.07	40.87	48.85
Parsi*	100.00	33.33	50.00	59.47	32.82	44.43	60.04	32.83	44.56
All Religions	55.51	33.30	44.62	57.03	17.82	38.25	55.90	29.43	43.00

Source: National Sample Survey, 61<sup>st</sup> Round

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

The difference in the LFPR among males and females is the highest among Parsis (about 67 points) in the rural area, and Sikhs (about 39 points) in the urban areas, in 2004-05. The female LFPR among Sikhs is only 16.82 per cent and surprisingly, all Parsi males in rural areas are in the labour force during the same period.

The data further reveals that LFPRs have increased for all the notified minority communities in rural and urban areas, as well as for males and females, except in the case of Christians (-0.73 points) in urban areas, during the period from 1993-94 to 2004-05. The long term increase is also evident among both males and females for the Parsis and Sikhs in the rural as well as the urban areas during the same period. The above growth phenomenon is more pronounced during the shorter period (1999-00 to 2004-05) than the longer period (1993-94 to 2004-05). This could be partially due to population growth and the higher participation of the aged population. (Annexure 1).

## 2. Work Participation Rates (WPR)

This is an important indicator of development showing the proportion of working population in an economy. Table 6.2 presents the WPR by notified minority communities based on the UPSS criterion.

The WPR of all the notified minority communities is higher than the overall, and is highest among Buddhists (47.22 per cent) and lowest among Parsis (42.42 per cent). Among the males, the proportion of workers is highest among Sikhs (55.14 per cent) closely followed by the other minority communities, whereas in the case of females it is highest among Buddhists (40.53 per cent) and lowest among Sikhs (31.33 per cent) in 2004-05.

A similar picture has been observed in case of rural areas, including males and females also, but in the urban areas the situation is different with Parsis (42.24 per cent) having the highest WPR in comparison to other communities during the time. The reasons for this in the case of the Parsis, could be the higher education levels in urban areas, while in the case of the Buddhists, in rural areas, their higher work participation rate is a reflection of their landlessness and poverty, which compels the women among them to join the workforce

**Table 6.2: Worker Participation Rates for Notified Minority Community Groups during 2004-05 (UPSS) (%)**

Community	Rural			Urban			Total		
	M	F	P	M	F	P	M	F	P
Christian	56.15	35.89	46.05	50.54	24.38	37.46	54.51	32.50	43.53
Sikh	55.04	35.48	45.68	55.55	15.30	36.52	55.14	31.33	43.78
Buddhist	56.33	50.54	53.45	49.46	21.76	34.86	54.12	40.53	47.22
Parsi*	100.00	33.33	50.00	54.44	32.82	42.24	55.08	32.83	42.42
All Religions	54.62	32.70	43.88	54.86	16.60	36.53	54.68	28.67	42.01

*Source: National Sample Survey, 61<sup>st</sup> Round*

*\*Insignificant rural sample size may lead to the unreliable estimates for rural areas*

The proportion of workers of all the notified minority communities have increased during 1993-94 to 2004-05, and the improvement is the highest among Parsis (5.83 points), followed by Sikhs (4.69 points), Buddhists (2.90 points) and Christians (only 0.60 points). The improvement in WPRs has been higher in the rural than urban areas, except in the case of the Sikhs where the change was 4.47 points in the rural and 5.03 points in urban areas during the same period. The proportion of male workers among Christians have improved marginally (3.75 points) and declined significantly for Parsis (-58.38 points). However, among rural females, the WPRs have increased substantially for Parsis (16.66

points), Sikhs (11.35 points), and Buddhists (4.44 points) and marginally declined for Christians (-0.12 points) during the same period. (Figure 6.1 to 6.4)

Fig. 6.1: Work Participation Rates -Rural Male

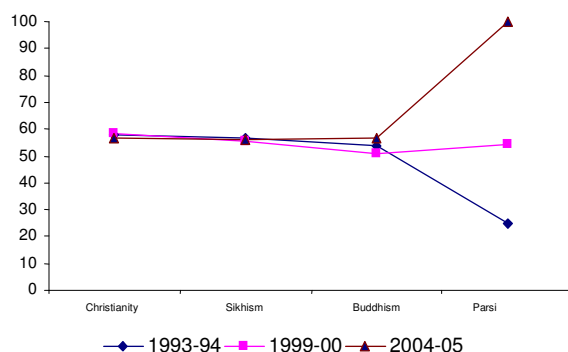


Fig 6.2: Work Participation Rates -Rural Female

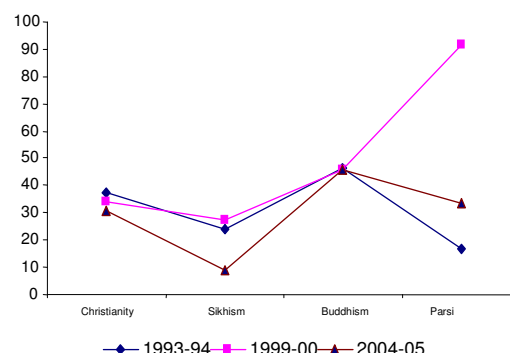


Fig 6.3: Work Participation Rates -Urban Male

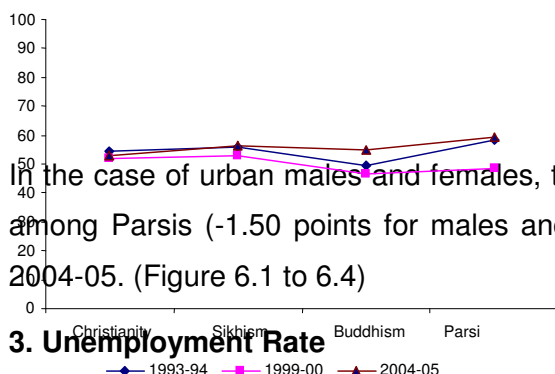
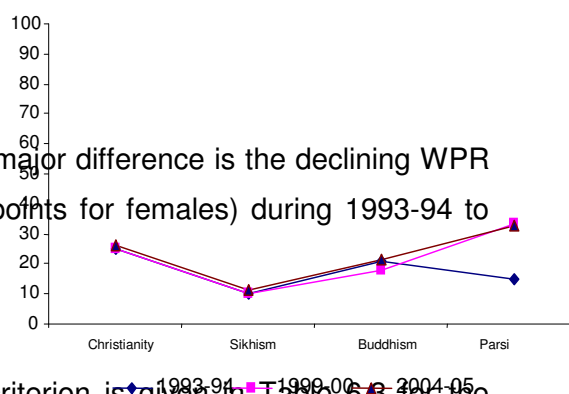


Fig. 6.4: Work Participation Rates -Urban Female



In the case of urban males and females, the only major difference is the declining WPR among Parsis (-1.50 points for males and -0.28 points for females) during 1993-94 to 2004-05. (Figure 6.1 to 6.4)

### 3. Unemployment Rate

The estimates of unemployment rate by UPSS criterion is given in Table 6.3 for the notified minority communities. For all the notified minority communities, unemployment rates reported were higher than the overall, and were highest among Christians (6.32 per cent) and lowest among Sikhs (2.01 per cent) in 2004-05.

In the Buddhist and Parsi communities, more males are unemployed than females. However, a converse picture has been observed in the case of Christians and Sikhs in 2004-05. As expected, the urban unemployment rate is higher than the rural rate for all the notified minority communities. In rural and urban areas, unemployment rates for both males and females are highest among Christians, closely followed by Sikh urban females, in 2004-05. Only 4.28 per cent of Parsi males were unemployed in urban areas in 2004-05.

Table 6.3: Unemployment Rate for the Notified Minority Communities in 2004-05 (UPSS) (%)

Community	Rural			Urban			All		
	M	F	P	M	F	P	M	F	P

Christian	4.70	5.79	5.07	8.21	13.23	9.64	5.72	7.56	6.32
Sikh	0.98	4.13	1.17	4.07	13.18	5.04	1.62	7.05	2.01
Buddhist	2.22	0.25	1.38	7.07	9.30	7.61	3.78	1.79	3.03
Parsi*	0.00	0.00	0.00	4.28	0.00	3.68	3.91	0.00	3.40
Total	1.96	1.40	1.80	4.54	8.21	5.21	2.60	2.44	2.56

Source: National Sample Survey, 61<sup>st</sup> Round

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

The analysis over the period from 1993-94 to 2004-05 shows that the unemployment rates among Sikhs, Parsis and Buddhists have increased, and declined marginally in the case of the Christian community (0.94 per cent) during the same period. In the case of the Parsi, Sikh and Buddhist males, the unemployment rate has shown an upward trend, whereas an opposite trend was observed for female Sikhs and Buddhists during the period from 1993-94 to 2004-05.

In the rural and urban areas for both males as well as females, a similar trend has been observed. This shows that though the work participation rate has increased during the last ten years, there is still a labour supply and demand gap in the labour market for other minority communities. This consequently has led to a growth in the unemployment rate among the Sikh, Parsi and Buddhist communities.

#### 4. Employment Status

Employed persons have been categorized into three broad groups according to their status of employment (i) Self-employment, (ii) Regular employees (iii) Casual labourers. Table 6.4 and Annexure 3 shows the distribution of workers by status of activity for the notified minority communities at the all-India level. The analysis of status of employment reveals that the proportion of self-employed persons is relatively higher than other forms of employment. Among the notified minority communities, more than half the Sikhs (63.65 per cent) and Christians (53.60 per cent) are self-employed, more than half the Parsis (57.64 per cent) are regular workers and more than half the Buddhists (53.31 per cent) are casual workers, in 2004-05. The proportions of self-employed and casually employed males as well as females in rural areas are higher than in urban areas, for all the notified minority communities. However, a contrasting picture has been observed in the case of regular workers in urban areas, where for both males and females the proportions of urban workers are relatively higher than in the rural areas, in 2004-05. The above analysis reveals that among the workers, a larger proportion of Buddhists are involved in casual (the worst) form of employment and Parsis in more secure forms of employment i.e. regular employment.

**Table 6.4: Percentage of Usual Principal and Subsidiary Status of Employed**

**Persons for Notified Minority Groups during 2004-05 (%)**

Community	Self-Employed			Regular Employed			Casual Worker		
	M	F	P	M	F	P	M	F	P
All									
Christian	50.87	58.19	53.60	23.18	22.80	23.04	25.94	19.01	23.36
Sikh	54.07	82.12	63.65	20.32	8.62	16.32	25.61	9.26	20.03
Buddhist	29.21	31.97	30.41	20.63	10.65	16.28	50.17	57.38	53.31
Parsi	37.05	49.11	42.36	62.95	50.89	57.64	0.00	0.00	0.00
All Religions	54.67	61.36	56.90	17.20	8.33	14.25	28.13	30.31	28.85
Rural									
Christian	56.95	66.11	60.51	13.97	11.93	13.18	29.08	21.96	26.32
Sikh	54.99	86.31	66.63	14.61	3.57	10.51	30.39	10.11	22.86
Buddhist	33.52	34.85	34.15	10.77	4.26	7.71	55.71	60.89	58.14
Parsi*	100.00	100.00	100.00	0.00	0.00	0.00	0.00	0.00	0.00
All Religions	58.14	63.67	60.16	8.98	3.71	7.06	32.88	32.61	32.78
Urban									
Christian	34.62	30.28	33.21	47.82	61.12	52.15	17.55	8.60	14.64
Sikh	50.60	44.59	49.41	41.68	53.73	44.07	7.72	1.68	6.52
Buddhist	18.84	19.46	19.04	44.30	38.46	42.38	36.87	42.08	38.58
Parsi	35.40	47.41	40.67	64.60	52.59	59.33	0.00	0.00	0.00
All Religions	44.78	47.69	45.42	40.63	35.59	39.53	14.58	16.72	15.05

Source: National Sample Survey, 61<sup>st</sup> Round

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

The analysis over the period 1993-94 to 2004-05 indicates that the proportion of the self-employed has increased among Christians and Buddhists, and declined in the Parsi and Sikh communities. Contrary to this, the proportions of Parsi and Sikh regular workers have increased, and declined in the case of the Buddhists. However, in case of casual workers, the proportion of Sikhs has increased during the same period. Overall, the relative change among male and female workers in all forms of employment is the same, except for a few contradictory results in the case of male self-employed and regularly employed females among Parsis.

## 5. Industrial Distribution of Workers

Table 6.5 illustrates the distribution of workers by broad industries for the notified minority communities at the all-India level. The industries are classified into three broad categories i.e. primary, secondary and tertiary.

Overall, the majority of the workers, both males and females, among Buddhists, Sikhs and Christians were engaged in the primary sector in 2004-05. A major proportion of the

workforce among the Parsis was involved in the tertiary sector during same time. A similar proportion for both males and females has been observed in the case of the Buddhist, Sikh and Christian communities in rural areas.

