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RESEARCH ARTICLE

DIFFERENTIALS OF SEX RATIO AMONG MAJOR RELIGION OF HARYANA:A GEOGRAPHICAL ANALYSIS

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ABSTRACT

Sex ratio is an important social indicator which has a great importance in the study of population as it is closely related to socio-economic condition of area. The present study focuses on the variations in the pattern of sex ratio among major religious groups of Haryana as the rural and urban sex ratio among different religious groups differs considerably in the year 2001. The sex ratio among religious group was relatively higher in the rural areas. This was largely attributable to male-selectivity in rural-urban migration dominated by male due to available of employment opportunities, sex selective abortions due to the easy availability of sex determination technology in the urban areas. Furthermore, the rural-urban differential in sex ratio was the highest among the Muslim and least difference in Sikh religion. Such analyses were carried out by applying descriptive statistics, Analysis of variance (ANOVA) and Paired difference of sex ratio of Different Social Groups/Communities of Haryana. All these analysis revealed that the sex ratio of major religious groups varies at both rural and urban level. The results showed that the variations are significant at 1 percent level of significance.

INTRODUCTION

Religion is one of the oldest basic socio-cultural characteristics associated with the mankind and civilizations created by them over thousands of years of known history (Registrar General of India, 2004). Culture hides more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants (Hall, E. T 1959). Sex ratio is an index of the socio-economic conditions of any population in an area and has a profound impact on the demographic structure of a region (Kar, 2002). The final outcome of sex ratio depends on the sex ratio at birth, sex ratio at death and sex selectivity among migrants. An understanding of sex ratio of an area is important for different types of planning and for comprehending demographic dynamism in terms of natality, mortality, migration, marital status, economic characteristics and so forth (Chandna, 1986).

At national level, India had an average sex ratio of 933 as per the Census, 2001. The Christians had the highest sex ratio (1009) followed by the Buddhists (953) and the Jains (940). The sex ratio among the Muslims (936) was better than that of the Hindus which stood at 931. The Sikhs had the lowest sex ratio of 893 during this period. Thus, the Christians were the only religious group that had preponderance of females over males in the country. A significant segment of the Christian population belongs to the tribal areas of the north-eastern region and the tribal do not endorse the inhuman practice of female foeticide or discrimination against females (Varma, 2007). Among the Hindus, there is a general desire to have one daughter because it is considered sacramental to give away one daughter in marriage but more than one daughter is seen as adding to the family's costs rather than to its benefits (Bhat and Zavier, 2003). Even the Atharvaveda says, "The birth of a girl grants elsewhere, here, grant a boy" (Jeeva *et al*., 1998). Another interesting feature of the sex ratio is the inter-community and inter-caste differentials: amongst the lower castes like the SC/ST's, the sex ratio is around 935 females per 1000 males while for "other" castes the figure is around 897. Further, while Christians and Muslims tend to have better sex ratios, other religious communities show extremely adverse sex ratios (Jains and Sikhs show 847 and 770 respectively) (Guilmoto, C.Z., 2007), However, the Muslims show a much lower degree of "daughter aversion" than the Hindus (Borooah and Iyer, 2005). Consanguineous marriage, law of inheritance, compulsion on dower and less importance to dowry among the Muslims, promote the social environment to foster female birth and less aversion towards them (Nasir and Kalla, 2006).

Anand (1998) found that the percentage of respondents holding a strongly negative attitude towards female infanticide (72.7%)

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was much higher compared to female foeticide (47.5%). Therefore, it seems that religious motivations could act as an influence in case of female infanticide, but in the case of female foeticide, the motivating factors would be more in the way of family planning decisions. The strong patriarchal family system gradually gave rise to the practice of ancestral worship, resulting in a strong preference for sons. These have now become institutionalized values.

Along with this, according to Hindu philosophy, a woman is to obey her father before marriage, her husband during married life and her son in widowhood. These traditions stress the importance of perpetuating the family lineage through sons. These values provided the justification for female infanticide in the past and female foeticide during contemporary times.

A Brief Sketch of the Study area

The state of Haryana came into existence on November 1, 1966 carving out of the state of Punjab. The state of Haryana lies in the northwestern part of the country. It extends from 27^0 39' N to 30° 55' N latitude and 74° 28" E to 77° 36' E longitudes. The state has been divided into 19 Districts. The total population of Haryana as per 2001 census is 21,144,564 persons, contributing roughly 2 per cent of the total population of India, in which 9,780,616 are females and 11,363,953 are males.

This accounts for a sex ratio of 861 females/1000 males, which is the lowest among all the states, and Union Territories of the country. It is lower than the national figure of 933 females per 1000 males. It covers an area of 44212 square kilometers, thus, having the population density of 478 persons per square kilometer, much higher than the national figure of 324 persons per square kilometer despite the fact that a large part of the area of the state is deserted.

The major religions communities of the state are the Hindus who make up 88.2 per cent of the total population, followed by Muslims (5.8), Sikhs. (5.5) Jains (0.3) and Christians (0.1) Scheduled caste constitute 17.4 per cent of Hindu population. However, Scheduled tribes are almost non - existent in the state.

