



SPATIAL DIMENSIONS OF LITERACY AMONG RELIGIOUS MINORITIES IN INDIA

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Abstract

Following the paradigm of inclusive growth the government of India always tries to respond to various socio-economic and developmental issues of the minorities. It would be more relevant to investigate how different communities respond to different social development impulse and where they stand in terms of literacy. It's also very interesting to notice in terms of literacy, how religious minorities behave in relation to religious majority community, Hindus. This present paper in a similar vein purports to examine the spatial patterns of literacy across various religious minorities in India, by adopting the district as a unit of study and using the latest Census data of 2011. The Muslims being traditional and socially backwardness recorded lowest literacy among all the religious groups than their literacy and there is much scope in Muslims to improve their literacy. It also put on view that when all religious minorities forms single unit and remained in minority then their literacy recorded higher than the majority community Hindus.

Keywords: Literacy, Religious minority, religious majority



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Introduction:

After independence, when India embarked on the planning process of development, removal of socio-economic disparities was the avowed goal. Amongst various development programs and missions, enhancing literacy was always given a top priority. Besides the constitutional provisions rapid stride were made in making the illiterate get out of ignorance and backwardness. Introduction of various schemes and missions like, Sarva Sikhsha Abhiyan, Mid Day Meal, Rashtriya Madhyamik Shiksha Abhiyan (RMSA) and Education of Minorities scheme initiated by Ministry of Human Resource Development, GOI bear a testimony to it. Amongst other social groups, religious minorities have always been at the core of any such programs and schemes. In this context it became important and worthwhile to know how various religious minorities responded towards these literacy missions to climb the literacy ladder. The present paper in a secular view tries to examine the performance of different religious minorities on the literacy front.

Objectives:

The present study caters two broad objectives, firstly it tries to examine spatial patterns of literacy among various religious minorities, and in other words it tries to explore the inter-minority comparison in literacy. Secondly, it also tries to analyses literacy differentials between religious majority and religious minority community. To achieve these objectives, following methodology has been adopted.

Database and Methodology:

The present study is mainly based on secondary data which includes Census publications i.e. Census of India 2011, Provisional Population Tables and Religion Tables 2011. The district wise spatial patterns of literacy among various religious minorities have been shown on maps by using choropleth method. To explain the spatial patterns of literacy among religious minorities, all the 640 districts has been divided in three categories i.e. (i) districts having literacy rate below the national average of minority in question, (ii) districts having literacy rate below the national average for minorities as a whole, (iii) districts having literacy above the national average of particular minority as well as the national average for minorities as a whole. Further for calculating the literacy differential between religious majority and minority community, following disparity index given by Kundu and Rao (1983) has been employed.

$$Ds = \text{Log}(X_2/X_1) + \text{Log}\{(200-X_1)/(200-X_2)\}$$

Where X_2 is the literacy rate among religious majority community and X_1 is literacy rate for religious minority community.

Spatial Patterns in Literacy:

In India all the religious minorities progressed in literacy front during the period of 2001-2011. During the same period both male and female literacy rates have undergone positive change among all religious minorities, with exception of male Jains, which recorded slight decline of 0.6 per cent. Not only that, male-female differential in literacy also narrowed down over considerably among all the religious minorities. According to latest census, the inter-religion comparison exhibits that, literacy rate in India ranged from highest in Jains (94.9 per cent) to lowest in Muslims (68.5 per cent) (Table 1). Religious orthodoxy and cultural ethos of Muslims lead them to believe that modern education is a threat to Islamic values [1] (Vijapur 2007 p.104). Over the same period the female Muslims also recorded lowest rates of literacy but they also undergone one of the highest change in female literacy

i.e. 12 per cent. Moreover, the traditional Islamic injunction restricting girls to go in for education in public place or institutions-especially higher coeducation institutions still seem to guide the minds of most of the Muslim parents [3] (Ruhela 1998 p.20).

Table 1 Decadal Change in Literacy Among Religious Communities in India

Religious Communities	Literacy 2001				Literacy 2011			
	Total	Male	Female	Male-Female Differential	Total	Male	Female	Male-Female Differentials
Total	64.8	75.3	53.7	21.6	72.9	80.9	64.6	16.2
Hindus	65.1	76.2	53.2	23	73.3	81.7	64.3	17.4
Muslims	59.1	67.6	50.1	17.5	68.5	74.7	62	12.7
Christians	80.3	84.4	76.2	8.2	84.5	87.7	81.5	6.2
Sikhs	69.4	75.2	63.1	12.1	75.4	80	70.3	9.7
Buddhists	72.7	83.1	61.7	21.4	81.3	88.3	74	14.3
Jains	94.1	97.4	90.6	6.8	94.9	96.8	92.9	3.9

Source: Census of India, Data on Religious Communities; 2001, 2011

As far as Christians (84.5 per cent) are concerned, they displayed literacy rate not only above national average (72.9 per cent) but also above the average for the majority community i.e. Hindus (73.3). The Christians had set up a network of educational institutions ranging from nursery to secondary schools, and professional colleges devoted to medical and engineering. The male-female differential in literacy among Christians remained less than half than the national average as well as majority community i.e. the Hindus, not only in previous census period but also in latest census as well. This indicated the social status granted to females in Christians community than rest of the nation.

The performance of literacy among the Sikhs (75.4 per cent) is better than national average but in their case the male literacy is slightly lower than national average. In case of Sikh female literacy (70.3 per cent) was also above the national average (64.6 per cent). It means that among Sikh females two out of three was literate. In Sikh literacy, table 1 also revealed that decadal change i.e. 6 per cent in literacy remained lower than national average as well as majority community i.e. over 8 per cent. Like Christians, Buddhists also recorded literacy above the national average as well as well as average for Hindus (73 per cent). The high literacy rate among the Buddhists was largely due to the social reform movement (Neo-Buddhist Movement) that increased the functional value of education [2] (Kaur 2013, p.145). Whereas on the other extreme, the Jain community crossed the 90 per cent mark even in female literacy in 2001 (Table 1). The Jains by virtue of being business and trading

community mainly reside in urban area and hence understand the significance of literacy more than any other religious community.

There were wide interstate variations prevailing in all religious minorities and hence they do not respond equally in terms of social development in general and literacy in particular. According to latest census of 2011, all religious minorities in all states crossed the fifty percent mark, where literacy became self expanding. In Muslim literacy, the state-wise pattern remained unchanged over the period of 2001-11, where Kerala (93.3 per cent) maintained its highest position and Haryana (53.3 per cent) remained on the lowest position. During 2001 only three states Chhattisgarh, Tamil Nadu and Kerala and five Union territories with exception of Andaman & Nicobar and Dadra & Nagar Haveli crossed the mark of 80 per cent in Muslim literacy. But in 2011, Tripura, Orissa, Gujarat, Maharashtra and Goa and all Union Territories also joined top bracket states. In case of Muslim literacy, the north-south divide is too sharp. Muslim literacy in tribal states like Chhattisgarh & Orissa and southern states namely Tamil Nadu & Kerala recorded even above 80 per cent. But on the other extreme northern states where Muslim population are in sizeable proportion Jammu & Kashmir, Uttar Pradesh, Assam and West Bengal recorded Muslim literacy even below national average i.e. 68.5 per cent (Table 2).

As far as literacy among the Christian were concerned, six states in India displayed literacy rate 90 per and even more, whereas all UT displayed literacy above 80 per cent. The state-wise analysis showed that Christians literacy ranged from highest in Kerala (96.5 per cent) to lowest in Arunachal Pradesh i.e. 62.5 per cent (Table 2). It seems that efforts of Christian missionaries played a significant role in extending educational and welfare activities. The state wise analysis displayed that Tripura raised their Christian literacy from 67.8 per cent in 2001 to 86 per cent in 2011 i.e. highest hike in among all states and union territories. On the other extreme, Bihar, Rajasthan, Haryana and Madhya Pradesh declined the ladder of Christian literacy for the period of 2001-2011. The states namely Bihar and Madhya Pradesh and Rajasthan declined in female literacy rate by 3 to 6 per cent; whereas Haryana recorded declining male literacy by one per cent during the aforesaid period. The states like Kerala & Maharashtra and Union territory of Delhi where the Christian literacy already reached saturation point, recorded very sluggish decadal change in literacy of 1.2 per cent.