**Table 6.5: Major Industrial Distribution of Workers by Notified Minority Communities in 2004-05 (%)**

Community	Male			Female			All		
	P	S	T	P	S	T	P	S	T
All									
Christian	48.81	19.56	31.63	42.58	26.64	33.70	53.34	16.73	29.93
Sikh	52.98	19.27	27.74	45.51	10.70	16.03	64.03	14.21	21.76
Buddhist	55.51	18.37	26.12	50.83	35.89	26.60	63.73	16.18	20.09
Parsi	6.53	32.34	61.13	28.11	14.05	53.67	5.09	21.06	73.86
All Religions	51.54	19.82	28.65	41.78	24.74	18.19	59.07	17.57	23.36
Rural									
Christian	63.17	14.94	21.89	74.26	10.56	15.18	67.48	13.24	19.28
Sikh	65.01	17.70	17.29	92.59	2.58	4.84	75.26	12.08	12.66
Buddhist	76.87	9.16	13.97	88.87	7.98	3.15	82.52	8.60	8.88
Parsi*	100.00	0.00	0.00	100.00	0.00	0.00	100.00	0.00	0.00
All Religions	67.14	15.00	17.86	83.63	9.82	6.55	73.17	13.11	13.73
Urban									
Christian	10.43	31.90	57.67	39.51	20.35	36.58	11.63	27.02	61.35
Sikh	8.00	25.15	66.85	38.71	17.28	17.73	10.47	24.37	65.16
Buddhist	4.20	40.49	55.31	57.03	30.74	31.53	6.56	39.23	54.21
Parsi	4.08	33.18	62.74	0.00	14.05	53.67	2.29	21.68	76.03
All Religions	7.06	33.56	59.38	41.90	21.07	18.82	9.51	33.26	57.23

Note: P=Primary; S=Secondary; T=Tertiary

Source: National Sample Survey, 61<sup>st</sup> Round

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

Contrary to this in urban areas, as obvious, a majority of the workers are engaged in the tertiary sector with the Parsis having the highest proportion (76.03 per cent), followed by Sikhs (65.16 per cent), Christians (61.35 per cent) and Buddhists (54.21 per cent). In urban areas, the proportion of males is the highest in the tertiary sector and an equal proportion of females are working both in the tertiary and the primary sectors.

**The distribution of workers by industry obtained for the periods 1993-94 and 2004-05 showed different trends for different minority groups. In general, the proportion of workers increased for the 'tertiary' sector.**

## 6. Occupational Distribution

The recent survey of the NSS (61<sup>st</sup> Round) has brought out a fresh set of data on the occupational distribution by communities. A large proportion of the population (58.37 per cent) of different notified minority communities has been found to be working as farmers, fishermen, hunters, loggers and in related works, which are mainly primary activities. Parsis are an exception and they are more involved in tertiary activities like administrative, executive and managerial occupations, services, sales, professional

occupations, technical and related occupations etc. Production and related occupations, transport equipment operators etc. engage 20.41 per cent of the total population. The rest of the workers are engaged in the service sector. Rural areas have a greater proportion of farmers, fishermen, hunters, loggers and related workers (72.48 per cent), whereas urban areas have more workers in production and related works (37.52 per cent). Urban areas also engage workers in the tertiary activities in a considerable proportion. (See Table 6.6.)

Comparing the 2003-04 NSS data with the 1993-94 data, one can observe the decline in the primary sector activities from 64.92 per cent to 58.37 per cent, and rise in the proportion of the workers in secondary and tertiary occupations. Only workers from the Buddhist community have shown an increase in the primary sector activities. Data has also been separated out for males and females among the different notified minority communities.

**Table 6.6: Occupational Distribution of Major Notified Minority Community Group, 2004-05**  
(%)

Community	Professional, Technical and Related Workers	Administrative, Executive and Managerial Workers	Clerical & Related Workers	Sales Workers	Service Workers	Farmers, Fishermen, Hunters, Loggers & Related Workers	Production and Related Workers, Transport Equipment Operators	Total
<b>Rural</b>								
Christian	4.93	2.58	2.41	4.34	2.73	66.70	16.32	100.00
Sikh	2.32	2.42	1.13	3.03	1.74	75.14	14.23	100.00
Buddhist	1.65	0.48	1.56	1.76	1.46	82.13	10.95	100.00
Parsi*	0.00	0.00	0.00	0.00	0.00	100.00	0.00	100.00
All Religions	2.23	1.58	1.16	4.72	2.28	72.48	15.55	100.00
<b>Urban</b>								
Christian	15.06	8.90	10.90	9.24	13.21	11.30	31.40	100.00
Sikh	16.31	15.34	7.06	18.98	5.31	10.13	26.86	100.00
Buddhist	9.50	2.24	12.38	8.63	13.04	5.48	48.74	100.00
Parsi	9.51	40.32	10.89	14.99	16.18	2.29	5.82	100.00
All Religions	9.24	9.16	7.62	17.64	10.05	8.78	37.52	100.00
<b>Total</b>								
Christian	7.50	4.18	4.56	5.58	5.39	52.65	20.14	100.00
Sikh	4.74	4.66	2.15	5.79	2.36	63.87	16.42	100.00
Buddhist	3.59	0.91	4.24	3.46	4.33	63.17	20.30	100.00
Parsi	9.24	39.17	10.58	14.56	15.72	5.09	5.66	100.00
All Religions	3.78	3.26	2.59	7.58	4.00	58.37	20.41	100.00

Source: National Sample Survey, 61<sup>st</sup> Round

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

Data indicate that in comparison to males, more females are engaged in primary occupations. Only half of the total males are involved in primary occupations, but the

same is true for three-fourths of the females. Nearly one-fourth of the male workers are also involved in production and related occupations, whereas the female participation is only 12.33 per cent. Male workers are also involved in the service sector in more proportion than females.

Comparing the NSSO 61<sup>st</sup> Round with the 55<sup>th</sup> Round (1993-94), (See Table 6.7) one can observe a decline in the participation of the workers in primary occupations for both males and females in all the notified minority communities, and a rise in the percentage for all the other occupations. The percentage of population in clerical and related works has witnessed a marginal decline in the case of males in all the notified minority communities.

**Table 6.7: Occupational Distribution, Persons (1993-94) (%)**

Community	Professional, Technical and Related Workers	Administrative, Executive and Managerial Workers	Clerical & Related Workers	Sales Workers	Service Workers	Farmers, Fishermen, Hunters, Loggers & Related Workers	Production and Related Workers, Transport Equipment Operators	Total
<i>Rural</i>								
Christian	4.09	1.39	2.50	4.41	1.93	74.71	10.97	100
Sikh	1.74	0.88	1.26	2.28	1.54	82.73	9.56	100
Buddhist	1.92	0.53	2.37	1.61	1.93	78.51	13.13	100
Parsi*	0.00	0.00	0.00	0.57	0.00	99.43	0.00	100
Total	1.83	0.87	1.21	3.99	1.86	78.47	11.79	100
<i>Urban</i>								
Christian	17.13	7.80	12.16	8.89	8.72	13.36	31.95	100
Sikh	9.85	11.34	7.52	18.99	4.87	13.64	33.79	100
Buddhist	2.91	3.14	13.53	9.26	16.46	12.94	41.76	100
Parsi	4.04	26.17	27.50	29.17	11.69	0.00	1.44	100
Total	8.39	5.78	9.20	16.71	9.07	12.43	38.43	100
<i>Total</i>								
Christian	7.36	3.00	4.93	5.53	3.63	59.31	16.23	100
Sikh	3.17	2.72	2.36	5.22	2.13	70.57	13.83	100
Buddhist	2.17	1.18	5.15	3.51	5.54	62.21	20.25	100
Parsi	3.72	24.15	25.37	26.96	10.79	7.68	1.33	100
Total	3.17	1.87	2.85	6.60	3.34	64.92	17.26	100

Source: Calculated from the Unit level data of NSSO (55<sup>th</sup> Round and 61<sup>st</sup> Round)

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

## 7. Age-wise LFPR

The age-wise Labour Force Participation Rate has also been calculated for all the notified minority communities, for two rounds of NSS data (1993-94 and 2004-05). The data indicates that overall the LFPR has increased marginally in the country during the

last ten years, from 42.78 per cent to 43 per cent. (See Table 6.8.) Even among the four notified minority communities, the LFPR is showing a rise. Among Sikhs and Parsis, the LFPR has increased substantially in comparison to Christians and Buddhists. The rural-urban pattern is no different. It can also be observed that the LFPR has declined among the children and the elderly population of India in general, and the notified minority communities in particular. Here again the rural-urban pattern is akin to that of the total except for the three facts: One, that the child LFPR among Sikhs has increased. Second, that the decline in child LFPR is more pronounced in the rural areas in comparison to the urban areas; and finally, the decline in the elderly LFPR is more pronounced in the urban areas in comparison to the rural areas.

**Table 6.8: Age-wise Labour Force Participation Rates (%)**

Age Group	Christian	Sikh	Buddhist	Parsi*	Total	Christian	Sikh	Buddhist	Parsi*	Total
	1993-94					2004-05				
Rural										
5-9	0.05	0.08	0.98	0.00	1.28	0.08	0.03	0.01	0.00	0.27
10-14	9.88	9.16	14.34	0.00	14.06	3.90	5.19	7.66	0.00	7.24
15-19	38.52	46.06	52.64	66.67	49.51	32.99	42.34	40.98	0.00	43.71
20-24	71.13	61.75	75.20	100.00	67.92	66.72	70.88	78.64	100.00	65.64
25-29	75.16	68.67	86.90	0.00	74.60	78.57	78.13	83.09	0.00	75.00
30-34	79.32	69.85	90.64	0.00	78.62	78.63	78.89	90.84	100.00	77.64
35-39	78.08	74.56	92.30	100.00	80.86	82.23	83.16	95.34	0.00	81.49
40-44	83.50	75.52	94.25	0.00	79.81	85.77	83.40	94.20	0.00	81.13
45-49	81.51	72.17	88.31	0.00	78.94	78.50	82.01	95.66	0.00	80.89
50-54	78.91	70.95	87.33	0.00	76.34	77.53	73.98	85.95	0.00	76.93
55-59	75.34	62.09	87.79	0.00	70.16	72.36	76.13	79.45	0.00	72.10
59+	46.03	39.92	45.65	0.00	47.43	40.28	42.13	54.57	0.00	44.82
Total	47.60	41.53	50.09	25.11	44.90	48.10	47.32	54.34	50.00	44.62
Urban										
5-9	0.46	0.00	0.00	0.00	0.49	0.05	0.00	0.00	0.00	0.29
10-14	2.93	2.94	5.31	0.00	5.83	1.48	3.16	1.56	0.00	4.43
15-19	23.20	22.01	28.36	0.00	28.42	16.60	24.27	22.76	0.00	27.32
20-24	54.48	46.25	42.54	47.20	51.05	52.69	56.14	45.34	60.39	52.64
25-29	62.04	54.22	58.03	47.06	61.04	76.08	56.41	60.20	53.50	62.60
30-34	72.78	56.80	74.72	100.00	64.70	71.56	63.24	76.01	54.12	65.10
35-39	73.27	59.31	79.30	100.00	65.58	70.63	65.46	73.00	100.00	66.76
40-44	70.14	65.75	75.97	68.39	68.73	73.34	57.35	79.24	85.17	66.53
45-49	73.17	63.58	63.23	79.13	68.01	68.08	66.95	72.83	89.24	64.29
50-54	69.68	63.97	57.64	33.38	63.80	65.61	58.46	69.15	78.01	62.11
55-59	51.55	55.53	67.53	56.14	55.08	44.37	63.98	56.68	100.00	53.31
59+	20.13	21.17	23.15	22.36	27.34	21.26	22.44	13.56	0.00	22.79
Total	39.63	33.03	36.02	39.46	36.35	40.95	38.27	37.96	44.43	38.25
Total										
5-9	0.16	0.06	0.68	0.00	1.10	0.07	0.03	0.01	0.00	0.27
10-14	7.80	7.75	11.68	0.00	12.00	3.25	4.85	5.81	0.00	6.59
15-19	34.21	41.21	43.70	2.16	43.81	27.55	38.07	34.49	0.00	39.28

20-24	66.12	57.87	61.74	47.24	63.34	62.58	67.64	67.37	63.60	61.87
25-29	70.79	65.69	75.12	47.06	71.00	77.81	73.79	73.85	53.50	71.48
30-34	77.14	66.84	85.81	99.70	74.91	76.44	75.82	85.90	57.07	74.19
35-39	76.47	70.66	88.03	100.00	76.70	78.55	79.86	86.27	100.00	77.47
40-44	79.22	73.15	88.41	68.39	76.81	81.86	76.91	88.94	85.17	77.02
45-49	79.29	70.02	79.51	79.13	76.15	75.49	78.02	88.13	89.24	76.31
50-54	76.25	69.21	78.99	33.38	73.38	74.22	69.31	80.54	78.01	72.88
55-59	68.64	60.64	83.12	56.07	66.63	62.95	73.17	74.18	100.00	67.23
59+	38.90	36.71	39.14	22.36	42.94	34.88	37.81	45.31	0.00	39.39
Total	45.23	39.67	45.48	37.85	42.78	46.00	45.44	48.85	44.56	43.00

Source: Calculated from the Unit level data of NSSO (55<sup>th</sup> Round and 61<sup>st</sup> Round)

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

## 8. Educational Status (5-19 Age Groups)

As discussed earlier, the LFPR among children (5-19 years) has declined during the last ten years. The issue now was whether the children coming out of the labour force market were really going into education. To answer this question, the education status of the 5-19 age group was calculated from the unit level NSS data for the two points of time (1993-94 and 2003-04). (See Table 6.9).

