Chapter 6
Concluding Remarks & Recommendations for Further Research

1. Introduction

This chapter highlights the major findings of this study and provides recommendations for further research in the area of the present study. On the whole, this study considered four important issues from a demographic perspective: gender, employment, religion, and migration. Using especial tabulations of the full 2001 Population and Housing Census of Australia and dealing with almost 5.4 million women in the main working ages (15-54), the study examined the employment participation of Muslim women who are predominantly overseas-born and highlighted the Muslim/non-Muslim differentials in relation to the determinants of both employment status and occupational levels.

Before moving forward to discuss the results of the empirical investigation, the major findings of prior research highlighting the determinants of (migrant) women’s employment participation were reviewed. In relation to theoretical foundation, in addition to human capital and assimilation (integration) theories, it was assumed that the
employment participation of Muslim women is significantly affected by values associated with gender roles in the Islamic context. Because of this, specific attention was given to prior studies discussing gender outcomes (including female labour force participation) in Muslim societies around the world.

2. Methodology of the Study: Benefits and Detriments

This study is largely an empirical investigation. Besides bivariate analysis, the study provided multivariate results using logistic regression analysis. The use of logistic regression analysis provided the opportunity for this study to examine the effect of each factor when controlling for other relevant determinants included in the analytical models. This method (logistic regression analysis) is essential when the population under investigation is widely distributed in terms of compositional characteristics in order to avoid misleading findings.

However, like other empirical research, this study also faced some limitations. The limitations are related to measuring issues such as the selectivity of migrants compared with those who do not migrate (that is, the matter of representativeness), the practice of disadvantage and discrimination on the part of employers in the destination country, and the matter of religiosity. It is also important to mention that the results of this study in relation to the comparisons between Muslim and non-Muslim women across the regions of origin are affected by the fact that the compositions of these two groups of women in

---

77 See footnote No. 56 for an example of the matter of religiosity.
some regions of origin in terms of individual country of birth are different. This lies in the fact that compared with non-Muslim women, the population of Muslim women is very small. Accordingly, for categorizing regions of origin, emphasis was placed on the distribution of Muslim women by individual country of birth in order to maximise the number of cells that could be obtained from the census tabulations.

3. Major Findings: Key Patterns

3.1 Great Diversity & Big Advantage:

‘Multicultural Laboratory’

The results of this study showed that the target group of this study (that is, Muslim women) are very diverse in terms of ethnic origin. These women who are predominantly migrants came from a great variety of countries throughout the world to Australia’s multicultural context. The major source countries were Lebanon, Turkey, Indonesia, Bosnia and Herzegovina, Afghanistan, Pakistan, Fiji, Bangladesh, Iran, Iraq, Malaysia, Somalia, Cyprus, and Egypt (see Table 2.6 and Appendix No. 1 for more details).

Despite the methodological limitation related to the issue of representativeness discussed above, the conduct of research in this multicultural context provided an opportunity for this study to examine the previous theoretical debates in relation to the poor gender outcomes (including women’s low employment participation) in Islamic settings. This multiethnic and multicultural context, like a laboratory, enabled the separation of the

---

*Appendix No. 1 presents the distribution of Muslim and non-Muslim women by individual country of birth in each region of origin.*
role of socio-cultural background reflected in the regions of birth from that of Islamic identity on women’s employment participation. In this context, this distinction could also be investigated by comparing the employment participation of Muslim and non-Muslim women from the same region of birth.

3.2 Heterogenous Population

According to the results of this study, women’s socio-demographic characteristics influencing employment participation vary markedly across the regions of birth. This is especially the case for Muslim women. For instance, while nearly half of South Asian Muslim women are highly educated, the corresponding proportions for the two largest groups of Muslim women (that is, Lebanese and Turkish) are only 10 per cent or less. Also, the proportions highly proficient in English language showed a more than two times difference between Muslim women from Sub-Saharan Africa, the Caribbean and Pacific Islands, and Developed Countries on the high end, and Turkish, Eastern European, Lebanese, and Central & North East Asian Muslim women at the low end. Substantial differences amongst Muslim women across the regions of origin have also been highlighted in other characteristics influencing employment participation such as age composition, duration of residence in Australia, and family formation characteristics. Accordingly, the study of Muslim women in Australia must be conducted by controlling for country/region of birth; otherwise the results would be insufficient and could be misleading.
In addition, the differences in characteristics between Muslim and non-Muslim women vary considerably across the regions of birth. For example, while the proportion of non-Muslim women from Eastern Europe, North Africa & Middle East, and South Asia living in Australia for more than ten years is approximately twice that of Muslim women from the same regions, this gap is substantially smaller between Muslim and non-Muslim women from Lebanon, and Sub-Saharan Africa & the Caribbean and Pacific Islands.

