

ESTIMATING THE RELIGIOUS PROFILE OF HARYANA: OBSERVATION OF CENSUS EVIDENCES

MANJU SHARMA,^{1a} KAVITA,^b ANJU SHARMA^c

^aAssistant Professor, Department of Geography, Dayanand College, Hisar, Haryana, INDIA

^bResearch Scholar, Department of Political Science, M.D. University, Rohtak, Haryana, INDIA

^cResearch Scholar, Department of Law, Kurukshetra University, Kurukshetra, Haryana, INDIA

ABSTRACT

The belief or faith in God has remained an imperative issue of the study primarily in the social sciences because of the responsive spirit of the society as well as defined in copious ways. It is a matter of one's own trust in deity and its composition is an important determinant of demographic as well as societal behavior. It is not amazing that despite of being a land of great multitudes, having various social order and commune connection, linguistic and cultural specification, as well as immense geographical span, the Indian society has eternal consensus with its fundamental time-honored principles. The study tries to analyses the religious composition of state Haryana with respect to secondary data of religion, census years of 2001 and 2011. Though the state greets to every religion yet Hindu religion has its dominance in the society with almost homogeneous prevalence.

KEYWORDS: Imperative, Deity, Religious Composition, Cultural Specification, Homogeneous.

INTRODUCTION

The concept of *Religion* or '*Dharma*' has been all permeating, commanding, regulating and directing human being in their material and spiritual pursuits since *Vedic* time. Religion is a matter of one's own trust in God that reflects the internal feeling about the religious conviction which doesn't affect others directly. It is also called personal behaviour of any one and individual can follow any religious practice or ritual according to own faith. It is a liberating power helping man to attain freedom from repression, indiscretion and exploitation which support the freedom of an individual or community, in public or private, to manifest religion or belief in teaching, practice, worship and observance that includes also the freedom to change one's religion (IRFR, 2015). Unquestionably, world history has remained an eyewitness of various incidences when the name of organized religions has been exercised to create panic, intolerance and immoderation, truncate the human rights and ideas as well as impede the growth of art and culture (Krishnaswami, 1960). Though beyond some infrequent facts of unkindness, even after having assorted ways and means of reverence, almost all religions in human race contribute to generosity, permissiveness, depress self-centeredness, repudiate obstinacy and fanaticism and endorse both personal performance and success (Zhao, 2015). Religious freedom and the right to worship without stinting are practices that have been appreciated and propped by most ancient Indian dynasties and really India is a country built on the nitty-gritty of a civilization that is basically non-religious (Kothari, 1998).

In population studies, religious composition is an important aspect which is also one of the basic virtues of the society and genuine facet of human behaviour. Globally, more than eight-in-ten persons recognize with a religious assemblage (Global Religious Futures, 2012). So undoubtedly the meticulous and incessant monitoring of religious demography is necessary to sustain the dignity and honour of borders and civic order. The transformation in relative balance of religious make up within a population play a decisive role in the rise and fall of monarchy and even civilization (Nath and Nath, 2012). Whether it is bowing before *God, Allaha, Guru and Christ* in a temple, mosque, gurudwara and church in that order or celebration of Diwali, Id, Baisakhi and Christmas, all are the merriment of shared sentiments of people and convey the message of communal peace and harmony in all and presents an amazing panorama of the country's rich social composition (Kalsekar, 2015). India, the land of spirituality and philosophy, has provided an excellent milieu to flourish its native as well as foreign origin religions. In spite of this, the country has weirdness of being the initiators of numerous indigenous ancestral faiths, collectively known as *Sanatana Dhrama*, which are clutching the ground firmly even after facing the pressure of main religions for a long time. This coexistence of various religions makes it truly unique and the country of unity in diversity (Census of India, 2001). In spite of the availability of extensive religious sorts, the maximum segment of Indian society follows one of seven major religious groups namely Hindu, Muslim, Christians, Jainis, Buddhists, Sikhs and Zoroastrians or Parsi with significant inter-regional and geographical disparities.

OBJECTIVE

The changing religious profile of any area has considerable impact on its demography. Keeping in the view, the present exercise intends to analyse the spatio-temporal inconsistency in religious pattern of Haryana.

STUDY AREA

Haryana is one of the leading states of the nation located in the north-west of the country and having a geographical extension of 27°40' to 29° 42' North latitudes and 74° 54' to 77° 40' East longitudes. It was formed on 1st of November 1966 covering an area of 44,212 square kilometres (Fig. 1). Like country, the secular standard and sundry cultural and customary values of the state provide it unique identification among all.