**Table 6.9: Educational Status of 5-19 Years Age Group (%)**

	1993-94					2004-05				
	Christian	Sikh	Buddhist	Parsi*	Total	Christian	Sikh	Buddhist	Parsi*	Total
<i>Rural</i>										
Not literate	18.75	24.60	21.16	33.37	35.24	12.64	12.88	7.71	0.00	21.60
Literate without formal schooling	1.63	1.16	1.35	0.00	1.45	2.99	2.07	2.96	0.00	3.07
Literate and upto primary	30.18	35.61	34.80	33.17	32.07	35.06	36.66	26.64	0.00	34.45
Primary	21.74	19.33	21.83	0.19	15.99	22.46	24.35	26.82	0.00	20.46
Middle	18.51	11.53	15.61	33.17	10.54	17.23	13.05	24.37	0.00	13.50
Secondary	7.02	6.43	4.64	0.00	3.74	7.01	7.77	7.45	0.00	5.01
Higher secondary	2.02	1.33	0.63	0.10	0.93	2.40	3.16	3.50	0.00	1.77
Graduate and above	0.14	0.01	0.00	0.00	0.04	0.03	0.04	0.51	0.00	0.08
Total	100	100	100	100	100	100	100	100	0.00	100
<i>Urban</i>										
Not literate	6.62	11.33	10.78	60.20	15.58	6.46	7.10	5.65	0.00	11.93
Literate without formal schooling	1.13	1.94	3.49	0.00	1.61	0.81	0.89	0.73	0.00	2.22
Literate and upto primary	29.82	35.66	33.30	20.72	34.04	30.41	28.68	23.62	20.11	30.57
Primary	25.05	19.72	22.34	4.66	20.61	21.96	24.82	27.49	42.05	22.47
Middle	21.19	14.69	20.74	13.24	15.58	20.14	14.95	28.26	20.11	17.60
Secondary	11.46	10.24	7.01	1.18	8.39	12.00	14.57	6.98	17.72	9.49
Higher secondary	4.56	6.23	2.34	0.00	4.01	8.00	8.75	7.26	0.00	5.45
Graduate and above	0.18	0.20	0.00	0.00	0.18	0.22	0.22	0.00	0.00	0.24
Total	100	100	100	100	100	100	100	100	100	100
<i>All</i>										
Not literate	15.30	21.80	17.82	50.15	30.41	10.87	11.78	7.04	0.00	19.33
Literate without formal schooling	1.49	1.32	2.04	0.00	1.49	2.36	1.85	2.24	0.00	2.87
Literate and upto primary	30.07	35.62	34.32	25.39	32.55	33.73	35.15	25.67	20.11	33.54
Primary	22.68	19.41	21.99	2.99	17.12	22.31	24.44	27.04	42.05	20.93

Middle	19.28	12.20	17.26	20.70	11.78	18.06	13.41	25.63	20.11	14.47
Secondary	8.29	7.23	5.40	0.74	4.88	8.44	9.06	7.30	17.72	6.07
Higher secondary	2.74	2.36	1.18	0.04	1.69	4.00	4.22	4.72	0.00	2.63
Graduate and above	0.15	0.05	0.00	0.00	0.08	0.08	0.08	0.35	0.00	0.11
Total	100	100	100	100	100	100	100	100	100	100

Source: Calculated from the Unit level data of NSSO (55<sup>th</sup> Round and 61<sup>st</sup> Round)

*\*Insignificant rural sample size may lead to the unreliable estimates for rural areas*

The educational level data indicates that illiteracy has declined substantially among the 5-19 years age-group among all the notified minority communities. Further, there has been an improvement in all the educational categories and among all the notified minority communities. There are a few exceptions to this uniform pattern: The literate and upto primary categories of education have experienced a decline in proportion for Sikhs and Buddhists. Primary education has also witnessed a marginal decline among Christian children. Rural and urban areas too present a similar pattern. Thus, the educational status of the 5-19 age group indicates that more children are entering educational institutions.

**Table 6.10: Distribution of Tertiary Sector in Urban Areas (%)**

Community	Trade,Hotels & Restaurants	Transport,Storage & Communication	Finance., Real Est. & Business	Pub Admn.,Edu.,Health & Others
<b>1993-94 (Male)</b>				
Christian	23.00	20.66	9.39	46.94
Sikh	34.57	21.97	5.51	37.94
Buddhist	21.86	32.44	5.50	40.20
Parsi	47.93	9.85	28.85	13.37
Total	38.04	16.86	6.59	38.51
<b>2004-05 (Male)</b>				
Christian	38.77	21.59	11.30	28.34
Sikh	48.37	14.80	11.83	25.00
Buddhist	25.45	23.89	13.92	36.74
Parsi	21.27	16.53	52.86	9.34
Total	47.17	17.95	9.90	24.98
<b>1993-94 (Females)</b>				
Christian	12.63	0.96	5.59	80.82
Sikh	8.20	1.06	5.09	85.65
Buddhist	23.76	6.13	4.96	65.15
Parsi	34.63	0.00	18.53	46.84
Total	21.97	2.78	4.09	71.15
<b>2004-05 (Females)</b>				
Christian	17.10	1.59	7.49	73.81
Sikh	10.35	2.67	8.14	78.84
Buddhist	17.00	7.66	2.35	72.98
Parsi	12.62	0.00	35.49	51.89
Total	24.67	2.74	6.57	66.02

Source: Calculated from the Unit level data of NSSO (55<sup>th</sup> Round and 61<sup>st</sup> Round)

*\*Insignificant rural sample size may lead to the unreliable estimates for rural areas*

## 9. Distribution of Tertiary Sector (Urban)

The Tertiary Sector has been looked into separately to study the involvement of the notified minority communities. Trade, hotels and restaurants; transport, storage and communication; finance; real estate and business; public administration, education, health and others are the four main categories of the tertiary sector which have been studied. (See Table 6.10.) In India, 47.17 per cent of the total male labour force is engaged in the tertiary sector of trade, hotels and restaurants. Public administration, education, health & others engage 24.98 per cent of the tertiary sector's male labour force. Transport, storage and communication & finance, real estate & business account for 17.95 and 9.90 per cent respectively of the total male labour force in the tertiary sector. Sikh males are more involved in trade-related works. The proportion of Christian males in the trade-related works has also increased substantially during the last one decade. Buddhist males are more in the fields of public administration, education, health & others. The sample size for Parsis did not provide significant data.

As far as females are concerned, among the notified minority communities other than Muslims, more than two-thirds of the total tertiary sector labour force is in the field of public administration, education, health & others. Their involvement in the rest of the activities is very low.

**Table 6.11: Employment Status of Rural Buddhists (%)**

	Self Employment			Regular			Casual		
	M	F	P	M	F	P	M	F	P
	1993-94								
Q1	13.48	8.59	11.53	9.40	0.00	6.96	19.08	24.07	21.68
Q2	13.85	30.05	20.34	5.67	4.96	5.49	24.34	24.68	24.52
Q3	18.00	16.37	17.35	7.63	14.75	9.47	26.39	22.63	24.43
Q4	25.91	21.76	24.25	19.97	40.00	25.16	19.97	19.16	19.55
Q5	28.76	23.23	26.54	57.33	40.29	52.91	10.21	9.47	9.82
All	100	100	100	100	100	100	100	100	100
	2004-05								
	M	F	P	M	F	P	M	F	P
	2004-05								
Q1	7.54	13.91	10.59	7.74	48.01	18.21	33.67	31.88	32.79
Q2	22.62	23.97	23.27	15.49	4.12	12.53	21.38	25.81	23.56
Q3	19.97	11.09	15.71	19.25	21.84	19.92	24.64	23.97	24.31
Q4	22.24	23.21	22.71	19.41	8.21	16.50	14.40	15.01	14.70
Q5	27.64	27.82	27.73	38.11	17.82	32.83	5.91	3.33	4.64
All	100	100	100	100	100	100	100	100	100

Source: Calculated from the Unit level data of NSSO (55<sup>th</sup> Round and 61<sup>st</sup> Round)

*\*Insignificant rural sample size may lead to the unreliable estimates for rural areas*

## 10. Rural Buddhists – Employment Status.

The employment status of the rural Buddhists with different MPCE quintiles has been presented in the following table. Quintile one is the poorest of the Buddhists with the lowest MPCE, whereas Quintile five is the richest of the Buddhists with the highest MPCE. The employment status is of three types – self-employment, regular and casual.

Table 6.11 indicates that the proportion of the self-employed rural Buddhists is high for Q5 (27.73 per cent) whereas it is only 10.59 per cent for Q1. Among the rural Buddhists, 18.21 per cent of Q1 and 32.83 per cent in Q5 are in regular employment. The percentage of the casually employed rural Buddhists is high (32.79 per cent) in the poorer section, whereas it is as low as 4.64 per cent in Q5. The temporal data of the rural Buddhists in different quintiles indicate a surge in the casual employment in the poorer section of the rural Buddhists, and a decline in the casual employment in the richer section of the Buddhists.

## 11. Employment Status of Urban Christians and Sikhs

The quintile-wise employment status of urban Christians and Sikhs indicates that there is a decline in all the three employment categories in quintile one, and an increase in all the three categories of employment in the richer sections. Even casual employment shows an increase in the richer sections of urban Christians and Sikhs. (Table 6.12)

**Table 6.12: Employment Status of Urban Christians and Sikhs (%)**

		Self			Regular			Casual		
		M	F	P	M	F	P	M	F	P
1993-94										
Christians	Q1	15.86	20.71	17.36	12.10	10.12	11.46	38.94	59.33	43.04
	Q2	19.20	21.73	19.98	16.09	11.86	14.71	28.24	18.07	26.19
	Q3	24.85	20.31	23.45	17.99	14.62	16.89	19.14	15.99	18.50
	Q4	21.31	14.50	19.21	25.27	24.20	24.92	9.29	5.00	8.42
	Q5	18.78	22.74	20.00	28.54	39.20	32.02	4.41	1.60	3.84
	All	100	100	100	100	100	100	100	100	100
Sikhs	Q1	15.84	12.40	15.41	13.03	11.04	12.70	53.18	63.24	54.66
	Q2	22.10	23.76	22.31	14.55	4.24	12.82	19.62	12.37	18.55
	Q3	20.67	28.29	21.63	21.16	10.50	19.37	18.40	24.39	19.29
	Q4	19.81	21.06	19.96	21.91	22.27	21.97	5.89	0.00	5.02
	Q5	21.57	14.49	20.69	29.35	51.95	33.14	2.91	0.00	2.48
	All	100	100	100	100	100	100	100	100	100
2004-05										
Christians	Q1	8.41	14.00	10.07	4.22	3.88	4.09	21.50	24.36	22.05
	Q2	13.54	11.62	12.97	9.72	21.28	14.13	22.92	21.30	22.61
	Q3	18.89	23.11	20.14	17.24	10.60	14.70	26.81	18.13	25.15
	Q4	27.69	31.49	28.81	26.90	19.51	24.08	20.67	28.20	22.11
	Q5	31.47	19.78	28.00	41.93	44.73	43.00	8.10	8.01	8.09
	All	100	100	100	100	100	100	100	100	100
Sikhs	Q1	2.01	1.57	1.93	6.40	5.36	6.15	35.90	54.45	36.84
	Q2	8.51	21.89	10.91	14.93	13.37	14.55	38.41	13.93	37.16
	Q3	11.89	25.65	14.35	11.96	4.49	10.16	17.69	31.62	18.40
	Q4	37.66	22.30	34.92	28.62	23.14	27.30	3.92	0.00	3.72
	Q5	39.92	28.60	37.90	38.08	53.64	41.84	4.08	0.00	3.87
	All	100	100	100	100	100	100	100	100	100

Source: Calculated from the Unit level data of NSSO (55<sup>th</sup> Round and 61<sup>st</sup> Round)

## 12. Distribution of Primary Sector Employment in Rural Areas by MPCE Quintile

Table 6.13 shows the distribution of the Primary Sector employment in rural areas by MPCE quintiles and presents an interesting picture. The poorer sections of the

Christians and Sikhs are now less involved in the primary sector than they were a decade before, whereas the affluent section of the Christians and Sikhs are entering more and more into the primary sector, which is supported by the increase in operational land holdings of these communities over time. This, highlights the fact that the better-off sections among these NMCs have been acquiring land more than the rest of the population. However, for the Buddhist communities, the scenario remains unchanged as a large number of the poorer section is still engaged in the primary sector.