The state level analysis showed that, Tripura topped the list in Sikh literacy in 2001 but according to latest census of 2011 Nagaland (96 per cent) gained the top position; whereas on the other extreme Rajasthan (70 per cent) remained on the last position throughout the decade. The states like Punjab and Haryana, where sizeable proportion of Sikhs resides, displayed Sikh literacy even below the national average. In 2011, there were 15 states and all union territories, with exception of Pondicherry, recorded Sikh literacy rate above 90 per cent and all these states were those where Sikh population was even less than one per cent (Table 2) and most of these literate Sikhs were migrants for employment opportunity. State wise analysis put on view that Sikhs also displayed shining figures in literacy where 15 states and six Union territories recorded literacy above 90 per cent. The state wise analysis displayed that Nagaland recorded highest hike in Sikh literacy i.e. 13.3 per cent; whereas the Tripura declined the Sikh literacy by 6 per cent over the period of 2001-2011.

The Buddhists of India raised their literacy from 72.7 per cent in 2001 to 81.3 per cent in 2011 (Table 1). The performance of literacy among the Buddhists was far better than the national average (73 per cent) as well as national average for majority community i.e. Hindus (73.3). According to latest census, the general literacy among Buddhists ranged from 95.3 in Kerala to only 48 per cent in Mizoram (Table 2). The hostile terrain and long spell of isolation from the mainland more than half of Buddhist population in Mizoram remained illiterate. In 2001, only four states and six union territories the Buddhists literacy crossed 80 per cent mark, whereas according to latest census 10 states and all the union territories acquired this level. Whereas according to latest census of 2011, with exception of Mizoram (where literacy among Buddhists was less than 50 percent), all the states and union territory crossed the mark of 50 per cent in Buddhists literacy (Table 2).

At state level the literacy among the Jains ranged from highest of 97.6 per cent in Madhya Pradesh to lowest of 61 per cent in Arunachal Pradesh. There were 21 states where literacy among the Jains crossed the 90 per cent mark. It was Meghalaya which recorded the maximum hike i.e. 15.9 per cent in the Jain literacy over the period of 2001 to 2011. On another extreme, Arunachal Pradesh slipped from 85.2 per cent in 2001 to 60.6 per cent literacy in 2011 i.e. decline of 24 per cent. Despite being one of the most socially advanced religious minorities, the Jains recorded 11 states, where literacy percentage slipped over the period of 2001 to 2011. The decline in Jain literacy ranged from 0.05 per cent in Maharashtra

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to 24 per cent in Arunachal Pradesh. The states where Jain literacy recorded a decline belonged to hilly states namely Himachal Pradesh, Sikkim, Arunachal Pradesh, Nagaland and Manipur and non-hilly states namely Punjab, Bihar, Odissa, Andhra Pradesh and Goa. There is very thin demarcating line between Jainism and Hinduism, so there may be a reason that many literate Jains may enumerate as Hindus.

Inter-Minority Comparison:

The Muslims: According to latest census 98.6 million Muslims in India were enumerated as literate which comprised nearly 68.5 per cent of total population of Muslims (aged 7 year & above). Muslims were not only the least literate community among all other religious groups but also recorded literacy less than the national average i.e. 72.9 per cent. In India, the Muslim recorded highest change in literacy i.e. from 59 per cent in 2001 to 68.5 per cent in 2011. The district wise analysis Muslim literacy ranges from the highest in Mahe (97 per cent) district in Pondicherry to Shrawasti (39.4 per cent) in Uttar Pradesh.

(i) Districts where Muslim literacy remained lower than the national average for minorities as well as lower than national average for Muslims

In India, there were 245 districts where Muslim literacy remained lower than the national average for minorities as whole (72.16 per cent) and even lower than national average for Muslims (68.5 per cent). From these above said number of districts, there were 29 districts located in Jammu & Kashmir, Punjab, Haryana, Himachal Pradesh (Shimla & Sirmaur), Rajasthan except south-eastern districts, Uttar Pradesh, Bihar, some districts of Assam and Arunachal Pradesh, Mizoram, Upper districts of West Bengal, Andhra Pradesh (Kurnool) and Karnataka (Raichur & Yadgir), where more than 50 per cent Muslim are illiterate.

The low literacy among Muslim in Jammu & Kashmir was explained in terms of low female literacy i.e. lower than 50 per cent and the male-female literacy differential (20.5 per cent) were much wider than the nation average i.e. 12.5 per cent. In Rajasthan, districts of Jaisalmer, Barmer and Jalor districts less than 50 per cent Muslims were literate. The Muslim community had failed to set up such institutions in large number to provide its youth with modern education and training [4] (Halan, 2007 p167). Majority of the state recorded male-female differentials in Muslim literacy was large, ranging from 20 to 35 per cent. Old prejudice continuing against women doing any jobs outside the home, early marriages of the

girl, Poverty and lack of separate facilities for girls education in the villages are among the factors which keep them illiterate [5] (Gosal 2002 pp 77).

Table. 2 Literacy Rate Among Religious Communities in India: 2011

State/UTs	Total	Hind us	Muslim s	Christia ns	Sikh s	Buddhis ts	Jain s
INDIA	73.0	73.3	68.5	84.5	75.4	81.3	94.9
Andhra Pradesh	67.0	66.1	73.6	77.8	78.1	57.9	91.9
Arunachal Pradesh	65.4	70.1	67.7	62.5	94.4	57.9	60.6
Assam	72.2	77.7	61.9	67	92.3	77.3	96.1
Bihar	61.8	62.8	56.3	67.7	80.5	74.7	85.4
Chattisgarh	70.3	69.8	84.5	77.9	93.2	87.3	97.2
Goa	88.7	88.7	84.7	89.9	95.0	92.4	95.6
Gujarat	78	77.5	80.8	83.9	87.3	79.9	97
Haryana	75.6	77.1	53.4	83.9	75.4	81.7	95.9
Himachal Pradesh	82.8	83.1	67.5	84.2	87.8	79.2	95.2
Jammu & Kashmir	67.2	79.1	61	85.2	90.8	68.8	93.5
Jharkhand	66.4	67.7	66.2	74.9	92.8	80.4	93.4
Karnataka	75.4	74.4	78.9	90.8	85.6	76.1	88.3
Kerala	94	93.5	93.3	96.5	95.2	95.3	97.1
Madhya Pradesh	69.3	68.6	74.9	81.9	85.8	79.6	97.6
Maharashtra	82.3	81.8	83.6	92.3	90.9	83.2	95.3
Manipur	76.9	82	67.8	72.6	90.7	77.8	91.5
Meghalaya	74.4	77.2	54	76.5	83.1	78.9	85.8
Nagaland	79.6	79.9	57.9	80.1	96.1	79.4	92.1
Mizoram	91.3	91.8	77.9	95.5	93	48.1	72.3
Orissa	72.9	73.1	89.0	64.5	89.8	78.2	92.9
Punjab	75.8	80	61.9	66	73.6	80.4	95.3
Rajasthan	66.1	66	62.7	80	70.1	75.8	95.1
Sikkim	81.4	82	76.5	82.1	95.8	80.4	89.6
Tamil Nadu	80.1	78.8	88.2	90.1	86.8	90.1	94.5
Tripura	87.2	88.2	83.2	86.1	91.9	74.6	88.5
Uttar Pradesh	67.2	69.7	58.8	73.6	79.4	68.6	94.1
Uttarakhand	78.8	81.2	63.2	88.9	79.4	84.8	96.8
West Bengal	76.3	79.1	68.7	76	90	82	93.5
Andaman & Nicobar	86.6	87	91.5	84	95.5	91.1	96.3
Chandigarh	86	85.2	74.4	91.2	94.6	92.6	98.5
Delhi	86.2	87.2	75.6	94.8	93.9	89.4	97.8
Daman & Dui	87.1	87.1	85.9	94.3	96.1	93	96.2
Dadra & Nagar Haveli	76.2	87.1	86.6	81.8	94.8	88.1	97.6
Lakshadweep	91.8	93.9	91.7	98.4	100	90	87.5
Puducherry	85.4	85.1	90.2	90.6	85.6	91.8	96.1

Source: Census of India, Data on Religious Communities; 2011

In Haryana, as well, the male-female literacy differential was above 30 per cent and even touches the mark of 35 per cent in Palwal and Mewat. In Haryana eight districts were those where less than 50 per cent female were literate. In western and central Uttar Pradesh and Bihar the Muslim orthodoxy remained great hinder in female literacy as it was observed that, there were 29 districts in Uttar Pradesh and 18 districts in Bihar were having female Muslim even less than 50 per cent. In West Bengal, Muslim literacy remained below the national average. The literacy rate among the Muslim would have been still higher but for Government lacunae in addressing the educational needs of the Muslim, deficiencies in infrastructural facilities in Muslim-concentrated districts [6] (Husain & Chatterjee, 2009 pp 65).