Again, using logistic regression analysis, this study provided the opportunity to cope with the methodological complexities resulting from the heterogeneity in socio-demographic composition. As mentioned before, in logistic regression analysis, the effect of each variable is examined when controlling for other characteristics considered.

3.3 The Effect of Religious Affiliation: Ongoing Debate

The first observation from the multivariate results of this study in relation to the association between Islamic affiliation and employment status revealed that non-Muslim women are twice as likely as Muslim women to be employed. This general pattern accords with a wide range of prior research documenting the poor employment outcomes for women in Islamic settings (e.g. Siraj 1984, Weeks 1988, Omran and Roudi 1993, Anker 1998, Read 2004) where the male breadwinner model is predominant and women’s employment participation is low compared with world standards.
In contrast, the results of this study demonstrated that there is not a substantial connection between Islamic affiliation and occupational levels for employed women. Given that other circumstances considered in the analysis are equal, Muslim women are only slightly less likely than non-Muslim women to work in the high occupations. Furthermore, this pattern does not vary significantly across the regions of birth. The differing patterns in relation to the effect of Islamic affiliation on employment status and occupational levels of employed women will be considered for further discussion in relation to the ‘disadvantage and discrimination hypothesis’ and the ‘selectivity hypothesis’ later in this chapter.

3.4 Religion or Region?: Religious Identity & Cultural Diversity

A further examination in this study revealed another important aspect of the association between Islamic identity and employment status. Given that other characteristics included in the analysis are constant, the disparity in the employment level between Muslim and non-Muslim women from one country/region of birth differs significantly from that between Muslim and non-Muslim women from another country/region of birth. In other words, the influence of religion on the employment status of women is displayed in a widely-ranged continuum. On the high end, North African & Middle Eastern and Lebanese non-Muslim women are more than twice as likely as Muslim women from the same region/country of origin to be employed. On the low end, there is a very small difference between Muslim and non-Muslim women from Sub-Saharan Africa & the Caribbean and Pacific Islands. The difference is also relatively small between Muslim and non-Muslim women from Eastern Europe. The influence of
religion on the employment status of women from elsewhere is placed between these two ends. This variation across the regions provides empirical evidence supporting the fact that the distinction between Islamic identity and diverse socio-cultural contexts is an essential matter to be taken into account.

3.5 Magnitude Evaluation: Religion and Other Determinants

According to the multivariate results of this study, some other determinants provided greater influences on the employment status of Muslim and non-Muslim women than religion. The determinants comprise particularly human capital endowments (educational attainment and English proficiency) and family formation characteristics (presence of young children at home and age of the youngest child at home). This pattern remains applicable when the comparisons are made across the regions of origin.

3.6 Human Capital: Two Various Patterns

Despite the fact that the results of this study supported significant associations between the two human capital endowments (education and English proficiency) and both employment status and occupational levels of both Muslim and non-Muslim women, the endowments provided two different patterns in a comparative view. While educational attainment has a relatively stronger effect on the employment participation of non-Muslim women, the employment participation of Muslim women is comparatively more associated with English proficiency.
Chapter 6: Concluding Remarks & Recommendations for Further Research

These two different patterns can be explained by the fact that Muslim women are mostly migrants from non-English speaking countries from where the qualifications gained have been documented to be less valued in Australia and to have a lesser economic benefit (e.g. Evans and Kelley 1986, Iredale 1988, McAllister 1995, VandenHeuvel and Wooden 1996). English proficiency, as a basic indication of cultural assimilation/adaptation (e.g. Desbarats 1986, McAllister 1986, Berry 1992, Baubock 1996), appears to be more important for Muslim women mainly because they are predominantly from non-English-speaking backgrounds and because their cultural distance with the destination country seems to be more substantial.