**Table 6.13: Distribution of Primary Sector in Rural Areas by MPCE Quintile (%)**

Community	Quintiles	1993-94	2004-05
Christian	Q1	22.08	12.99
	Q2	21.98	11.40
	Q3	22.42	15.31
	Q4	18.59	24.83
	Q5	14.93	35.47
Sikh	Q1	17.04	2.97
	Q2	19.02	7.86
	Q3	18.37	11.75
	Q4	21.37	17.98
	Q5	24.19	59.44
Buddhist	Q1	21.53	24.54
	Q2	23.13	23.64
	Q3	22.64	20.70
	Q4	20.35	18.17
	Q5	12.35	12.96
Parsi*	Q1	0.00	0.00
	Q2	0.00	0.00
	Q3	99.42	0.00
	Q4	0.00	0.00
	Q5	0.58	100.00

Source: Calculated from the Unit level data of NSSO (55<sup>th</sup> Round and 61<sup>st</sup> Round)

*\*Insignificant rural sample size may lead to the unreliable estimates for rural areas*

### 13. Conclusion

The employment status of the different notified minority communities reflects various socio-economic factors working behind them. For instance, Q1 of the MPCE consists of a larger proportion of the casual workers among all the NMCs, indicating that the poorer sections of the communities are in casual employment. These sections of the communities are largely not equipped with the required education, technical skills and capital to initiate self-enterprise or enter into regular employment. They also form a large proportion of the landless people and hence their self-employment in the agricultural sector is also limited. They, therefore, resort to casual employment. The Buddhists, both in rural and urban areas, depend critically on casual employment for a livelihood and this

is much more among the poorest quintile group. For all NMCs, the share of casual workers declines among the higher quintile groups.

As far as the regular workers are concerned, they are largely educated. The educational levels of the NMCs by MPCE quintiles, as discussed in the previous chapters, has indicated that well-off sections of the communities (Q5) receive higher levels of education. Here, the same affluent sections of the NMCs are showing more participation into regular employment. It can therefore be inferred that better education improves their access to regular employment. The Christians and Buddhists, especially among higher quintiles and more so in urban locations, are found to be working as regular salaried workers. This is directly correlated to their higher educational attainment upto graduation and above.

Unlike the case of casual and regular employment, self-employment comprises of persons from different economic strata. While the better-off households have access to credit, technical know-how and social support to establish enterprises, the poor resort to self-employment as a survival strategy. It may, however, be interesting to note the distinct scenario among poor Christians and Sikhs who manage to be involved in self-employed activities. The poorest of the Buddhists are not more in the self-employed category whereas a good proportion of those who are well-off are.

### Annexure 1: Labour Force Participation Rates (%)

	Rural			Urban			Total		
	M	F	P	M	F	P	M	F	P
	2004-05								
Christian	57.69	38.46	48.10	53.55	28.34	40.95	56.48	35.48	46.00
Sikh	56.90	36.87	47.32	57.52	16.82	38.27	57.03	32.74	45.44
Buddhist	57.93	50.71	54.34	55.26	22.42	37.96	57.07	40.87	48.85
Parsi*	100.00	33.33	50.00	59.47	32.82	44.43	60.04	32.83	44.56
All Religions	55.51	33.30	44.62	57.03	17.82	38.25	55.90	29.43	43.00
	1999-00								
Christian	58.29	34.21	46.14	52.19	25.24	38.64	56.42	31.47	43.84
Sikh	55.74	27.44	42.23	53.18	10.38	32.89	55.15	23.54	40.09
Buddhist	51.03	45.81	48.48	46.75	18.07	33.29	49.62	37.15	43.61
Parsi*	54.14	91.71	72.93	48.72	33.10	40.96	48.86	34.62	41.79
All Religions	54.04	30.03	42.30	54.31	14.73	35.41	54.11	26.21	40.55
	1993-94								
Christian	57.57	37.63	47.61	54.28	24.75	39.63	56.58	33.82	45.24
Sikh	56.85	24.29	41.53	55.65	9.97	33.01	56.60	21.04	39.67
Buddhist	54.03	46.19	50.09	49.55	20.83	36.02	52.50	38.26	45.48
Parsi*	25.14	16.67	25.11	58.45	14.76	39.46	52.37	14.76	37.85
All Religions	56.09	33.04	44.90	54.30	16.50	36.34	55.64	29.00	42.77

Source: National Sample Survey, Various Rounds

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

### Annexure 2: Work Force Participation Rates (%)

	Rural			Urban			Total		
	M	F	P	M	F	P	M	F	P
	2004-05								
Christian	56.15	35.89	46.05	50.54	24.38	37.46	54.51	32.50	43.53
Sikh	55.04	35.48	45.68	55.55	15.30	36.52	55.14	31.33	43.78
Buddhist	56.33	50.54	53.45	49.46	21.76	34.86	54.12	40.53	47.22
Parsi*	100.00	33.33	50.00	54.44	32.82	42.24	55.08	32.83	42.42
All Religions	54.62	32.70	43.88	54.86	16.60	36.53	54.68	28.67	42.01
	1999-00								
Christian	56.66	32.22	44.33	48.57	23.20	35.80	54.18	29.47	41.72
Sikh	54.66	27.29	41.60	51.39	9.85	31.69	53.90	23.31	39.32
Buddhist	50.39	45.79	48.14	42.05	17.12	30.35	47.65	36.85	42.44
Parsi*	54.14	91.71	72.93	48.72	33.10	40.96	48.86	34.62	41.79
All Religions	53.09	29.71	41.66	51.82	13.89	33.71	52.76	25.77	39.64
	1993-94								
Christian	55.46	36.01	45.75	50.34	21.97	36.27	53.93	31.86	42.93
Sikh	56.40	24.13	41.21	53.49	9.11	31.49	55.79	20.72	39.09
Buddhist	53.04	46.10	49.55	46.17	19.42	33.57	50.70	37.75	44.32
Parsi*	25.14	16.67	25.11	55.94	14.76	38.05	50.32	14.76	36.59
All Religions	55.29	32.78	44.36	52.10	15.47	34.70	54.48	28.55	41.96

Source: National Sample Survey, Various Rounds

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

### Annexure 3: Unemployment (%)

	1993-94	1999-00	2004-05
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Rural	M	F	P	M	F	P	M	F	P
Christian	4.70	5.79	5.07	2.80	5.81	3.92	2.66	6.69	4.27
Sikh	0.98	4.13	1.17	1.94	0.53	1.51	3.27	3.77	3.46
Buddhist	2.22	0.25	1.38	1.26	0.03	0.69	2.75	0.34	1.63
Parsi*	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Total	1.96	1.40	1.80	1.77	1.06	1.52	1.60	1.79	1.67
Urban	M	F	P	M	F	P	M	F	P
Christian	8.21	13.23	9.64	6.95	8.10	7.33	5.62	13.95	8.50
Sikh	4.07	13.18	5.04	3.38	5.08	3.64	3.42	9.00	4.58
Buddhist	7.07	9.30	7.61	10.07	5.23	8.83	10.51	2.94	8.15
Parsi	4.28	0.00	3.68	0.00	0.00	0.00	8.46	0.00	4.93
Total	4.54	8.21	5.21	4.60	5.68	4.81	3.81	6.88	4.49
All	M	F	P	M	F	P	M	F	P
Christian	5.72	7.56	6.32	3.98	6.37	4.84	3.49	8.40	5.38
Sikh	1.62	7.05	2.01	2.26	0.99	1.91	3.30	4.32	3.65
Buddhist	3.78	1.79	3.03	3.98	0.82	2.68	5.17	0.84	3.33
Parsi	3.91	0.00	3.40	0.00	0.00	0.00	8.26	0.00	4.80
Total	2.60	2.44	2.56	2.50	1.70	2.25	2.18	2.56	2.31

Source: National Sample Survey, Various Rounds

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

#### Annexure 4: Employment Status (%)

2004-05	Self-employed			Regular employed			Casual Worker		
	M	F	P	M	F	P	M	F	P
Christian	50.36	52.63	51.10	23.59	27.75	24.95	26.05	19.61	23.95
Sikh	53.87	47.38	53.18	20.46	37.09	22.23	25.67	15.54	24.59
Buddhist	29.66	28.69	29.25	20.95	11.71	17.10	49.39	59.60	53.65
Parsi	37.05	49.11	42.36	62.95	50.89	57.64	0.00	0.00	0.00
All Religions	54.24	53.86	54.13	17.39	10.66	15.53	28.37	35.49	30.33
1999-00	M	F	P	M	F	P	M	F	P
Christian	44.96	39.87	43.30	23.06	26.69	24.25	31.98	33.44	32.45
Sikh	58.54	43.27	57.52	19.63	34.16	20.61	21.82	22.58	21.87
Buddhist	24.18	21.32	23.04	20.69	4.95	14.42	55.13	73.73	62.54
Parsi	46.60	69.36	53.60	52.11	30.64	45.51	1.29	0.00	0.89
All Religions	50.87	48.03	50.11	17.35	9.04	15.12	31.77	42.94	34.77
1993-94	M	F	P	M	F	P	M	F	P
Christian	44.63	50.52	46.81	22.88	18.71	21.34	32.48	30.77	31.85
Sikh	60.89	82.84	66.43	15.80	5.92	13.31	23.31	11.24	20.26
Buddhist	23.30	19.31	21.63	26.31	11.04	19.90	50.39	69.64	58.47
Parsi	60.83	2.00	51.66	39.17	98.00	48.34	0.00	0.00	0.00
Total	53.72	56.83	54.74	16.66	6.18	13.22	29.62	36.99	32.04

Source: National Sample Survey, Various Rounds

### Annexure 5a:

#### Major Industrial Distribution of workers by notified minority communities in 1993-94 (%)

	Male			Female			All		
	P	S	T	P	S	T	P	S	T
All									
Christian	56.75	14.35	28.90	65.81	11.43	22.76	60.11	13.27	26.62
Sikh	64.18	12.94	22.89	89.66	1.15	9.19	70.60	9.97	19.44
Buddhist	54.70	16.11	29.19	76.07	10.29	13.64	63.65	13.67	22.68
Parsi	9.07	25.09	65.84	0.14	29.49	70.37	7.68	25.77	66.55
All Religions	59.21	15.57	25.22	78.50	10.66	10.83	65.55	13.96	20.49
Rural									
Christian	73.20	8.94	17.86	78.89	9.35	11.76	75.44	9.10	15.46
Sikh	77.69	8.84	13.47	96.11	0.52	3.36	82.76	6.55	10.69
Buddhist	74.57	10.51	14.93	85.96	8.14	5.90	79.89	9.40	10.71
Parsi*	99.42	0.00	0.58	100.00	0.00	0.00	99.43	0.00	0.57
All Religions	74.74	10.43	14.84	86.59	7.93	5.48	78.99	9.53	11.48
Urban									
Christian	14.10	28.39	57.50	14.97	19.52	65.50	14.37	25.71	59.92
Sikh	10.71	29.14	60.14	31.59	6.77	61.63	13.70	25.95	60.36
Buddhist	10.73	28.51	60.76	24.85	21.43	53.72	14.58	26.58	58.84
Parsi	0.00	27.60	72.40	0.00	29.53	70.47	0.00	27.93	72.07
All Religions	10.32	31.78	57.89	25.45	28.60	45.95	13.53	31.11	55.36

Note: P=Primary; S=Secondary; T=Tertiary

Source: National Sample Survey, 50<sup>th</sup> Round

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

### Annexure 5b:

#### Major Industrial Distribution of workers by notified minority communities in 1999-2000 (%)

	Male			Female			All		
	P	S	T	P	S	T	P	S	T
All									
Christian	53.11	17.30	29.60	62.44	10.73	26.83	56.43	14.96	28.61
Sikh	59.38	13.97	26.65	86.43	3.06	10.51	67.02	10.89	22.09
Buddh	59.74	14.22	26.04	82.81	5.82	11.37	69.40	10.70	19.90
Parsi	2.40	55.67	41.93	7.25	75.26	17.49	4.40	63.73	31.88
All Religions	55.57	17.09	27.34	77.11	10.90	11.98	62.37	15.14	22.49
Rural									
Christian	70.67	12.46	16.86	79.06	9.09	11.85	73.75	11.23	15.02
Sikh	73.14	10.67	16.19	92.83	2.18	5.00	79.30	8.01	12.69
Buddhist	83.05	6.65	10.29	95.46	2.50	2.04	88.82	4.72	6.46
Parsi*	84.70	0.00	15.30	100.00	0.00	0.00	94.32	0.00	5.68
All Religions	71.91	12.03	16.06	86.22	8.14	5.64	76.90	10.67	12.43
Urban									
Christian	6.79	30.04	63.17	9.97	15.91	74.13	7.82	25.43	66.74
Sikh	10.55	25.68	63.77	26.59	11.29	62.13	12.92	23.55	63.53
Buddhist	2.69	32.74	64.57	8.22	25.37	66.41	4.15	30.79	65.06
Parsi	0.00	57.29	42.71	0.39	80.82	18.79	0.16	66.73	33.11
All Religions	7.42	32.00	60.58	18.48	28.69	52.83	9.59	31.35	59.06

Note: P=Primary; S=Secondary; T=Tertiary

Source: National Sample Survey, 55<sup>th</sup> Round

\*Insignificant rural sample size may lead to the unreliable estimates for rural areas

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## **CHAPTER - VII**

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### **CONCLUDING REMARKS AND RECOMMENDATIONS**

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The final chapter of this report provides a short profile of each of the four NMCs based on the secondary data analysis undertaken in the different dimensions.