In north-east Arunachal Pradesh, lower Brahmaputra valley, and Meghalaya the lack of schooling facility and if the school is there it is located far away that, Muslim parents usually reluctant to send their daughters to the school. It was also noted that in Arunachal Pradesh, Assam and west Bengal Muslims mainly engaged in agricultural pursuits, which reduces the functionality of literacy.

(ii) Districts where Muslim literacy above the national average for Muslim but less than national average for religious minorities.

There were 56 districts in India where, Muslim literacy was above the national average of Muslim literacy (68.5 per cent) but less than the national average for all religious minorities as whole (72.16 per cent). These districts are not form a consolidated picture but scattered in number of states namely Uttar Pradesh (10), Bihar (8), Madhya Pradesh (7), Andhra Pradesh (5), Karnataka (5), Uttrakhand (4), Arunachal Pradesh (3), West Bengal (3), Jharkhand (3), Orissa (2), Delhi (2), Jammu & Kashmir (1), Punjab (1), Meghalaya (1) and Manipur (1) (Map 1). This scattered area form the transition zone between two extremes to Muslim literacy. The districts with moderate literacy in Uttar Pradesh, Bihar & Madhya Pradesh can be explained in terms of their historical, industrial, and some administrative backgrounds. Whereas in Uttrakhand the moderate literacy was associated with factors like joining the armed forces which enhanced the functional utility of education among youths. The moderate Muslim literacy in Karnataka and Andhra Pradesh can be explained as these states came under influence of socially rich Dravidian culture. Whereas in the districts of Arunachal Pradesh, Meghalaya the impact of Christian missionaries and less Muslim engaged in agriculture increases the functionality of education among Muslims.

(iii) Districts where, Muslim literacy was above the national average for Muslims as well as above national average for religious minorities

There were 339 districts in India where, Muslim literacy was above the national average for Muslims (68.5 per cent) as well as above national average for all religious minorities as whole (72.16 per cent). These districts are distributed in three pockets of India (i) Southern states of Kerala & Tamil Nadu, Coromandal coast of Andhra Pradesh and Orissa; (ii) Western states of Maharashtra and Gujarat; (iii) Central tribal districts of Madhya Pradesh, Chattisgarh and Jharkhand (iv) Far north-eastern districts of Tripura and Mizoram and; (v) upper hilly districts of Uttaranchal and Himachal Pradesh (Map 1). In Kerala all districts recorded Muslim literacy above 90 per cent. Education among the Muslims remained integral since the early days of Islam in Kerala. Mosques played the major role to impart Islamic law and general education. After post independence period the setting up of Muslim Education Society (MES) by Dr. P.K. Abdool Gafoor in 1964, also gave impetus to Muslim education in Kerala. In Tamil coastal and near coastal areas, early contacts with the outside world, works of the Christian Missionaries and early tradition of education among the high caste Brahmins were the initial promoters of literacy and education [7] (Gosal 2002 pp.72). The coastal districts of Andhra Pradesh and Orissa were having constant exposure with other lands through sea trade. East & West Godavari districts were remained agriculturally developed whereas the Vishakhapatnam remained industrially developed.

The Muslim of Gujarat, Maharashtra, and south-eastern district of Rajasthan belonged to socially and economically very sound background. Most of the Muslim in these areas was from Shia community (Dawoodi Bohras), which were known as the moderate and relatively more socially developed than Sunni Muslims. The high Muslim literacy also recorded in the districts of far north-east districts of Nagaland, Mizoram, upper valley of Brahmaputra of Assam (Map 1). The credit goes to the high literacy in this region goes to the Christian missionaries and the diffusion of Muslims community with Christians explains the high literacy among Muslims of this part.

The upper mountainous parts so Himachal Pradesh and Uttaranchal also recorded higher Muslim literacy. Here the Muslim male literacy and Muslim female literacy also recorded high. The districts of Almora, Pithoragarh, Bageshar, Chamoli and Rudraprayag in Uttraanchal; and Hamirpur, Bilaspur in Himachal recoded female literacy above 75 per cent (Map 1).

The Christians: In India, the Christians are one of the most socially advanced religious minority community. According to latest census 20.6 million Christian population (aged 7 year & above) were enumerated as literate, forming second highest literacy rate (84.5 per cent) after the Jain community. In the district wise analysis, district Mahe (99 per cent) in Pondicherry led in Christian literacy whereas on the other extreme Rayadaga (43 per cent) in Orissa recorded lowest literacy.

(i) Districts where literacy among Christian lower than national average for Christians as well as the national average of minorities:

In India there were 211 districts where the Christian literacy remained below than the national average for Christians (84.5 per cent) as well as the national average of minorities (72.16 per cent). These districts located in scattered enclave i.e (i) south-eastern coastal districts and north-eastern districts of Orissa (ii) North India covering vast plains of Awadh in Uttar Pradesh, northern Bihar, northern central West Bengal; (iii) north-eastern states of India (iv) scattered districts in J&K, Punjab and Rajasthan (Map 2).

Despite of socially developed religious community; Christians in south-eastern Orissa recorded low literacy level. In Orissa, the overall female literacy among Christians remained very low i.e. 56 per cent whereas the male-female difference in literacy was even more than 17 per cent. Districts namely Mayurbhanj, Gajapati, Kandamal, Rayagada and Malkangiri more than half females (7 years and more) were illiterate. Lowest rates of literacy, both general and rural, are associated with highly backward tribal communities [8] (Gosal 2002, pp77). Despite of resource-rich area, this part experienced low industrial and economic growth, which remained responsible for poor Christian literacy.

In Indo-Gangetic plains, the districts of Kanpur Dehat, Rae Bareli, Pratapgarh, Kaushambi, Sultanpur, Shravasti, Sant Kabir Nagar, Maharajganj, Balia, Jaunpur, and Kushinagar male-female difference in Christian literacy remained more than 20 per cent (Map 2). The poor quality of governance of the state has been a major factor in its lack of socio-economic development [9] (Gosal 2002, pp78). In northern & eastern Bihar the districts namely Sheohar, Sitamarhi, Madhubani, Araria, Kishanganj, Purnia, Katihar, Madhepura and Banka were those where more than 50 per cent Christian female are illiterate (Map 2). In the north-east sizeable population of Christians, occupied rural countryside, who mainly engaged in the agricultural activities, which required little functional utility of literacy and education.

Under the influence of missionaries many illiterate tribals adopted Christianity, which stand responsible for low Christian literacy.

(ii) Districts where literacy among Christian lower than the national average for Christians but higher than the national average for minorities.

There were 211 districts falls in this category which located in (i) Deccan part; including the districts of coastal and western Andhra Pradesh, eastern Maharashtra, north eastern Karnataka and districts in Tamil Nadu, (ii) district of Madhya Pradesh and of north Madhya Pradesh, (iii) Districts in Uttar Pradesh and belt running from Patna in Bihar to Baudh in Orissa (iv) belt running from Lahul & Spiti in Himachal Pradesh to Sikar in Rajasthan, including Punjab, Haryana and NCR (v) Upper valley of Assam, Arunachal Pradesh, Meghalaya, Manipur, Nagaland and Sikkim (Map 2).