3.7 Family beyond Religion and Ethnicity

According to the results of this study, women’s employment status is substantially connected with family formation characteristics (particularly, presence of young children at home and age of the youngest child at home). This is consistent with prior research identifying the age of the youngest child as a factor that has ‘possibly the most important single influence on female participation’ in the labour market (Brooks and Volker 1985: 74). Although the magnitude of the effects of these family formation characteristics vary somewhat by religion (whether Muslim or non-Muslim), migration status (whether Australian-born or overseas-born) and across the regions of origin, the magnitude for all groups of women is still significantly high. The strong association between family formation characteristics and women’s employment status persists beyond the influence of religious identity and ethnic diversity.
3.8 International Comparisons with Australian Patterns

The results of this study, in accordance with prior research documenting the settlement process of Australian migrants as a ‘matter of time’ (Khoo and McDonald 2001:88), showed that migrant women (whether Muslim or non-Muslim) who have been in Australia for a time period of more than ten years are almost as likely as Australia-born women to be employed. Although the settlement of migrant women in the United States was also found to be associated with the length of stay, it requires a longer period of time compared with the Australian pattern. Read (2004) documented that for Arab-Muslim women in the United States, the settlement base in the labour market was about fifteen years.

In addition, the results of this study demonstrated a stronger effect of educational attainment on the employment participation of Australian-born women than that of overseas-born women. This pattern, which is also consistent with prior research, holds for both Muslim and non-Muslim women. In the Australian context, this differential pattern was reflects the greater economic advantage of Australian schooling (e.g. McAllister 1995), the lack of recognition of qualifications gained abroad and the lower value of overseas qualifications (e.g. Evans and Kelley 1986, Iredale 1988, VandenHeuvel and Wooden 1996). In comparison, however, this native-foreigner differential pattern differs from the Canadian experience. In the Canadian context, it was found that educational attainment puts migrant women on an equal footing as native women in the labour market (Sorensen 1993).
Also, this study found that the employment status of women is substantially affected by family formation characteristics (especially, presence of young children at home and age of the youngest child at home). This pattern holds for all groups of women in Australia so that, as highlighted above, the effects of family characteristics are larger than those of other determinants of women’s employment status. In comparison, however, women’s employment participation was found to be less affected by family characteristics in the USA and Canada. A higher value on employment outside the home and a lower value attached to family life were observed as the possible explanation for this employment pattern of women in Canada and the USA (Brusentsev 2002).

3.9 Filtering Effect

The results of this study revealed two different patterns in relation to the effects of the presence of young children at home and the age of the youngest child at home on women’s employment status and occupational levels. While women’s employment status is highly associated with these family formation characteristics, the same characteristics have very small effects on the occupational levels of employed women. This pattern is true for both Muslim and non-Muslim women. This pattern is explained by a ‘filtering effect’. Where employment is highly selective, it is selective of those more likely to work in higher occupations. In other words, those women who have coped with the employment obstacle are then likely to be selective of those for whom employment is more worthwhile, that is, those who gain employment in a high-level occupation.
3.10 Disadvantage and Discrimination Hypothesis

As reviewed before, ascribed characteristics such as ethnicity and race account for the main sources of disadvantage and discrimination so that migrant groups are ‘particularly vulnerable’ (Evans and Kelley 1991: 722) and are ‘either through individual or structural discrimination, significantly disadvantaged’ (Kelley and McAllister 1984: 400). In gender theory, it has also been documented that the labour market activity of migrant women is more likely ‘to be negatively affected by the combination of their statuses as female and foreign-born’ (Sorenson 1993: 19). In addition, prejudice resulting in disadvantage and discrimination in the labour market is usually ‘against persons who are visibly different’ (Anker 1998: 18) and is experienced by ‘those ethnic groups which remain culturally distinct’ (Evans and Kelley 1986: 189). These may all apply to the target group of this study (Muslim women) who are predominantly migrants, especially those with certain dress codes such as wearing a headscarf. The possibility of disadvantage and discrimination experienced by this group in the Australian context was documented in several studies (e.g. Collins 1988, Omar and Allen 1996, Adhkirai 2001, Kabir and Evans 2002).