While considering the demographic, educational, health and nutrition, land and poverty and employment-unemployment profile of the four notified minority communities (other than Muslims), here an attempt is made to present a bird's eye view of the four communities, based on the facts and figures already discussed in the earlier chapters.

The way forward subsequent to this study highlights the limitations and future prospects in terms of pursuing research on related subjects. This is followed by some recommendations on different dimensions.

#### **Buddhists**

Among the four NMCs, Buddhists deserve primary focus, as they perform the poorest on several indicators and require special attention. Almost nine-tenths of the Buddhists are from the Scheduled Caste population, which itself speaks volumes. The poverty level of this community is the highest among the four NMCs (30 per cent). Almost 72 per cent of the Buddhists do not possess any operational landholdings. This landlessness or land poverty restricts their capabilities for self-employment in the agricultural sector. They are therefore pushed out of the rural areas to grab employment opportunities in the urban areas, most often in the casual labour market (evidenced by their high proportion of 53 per cent in this market), considered the most vulnerable form of employment. This is the reason their rate of urbanization is high (38 per cent). Further, the work participation rate among the Buddhist females is the highest (41 per cent), which corroborates the fact that the male and female workers are entering into the workforce more out of poverty-induced compulsions. However, since most of them are entering into the casual labour market, their situation remains vulnerable.

On the several socio-economic indicators discussed, the educational level of this community is the poorest. Only 6 per cent of the total Buddhists are graduates. Poor educational levels, hence, prevents them from accessing regular employment. The age at marriage for the Buddhist community is also far lower than the country's legal age for marriage, with 41 per cent women getting married before the age of 18 years. On most

of the health indicators, the Buddhists have fared poorly. Over the period covered by the NFHS II (1998-99) to III (2005-06), stunting and wasting among Buddhist children has increased, mortality rates of neonatals and children under-five have risen, anaemia among women has increased, and the percentage of children with full immunization has declined from 73 to 51 per cent. Given the early marriages among Buddhist females, the proportion of teenage pregnancies are also very high among them compared to the other NMCs.

### **Christians**

Christians are the largest notified minority community other than Muslims. They constitute 33.1 per cent of the general population (upper caste), 32.8 per cent of Scheduled Tribes and 25.5 per cent of the Other Backward Classes. Scheduled Castes among the Christians are only 8.3 per cent. The poverty level is relatively low at 11 per cent, and the landless population is 55 per cent, which is low in comparison to other communities. The temporal data indicates a decline in the landless among Christians during the last one decade, implying more households of the community have access to operational landholdings, either through ownership or leasing in of land for cultivation. Large operational landholdings, on the other hand, have experienced an increase.

The rate of urbanization of Christians is 34 per cent. The literacy and educational level is relatively higher than the other communities (except for Parsis). The male-female gap in literacy is also lower. This enables them to enter into the regular employment in higher proportions. Even the rate of self-employment among Christians is high. Casual employment among Christians is 23 per cent, which is lower than the national average but more than that of Sikhs.

Christians have the highest proportion of non-institutional child deliveries as well as having registered an increase in the neonatal mortality rate. The total fertility rate among Christian women is higher compared to other NMCs, other than Muslims.

### **Sikhs**

The Sikh community records a relatively low poverty level (5 per cent). This community constitutes 46.4 per cent of the general population, 31.1 per cent of the Scheduled Castes and 21.8 per cent of the Other Backward Classes. Despite the low poverty level, the landlessness among the Sikhs is high (66.50 per cent) and during the last one decade, it has witnessed an increase. However, there has been an increase in the proportion of Sikhs with large operational landholdings. It indicates that the affluent Sikhs

are occupying more and more operational landholdings to cultivate in the rural areas. This hints at a process of land acquisition by the better-off sections from the poorer masses, or leasing in of landholdings from rural poor who are not in a position to cultivate them themselves. In the urban areas, Sikhs have been found in a large proportion in trade-related activities, many of which are entrepreneurial in nature. Sikhs thus have the largest proportion of self-employed workers (63.65 per cent), taking the rural and urban areas together. However, there is an interesting fact to note that while the Sikh males are highly involved in self-employment, their female counterparts are more into regular employment. The female regular workers are predominantly among the better-off sections (Q5 quintile group). Among the relatively poorer Sikh women (in the Q2 and Q3 quintile groups), the women participate in self-employment, as helpers, unpaid family workers or home-based workers. This is also reflective of the socio-cultural barriers among certain segments of the Sikh community wherein market-based, paid casual work may not be desirable for women, given the stronghold of patriarchal biases. These biases are also evidenced in the low child sex-ratios for the community.

It is noteworthy that the Sikh community records some better indicators of health, such as improvements in underweight and stunting among children, low child mortality, relatively low prevalence of anaemia among children and women and better immunization levels. Most of these indicators reflect the better income levels of Sikhs. A distinctive factor of Sikh women is the high proportion of those who have discussions on family planning with their husbands (41 per cent) and with friends/ neighbours.

The educational level among Sikh females is also higher than that of the males. Nearly 16 per cent of the total Sikh females are graduates, which is the highest among all the communities. Regular and casual workers are found in lower proportions among the Sikh community. The rate of urbanization is also relatively lower (27 per cent); the community still remains predominantly rural.

## **Parsis**

The case of Parsis is different. To quote the Census: "The Parsi population deserves an exceptional but definite mention and place in the this volume<sup>10</sup> due to their very small numbers not only in India, but also in the world. As per 2001 Census, the Parsi

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<sup>10</sup> The First Report on Religion Data, Census of India, 2001; p. xxiv.

population in the country is 69,601 as against their population of 76,382 in 1991 census. This is a clear visible but extremely unfortunate decline in the rich civilization of Zoroastrians and its people. It is apparent in the 2001 Census results that urgent and drastic interventions are required by all concerned including possibly by the government and definitely the Parsi community leaders to ensure survival of Parsi population in India. Fertility improvement innovative initiatives rather than fertility control measures adopted by the community so far are possibly the need of the hour before it reaches a point of no return..." (p.xxiv, 2001).

The Census, however, has not provided much data to study the community in detail. The National Sample Surveys do provides some estimates, however, the sample is quite small, particularly in the rural areas, making the estimates unreliable. This community is predominantly urban-based and a very small proportion resides in the rural areas. The community has achieved universal literacy and higher education is also extensively pursued by both males and females. The work participation rates are also generally higher in the urban areas not only for men but also for the Parsi women (at 33 per cent). Given the higher educational qualifications, the urban regular workforce among the community is expectedly the highest (59 per cent) compared to the four NMCs. A predominant concentration of tertiary sector activities is noted for the Parsis, both men and women. The level at which they undertake this work is mostly administrative, executive or managerial, based on the occupational distribution. While the Parsi men are mostly involved in finance, business and real estate-related tertiary activities, the Parsi women are more in the formal sector, with jobs within education, health, public administration and so on. Being large entrepreneurs or salaried professionals, they are economically much better-off and do not figure in poverty estimates. In a nutshell, they are among the most advanced communities of the country.

Five religious communities have been notified as minority communities under Section 2(c) of the National Commission for Minorities Act, 1992. These are: Muslims, Sikhs, Christians, Buddhists and Zoroastrians (Parsis). A comprehensive account of the social, economic and educational status of the Muslim community in India has been provided in the Sachar Committee Report (GOI, 2006). The mandate of the present report is to focus on the socio-economic status of the other four minorities, excluding the Muslims, that is, the Sikhs, Christians, Buddhists (including Neo Buddhists) and Zoroastrians (Parsis). The report analyzes secondary sources of data such as the Census and NSS, in addition to information from the National Family Health Survey (NFHS) at the all-India

level, to provide a profile of the educational, social and economic status of these four minority communities.

### **The Way Forward**

This study is the first attempt of its kind made feasible due to the availability of the religion-based information from the Census of India and the initiative of the National Commission for Minorities (NCM), Government of India. The Sachar Committee report paved the path for research on the notified minority communities. This report is an attempt to provide a socio-economic profile of the NMCs based on the analysis of all sets of information available from secondary sources. It reveals the possible potential for undertaking research on the subject in future.

Given the time and brief mandate of this study, we have been able to provide a broad spectrum of what different indicators reveal for each of the NMCs. It was feasible only to undertake an all India profiling to do justice to the information available.

A lot more research and analysis is feasible at the state and regional level, which will require more time and resources. Such analysis can elicit a more finally-nuanced picture of the NMCs, given the widespread social, cultural and regional variations across the country. We hope this report will generate further interest among the research community to undertake studies on the subject.

### **Recommendations**

The need for making data available across NMCs, enhancing the legal basis for ensuring equitable access as well as providing equal opportunities also enlisted in the Sachar Committee report, may be overarching recommendations for this report also.

The emphasis laid on inclusive growth in the Eleventh Five Year Plan cannot be attained unless issues of inequity and discrimination affecting the NMCs are also addressed. Universal coverage of education and health, at least up to the basic levels, is critical.

Community and social group-specific factors affect enrolment into schools and educational attainment. Class and gender dimensions also influence perceptions, attitudes and behaviour. By undertaking a separate analysis of the NMCs, some of these aspects are highlighted, which can be given due attention by planners and policy-makers.

### **Health**

- Children's nutrition levels require special attention from the view of addressing food security levels among the poor and backward sections of the population. The Buddhist children report the worst stunting, wasting and child mortality indicators.
- Improving the anaemia status of mothers is critical for reduction of child anaemia levels as well as for improving nutritional status. Efforts through existing ICDS programmes to provide iron supplementation need to be strengthened further to improve access of the minorities, especially the socially and economically deprived sections among them.
- Outreach of immunization with children receiving all vaccinations must be given special attention for the NMCs.
- Awareness regarding early marriages and childbirths for their detrimental health impacts on women and children is required.
- Overall nutritional, child care and health awareness is essential. This improves with higher female literacy levels.
- The Sikh community records the lowest child sex-ratios among the 0-9 years category, which is extremely worrisome.

## **Education**

- The literacy rate is the lowest among Scheduled Caste Sikhs, followed by OBC Sikhs across all communities. The latter have in fact registered a decline in literacy rate over time. The Sikhs have the highest proportion of out of school children. Education that is sought to be universalised at least at the elementary level, must address this community in a targeted fashion to include the SC and OBC Sikhs specially.

## **Higher Education**

- The country as a whole requires attention in this area, given the low proportion of higher-educated persons. The NMCs too require support through reservations, scholarships and special tutorials to increase their share in higher education levels. The Buddhists, who are predominantly SCs,

have lower shares of literates among the tertiary levels of education than the all-India figures.

### **Skill Development**

- Special support is required for improving access to technical degrees and diplomas, especially for the poor and backward segments of the NMCs.

### **Entrepreneurial Support and Development**

- Social barriers influence participation in the labour markets and act as deterrents for entrepreneurial endeavours. This is further compounded by inaccessibility to credit channels. Mere policies to develop entrepreneurship or provide training and credit may not be adequate for elimination of such barriers. Positive interventions through direct policies such as reservations for the socio-economically poorer segments are required.

### **Credit Access and Self Help Groups (SHGs)**

- Improving access to credit and initiatives such as SHGs, especially for women who are not in a position to participate in labour activities outside the household given their domestic responsibilities, can help enhance female work participation.
- Given the high dependence on self employment by most NMCs, improving access to credit can the scale of their activities.

### **Social Security**

- Improving social security measures for the NMCs, especially the poor, informal sector workers among them is extremely critical.