In Deccan enclave districts of coastal and western Andhra Pradesh, eastern Maharashtra, north eastern Karnataka and some scattered districts in Tamil Nadu, the influence of socially rich Dravaian society makes the difference. The coastal impact of exposure towards outer world coupled with vicinity of princely state of Hyderabad influenced the Christian literacy, i.e. above national average for minorities (72.16 per cent).

In Madhya Pradesh, district Shivpuri, Sheopur Ashoknagar, Vidisha Tikamgarh, Chhatarpur also felt the influence the feudal impact that's why recorded better figures in Christian literacy. In Uttar Pradesh districts Agra, Etah, Jalaun, Hamirpur, Mahoba also had advantage being near the princely states of Jhansi whereas the culturally rich background of Allahabad, Chittrakoot and Varanasi region also positively influenced the Christian literacy. These above said districts also have low proportion of Christians, who usually concentrated in urban areas, which increase the functional utility towards education. In north-eastern states of Assam, Meghalaya, Manipur, Arunachal Pradesh and Sikkim experienced the early efforts of Christina missionaries to spread education.

The districts running from Kangra and Lahul & Spiti in Himachal Pradesh to Sikar in Rajasthan have very low Christian population and most of them resided in urban areas that's why recorded Christian literacy above national average for minorities (72.16 per cent). Districts in this belt fall on the Grand Trunk road leading to Delhi, which are also increases the communities' assess towards literacy. The Sikar and Jhunjhunun in Rajasthan and Rewari & Mahendragarh in Haryana lies between the NCR and Jaipur also positively affected the Christian literacy. The tribal belt from Jahanabad in Bihar to Baudh in Orissa experienced

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conversion by missionaries who played vital role in the spread of education. The mineral and resource rich districts like Latehar, Gumla, Simdega, Sundergarh displayed better figures in urbanisation and displayed better Christian literacy (Map 2).

(iii) Districts where literacy among Christians higher than both national average for minorities as well as above national average for Christians

More than one-third districts i.e. 243 districts recorded Christian literacy above national average for Christians (84.5 per cent) and these districts located in (i) Kerala, Tamil Nadu (except eastern & central districts) and Karnataka (ii) Goa, central & Western Maharashtra, (iii) tribal state of Madhya Pradesh, Chhattisgarh, (v) Northern pocket comprising Uttranchal and Himachal Pradesh (iv) north-eastern states of Mizoram and Tripura and, (v) scattered districts in Orissa, West Bengal, Rajasthan, Uttar Pradesh and Bihar (Map 2).

Kerala remained at the top position in terms of literacy among Christians. The contribution of the missionaries and a number of local caste/ religious organisation in the spread of education throughout the state area have been of their own magnitude and importance [10] (Gosal 1979 pp52). The absence of taboos against female education among Christians, progressive socio-cultural policies and early exposure to the outside world through sea-borne trade stands responsible for higher Christian literacy in Kerala, western coastal Tamil Nadu and western coastal Karnataka. It was also observed that in Tamil Nadu more than 64 per cent Christians reside in urban area and they largely engaged in secondary and tertiary activities which also increase the functional value of literacy. In the western enclave the Portuguese also encourages the literacy among the natives of Goa and this trend continued as the higher literacy among Christians. Whereas the higher Christians literacy in Gujarat and Maharashtra explained in terms of highly urbanised as well as developed industrialised enclaves.

In both hill states namely Uttrakhand and Himachal Pradesh and tribal districts of Madhya Pradesh and central eastern districts of Rajasthan, a sizeable proportion of Christians were predominately urban with also enhanced their functional utility for literacy. In hilly states of Uttrakhand and Himachal Pradesh the craze of joining armed forces encouraged the youth for education. The impact of administrative and capitals, on the districts namely Jhajjar, Gurgaon, Rewari, Ghaziabad, Faridabad and Gautam Buddha Nagar; Bhopal, Jaipur Lucknow and Patna also positively affected Christian literacy. In Madhya Pradesh, Datia, and

Gwalior; in Uttar Pradesh Jhansi districts with feudal historical background stand responsible for higher literacy above the national average among Christians.

In North-east, five districts (namely Mokokchung, Zunheboto, Wokha, Kohima & Dimapur) of Nagaland, Tripura and Mizoram were Christian dominated states, experienced early impacts of spread education by Christian missionaries and this is one of the reason that Nagaland and Mizoram displayed very low gender gap in literacy in Christians. The practice of reading the holy Bible, while performing religious ceremonies and rituals also increases the functionality of literacy among the Christians. Apart from ecclesiastical works, the different Indian churches are responsible for running a whole range of educational institutions and social welfare activities [11] (Robinson, 2010 pp 155).

In the southern districts of West Bengal also experienced the high Christian literacy explained under the early awareness of people towards understanding the benefits of education. The road-way connectivity between Calcutta-Delhi and Calcutta-Bombay also gave impetus to the education and awareness in the vicinity of Calcutta. Whereas the highly industrialised and highly urbanised mineral-rich district of Dhanbad, Bokaro, Hazaribagh, Ramgarh and Ranchi Jharkhand also experienced the high.

The Sikhs: According to latest census 14 million Sikh population (aged 7 year & above) were enumerated as literate. The Sikhs, raised their literacy from 69.4 per cent in 2001 to 75.4 per cent in 2011. The districts wise analysis displayed that two extremes, which came from same state of Arunachal Pradesh i.e. Dibang valley with cent per cent literacy whereas Kurang Kumey (43.2 per cent) displayed lowest Sikh literacy. In India, out of 640 districts, more than one-third districts displayed Sikh literacy above 90 per cent; whereas more than three-fourth districts displayed Sikh literacy more than national average for the Sikhs (75.4 per cent).

(i) Districts where Sikh literacy was remained below national average for the Sikhs as well as below the national average for minorities.

There were 87 districts where Sikh literacy was remained below national average for the Sikhs (75.3 per cent) as well as below the national average for minorities (72.16 per cent) and these are locations in (i) the Deccan region, (ii) north-western part covering border districts of Rajasthan and Punjab (iii) districts in Uttar Pradesh, Bihar, Jharkhand, Orissa and north-east (Map 3).

The north-western regions displayed poor condition of low Sikh literacy; these districts also displayed very low urbanisation among the Sikhs. The districts namely Moga Tarn Taran, Muktsar, Mansa Bathinda, Firozpur, Sangrur in Punjab; Sirsa, Fatehabad in Haryana; and Ganganagar, Hanumangarh and Alwar in Rajasthan displayed very low Sikh urbanisation i.e. even below 20 per cent explained the low Sikh literacy in these districts (Map 3).

In the same way the districts in UP, Bihar and west Bengal the low urbanisation among Sikhs explains the poor condition of Sikh literacy. The districts namely Shrawasti, Chitrakoot, Khusinagar, Bahraich, Kaushambi in Uttar Pradesh; Nawada, Sheohar, Banka Sitamarhi, Araria, Jamui, Jehanabad and Saran in Bihar were those where Sikhs were predominately rural i.e. even more than 90 per cent (Map 3). In the north-east the low literacy among the Sikhs was explained in terms of high male-female differential in literacy. The districts namely Mon, Kiphire and East Garo Hills the gender gap in literacy among Sikhs was more than 30 per cent.

(ii) Districts where Sikh literacy remained below the national average for the Sikhs but higher than national average for minorities:

There were 49 districts in second category where Sikh literacy remained below the national average for the Sikhs (75.3 per cent) but higher than national average for minorities (72.16 per cent). These districts were not forming a consolidated picture but highly scattered in country-wide. In the southern enclave there were 10 districts where, the social diffusion of Sikhs with upper caste Hindus and impact of missionaries also gave impetus to the Sikh literacy. According to latest census, less than one-fourth Sikh population resided outside Punjab and most of these Sikhs engaged in non-agricultural practice, resultant of which displayed better results in literacy among Sikh (Map 3).