DATA AND METHODOLOGY

The present analysis is empirical in nature. The data were obtained from different governmental sources or organizations under the Central and State Government as Abstracts of District Statistics (of all the districts of the state, pertinent information is available at tehsil level also), District Statistical Officers, Primary Census Abstracts of Haryana, Census of India, Ministry of Home affairs, Government of India, State Profile- Haryana; A State Government Publication.

The analysis has been carried out to find out the pattern and difference of sex ratios of Different Social Groups/Communities. In addition to this the rural urban differences in sex ratio of Different Social Groups/Communities were also carried out. Such analysiswere carried out by applying descriptive statistics, Analysis of variance (ANOVA) and Paired difference of sex ratio of Different Social Groups/Communities of Haryana.

Analysis

Patterns of Sex Ratio of Social Groups and Communities

An examination of distribution of sex ratios of different social groups and communities (Table 1) reveals that the sex ratio of scheduled castes is comparatively most homogeneously distributed with least range of 97 and standard deviation of 21.18, that is, scheduled castes' sex ratio has a coefficient variation of 2.43 per cent. The caste Hindus reveal a larger range in their sex ratios over Haryana's space with a range of 144 and standard deviation of 26.42 which with respect to mean sex ratio of caste Hindus translates into a coefficient of variation of 3.06 per cent.

At the third place with a much larger range of 445 and a standard deviation of 79.87 is the sex ratio of Muslims. The coefficient of variation of sex ratio of Muslim is as high as 9.63 per cent. The next group of sex ratio with a range of distribution a little higher (497) than that of Muslims is that of other religious communities considered together.

Table 1 Parameters of spatial distribution of Sex Ratios of Different Social Groups/Communities

Community	Range	Minimum	Maximum	Mean	Standard Deviation	Coefficient of variation
Caste Hindus	144	805	949	862.27	26.42	3.06
Scheduled Castes	97	826	923	872.06	21.18	2.43
Muslims	445	595	1040	829.49	79.87	9.63
Sikhs	760	471	1231	867.04	102.75	11.85
Others	497	687	1184	885.88	62.82	7.09

Source: Census of India (2001)

Table 2 Community-wise Sex Ratios and Paired difference in Sex Ratios

Community	Overall* Community Sex Ratio	Community-wise Difference in Overall Sex Ratios				
		Caste Hindus	Scheduled Castes	Muslims	Sikhs	Others
Caste Hindus	855	00				
Scheduled Castes	869	-14	00			
Muslims	870	-15	-01	00		
Sikhs	893	-38	-24	-23	00	
Others	900	-45	-31	-30	-07	00

However, the standard deviation of this group is 62.82 which is significantly lower than that of Muslims and is worked out in a coefficient of variation of 7.09 per cent, which is also less than the Muslims. It means sex ratios of other religious group are the third relatively homogeneously distributed over space and sex ratios of Muslims are at the fourth place. The largest variation in spatial distribution over Haryana's space with a range of 760 and standard deviation of 102.75 is exhibited by Sikhs. As such, it means that the highest coefficient of variation of 11.85 per cent over space is shown by sex ratios of Sikhs. Interestingly, the minimum observed sex ratio of Sikhs is almost half of all other communities, while their maximum sex ratio is the highest of all. It means that the sex ratios of Sikhs are highly variable over space, followed by a considerable lag by Muslims. On the other hand, scheduled castes and caste Hindus have revealed a relatively more homogenous or less variable sex ratio. But, it is interesting to note that the overall sex ratio of the latter communities is considerably less than that of the former communities.

Table 3 Comparison of sex Ratios of Different Social Groups and Communities

Group Variance	Sum of Squares	df	Mean Squares	F	Sig.
Between Groups	190067.43	4	47516.86	5.572*	.000
Within Groups	2814299.49	330	8528.18		
Total	3004366.93	334			

*Difference is significant at less than 1 per cent level.

Table 4 Sex Ratio of Major Religious Groups in Haryana

Religious Groups	Rural	Urban	Variation
Muslim	886	779	107
Sikh	893	892	1
Schedule Caste	870	867	3
Caste Hindu	861	842	19
Other Religions	844	816	28
Average	871	839	32

Source: Census of India (2001)