Although the results of this study showing that Muslim women are half as likely as non-Muslim women to be employed may be considered to be evidence for the disadvantage and discrimination hypothesis, some other considerations should also be taken into account. First, the lower employment level highlighted above is a general finding dealing with all Muslim women, whereas Muslim/non-Muslim differentials in terms of employment status vary significantly across the regions of birth. In this study, two
categories of employment status (that is, ‘unemployed’ and ‘not in labour force’) are combined into a single category (that is, ‘not employed’)\textsuperscript{79}. According to this classification, those who are not employed may also be those persons who are not in labour force for any reason related to their own preference and values rather than to the practice of the labour market. Accordingly, having ‘unemployment’ as a distinct category is essential to deal precisely with the disadvantage and discrimination hypothesis. Also, the discussion below of the ‘selectivity hypothesis’ by which there is almost no significant difference between Muslim and non-Muslim employed women in terms of occupational levels casts further doubt on the possibility of disadvantage and discrimination.

3.11 Selectivity Hypothesis

The results of this study highlighted two different patterns in relation to the effect of Islamic affiliation on women’s employment participation. While Muslim women are significantly less likely to be employed than non-Muslim women, there are very small differences between these two groups of women in occupational levels. This is particularly the case for Lebanese and North African & Middle Eastern Muslim women. These two groups of Muslim women whose employment status (whether employed or not) is lower than other Muslim women are, if employed, slightly more likely than non-Muslim women from the same country/region of origin to work in a high occupation. These two different patterns of the effect of Islamic affiliation in the two stages of

\textsuperscript{79} As explained earlier, maximising the number of cells that could be obtained from the census tabulations and a very small number of unemployed Muslim women (See Appendix No. 2 for details) have been the reasons for developing this classification.
women’s employment participation (that is, employment status and occupational levels) may be explained using the selectivity hypothesis. The functional mechanism of this selectivity hypothesis is the same as the ‘filtering effect’ discussed above. According to the selectivity hypothesis, those Muslim women (especially, Lebanese and North African & Middle Eastern Muslim women) who overcome the employment barriers (including household-related difficulties like child care or possible socio-cultural restrictions imposed on women by husband and parents) are likely to be selective of those who obtain employment in the high occupational levels.

The two different patterns highlighted here shed light on the possibility of disadvantage and discrimination against Muslim women in Australia. Based on the observed patterns, it can be concluded that Muslim women’s lower employment level tends to be mainly a result of individual-level and family-level decision and preference keeping them at home rather than any act of disadvantage or discrimination in the labour market. The patterns showed that if Muslim women do enter the workforce (even Lebanese and North African & Middle Eastern women whose employment status was found to be more than other Muslim women affected by Islamic affiliation), they have an equal opportunity as non-Muslim women to obtain the high occupations.

3.12 Employment Pattern of the Largest Group:
A Speculation

Unlike the predominant pattern of this study by which women in the middle ages (24-44 years) are more likely to be employed, the pattern differs for the largest group of Muslim
women. For Lebanese Muslim women, those who are in the youngest ages (15-24) are more likely to be employed. This pattern also applies to Lebanese non-Muslim women.

It is speculated that these young workers are full-time students working part-time. The results of this study in relation to the effect of age composition on the hours of work and the industry of work amongst employed Muslim women (chapter 3) supports this speculation and also provides further speculations about the employment pattern of the largest group of Muslim women. According to the results, the high rates of part-time work and involvement in the trade sector for women in the youngest ages (15-24) were explained to be a result of an Australian employment pattern where students usually work part-time in the retail sector.

3.13 Muslim/Non-Muslim Differentials across Regions of birth: Two Exceptions

Despite the fact that many results of this study in relation to the effects of the determinants of employment participation of both Muslim and non-Muslim women supported hypotheses derived from prior research, the results highlighted that the differentials between these two groups of women varied significantly across the regions of birth.