This second category also experienced in the Gangetic plains from Uttar Pradesh to West Bengal and Madhya Pradesh. Many Sikh families migrated from Punjab, for cheap agricultural land in the districts of Bageshwar in Uttranchal; Kheri, Philibhit, Hardoi, Budaun and Bijnor in Uttar Pradesh and most of them were literate and educated where Sikhs either belonged to developed agriculturally background or from industrialised district.

(iii) Districts where the Sikh literacy above the national average for the minorities as well as above the national average for the Sikhs

There were 504 districts where literacy among the Sikhs recorded above the national average for the Sikhs (75.3 per cent) and these are distributed in all states (i) socially
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developed southern region covering areas of Kerala, Tamil Nadu and southern Andhra Pradesh (ii) central tribal region comprising the states of Madhya Pradesh, Chhattisgarh and Orissa (iii) Western India comprising Gujarat, Maharashtra and southern Rajasthan (iv) northern region covering hilly states of J&K, Himachal Pradesh and Punjab (v) Uttar Pradesh, Bihar and Chottanagpur Plateau (v) North-eastern hilly region (Map 3).

The socially developed southern India and diffusion of Sikh community of this region with the upper class Brahmins and Christians also enriched and influenced the Sikh literacy. In southern states and central tribal belt most of the Sikhs belonged to urban area which positively correlates with their literacy. In the districts of Orissa the Sikh population were even below 1000 and most of them migrate for economic opportunity. The western part comprising Gujarat, Maharashtra and southern Rajasthan also experienced high Sikh Literacy well developed trade and commerce infrastructure well explained the this scenario. Being the major industrial cluster also explains the high Sikh literacy in Gujarat and Maharashtra belt. In Jammu & Kashmir, high literacy among the Sikhs was largely the result of the involvement of about three-fourth of the Sikhs population in the tertiary activity which enhanced the need for education [12] (Kaur 2013, pp168). Whereas in the districts of Himachal Pradesh and Uttaranchal the progressive attitude of governments towards education played a crucial role. The Doaba region in Punjab also recorded the high Sikh literacy because the settlers of this region mainly migrated from educational centre Lahore during partition. This Doaba region is also hub NRI, who send foreign financial assistance for educational infrastructure for their native places and this tradition enhanced the value of education.

Another enclave of Sikh literacy was the north-eastern region, where six out of ten districts with cent per cent Sikh literacy falls. These six districts with universal literacy were Dibang Valley, Zunheboto, Kolasib, Aizwal, Champhai and Serchhip (Map 3). In north-east hilly districts the Sikh population rarely cross the also represent the high Sikh literacy. Most of the districts in north-east region, the Sikh population rarely cross 500 marks and most of Sikh population are urban by residence with their involvement in tertiary activities.

The Buddhists: The latest census revealed that 6 million Buddhists population (aged 7 year & above) were enumerated as literate. The Buddhists raised their literacy from 72.7 per cent in 2001 to 81.3 per cent in 2011, i.e. 8.6 per cent increase in literacy during the decade of 2001-2011.

(i) Districts where the Buddhist literacy below the national average for Buddhists as well as below the national average for minorities

In India there were 162 districts where the Buddhist literacy recorded below the national average for Buddhists (81.2 per cent) as well as below the national average for minorities (72.16 per cent) and these areas include: (i) Plains of Uttar Pradesh and Bihar; (ii) north-eastern states of India; (iii) Talengana and adjoining eastern Maharashtra and coastal Orissa; (iv) scattered districts in rest of India (Map 4).

The plains of Uttar Pradesh and Bihar comprised the converted neo-Buddhist community having Scheduled class and tribes background with low social awareness. This neo-Buddhist community belongs affiliated to socio-economic backwardness with long history of low literacy. The low literacy also recorded in the north-eastern states, which remained the traditional home Buddhism. The Arunachal Pradesh, lower valley of Assam and Mizoram large portion of Buddhists engaged in agricultural activities. The Buddhists in districts namely Tawang, Upper Siang, West Siang, Changlang were predominated rural with more than 90 per cent Buddhists in villages and more than three-fourth engaged in agricultural activities. The area falling under Talengana, eastern Maharashtra and south-eastern Orissa recorded low literacy level because these districts have sizeable population of socially backward scheduled castes. The scattered districts included districts in Madhya Pradesh, southern-western Rajasthan and inaccessible parts of Jammu & Kashmir displayed low Buddhist literacy the reason behind the presence of socially backward and hostile conditions of badland topography of Madhya Pradesh and mountainous parts of Jammu and Kashmir (Map 4).

(ii) Districts where the Buddhist literacy below the national average for Buddhists but higher than the national average for the minorities:

The second category was those 215 districts where the literacy among the Buddhist remained below the national average of Buddhists (81.26 per cent) but higher than the national average for the minorities (72.16 per cent). These districts were distributed in coastal districts (i) Andhra Pradesh, districts of Rayalseema and south-east Talengana; (ii) Marathwara region of Maharashtra; (iii) north-western India comprised Punjab-Haryana-Rajasthan plains, Himachal Pradesh and Central Kashmir; (iv) belt running from western and central Bihar to north Orissa; (v) north-eastern pocket of India; (vi) scattered districts country-wide (Map 4).

The districts of Rangareddi, Nalgonda, Krishna, Guntur, Prakasam, Y.S.R, Sri Potti Sriramullu Nellore, Chittoor falls in the fertile soils of Krishna and Godawari rivers experienced the developed agriculture, which explains the moderate literacy among the Buddhists. The Marathwara districts like Solapur, Sangli, Satara, Ahmadnagar, Bid, Jalna, Aurangabad, Jalgaon and Dhule, experienced the revival of scheduled class under neo-Buddhist movement (Map 4).

In the north-western India districts of J&K displayed moderate Buddhist literacy, the districts namely Ganderbal, Anantnag, Badgam experienced large male-female literacy gap i.e. even more than 37 to 60 per cent. In Himachal Pradesh the districts namely Chamba, Lahul & Spiti, Kullu, Kinnaur experienced Buddhist literacy below, national average for the Buddhists, the reason behind this these districts also having moderate male-female literacy gap i.e. nearly of 15 per cent to 18 per cent. The entire Punjab (except Tarn Taran, Muktsar and Hoshiarpur) have experienced literacy below, national average for the Buddhists. It was also viewed that moderate male-female literacy gap i.e. nearly 13 per cent to 18 per cent explains the moderate literacy among the Buddhists. This category also comprised districts namely Sirsa, Hisar, Bhiwani, Mahendragarh, Kaithal, Karnal and Panipat in Haryana can be explain in terms of moderate to very high male-female gap in Buddhist literacy (Map 4).

Bundelkhand region of southern U.P, adjoining northern Madhya Pradesh and western Bihar also fall in this category. This region witnessed long history poverty, social backwardness and low level of industrial development, which stand responsible for such level of literacy among Buddhist. It was also viewed that districts of southern U.P., western Bihar, and north-western Jharkhand recorded low urbanisation than national average (31 per cent). The Buddhists recorded literacy rate lower than the national average of Buddhists in the north-eastern states of Assam, Meghalaya, Nagaland, Arunachal Pradesh, Tripura and Sikkim. Such level of literacy among Buddhists in these districts can be explained in terms of moderate male-female literacy differential among Buddhists as well as moderate urbanisation. The scattered districts Sehore, Bhopal, Rajgarh, Vidisha, Guna, Hoshangabad, Betul, East Nimar, West Nimar, Dhar, Dindori, Umaria, Annupur and Shahdol in Madhya Pradesh; Bhirbhum, Bankura and Maldha in West Bengal; Supaul and Araria in Bihar also displayed literacy below the national average for the Buddhists (Map 4). The backwardness and sizeable proportion of scheduled class in these districts explains the moderate literacy among the Buddhists.

(iii) Districts where the Buddhists literacy above both the national average for the minorities as well as above the national average for the Buddhists.