**Appendix Table 1: Districtwise Percentage Distribution of Minority  
Population in India, 2001  
(Rural + Urban)**

State	District	Christian	Sikh	Buddhist
Jammu & Kashmir	Anantnag	0.02	0.47	0.01
Jammu & Kashmir	Badgam	0.03	0.84	0.01
Jammu & Kashmir	Baramula	0.05	1.04	0.06
Jammu & Kashmir	Doda	0.06	0.28	0.27
Jammu & Kashmir	Jammu	0.70	7.40	0.07
Jammu & Kashmir	Kargil	0.06	0.19	14.98
Jammu & Kashmir	Kathua	0.27	1.66	0.03
Jammu & Kashmir	Kupwara	0.08	0.53	0.03
Jammu & Kashmir	Leh (Ladakh)	0.29	0.43	77.30
Jammu & Kashmir	Pulwama	0.10	1.35	0.01
Jammu & Kashmir	Punch	0.08	2.76	0.03
Jammu & Kashmir	Rajauri	0.04	2.40	0.02
Jammu & Kashmir	Srinagar	0.13	1.08	0.04
Jammu & Kashmir	Udhampur	0.35	1.04	0.03
Himachal Pradesh	Bilaspur	0.01	0.79	0.06
Himachal Pradesh	Chamba	0.23	0.54	0.51
Himachal Pradesh	Hamirpur	0.01	0.13	0.05
Himachal Pradesh	Kangra	0.16	0.64	0.79
Himachal Pradesh	Kinnaur	0.41	0.33	24.77
Himachal Pradesh	Kullu	0.25	0.33	3.61
Himachal Pradesh	Lahul & Spiti	0.25	0.10	58.80
Himachal Pradesh	Mandi	0.03	0.53	0.32
Himachal Pradesh	Shimla	0.20	0.67	0.46
Himachal Pradesh	Sirmaur	0.05	2.64	0.47
Himachal Pradesh	Solan	0.18	2.29	0.19
Himachal Pradesh	Una	0.03	5.21	0.11
Punjab	Amritsar	1.68	76.99	0.04
Punjab	Bathinda	0.14	74.07	0.02
Punjab	Faridkot	0.17	77.53	0.02
Punjab	Fatehgarh Sahib	0.20	74.56	0.01
Punjab	Firozpur	1.32	51.35	0.03
Punjab	Gurdaspur	7.08	44.44	0.10
Punjab	Hoshiarpur	0.86	38.82	0.20
Punjab	Jalandhar	1.13	37.75	0.96
Punjab	Kapurthala	0.58	59.46	1.03
Punjab	Ludhiana	0.38	57.52	0.06
Punjab	Mansa	0.06	78.33	0.00
Punjab	Moga	0.29	85.80	0.00
Punjab	Muktsar	0.18	74.11	0.03
Punjab	Nawanshahr	0.11	37.42	0.85
Punjab	Patiala	0.20	55.53	0.01
Punjab	Rupnagar	0.31	56.95	0.02
Punjab	Sangrur	0.10	70.00	0.01

Cont....

State	District	Christian	Sikh	Buddhist
Chandigarh	Chandigarh	0.85	16.12	0.15

Uttaranchal	Almora	0.15	0.08	0.03
Uttaranchal	Bageshwar	0.14	0.05	0.07
Uttaranchal	Chamoli	0.06	0.12	0.05
Uttaranchal	Champawat	0.28	0.21	0.03
Uttaranchal	Dehradun	0.81	2.60	0.58
Uttaranchal	Garhwal	0.27	0.13	0.01
Uttaranchal	Hardwar	0.21	1.20	0.05
Uttaranchal	Nainital	0.49	2.11	0.08
Uttaranchal	Pithoragarh	0.26	0.09	0.04
Uttaranchal	Rudraprayag	0.02	0.02	0.01
Uttaranchal	Tehri Garhwal	0.09	0.09	0.01
Uttaranchal	Udham Singh Nagar	0.31	11.45	0.12
Uttaranchal	Uttarkashi	0.08	0.10	0.42
Haryana	Ambala	0.28	13.06	0.02
Haryana	Bhiwani	0.02	0.18	0.02
Haryana	Faridabad	0.32	1.64	0.08
Haryana	Fatehabad	0.06	16.95	0.02
Haryana	Gurgaon	0.20	0.40	0.05
Haryana	Hisar	0.08	0.95	0.02
Haryana	Jhajjar	0.01	0.15	0.02
Haryana	Jind	0.02	2.45	0.01
Haryana	Kaithal	0.12	9.38	0.02
Haryana	Karnal	0.08	9.67	0.02
Haryana	Kurukshetra	0.18	16.42	0.04
Haryana	Mahendragarh	0.00	0.25	0.01
Haryana	Panchkula	0.42	7.73	0.03
Haryana	Panipat	0.11	2.84	0.07
Haryana	Rewari	0.04	0.22	0.02
Haryana	Rohtak	0.02	0.54	0.06
Haryana	Sirsa	0.15	27.13	0.03
Haryana	Sonapat	0.04	0.39	0.06
Haryana	Yamunanagar	0.24	8.02	0.01
Delhi	Central	0.72	2.65	0.06
Delhi	East	0.95	3.50	0.31
Delhi	New Delhi	3.50	2.45	0.22
Delhi	North	0.88	2.66	0.26
Delhi	North East	0.43	1.05	0.27
Delhi	North West	0.41	3.21	0.12
Delhi	South	1.67	3.31	0.17
Delhi	South West	1.45	1.68	0.14
Delhi	West	0.75	11.62	0.09
Rajasthan	Bhilwara	0.06	0.09	0.00
Rajasthan	Bikaner	0.07	1.43	0.01
Rajasthan	Bundi	0.03	1.13	0.00

Cont....

State	District	Christian	Sikh	Buddhist
Rajasthan	Ajmer	0.52	0.36	0.03
Rajasthan	Alwar	0.03	1.86	0.14
Rajasthan	Banswara	1.07	0.05	0.01
Rajasthan	Baran	0.09	0.30	0.01
Rajasthan	Barmer	0.06	0.03	0.00
Rajasthan	Bharatpur	0.02	1.12	0.04
Rajasthan	Bhilwara	0.06	0.09	0.00
Rajasthan	Bikaner	0.07	1.43	0.01
Rajasthan	Bundi	0.03	1.13	0.00
Rajasthan	Chittaurgarh	0.06	0.11	0.01
Rajasthan	Churu	0.01	0.04	0.01
Rajasthan	Dausa	0.01	0.04	0.00
Rajasthan	Dhaulpur	0.03	0.18	0.01
Rajasthan	Dungarpur	0.08	0.04	0.01
Rajasthan	Ganganagar	0.09	24.67	0.05
Rajasthan	Hanumangarh	0.02	12.65	0.02
Rajasthan	Jaipur	0.22	0.36	0.02
Rajasthan	Jaisalmer	0.11	0.41	0.01
Rajasthan	Jalor	0.02	0.03	0.00
Rajasthan	Jhalawar	0.02	0.08	0.00
Rajasthan	Jhunjhun	0.03	0.06	0.00
Rajasthan	Jodhpur	0.18	0.19	0.01
Rajasthan	Karauli	0.01	0.03	0.00
Rajasthan	Kota	0.33	0.71	0.01
Rajasthan	Nagaur	0.02	0.04	0.00
Rajasthan	Pali	0.04	0.11	0.01
Rajasthan	Rajsamand	0.05	0.06	0.00
Rajasthan	Sawai Madhopur	0.05	0.10	0.00
Rajasthan	Sikar	0.02	0.03	0.00
Rajasthan	Sirohi	0.14	0.12	0.01
Rajasthan	Tonk	0.03	0.05	0.00
Rajasthan	Udaipur	0.24	0.16	0.00
Uttar Pradesh	Agra	0.20	0.33	0.35
Uttar Pradesh	Aligarh	0.14	0.27	0.17
Uttar Pradesh	Allahabad	0.18	0.13	0.04
Uttar Pradesh	Ambedkar Nagar	0.07	0.10	0.06
Uttar Pradesh	Auraiya	0.03	0.07	0.24
Uttar Pradesh	Azamgarh	0.08	0.09	0.10
Uttar Pradesh	Baghpat	0.09	0.09	0.03
Uttar Pradesh	Bahraich	0.09	0.32	0.14
Uttar Pradesh	Ballia	0.11	0.09	0.03
Uttar Pradesh	Balrampur	0.08	0.08	0.18
Uttar Pradesh	Banda	0.04	0.05	0.03
Uttar Pradesh	Barabanki	0.08	0.12	0.09
Uttar Pradesh	Bareilly	0.26	0.80	0.20
Uttar Pradesh	Basti	0.07	0.10	0.51
Uttar Pradesh	Bijnor	0.11	1.56	0.11

Cont....

State	District	Christian	Sikh	Buddhist
Uttar Pradesh	Budaun	0.11	0.09	0.16
Uttar Pradesh	Bulandshahr	0.13	0.16	0.07
Uttar Pradesh	Chandauli	0.07	0.14	0.03
Uttar Pradesh	Chitrakoot	0.11	0.06	0.01
Uttar Pradesh	Deoria	0.06	0.08	0.03
Uttar Pradesh	Etah	0.15	0.18	0.67
Uttar Pradesh	Etawah	0.04	0.11	0.25
Uttar Pradesh	Faizabad	0.07	0.10	0.05
Uttar Pradesh	Farrukhabad	0.14	0.20	0.32
Uttar Pradesh	Fatehpur	0.04	0.07	0.02
Uttar Pradesh	Firozabad	0.08	0.18	0.15
Uttar Pradesh	Gautam Buddha Nagar	0.41	0.57	0.16
Uttar Pradesh	Ghaziabad	0.27	0.64	0.10
Uttar Pradesh	Ghazipur	0.07	0.05	0.32
Uttar Pradesh	Gonda	0.06	0.10	0.05
Uttar Pradesh	Gorakhpur	0.17	0.09	0.14
Uttar Pradesh	Hamirpur	0.03	0.04	0.01
Uttar Pradesh	Hardoi	0.06	0.18	0.36
Uttar Pradesh	Hathras	0.08	0.16	0.08
Uttar Pradesh	Jalaun	0.06	0.09	0.37
Uttar Pradesh	Jaunpur	0.08	0.09	0.44
Uttar Pradesh	Jhansi	0.41	0.33	0.07
Uttar Pradesh	Jyotiba Phule Nagar	0.28	0.37	0.02
Uttar Pradesh	Kannauj	0.04	0.06	0.16
Uttar Pradesh	Kanpur Dehat	0.08	0.10	0.20
Uttar Pradesh	Kanpur Nagar	0.33	0.89	0.11
Uttar Pradesh	Kaushambi	0.03	0.04	0.02
Uttar Pradesh	Kheri	0.12	2.64	0.66
Uttar Pradesh	Kushinagar	0.05	0.03	0.24
Uttar Pradesh	Lalitpur	0.11	0.11	0.02
Uttar Pradesh	Lucknow	0.34	0.63	0.12
Uttar Pradesh	Maharajganj	0.08	0.14	0.74
Uttar Pradesh	Mahoba	0.08	0.08	0.01
Uttar Pradesh	Mainpuri	0.06	0.09	1.19
Uttar Pradesh	Mathura	0.09	0.16	0.04
Uttar Pradesh	Mau	0.06	0.05	0.18
Uttar Pradesh	Meerut	0.25	0.88	0.09
Uttar Pradesh	Mirzapur	0.05	0.08	0.03
Uttar Pradesh	Moradabad	0.23	0.23	0.06
Uttar Pradesh	Muzaffarnagar	0.09	0.54	0.07
Uttar Pradesh	Pilibhit	0.11	4.59	0.11
Uttar Pradesh	Pratapgarh	0.05	0.07	0.21
Uttar Pradesh	Rae Bareli	0.05	0.10	0.01
Uttar Pradesh	Rampur	0.38	3.21	0.12
Uttar Pradesh	Saharanpur	0.17	0.71	0.13
Uttar Pradesh	Sant Kabir Nagar	0.05	0.04	0.27
Uttar Pradesh	Sant Ravidas Nagar	0.06	0.05	0.13

Cont.....