However, there were two exceptions to this pattern: duration of residence in Australia and family formation characteristics. Duration of residence in Australia is excepted because the differences in its effect typically were not found to be substantial across the
regions, neither for Muslim women nor for non-Muslim women. The differentials between these two groups of women across the regions in relation to the effects of family formation characteristics (particularly, the presence of young children at home and the age of the youngest child at home) on employment status were also insignificant. As already discussed, the effects of the family formation characteristics were substantial across the regions, either for Muslim women or for non-Muslim women.

### 3.14 Second Generation: Assimilation Hypothesis

The multivariate results of this study in relation to the employment participation of the second generation of Muslim women⁸⁰ provide an opportunity to examine the assimilation (adaptation) hypothesis for this group in Australia. According to the results, like the general pattern for Muslim women, Muslim women born in Australia are also half as likely as non-Muslim women born in Australia to be employed. Furthermore, the employment level of Australian-born Muslim women was found to be more significantly affected by religion compared with some groups of migrant Muslim women⁸¹.

This pattern could be used as an indication of disadvantage and discrimination against Australian-born Muslim women since it has been asserted that if the second generation of migrants 'do worse than native-stock Australians, other things equal, there is a prima facie case for ethnic discrimination' (Evans and Kelley 1991: 725). However, this is not necessarily the case.

---

⁸⁰ It is realized that some Australian-born Muslim women may have converted to Islam.
⁸¹ These groups are Muslim women from Sub-Saharan Africa & the Caribbean and Pacific Islands; Eastern Europe; Developed Countries; Turkey, Cyprus, and Greece.
In stead, the pattern highlighted above seems to be mainly a matter of cultural assimilation (adaptation) of Australian-born Muslim women. Their parents are more likely to be Lebanese and Turkish immigrants who have comprised the highest proportion of the Muslim population in Australia since 1971 (Bouma 1994, Cleland 2001). It is worthwhile noting that according to the results of this study, the employment level of these two largest groups of Muslim women (particularly, Lebanese) is very low. Hence, despite living and being educated in Australia where female employment participation is high, Australian-born Muslim women have largely grown up in families with low employment participation of their mothers and in communities that have their own social norms and cultural values including those associated with gender roles. As a result, Australian-born Muslim women maintain their sub-culture identified by characteristics such as low employment participation for women.

4. Recommendations for Further Research

Being aware of and finding solutions to the limitations of this study can be useful for further research in this field of research. As already explained, with the intention of conduct multivariate analysis in this study, only the most important determinants of women’s employment participation were selected in order to maximise the cell sizes of the database. This was particularly the case for Muslim women due to their relatively small population size. Further research in this area could consider other factors that have potential effects on women’s employment participation. Also, ‘unemployment’ could be
used as a separate category of employment status to investigate disadvantage and discrimination hypothesis more precisely. In the interim, qualitative research could be useful in order to provide complementary information to deal more appropriately with this hypothesis.

Future research could consider both female and male employment outcomes. This would help to deal with gender segregation and differentials in the labour market. More specifically for the Muslim population, such analysis would be very useful in examining values associated with gender roles. Focusing on the multicultural and multi-religio context of Australia provides the opportunity to examine the implications of different religions for the issue under investigation. As illustrated in chapter 2, besides Christianity as a dominant religion, this context holds for religious minorities other than Islam such as Buddhism, Hinduism, and Judaism. Future research would compare the influence of Islamic affiliation with those of other religions on women’s status and employment participation.
References


Ahmed L 1992, Women and Gender in Islam: Historical Roots of a Modern Debate, Yale University Press.


References


Becker G S 1964, Human Capital, A Theoretical and Empirical Analysis with Special Reference to Education, New York, Colombia University Press.
References


References

Brooks C and P A Volker 1985, ‘Labour Market Success And Failure: An Analysis of
the Factors Leading to the Workplace Destinations of the Australian Population’,
IN: The Structure and Duration of Unemployment in Australia: Proceedings of a
Conference, Ed: P A Volker, 4-5 August 1983, BLMR Monograph Series No. 6,
Australian Government Publishing Service (AGPS), Canberra, Australia.

Brown P M 1996, ‘For Wedded Bliss: Satisfaction of Migrant Partners of Australian
Residents’, IN: Asian Women in Migration, Ed: G Battistella and A Paganoni,
Quezon City: Scalabrini Migration Centre, Pp. 124-146.