There were 263 districts in the country where the Buddhists literacy recorded not only above the national average for the minorities but also above the national average for the Buddhists. These districts were distributed in; (i) Konkan and Malabar coast and Tamil Nadu, (ii) central tribal belt and districts of Vidarbha and Orissa, (iii) Districts of around NCR and north-western hilly districts, (iv) plains of Rajasthan and Gujarat. The Konkan coast of experienced Buddhist literacy even more than 85 per cent. The districts of Raigarh Ratnagiri, Sindhudurg, Kolhapur, Sindhudurg and Pune and districts of northeast Maharashtra namely Yavatmal, Hingoli, Wardha, Nagpur, Bhandara, Chandrapur, Gadchiroli and Gondiya of Vidarbha experienced the social reform and mass conversion of Mahars (the untouchable community) to Buddhists under the leadership of Dr. B.R. Ambedkar, who encouraged Mahars to excel in literacy. The districts of Kendujhar, Jajapur, Dhenkanal, Cuttak, Kordha, Puri, Nayagarh and Baudh experienced the high Buddhist literacy the effort of Christian missionaries here is worth mentioning (Map 4).

The highest literacy among the Buddhists recorded in Malabar Coast of Kerala, where all districts recorded Buddhist literacy over 95 per cent. Multiple factors like influence of Christian missionaries and socially high status to women, explained the high literacy explained the reason behind high literacy among the Buddhists. There were some districts namely Kollam, Thiruvananthapuram and Kannur where male and female literacy was equal. The Tamil Nadu also experienced high Buddhist literacy because male-literacy among these districts remained above 92 per cent (Map 4).

In north-west hilly districts the limited opportunity for agriculture and progressive attitude towards education can well explain the high Buddhist literacy. The districts of Hoshiarpur, Ropar, SAS Nagar, Hamirpur and Solan choe effected land and limited agricultural scope forced the youth to attain education. The impact of administrative towns of Shimla and Chandigarh can also be seen in the high literacy among Buddhist. In the same way, influence of Delhi can also explain the high Buddhist literacy in districts of Jhajjar, Rohtak, Sonapat, Jind, Gurgaon and Rewari.

Most of the Gujarat and north-west & central Rajasthan displayed high Buddhist literacy. The Buddhist in Gujarat was predominately urban by place of their residence and mainly engaged in non-agricultural activities, which enhanced the functional utility for

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education. Whereas, the influence of Jaipur can be observed on districts namely Tonk, Ajmer and Pali in terms of high literacy among the Buddhists (Map 4).

The Jains: In India, the Jains were one of the most socially advanced religious minority community. According to latest census 3.8 million Jains population (aged 7 year & above) were enumerated as literate, forming highest literate 94.9 per cent.

(i) Districts where the Jain literacy even lower than average literacy for minorities.

The socially advancement of the Jains can be judged from the fact that only 76 districts out of 640 districts displayed the Jain literacy even lower than average literacy of minorities (72.16 per cent). Out of these, nine districts were those where the Jain literacy even lower than the 50 per cent marks and all these districts were located in the north-eastern states. The central Kashmir and north Himachal Pradesh recorded low literacy among the Jains. The poor infrastructure and low proportion of the Jains remained one of the reasons responsible for the low literacy among the Jains. The border districts of Uttar Pradesh and Bihar were one of the traditionally low literacy regions of the country. The low literacy among the Jains in the districts of Arunachal Pradesh, Nagaland, Manipur and Tripura, Mizoram and Meghalaya was due to poor educational infrastructure in the hilly terrain as well as the predominance of sizeable proportion of scheduled tribe population.

(ii) Districts where the Jain literacy below the national average for Jains but higher than national average for minorities:

There were 300 districts all over India, where the Jain literacy recorded below the national average for Jains (94.6 per cent) but higher than national average for minorities (72.16 per cent). These districts largely distributed over the entire Andhra Pradesh, parts of Tamil Nadu, Karnataka (ii) Utrakhand and The Ganga plains running from Uttar Pradesh to West Bengal (iii) Border districts of Punjab, central Haryana and central Rajasthan (iv) Brahmaputra Valley and scattered districts in north-east states. These districts were having very small population of Jains, who were mostly urban by residence, that's why the literacy among these displayed, moderate (Map 5).

The Jains had a literacy rate of 85 per cent and above in 463 districts out of 637 districts (three districts namely Longleng, Kiphire and Nicobars doesn't have the Jain population). In India, the Jains are urban community, where three out of four Jains were urban by residence and engaged in tertiary activities, which enhanced the functional value for literacy. This trend is perhaps due to their preoccupation in business and other entrepreneurial

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activities than in traditional occupations like agriculture, artisanship etc. [13] (Jawaid 2007 pp33).

(iii) Districts where the Jain literacy above the national average for minorities and above the national average for the Jains

There were 261 districts where the Jain literacy was not only above the national average for minorities (72.16 per cent) but also above the national average for the Jains (94.8 per cent) and these districts were distributed in the central tribal states of Madhya Pradesh, Chhattisgarh, Maharashtra, Gujarat and Rajasthan. In most of the districts of Maharashtra, Gujarat and Madhya Pradesh, female literacy among the Jains was even higher than 90 per cent and the male-female literacy gap ranged between five to one percent. Whereas the districts of southern Karnataka, Kerala and Tamil Nadu were traditionally high literacy areas. In the north the central and north-eastern Punjab, adjoining Himachal Pradesh, south-eastern districts of Haryana and Delhi NCR region and north-western Uttar Pradesh. In districts Hoshiarpur & Nawasher the overall literacy remained very high, whereas in Ludhiana the higher industrialisation remained responsible for the higher literacy among the Jains (Map 5). In district of Jalandhar the impact of NRIs of Punjab and urbanisation became the reason for higher literacy among the Jains. The impact of Chandigarh, in the district of Patiala and districts of Himachal Pradesh also reflected on the higher literacy among the Jains. In the same way, the district around Delhi also experienced the higher literacy among the Jains. The high literacy among the Jain became more evident when viewed rural literacy (87.4 per cent), which was highest than other religious groups. It was also viewed that low population of Jains mostly reside in cities and urban part of the districts, which also enhanced the functional utility for literacy and education.

The Religious Majority And Minority Differential

In multi-national country like India, where religious majority and five religious minority coexist, it is pertinent to examine whether the social development among the religious majority and minority go hand in hand, as claimed by the secular democracy or there remained imbalance overall social development. The discussion on religious majority and minority differential in literacy was mainly based on the comparison between the literacy rates of religious majority community and all religious minority communities as a single unit. For the measurement of religious majority and minority differential index in literacy, Kundu & Rao's differential index has been employed, which is as follow,

$$Ds = \text{Log}(X_2/X_1) + \text{Log}\{(200-X_1)/(200-X_2)\}$$

Where X_2 is literacy rate for religious majority community and X_1 is literacy rate for religious minority community. India being a secular country holds development of religious minorities and religious majority community almost equal. The religious minorities as a single unit displayed average literacy of 72.2 per cent, which was only one per cent lower than average literacy of religious majority community and value of differential index using Kundu & Rao's formula calculated as 0.010. At state level analysis value of differential index between religious minority and majority ranged between 0.162 for Jammu Kashmir to -0.123 for Chhattisgarh (Table 3). The higher side value of disparity index represented by those states where literacy among religious majority community was higher than religious minority community and vice-versa. At state level analysis, there were four states namely Nagaland, Mizoram, Goa and Rajasthan and one union territory of Daman & Diu where development of religious majority and minority goes hand in hand and there was no hue & cry about the development of either community because level of literacy among both groups recorded equal and disparity index value was zero.

On the other hand, there were nine states namely Jharkhand, Chhattisgarh, Madhya Pradesh, Gujarat, Maharashtra, Karnataka, Kerala, Tamil Nadu and Andhra Pradesh and three Union territories namely Chandigarh, Puducherry and Dadra & Nagar Haveli, where religious minorities performed better than the religious majority communities and the disparity index recorded in negative.