State	District	Christian	Sikh	Buddhist
Uttar Pradesh	Shahjahanpur	0.11	2.14	0.20
Uttar Pradesh	Shrawasti	0.05	0.07	0.05
Uttar Pradesh	Siddharthnagar	0.06	0.06	0.39
Uttar Pradesh	Sitapur	0.06	0.32	0.23
Uttar Pradesh	Sonbhadra	0.22	0.13	0.21
Uttar Pradesh	Sultanpur	0.08	0.13	0.15
Uttar Pradesh	Unnao	0.04	0.07	0.07
Uttar Pradesh	Varanasi	0.14	0.14	0.03
Bihar	Araria	0.06	0.02	0.05
Bihar	Aurangabad	0.01	0.00	0.01
Bihar	Banka	0.19	0.01	0.02
Bihar	Begusarai	0.03	0.01	0.01
Bihar	Bhagalpur	0.08	0.05	0.04
Bihar	Bhojpur	0.03	0.02	0.02
Bihar	Buxar	0.09	0.01	0.32
Bihar	Darbhanga	0.02	0.01	0.00
Bihar	Gaya	0.03	0.02	0.04
Bihar	Gopalganj	0.01	0.00	0.00
Bihar	Jamui *	0.33	0.00	0.01
Bihar	Jehanabad	0.01	0.00	0.01
Bihar	Kaimur (Bhabua)	0.02	0.01	0.22
Bihar	Katihar	0.21	0.09	0.00
Bihar	Khagaria	0.01	0.01	0.02
Bihar	Kishanganj	0.22	0.04	0.03
Bihar	Lakhisarai	0.01	0.03	0.01
Bihar	Madhepura	0.02	0.00	0.00
Bihar	Madhubani	0.01	0.02	0.01
Bihar	Munger	0.10	0.03	0.01
Bihar	Muzaffarpur	0.03	0.02	0.01
Bihar	Nalanda	0.01	0.01	0.01
Bihar	Nawada	0.01	0.00	0.00
Bihar	Pashchim Champaran	0.20	0.02	0.05
Bihar	Patna	0.19	0.10	0.02
Bihar	Purba Champaran	0.02	0.01	0.02
Bihar	Purnia	0.17	0.05	0.00
Bihar	Rohtas	0.03	0.10	0.01
Bihar	Saharsa	0.03	0.01	0.01
Bihar	Samastipur	0.03	0.01	0.00
Bihar	Saran	0.01	0.00	0.00
Bihar	Sheikhpura	0.07	0.01	0.01
Bihar	Sheohar	0.02	0.02	0.02
Bihar	Sitamarhi	0.02	0.01	0.01
Bihar	Siwan	0.01	0.01	0.00
Bihar	Supaul	0.11	0.02	0.00
Bihar	Vaishali	0.00	0.01	0.01

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State	District	Christian	Sikh	Buddhist
Sikkim	East	5.92	0.39	26.42
Sikkim	North	3.96	0.36	55.09
Sikkim	South	9.70	0.04	23.65
Sikkim	West	5.87	0.01	27.26
Arunachal Pradesh	Changlang	17.49	0.04	34.08
Arunachal Pradesh	Dibang Valley	10.63	0.08	4.99
Arunachal Pradesh	East Kameng	25.45	0.08	1.23
Arunachal Pradesh	East Siang	15.34	0.09	0.88
Arunachal Pradesh	Lohit	5.75	0.15	15.98
Arunachal Pradesh	Lower Subansiri	24.51	0.05	0.29
Arunachal Pradesh	Papum Pare	29.98	0.22	2.73
Arunachal Pradesh	Tawang	0.79	1.08	74.72
Arunachal Pradesh	Tirap	50.04	0.10	0.67
Arunachal Pradesh	Upper Siang	12.86	0.17	7.81
Arunachal Pradesh	Upper Subansiri	5.85	0.05	1.20
Arunachal Pradesh	West Kameng	3.30	0.57	44.38
Arunachal Pradesh	West Siang	19.36	0.09	3.13
Nagaland	Dimapur	61.19	0.17	0.18
Nagaland	Kohima	89.93	0.06	0.10
Nagaland	Mokokchung	94.48	0.05	0.04
Nagaland	Mon	95.41	0.02	0.05
Nagaland	Phek	96.53	0.02	0.04
Nagaland	Tuensang	97.94	0.03	0.02
Nagaland	Wokha	96.15	0.02	0.06
Nagaland	Zunheboto	97.49	0.06	0.02
Manipur	Bishnupur	2.95	0.06	0.00
Manipur	Chandel	92.23	0.11	0.05
Manipur	Churachandpur	93.54	0.05	0.02
Manipur	Imphal East	5.93	0.05	0.02
Manipur	Imphal West	4.07	0.15	0.07
Manipur	Senapati	78.41	0.10	0.82
Manipur	Tamenglong	94.88	0.06	0.01
Manipur	Thoubal	1.41	0.03	0.01
Manipur	Ukhrul	95.16	0.07	0.06
Mizoram	Aizawl	93.31	0.03	0.18
Mizoram	Champhai	96.93	0.02	0.15
Mizoram	Kolasib	89.60	0.05	0.27
Mizoram	Lawngtlai	44.66	0.10	52.17
Mizoram	Lunglei	79.58	0.05	16.34
Mizoram	Mamit	80.53	0.04	13.66
Mizoram	Saiha	97.64	0.00	0.12
Mizoram	Serchhip	97.46	0.00	0.16
Tripura	Dhalai	4.82	0.04	9.15
Tripura	North Tripura	5.91	0.02	4.44
Tripura	South Tripura	3.08	0.02	5.60
Tripura	West Tripura	1.90	0.05	0.10

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State	District	Christian	Sikh	Buddhist
Meghalaya	East Garo Hills	88.95	0.02	0.14
Meghalaya	East Khasi Hills	61.02	0.38	0.35
Meghalaya	Jaintia Hills	65.26	0.01	0.07
Meghalaya	Ri Bhoi	79.71	0.09	0.08
Meghalaya	South Garo Hills	89.65	0.03	0.16
Meghalaya	West Garo Hills	54.57	0.05	0.28
Meghalaya	West Khasi Hills	94.76	0.01	0.02
Assam	Barpeta	0.32	0.02	0.01
Assam	Bongaigaon	2.07	0.06	0.04
Assam	Cachar	2.17	0.04	0.05
Assam	Darrang	6.47	0.03	0.12
Assam	Dhemaji	1.12	0.02	0.21
Assam	Dhubri	0.76	0.01	0.02
Assam	Dibrugarh	3.80	0.22	0.35
Assam	Goalpara	7.87	0.01	0.02
Assam	Golaghat	5.52	0.11	0.34
Assam	Hailakandi	1.00	0.00	0.11
Assam	Jorhat	1.86	0.16	0.24
Assam	Kamrup	1.75	0.19	0.07
Assam	Karbi Anglong	14.48	0.05	0.79
Assam	Karimganj	0.87	0.01	0.03
Assam	Kokrajhar	13.72	0.01	0.17
Assam	Lakhimpur	4.12	0.08	0.15
Assam	Marigaon	0.10	0.01	0.01
Assam	Nagaon	0.93	0.13	0.05
Assam	Nalbari	1.61	0.01	0.08
Assam	North Cachar Hills	26.68	0.12	0.46
Assam	Sibsagar	2.71	0.15	0.38
Assam	Sonitpur	6.88	0.09	0.23
Assam	Tinsukia	5.43	0.20	1.19
West Bengal	Bankura	0.09	0.00	0.00
West Bengal	Bardhaman	0.23	0.32	0.02
West Bengal	Birbhum	0.24	0.01	0.01
West Bengal	Dakshin Dinajpur	1.47	0.01	0.01
West Bengal	Darjiling	6.17	0.14	11.02
West Bengal	Haora	0.15	0.09	0.03
West Bengal	Hugli	0.09	0.04	0.03
West Bengal	Jalpaiguri	4.34	0.05	1.29
West Bengal	Koch Bihar	0.09	0.01	0.02
West Bengal	Kolkata	0.88	0.34	0.14
West Bengal	Maldah	0.25	0.01	0.00
West Bengal	Medinipur	0.23	0.03	0.02
West Bengal	Murshidabad	0.23	0.01	0.00
West Bengal	Nadia	0.64	0.02	0.01
West Bengal	North Twenty Four Parganas	0.23	0.12	0.07
West Bengal	Puruliya	0.28	0.02	0.01
West Bengal	South Twenty Four Parganas	0.76	0.02	0.03
West Bengal	Uttar Dinajpur	0.54	0.01	0.01

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State	District	Christian	Sikh	Buddhist
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Jharkhand	Bokaro	0.72	0.32	0.02
Jharkhand	Chatra	0.61	0.10	0.00
Jharkhand	Deoghar	0.36	0.03	0.02
Jharkhand	Dhanbad	0.42	0.51	0.01
Jharkhand	Dumka	3.18	0.05	0.03
Jharkhand	Garhwa	1.19	0.04	0.00
Jharkhand	Giridih	0.55	0.07	0.04
Jharkhand	Godda	2.07	0.04	0.01
Jharkhand	Gumla	31.56	0.04	0.02
Jharkhand	Hazaribag	0.96	0.37	0.01
Jharkhand	Kodarma	0.18	0.21	0.00
Jharkhand	Lohardaga	3.98	0.03	0.01
Jharkhand	Pakaur	5.86	0.06	0.01
Jharkhand	Palamu	2.27	0.11	0.00
Jharkhand	Pashchimi Singhbhum	3.35	0.14	0.04
Jharkhand	Purbi Singhbhum	1.42	1.91	0.05
Jharkhand	Ranchi	9.10	0.27	0.05
Jharkhand	Sahibganj	6.33	0.03	0.00
Orissa	Anugul	0.29	0.07	0.00
Orissa	Balangir	1.03	0.03	0.00
Orissa	Baleshwar	0.29	0.01	0.00
Orissa	Bargarh	0.75	0.03	0.00
Orissa	Baudh	0.06	0.00	0.00
Orissa	Bhadrak	0.04	0.00	0.00
Orissa	Cuttack	0.46	0.04	0.24
Orissa	Debagarh	4.09	0.03	0.00
Orissa	Dhenkanal	0.04	0.00	0.03
Orissa	Gajapati	33.47	0.00	0.38
Orissa	Ganjam	0.47	0.01	0.00
Orissa	Jagatsinghapur	0.11	0.02	0.02
Orissa	Jajapur	0.08	0.02	0.00
Orissa	Jharsuguda	1.66	0.21	0.04
Orissa	Kalahandi	0.52	0.05	0.00
Orissa	Kandhamal	18.20	0.00	0.00
Orissa	Kendrapara	0.07	0.00	0.00
Orissa	Kendujhar	0.39	0.12	0.00
Orissa	Khordha	0.47	0.06	0.01
Orissa	Koraput	4.35	0.02	0.01
Orissa	Malkangiri	1.25	0.00	0.00
Orissa	Mayurbhanj	0.41	0.02	0.00
Orissa	Nabarangapur	2.55	0.01	0.00
Orissa	Nayagarh	0.05	0.00	0.00
Orissa	Nuapada	0.28	0.14	0.01
Orissa	Puri	0.18	0.00	0.01
Orissa	Rayagada	6.64	0.02	0.00
Orissa	Sambalpur	4.15	0.22	0.02
Orissa	Sonapur	0.26	0.00	0.00
Orissa	Sundargarh	16.85	0.30	0.01

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State	District	Christian	Sikh	Buddhist
Chhatisgarh	Bastar	1.33	0.18	0.07
Chhatisgarh	Bilaspur	0.87	0.31	0.14

Chhatisgarh	Dantewada	0.86	0.08	0.05
Chhatisgarh	Dhamtari	0.36	0.17	0.08
Chhatisgarh	Durg	0.79	0.83	0.65
Chhatisgarh	Janjgir - Champa	0.19	0.07	0.05
Chhatisgarh	Jashpur	22.82	0.08	0.02
Chhatisgarh	Kanker	0.44	0.10	0.19
Chhatisgarh	Kawardha	0.10	0.17	0.10
Chhatisgarh	Korba	1.74	0.40	0.09
Chhatisgarh	Koriya	1.29	0.29	0.03
Chhatisgarh	Mahasamund	0.59	0.32	0.07
Chhatisgarh	Raigarh	2.85	0.15	0.07
Chhatisgarh	Raipur	0.56	0.52	0.26
Chhatisgarh	Rajnandgaon	0.33	0.30	2.18
Chhatisgarh	Surguja	3.67	0.13	0.08
Madhya Pradesh	Balaghat	0.33	0.09	4.48
Madhya Pradesh	Barwani	0.34	0.19	0.04
Madhya Pradesh	Betul	0.24	0.10	0.93
Madhya Pradesh	Bhind	0.04	0.29	0.60
Madhya Pradesh	Bhopal	1.11	0.62	1.12
Madhya Pradesh	Chhatarpur	0.08	0.09	0.01
Madhya Pradesh	Chhindwara	0.26	0.13	1.38
Madhya Pradesh	Damoh	0.14	0.09	0.02
Madhya Pradesh	Datia	0.07	0.11	1.50
Madhya Pradesh	Dewas	0.17	0.21	0.06
Madhya Pradesh	Dhar	0.09	0.09	0.01
Madhya Pradesh	Dindori	0.44	0.04	0.02
Madhya Pradesh	East Nimar	0.25	0.18	1.05
Madhya Pradesh	Guna	0.08	0.57	0.07
Madhya Pradesh	Gwalior	0.22	1.35	0.45
Madhya Pradesh	Harda	0.10	0.15	0.06
Madhya Pradesh	Hoshangabad	0.40	0.28	0.15
Madhya Pradesh	Indore	0.57	0.97	0.39
Madhya Pradesh	Jabalpur	1.08	0.65	0.22
Madhya Pradesh	Jhabua	1.95	0.02	0.01
Madhya Pradesh	Katni	0.25	0.14	0.02
Madhya Pradesh	Mandla	0.81	0.07	0.05
Madhya Pradesh	Mandsaur	0.09	0.10	0.03
Madhya Pradesh	Morena	0.03	0.07	0.02
Madhya Pradesh	Narsimhapur	0.07	0.12	0.08
Madhya Pradesh	Neemuch	0.21	0.22	0.03
Madhya Pradesh	Panna	0.04	0.04	0.03
Madhya Pradesh	Raisen	0.11	0.11	0.02
Madhya Pradesh	Rajgarh	0.06	0.05	0.02
Madhya Pradesh	Ratlam	0.31	0.13	0.03
Madhya Pradesh	Rewa	0.05	0.05	0.03

Cont....