Brusentsev V 2002, ‘Cross-National Variation in Labour Market Participation of
Married Women in Australia’, Canada and the United States of America, The


Cahill D 1990, Intermarriages in International Contexts: A Study of Filipino Women
Married to Australian, Japanese and Swiss Men, Quezon City: Scalabrini
Migration Centre.

Caldwell J C 1986, ‘Routes to Low Mortality in Poor Countries’, Population and

Caldwell B and Barkat-e-Khuda 2000, ‘The First Generation to Control Family Size: A
Microstudy of the Causes of Fertility Decline in a Rural Area of Bangladesh’,

Carens J H and M Williams 1996, ‘Muslim Minorities in Liberal Democracies: The
Politics of Misrecognition’, IN: The Challenge of Diversity: Integration and
Pluralism in Societies of Immigration”, Ed: R Baubock, A Heller, A R Zolberg,


Casterline J B et al 2001, ‘Obstacles to Contraceptive Use in Pakistan: A Study in

279
References


References


Cohen R 1996, Theories of Migration, Cheltenham (UK), Edward Elgar.


References


References


References


References


References


References


References


References


References


290
References


References


Shariati A 1971, Fatemeh Fatemeh Ast (Fatemeh Is Fatemeh), Hoseinieh Ershad, Tehran, Iran. [in Persian]


References


References


Ware H 1981a, Women, Demography, and Development, Development Studies Center, Australian National University, Canberra, Australia.


Watkins S C 1993, ‘If All We Knew about Women Was What We Read in Demography, What Would We Know?’, Demography, Vol. 30, No. 4, Pp. 551-577.


References


## Appendices

### Appendix No. 1 Distribution of overseas-born women aged 15-54 in Australia by religion and country of birth, 2001 (continued on next page)