There were 15 states namely Jammu & Kashmir, Himachal Pradesh, Punjab, Uttaranchal, Haryana, U.P., Bihar, Sikkim Arunachal Pradesh, Manipur, Tripura, Meghalaya, Assam, West Bengal & Orissa, and three Union Territories namely Delhi, Lakshadweep and Andaman & Nicobar islands, where the literacy among religious majority community was higher than average of religious minority community. It was observed that states or union territory where particular religious minority dominates, displayed higher literacy among religious majority community than the religious minority community and that particular states or union territory represents by higher values of disparity index.

At district level, value of disparity index using Kundu & Rao's formula, ranged from 0.398 for Bandipore to -0.519 for Alirajpur. The highest index value indicated maximum literacy among religious majority community and lowest literacy rate among minority community and vice-versa. The highest index values were displayed by those districts, where

the religious minority community holds the majority whereas the majority community remained in minority. There were 169 districts where the index value remained higher than 0.060 and these districts display a great deal of gap in literacy rate between religious majority and minority community (Map 6).

Table 3 Differential Index for Literacy for Religious Majority and Minority communities: 2011

State/UTs	Literacy Rate (in per cent)		Differential Index (Ds)*
	Religious Majority	Religious Minorities	
INDIA	73.2	72.2	0.010
Andhra Pradesh	66.1	74.2	-0.077
Arunachal Pradesh	70.1	61.7	0.082
Assam	77.7	62.7	0.143
Bihar	62.8	56.5	0.065
Chhattisgarh	69.8	83.2	-0.123
Goa	88.7	88.7	-0.0002
Gujarat	77.5	82.5	-0.045
Haryana	77.1	64.2	0.123
Himachal Pradesh	83.1	76.4	0.062
Jammu & Kashmir	79.1	62.1	0.162
Jharkhand	67.7	68.7	-0.009
Karnataka	74.4	80.8	-0.059
Kerala	93.5	94.7	-0.010
Madhya Pradesh	68.6	77.8	-0.085
Maharashtra	81.8	84.7	-0.026
Manipur	82	79.9	0.092
Meghalaya	77.2	75.3	0.017
Nagaland	79.9	79.5	0.003
Mizoram	91.8	91.3	0.004
Orissa	73.1	71.7	0.013
Punjab	80	73.2	0.062
Rajasthan	66.0	66.6	-0.005
Sikkim	82	80.8	0.0.10
Tamil Nadu	78.8	89.2	-0.092
Tripura	88.2	82.2	0.052
Uttar Pradesh	69.7	59.5	0.101
Uttrakhand	81.2	66.6	0.137
West Bengal	79.1	69.2	0.092
Andaman & Nicobar	87	86.3	0.006
Chandigarh	85.2	89.7	-0.040
Delhi	87.2	81.5	0.051
Daman & Dui	87.1	87.2	-0.001
Dadra & Nagar Haveli	75.6	86.2	-0.095
Lakshadweep	93.9	91.8	0.018
Puducherry	85.1	91.2	-0.053

Source: Calculated from Census of India, 2011

$D_s = \text{disparity Index using Rao \& Kundu's formula } \text{Log}(X_2/X_1) + \text{Log}\{(200-X_1)/(200-X_2)\}$

In these districts performance of religious majority community remained better than the minority community. From these 169 districts, 51 districts were those where religious majority community remained in minority or in other words these were religious minority-majority districts. These districts distributed in the states namely Jammu & Kashmir, Punjab, south-eastern Haryana, districts around national capital, western and south-western Uttar Pradesh, districts of Bihar, West Bengal, Assam, Arunachal Pradesh, Manipur, Nagaland and Mizoram. In Jammu & Kashmir and Punjab the Hindus were small in number and they were predominately urban by residence which enhanced the functional utility towards literacy. Whereas the districts around Delhi and western Uttar Pradesh the performance of literacy among majority community better than the religious minority community and the low level literacy among the Muslims stand responsible for poor performance of minorities as whole. The districts of Bihar and West Bengal also experienced the low minority literacy rate than the majority community and here again low Muslim literacy remained responsible for the low minority literacy rate (Map 6). Whereas in, Arunachal Pradesh, Manipur, Nagaland and Mizoram the Hindu community preoccupied urban areas, whereas the religious minority community remained concentrated in rural areas and largely engaged in primary activities.

There were 134 districts where disparity index value ranged from 0 to 0.059, where 0 displayed equal literacy rate among religious majority as well as minority community whereas 0.059 displayed where literacy rate of majority community slightly higher than the minority community. These districts were mainly distributed in the states of Himachal Pradesh, Uttaranchal, Punjab, Haryana, Rajasthan, central and eastern U.P, Bihar, West Bengal, Assam, Arunachal Pradesh, Sikkim, Mizoram, Tripura Orissa, Maharashtra, western and central Gujarat Karnataka, Andhra Pradesh, Kerala and Andaman & Nicobar (Map 6).

There were 165 districts where the development of religious majority and religious minority go hand in hand and literacy remained either almost equal or having little gap with advantage to religious minority community (Map 6). There were 22 districts where the literacy level of religious majority and minority community recorded equal and the disparity index value calculated as zero, whereas rest of the 143 districts displayed upper hand of religious minority. The difference between religious majority and minority community

ranged between one per cent to seven per cent with advantage to religious minority community.

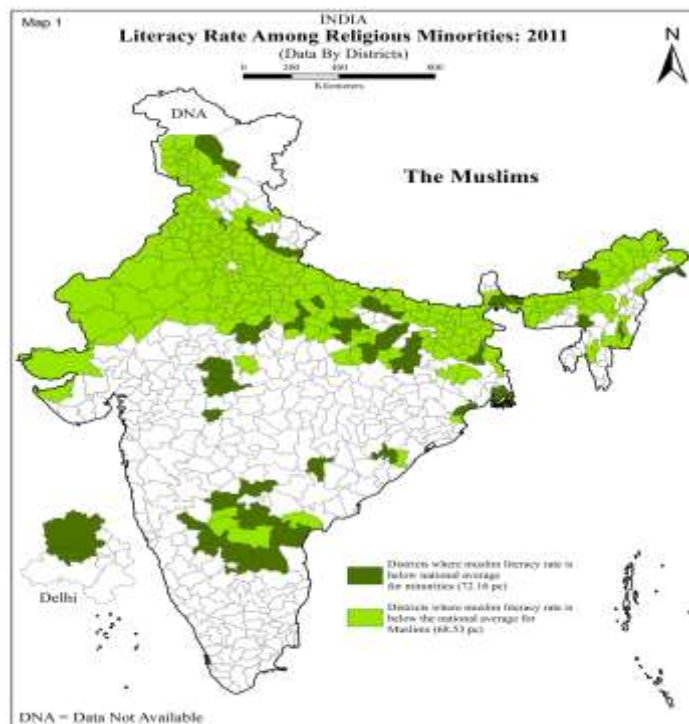
There were 172 districts where disparity index value remained below -0.060 and most of these districts were Hindu-majority districts, with exception of seven districts namely Kurung Kumey, Kolasib, Simdega, West Khasi Hills, Mamit, Wokha and Mokokchung, where Hindu-community remained in minority (Map 6). With exception of these seven districts, 165 districts displayed relatively low literacy rate among the religious majority community than religious-minority community. In general it was observed that districts where particular religious community remained in majority displays low literacy rate, because that religious majority community has tendency to reside in rural areas, which reduced functional utility for education; whereas religious-minority community with small numerical strength tends to reside in urban areas increases awareness towards education. Also the religious-minority community migrates and tends to concentrate in the urban areas with better education facilities. But the case of seven districts namely Kurung Kumey, Kolasib, Simdega, West Khasi Hills, Mamit, Wokha and Mokokchung showed reverse trend it was because the grass roots level efforts of Christian missionaries who transmit tradition of education even at the village level.