Difference of Sex Ratio of Social Groups and Communities

In this analysis five main social and cultural groups are identified. First group includes caste. An examination of Table 2 shows very clearly that there are considerable differences among the sex ratio of different communities. The lowest sex ratio is observed in the case of caste Hindus. Their overall sex ratio is recorded as low as 855. A little higher sex ratio of the order of 869 is shown by scheduled castes Hindus. The difference of sex ratio between these two groups is -14, when scheduled castes' sex ratio is subtracted from that of caste Hindus. Sex ratio of Muslims is considerably low, but is better than that of the previous two groups. With reference to caste Hindus and scheduled castes, difference of Muslim sex ratio is -15 and -1, respectively. It means the sex ratio of Muslims is only 1 point higher than that of the scheduled castes. Sikhs reveal a higher sex ratio of 893, but it also does not cross 900. Its difference with reference to the caste Hindus is -38 points, with respect to scheduled castes is -24 and with respect to Muslims is -23 and the sex ratio of Sikhs differs by -7 points from that of others. It means that the sex ratio of others is 7 points higher than that of the Sikhs. Their sex ratio is the highest of all other groups. Others have 900 females per 1,000 males. Naturally, they show the highest difference of sex ratio from that of the caste Hindus, the latter's sex ratio is less than by -45 points from that of the others. The next highest difference of sex ratio of others is from that of the scheduled castes by -30 points closely followed by Muslims with a magnitude of -30 points. And the lowest difference of -7 points is from sex ratio of Sikhs. It is clear from the Table 2that there exist considerable differences in the overall sex ratios of social groups and communities. However, to be further sure empirically, analysis of variance (ANOVA) is carried out to find out whether between groups and within group differences in the sex ratios of groups and communities are statistically significant or not.

The results of this analysis (Table 3) prove beyond doubt that null hypothesis of no difference of intergroup means (means of sex ratios of social groups and communities) can be rejected with confidence. Alternative hypothesis that means are not equal and there exists a statistically significant difference between means of or samples (groups of sex ratios) are not drawn from the same population holds true.

Rural Urban Difference in Sex Ratio among Different Religious Groups of Haryana

In the state of Haryana, the rural and urban sex ratio among different religious groups differs considerably in the year 2001. The rural sex ratio was 871 and the urban sex ratio was 839 for the state as a whole in the year 2001. The rural-urban differentials in sex ratio in Haryana were the result of sex-selectivity among the rural-urban migrants in the past (Sangwan and Sangwan, 2003). Figure 4.2 clearly displays that the sex ratio among the Muslims, the Sikhs, the Schedule Caste, the Caste Hindu and the Other religious group was relatively higher in the rural areas. This was largely attributable to male-selectivity in rural-urban migration dominated by male; reduce the urban sex ratio than the rural sex ratio among these religious groups.

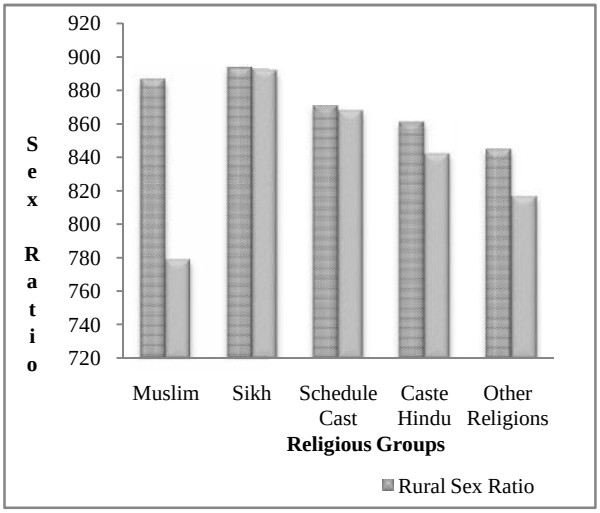

Figure 2 Rural urban Sex Ratio of Social Groups and Communities

A cursory look at Fig. 2 provides that all the major religious groups recorded relatively lower sex ratio in the urban areas. This could be the result of male selective migration to urban areas due to available of employment opportunities, sex selective abortions due to the easy availability of sex

determination technology in the urban areas. Furthermore, the rural-urban differential in sex ratio was the highest among the Muslim and least difference in rural urban sex ratio is in Sikh religion. However, the analysis of variance (ANOVA) is carried out to find out whether between groups and within group differences in the sex ratios of groups and communities at rural and urban areas of the study area are statistically significant or not.

Table 5 Comparison of Rural and Urban Sex Ratios of Different Social Groups and Communities

Group Variance	Sum of Squares	df	Mean Squares	F	Sig.
Between Groups	899482.688	1	899482.688	20.687*	.000
Within Groups	29044907.379	668	43480.400		
Total	29944390.067	669			

*Difference is significant at less than 1 per cent level.

The results of this analysis (Table 5) prove that there exists the difference in the sex ratio between rural and urban areas of different social groups and communities and the difference is statistically significant at less than one per cent level.

CONCLUSION

The above analysis of sex ratio of different social groups and cultural communities reveal very clearly that not only overall sex ratios of these communities are different, but the sex ratio also varies between rural and urban areas. The sex composition of the major religious groups varied from one group to another. All religious groups presented a contrasting picture in their sex composition in the rural-urban areas. The major religions of Haryana depict the notion of sex ratio being lower in the urban areas than their rural counterparts. This was attributable to male selectivity in rural to urban migration as also to a relatively lower child sex ratio in the urban areas among these religious groups. The higher costs of living, difficulty of housing and social factors restrict family migration. Viewed in its regional perspective, there was much of diversity in the sex ratio of the religious groups across the tehsils of the state. Better healthcare infrastructure, higher status of women along with male selective emigration and out-migration were instrumental for an excess of females over males. As such, varying combinations of communities and changing attitude of certain people towards girl child within a community are potential major factors causing spatial differences.

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