<table>
<thead>
<tr>
<th>Country of birth</th>
<th>Muslim women</th>
<th>Non-Muslim women</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lebanon</strong></td>
<td>11,846</td>
<td>14,711</td>
</tr>
<tr>
<td><strong>Turkey, Cyprus, Greece</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Turkey</td>
<td>9,340</td>
<td>1,950</td>
</tr>
<tr>
<td>Cyprus</td>
<td>1,236</td>
<td>4,453</td>
</tr>
<tr>
<td>Greece</td>
<td>132</td>
<td>20,967</td>
</tr>
<tr>
<td><strong>Central &amp; North East Asia</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Afghanistan</td>
<td>3,202</td>
<td>179</td>
</tr>
<tr>
<td>Azerbaijan</td>
<td>10</td>
<td>53</td>
</tr>
<tr>
<td>Central Asia (nfd)</td>
<td>31</td>
<td>4</td>
</tr>
<tr>
<td>Chinese Asia (inc. Mongolia)</td>
<td>261</td>
<td>93,826</td>
</tr>
<tr>
<td>Iran</td>
<td>2,252</td>
<td>4,204</td>
</tr>
<tr>
<td>Iraq</td>
<td>2,182</td>
<td>5,726</td>
</tr>
<tr>
<td>Kyrgyz Republic</td>
<td>11</td>
<td>34</td>
</tr>
<tr>
<td>Uzbekistan</td>
<td>13</td>
<td>156</td>
</tr>
<tr>
<td><strong>South East Asia</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brunei Darussalam</td>
<td>83</td>
<td>759</td>
</tr>
<tr>
<td>Burma (Myanmar)</td>
<td>129</td>
<td>3,536</td>
</tr>
<tr>
<td>Cambodia</td>
<td>22</td>
<td>9,853</td>
</tr>
<tr>
<td>East Timor</td>
<td>15</td>
<td>3,663</td>
</tr>
<tr>
<td>Indonesia</td>
<td>3,555</td>
<td>16,534</td>
</tr>
<tr>
<td>Malaysia</td>
<td>1,352</td>
<td>33,090</td>
</tr>
<tr>
<td>Philippines</td>
<td>126</td>
<td>55,317</td>
</tr>
<tr>
<td>Singapore</td>
<td>962</td>
<td>13,531</td>
</tr>
<tr>
<td>Thailand</td>
<td>155</td>
<td>12,696</td>
</tr>
<tr>
<td>Viet Nam</td>
<td>98</td>
<td>67,087</td>
</tr>
<tr>
<td><strong>South Asia</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bangladesh</td>
<td>2,392</td>
<td>514</td>
</tr>
<tr>
<td>India</td>
<td>747</td>
<td>28,831</td>
</tr>
<tr>
<td>Maldives</td>
<td>89</td>
<td>11</td>
</tr>
<tr>
<td>Pakistan</td>
<td>2,695</td>
<td>869</td>
</tr>
<tr>
<td>Sri Lanka</td>
<td>426</td>
<td>18,298</td>
</tr>
<tr>
<td><strong>Sub-Saharan Africa, the Caribbean and Pacific Islands</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caribbean</td>
<td>10</td>
<td>1,211</td>
</tr>
<tr>
<td>Central and West Africa (nfd)</td>
<td>12</td>
<td>80</td>
</tr>
<tr>
<td>Djibouti</td>
<td>14</td>
<td>9</td>
</tr>
<tr>
<td>Ghana</td>
<td>51</td>
<td>669</td>
</tr>
<tr>
<td>Kenya</td>
<td>102</td>
<td>2,405</td>
</tr>
<tr>
<td>Mauritius</td>
<td>87</td>
<td>6,006</td>
</tr>
<tr>
<td>Melanesia</td>
<td>17</td>
<td>12,054</td>
</tr>
<tr>
<td>Mozambique</td>
<td>15</td>
<td>205</td>
</tr>
<tr>
<td>Nigeria</td>
<td>37</td>
<td>540</td>
</tr>
<tr>
<td>Polynesia: Exc.Hawaii (Fiji)</td>
<td>2,618</td>
<td>27,410</td>
</tr>
<tr>
<td>Senegal</td>
<td>16</td>
<td>40</td>
</tr>
<tr>
<td>Sierra Leone</td>
<td>43</td>
<td>86</td>
</tr>
<tr>
<td>South Africa</td>
<td>781</td>
<td>27,405</td>
</tr>
<tr>
<td>Southern and East Africa (nfd)</td>
<td>17</td>
<td>310</td>
</tr>
<tr>
<td>Tanzania</td>
<td>55</td>
<td>553</td>
</tr>
<tr>
<td>Uganda</td>
<td>24</td>
<td>442</td>
</tr>
<tr>
<td>Zambia</td>
<td>21</td>
<td>1,348</td>
</tr>
<tr>
<td>Zimbabwe</td>
<td>69</td>
<td>4,811</td>
</tr>
</tbody>
</table>
Appendix No.1 Distribution of overseas-born women aged 15-54 in Australia by religion and country of birth, 2001 (continued from last page)