State	District	Christian	Sikh	Buddhist
Madhya Pradesh	Sagar	0.22	0.14	0.08
Madhya Pradesh	Satna	0.08	0.09	0.03
Madhya Pradesh	Sehore	0.08	0.07	0.02
Madhya Pradesh	Seoni	0.14	0.04	0.54
Madhya Pradesh	Shahdol	0.22	0.11	0.02
Madhya Pradesh	Shajapur	0.06	0.06	0.02
Madhya Pradesh	Sheopur	0.04	1.05	0.02
Madhya Pradesh	Shivpuri	0.06	0.49	0.31
Madhya Pradesh	Sidhi	0.12	0.10	0.02
Madhya Pradesh	Tikamgarh	0.03	0.03	0.01
Madhya Pradesh	Ujjain	0.25	0.24	0.08
Madhya Pradesh	Umaria	0.13	0.07	0.03
Madhya Pradesh	Vidisha	0.07	0.10	0.04
Madhya Pradesh	West Nimar	0.09	0.20	0.01
Gujarat	Ahmadabad	0.72	0.20	0.04
Gujarat	Amreli	0.01	0.01	0.01
Gujarat	Anand	1.59	0.05	0.00
Gujarat	Banas Kantha	0.02	0.01	0.00
Gujarat	Bharuch	0.64	0.10	0.02
Gujarat	Bhavnagar	0.07	0.04	0.00
Gujarat	Dohad	0.54	0.02	0.00
Gujarat	Gandhinagar	0.27	0.15	0.03
Gujarat	Jamnagar	0.13	0.09	0.06
Gujarat	Junagadh	0.05	0.03	0.02
Gujarat	Kachchh	0.18	0.21	0.01
Gujarat	Kheda	1.15	0.05	0.00
Gujarat	Mahesana	0.05	0.05	0.00
Gujarat	Narmada	1.00	0.05	0.01
Gujarat	Navsari	0.31	0.19	0.03
Gujarat	Panch Mahals	0.11	0.02	0.00
Gujarat	Patan	0.02	0.02	0.00
Gujarat	Porbandar	0.06	0.02	0.01
Gujarat	Rajkot	0.09	0.03	0.01
Gujarat	Sabar Kantha	0.27	0.02	0.00
Gujarat	Surat	1.67	0.08	0.21
Gujarat	Surendranagar	0.04	0.07	0.00
Gujarat	The Dangs	9.51	0.04	0.01
Gujarat	Vadodara	0.57	0.25	0.02
Gujarat	Valsad	1.09	0.07	0.03
Daman & Diu	Daman	2.77	0.12	0.11
Daman & Diu	Diu	0.46	0.01	0.01
Dadra & Nagar Haveli	Dadra & Nagar Haveli	2.75	0.06	0.21
Maharashtra	Ahmadnagar	0.64	0.14	0.89
Maharashtra	Akola	0.21	0.07	17.98
Maharashtra	Amravati	0.28	0.11	13.44
Maharashtra	Aurangabad	0.54	0.15	8.53
Maharashtra	Bhandara	0.16	0.07	12.72

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State	District	Christian	Sikh	Buddhist
Maharashtra	Bid	0.06	0.03	3.01
Maharashtra	Buldana	0.11	0.07	13.73
Maharashtra	Chandrapur	0.55	0.24	13.23
Maharashtra	Dhule	0.29	0.08	0.86
Maharashtra	Gadchiroli	0.35	0.06	8.04
Maharashtra	Gondiya	0.11	0.15	9.96
Maharashtra	Hingoli	0.05	0.05	14.99
Maharashtra	Jalgaon	0.15	0.07	3.43
Maharashtra	Jalna	0.77	0.09	7.50
Maharashtra	Kolhapur	0.46	0.06	1.08
Maharashtra	Latur	0.07	0.07	3.57
Maharashtra	Mumbai	3.18	0.49	4.84
Maharashtra	Mumbai (Suburban)	3.94	0.62	5.37
Maharashtra	Nagpur	0.78	0.48	14.49
Maharashtra	Nanded	0.13	0.44	10.51
Maharashtra	Nandurbar	1.37	0.04	0.39
Maharashtra	Nashik	0.46	0.18	1.68
Maharashtra	Osmanabad	0.05	0.06	1.91
Maharashtra	Parbhani	0.09	0.05	10.03
Maharashtra	Pune	1.61	0.30	4.45
Maharashtra	Raigarh	0.46	0.20	4.22
Maharashtra	Ratnagiri	0.17	0.04	7.12
Maharashtra	Sangli	0.38	0.05	1.36
Maharashtra	Satara	0.13	0.04	4.58
Maharashtra	Sindhudurg	1.84	0.03	2.80
Maharashtra	Solapur	0.25	0.07	1.00
Maharashtra	Thane	2.98	0.39	3.81
Maharashtra	Wardha	0.21	0.15	13.71
Maharashtra	Washim	0.12	0.05	14.76
Maharashtra	Yavatmal	0.16	0.07	9.02
Andhra Pradesh	Adilabad	0.59	0.04	0.98
Andhra Pradesh	Anantapur	0.57	0.01	0.01
Andhra Pradesh	Chittoor	0.76	0.01	0.00
Andhra Pradesh	Cuddapah	1.11	0.01	0.00
Andhra Pradesh	East Godavari	1.43	0.01	0.00
Andhra Pradesh	Guntur	2.95	0.01	0.00
Andhra Pradesh	Hyderabad	2.43	0.29	0.02
Andhra Pradesh	Karimnagar	0.59	0.06	0.00
Andhra Pradesh	Khammam	1.19	0.02	0.00
Andhra Pradesh	Krishna	4.36	0.02	0.00
Andhra Pradesh	Kurnool	1.15	0.01	0.00
Andhra Pradesh	Mahbubnagar	0.54	0.01	0.00
Andhra Pradesh	Medak	1.30	0.03	0.02
Andhra Pradesh	Nalgonda	1.00	0.03	0.00
Andhra Pradesh	Nellore	1.18	0.01	0.01
Andhra Pradesh	Nizamabad	0.69	0.08	0.08
Andhra Pradesh	Prakasam	1.07	0.01	0.00

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State	District	Christian	Sikh	Buddhist
Andhra Pradesh	Rangareddi	2.51	0.13	0.04
Andhra Pradesh	Srikakulam	0.56	0.00	0.00
Andhra Pradesh	Visakhapatnam	1.62	0.07	0.02
Andhra Pradesh	Vizianagaram	0.69	0.01	0.00
Andhra Pradesh	Warangal	1.03	0.03	0.00
Andhra Pradesh	West Godavari	3.64	0.01	0.00
Karnataka	Bagalkot	0.17	0.01	0.05
Karnataka	Bangalore	5.80	0.10	0.06
Karnataka	Bangalore Rural	0.46	0.01	0.04
Karnataka	Belgaum	0.42	0.02	0.12
Karnataka	Bellary	0.65	0.02	0.02
Karnataka	Bidar	2.87	0.04	8.13
Karnataka	Bijapur	0.08	0.01	0.13
Karnataka	Chamarajanagar	2.20	0.01	3.53
Karnataka	Chikmagalur	2.41	0.01	0.10
Karnataka	Chitradurga	0.15	0.04	0.01
Karnataka	Dakshina Kannada	8.69	0.02	0.03
Karnataka	Davanagere	0.30	0.01	0.00
Karnataka	Dharwad	1.72	0.07	0.14
Karnataka	Gadag	0.33	0.01	0.04
Karnataka	Gulbarga	0.59	0.02	4.91
Karnataka	Hassan	0.91	0.02	0.13
Karnataka	Haveri	0.15	0.01	0.01
Karnataka	Kodagu	3.27	0.01	0.12
Karnataka	Kolar	1.28	0.01	0.02
Karnataka	Koppal	0.34	0.01	0.01
Karnataka	Mandya	0.46	0.01	0.63
Karnataka	Mysore	1.32	0.02	1.44
Karnataka	Raichur	0.74	0.01	0.09
Karnataka	Shimoga	1.61	0.02	0.01
Karnataka	Tumkur	0.30	0.01	0.01
Karnataka	Udupi	5.90	0.02	0.01
Karnataka	Uttara Kannada	3.32	0.02	0.79
Goa	North Goa	17.98	0.05	0.06
Goa	South Goa	37.88	0.10	0.03
Lakshadweep	Lakshadweep	0.84	0.01	0.00
Kerala	Alappuzha	20.94	0.01	0.01
Kerala	Ernakulam	38.78	0.02	0.01
Kerala	Idukki	42.52	0.01	0.01
Kerala	Kannur	10.84	0.01	0.00
Kerala	Kasaragod	7.05	0.01	0.00
Kerala	Kollam	16.39	0.01	0.01
Kerala	Kottayam	44.60	0.00	0.00
Kerala	Kozhikode	4.43	0.00	0.00
Kerala	Malappuram	2.22	0.01	0.01
Kerala	Palakkad	4.17	0.01	0.00
Kerala	Pathanamthitta	39.03	0.01	0.01

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State	District	Christian	Sikh	Buddhist
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Kerala	Thiruvananthapuram	18.41	0.01	0.01
Kerala	Thrissur	24.21	0.00	0.01
Kerala	Wayanad	22.48	0.00	0.01
Tamil Nadu	Ariyalur	5.21	0.01	0.00
Tamil Nadu	Chennai	7.63	0.06	0.04
Tamil Nadu	Coimbatore	4.35	0.02	0.01
Tamil Nadu	Cuddalore	3.22	0.01	0.00
Tamil Nadu	Dharmapuri	1.37	0.01	0.00
Tamil Nadu	Dindigul	7.55	0.02	0.01
Tamil Nadu	Erode	2.15	0.01	0.00
Tamil Nadu	Kancheepuram	5.92	0.03	0.02
Tamil Nadu	Kanniyakumari	44.47	0.00	0.00
Tamil Nadu	Karur	1.48	0.00	0.00
Tamil Nadu	Madurai	3.35	0.01	0.00
Tamil Nadu	Nagapattinam	3.07	0.01	0.00
Tamil Nadu	Namakkal	0.88	0.01	0.00
Tamil Nadu	Perambalur	1.70	0.00	0.00
Tamil Nadu	Pudukkottai	4.55	0.00	0.00
Tamil Nadu	Ramanathapuram	7.08	0.01	0.00
Tamil Nadu	Salem	1.67	0.02	0.01
Tamil Nadu	Sivaganga	5.86	0.01	0.00
Tamil Nadu	Thanjavur	5.64	0.00	0.00
Tamil Nadu	The Nilgiris	11.45	0.04	0.05
Tamil Nadu	Theni	3.09	0.01	0.00
Tamil Nadu	Thiruvallur	6.16	0.03	0.02
Tamil Nadu	Thiruvarur	2.70	0.00	0.00
Tamil Nadu	Thoothukkudi	16.71	0.00	0.00
Tamil Nadu	Tiruchirappalli	9.02	0.01	0.00
Tamil Nadu	Tirunelveli	10.89	0.00	0.00
Tamil Nadu	Tiruvannamalai	2.52	0.00	0.01
Tamil Nadu	Vellore	2.95	0.02	0.01
Tamil Nadu	Viluppuram	3.91	0.01	0.01
Tamil Nadu	Virudhunagar	3.90	0.00	0.00
Pondicherry	Karaikal	9.45	0.00	0.01
Pondicherry	Mahe	2.22	0.00	0.00
Pondicherry	Pondicherry	6.83	0.01	0.01
Pondicherry	Yanam	1.63	0.01	0.03
Andaman & Nicobar	Andamans	15.61	0.34	0.12
Andaman & Nicobar	Nicobars	66.90	1.21	0.10

Note: % denotes percentage of respective minority population to total population in the district.  
Source: Calculated from Census of India, 2001.