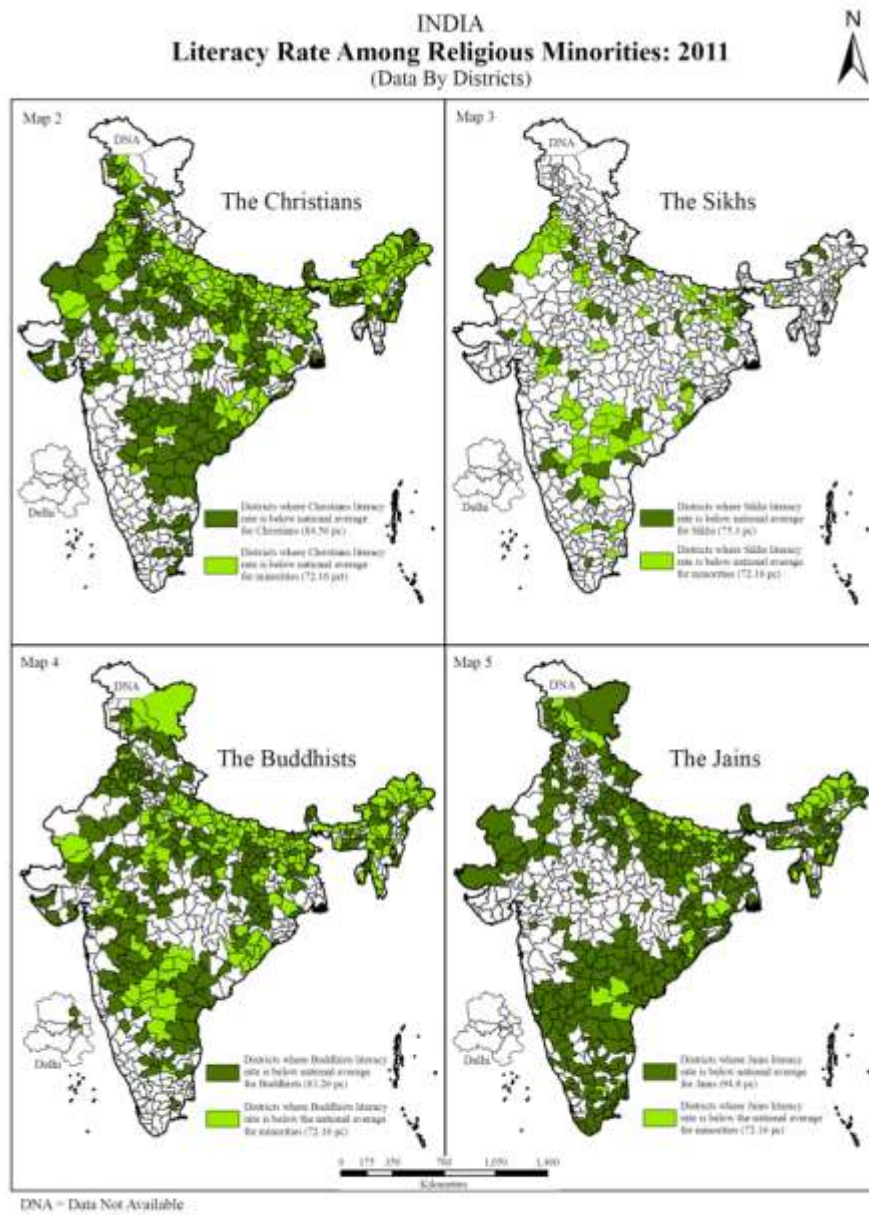
Conclusion: The Muslims being traditional and socially backwardness recorded lowest literacy among all the religious groups then their literacy. In Muslim literacy one can clearly understand the north-south divide because northern states comprising J&K, Himachal Pradesh, Punjab, Haryana, Rajasthan, UP, Bihar, West Bengal recorded Muslim literacy below the national average for Muslims. Whereas central and southern parts of India recorded Muslim literacy even above the national average for the minorities. The Christians were known for spending higher amount of their household income on education that's why they display better figures in literacy. Despite of one of the most socially developed religious community; Christians experienced poor quality of governance, indifferent attitude of political leadership to instigate the welfare activities and wide male-female gap in literacy stand responsible for the poor performance of Christian literacy in many districts of UP, Bihar, and Orissa. Like Hindus, the Sikhs community was also more or less engaged in agricultural activities that's why it lagged behind on literacy front in districts of Rajasthan, Punjab, UP, Bihar and some enclave is Andhra Pradesh. The low level of urbanization and high male-female gap in literacy remained the reason for the poor performance in literacy

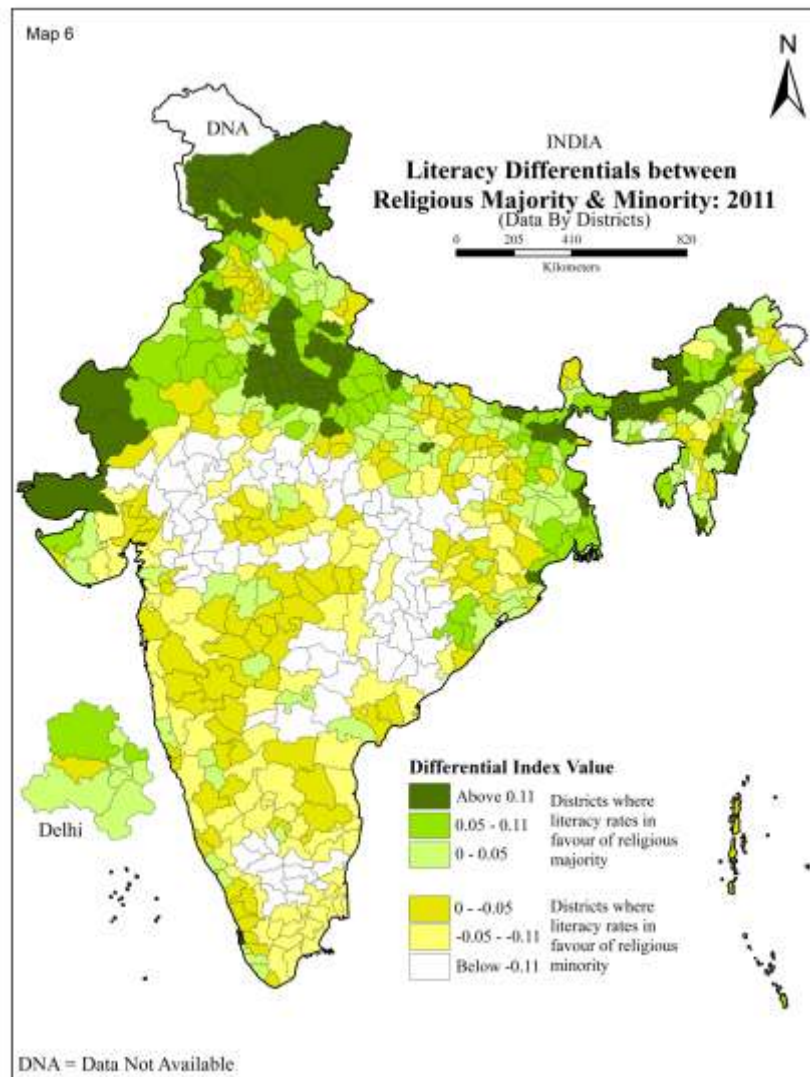
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among the Sikhs. As far as Buddhists were concerned, conversion of low backward caste of Hindus into Buddhists in many states of Maharashtra, UP, Bihar and Parts of Chotta Nagpur plateau, stand responsible of Buddhists' lagging on literacy front. On the other extreme the Jains, mainly engaged in non-agricultural activities and predominately concentrated in urban area, recorded highest literacy among all religious communities. It is also observed, no doubt the religion as a factor plays role in determining the literacy, but region also gives shape to literacy as well.

The analysis clearly indicates that when religious majority community (Hindus) remained in minority, (or say religious minorities dominates) they display literacy more than religious minorities like in the states of J&K, Punjab, parts of Assam etc. But when all religious minorities forms single unit and remained in minority then their literacy recorded higher than the majority community Hindus. The discussion also indicated that north-India i.e. central and western UP, Rajasthan, Punjab, J&K, West Bengal, Assam, Manipur, Arunachal Pradesh parts of Nagaland displayed the districts where literacy rates in favor of majority community i.e. Hindus. Whereas, the central, western and Southern India, religious minorities in minority (or say where Hindu community dominates), displayed literacy rates in favor of religious minorities.







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