<table>
<thead>
<tr>
<th>Country of birth</th>
<th>Muslim women</th>
<th>Non-Muslim women</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Eastern Europe</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Albania</td>
<td>244</td>
<td>180</td>
</tr>
<tr>
<td>Bosnia and Herzegovina</td>
<td>3,517</td>
<td>4,889</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>117</td>
<td>680</td>
</tr>
<tr>
<td>Croatia</td>
<td>90</td>
<td>13,060</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>78</td>
<td>30,995</td>
</tr>
<tr>
<td>FYR. of Macedonia</td>
<td>974</td>
<td>13,253</td>
</tr>
<tr>
<td>Romania</td>
<td>22</td>
<td>4,111</td>
</tr>
<tr>
<td>South Eastern Europe (nfd)</td>
<td>69</td>
<td>1,587</td>
</tr>
<tr>
<td>Yugoslavia Federal Republic</td>
<td>685</td>
<td>14,845</td>
</tr>
<tr>
<td><strong>North Africa &amp; Middle East</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Algeria</td>
<td>95</td>
<td>150</td>
</tr>
<tr>
<td>Bahrain</td>
<td>21</td>
<td>237</td>
</tr>
<tr>
<td>Egypt</td>
<td>944</td>
<td>7,423</td>
</tr>
<tr>
<td>Eritrea</td>
<td>423</td>
<td>237</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>382</td>
<td>946</td>
</tr>
<tr>
<td>Gaza Strip and West Bank</td>
<td>177</td>
<td>275</td>
</tr>
<tr>
<td>Israel</td>
<td>21</td>
<td>2,017</td>
</tr>
<tr>
<td>Jordan</td>
<td>355</td>
<td>755</td>
</tr>
<tr>
<td>Kuwait</td>
<td>543</td>
<td>369</td>
</tr>
<tr>
<td>Libya</td>
<td>83</td>
<td>334</td>
</tr>
<tr>
<td>Morocco</td>
<td>129</td>
<td>192</td>
</tr>
<tr>
<td>Oman</td>
<td>17</td>
<td>37</td>
</tr>
<tr>
<td>Qatar</td>
<td>18</td>
<td>57</td>
</tr>
<tr>
<td>Saudi Arabia</td>
<td>166</td>
<td>193</td>
</tr>
<tr>
<td>Somalia</td>
<td>1,291</td>
<td>46</td>
</tr>
<tr>
<td>Sudan</td>
<td>143</td>
<td>1,265</td>
</tr>
<tr>
<td>Syria</td>
<td>848</td>
<td>1,696</td>
</tr>
<tr>
<td>Tunisia</td>
<td>25</td>
<td>53</td>
</tr>
<tr>
<td>United Arab Emirates</td>
<td>128</td>
<td>221</td>
</tr>
<tr>
<td>Yemen</td>
<td>32</td>
<td>96</td>
</tr>
<tr>
<td><strong>Developed Countries</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Central America</td>
<td>19</td>
<td>5,174</td>
</tr>
<tr>
<td>Ireland</td>
<td>23</td>
<td>14,483</td>
</tr>
<tr>
<td>Japan and the Koreas</td>
<td>58</td>
<td>29,421</td>
</tr>
<tr>
<td>New Zealand</td>
<td>234</td>
<td>129,867</td>
</tr>
<tr>
<td>Northern America</td>
<td>119</td>
<td>29,459</td>
</tr>
<tr>
<td>Northern Europe</td>
<td>22</td>
<td>9,419</td>
</tr>
<tr>
<td>South America</td>
<td>82</td>
<td>24,443</td>
</tr>
<tr>
<td>Southern Europe</td>
<td>92</td>
<td>54,154</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>438</td>
<td>279,481</td>
</tr>
<tr>
<td>Western Europe</td>
<td>245</td>
<td>57,094</td>
</tr>
</tbody>
</table>

**Source:** The Australian Bureau of Statistics (ABS)

**Note:** This table excludes those countries of birth in which the population of Muslim women is less than 10 persons. This includes Kazakhstan, Comoros, Nepal, Seychelles, Southern Asia (nfd), Laos, Maritime South East Asia (nfd), Middle East (nfd), Slovenia, Angola, Botswana, Guinea, Gambia, Liberia, Malawi, Micronesia, Rwanda, and Togo.
Appendix No. 2 Percentage distribution of Muslim women aged 15-54 in Australia by labour force participation and migration status, 2001

<table>
<thead>
<tr>
<th>Labour force Participation status</th>
<th>Migration status</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Australian-born</td>
</tr>
<tr>
<td>Employed</td>
<td>38.6</td>
</tr>
<tr>
<td>Unemployed</td>
<td>7.3</td>
</tr>
<tr>
<td>Not in labour force</td>
<td>53.0</td>
</tr>
<tr>
<td>Not stated</td>
<td>1.1</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
</tr>
<tr>
<td>Number</td>
<td>18876</td>
</tr>
</tbody>
</table>

Source: Computed from the Australian Bureau of Statistics (ABS)

Note: (1) As explained before, in order to maximise the number of cells that could be obtained from the census tabulations and a very small number of unemployed Muslim women, the classification of employment status in this study comprises “employed” and “not employed” (including both unemployed and not in labour force). (2) The slight differences of total numbers in this table and the relevant tables in chapters 3 and 4 are because this table is separately based on a simple table of data showing only labour force participation status, whereas other tables are based on a Super Table with the possibility of missing numbers in the cells due to many cross-tabulations.