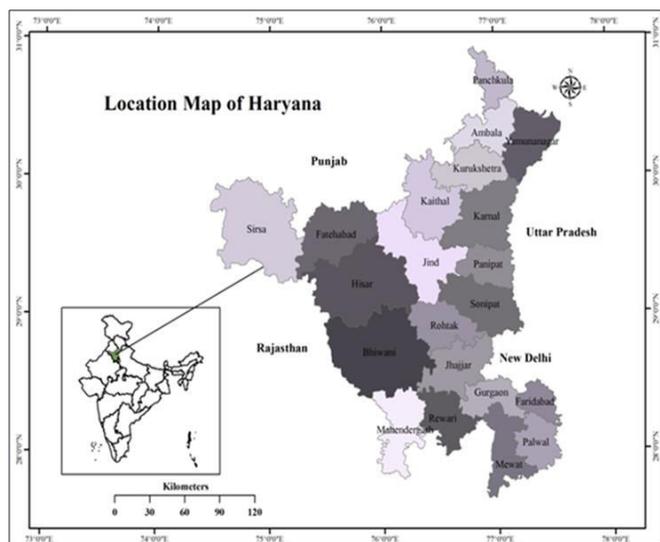


Fig. 1

MATERIAL AND METHODS

The religious composition of Haryana has been analysed at district level on the basis of secondary statistics assembled from Religion Primary Census Abstract (PCA), Directorate of the Census Operations, Haryana amassed under the enumeration of Census of India related to year 2001 and 2011. In 2001 the total districts was nineteen whereas in 2011 there is an addition of two districts namely Mewat and Palwal. The distribution of six major religious groups namely Hindus, Muslims, Christians, Sikhs, Buddhists, Jains, besides ‘others religions’ and religion not stated have been shown in the study. The category of other religions includes the followers of such beliefs which commonly are not measured independently in censuses and surveys (Census of India, 2011).

RESULTS AND DISCUSSION

The distribution of any phenomena is main aspect of human geography which have substantial impact on other facets

of population studies. In the same, religion is most perceptive, disruptive and unifies symbol of identity (Elizabeth, 2014). Sometimes, the inclusion of the devotee of a specific religion in any area may lead to communal disturbance while the co-existence of a variety of religious commune generally intensify the sentiments of alliance and caring as well as societal accord.

Sequential Changes in Religious Composition in India

Table 1 shows the trends of different religious group in India. It has been reflected that the Hindus have remained dominating community in India from 1951 to 2011 but the proportion of this group are continuously going to decline. There were 84.1 per cent Hindu population in 1951 which have been registered 79.80 per cent in 2011. The Muslims as being second leading commune has shown increasing trend in its share as 9.8 per cent Muslims have been recorded in 1951 followed by 10.69, 11.21, 11.75, 12.61, 13.43 and 14.23 per cent in 1961, 1971, 1981, 1991, 2001 and 2011 respectively. During the enumeration of 2011, Christian’s population has been traced 2.3 per cent followed by Sikhs 1.72 per cent, Buddhists 0.7 per cent and Jains 0.37 per cent population. The followers of Zoroastrian religion were 0.13 per cent in 1951, 0.09 per cent in 1961, 1971 and 1981 and 0.8 and 0.6 per cent in 1991 and 2001 whereas for census 2011, the statistics of this religion is not available. It has been reflected that the proportion of the people who believe either in other religion or not stated their religion, is continuously going to increase in the country as in 1951, only 0.43 per cent people had not stated their belief in particular religion which has been recorded 0.44, 0.72 and 0.90 percent in 1991, 2001 and 2011 respectively.

Table 1: Trends of Religious Groups in India 1951-2011

Religions/Years	1951	1961	1971	1981	1991	2001	2011
Hindus	84.1	83.45	82.73	82.3	81.53	80.46	79.8
Muslims	9.8	10.69	11.21	11.75	12.61	13.43	14.23
Christians	2.3	2.44	2.6	2.44	2.32	2.34	2.3
Sikhs	1.79	1.79	1.89	1.92	1.94	1.87	1.72
Buddhists	0.74	0.74	0.7	0.7	0.77	0.77	0.7
Jains	0.46	0.4	0.48	0.47	0.4	0.41	0.37
Zoroastrianism	0.13	0.09	0.09	0.09	0.08	0.06	NA
Other/Religion not stated	0.43	0.43	0.41	0.42	0.44	0.72	0.9

Source: https://en.wikipedia.org/wiki/Religion_in_India, 2016

Spatio-temporal Pattern of Religious Composition in Haryana

During the demonstration of the district wise scenario of various religious groups in Haryana it has been revealed that like the nation, the state is also remained Hindu dominated as the followers of this religion has been recorded 88.23 per cent in 2001 and 87.46 per cent in 2011 whereas 7.03 per cent population have faith in Islam as second most popular religion in 2011 while this proportion was 5.78 per cent in previous

SHARMA ET AL : ESTIMATING THE RELEGIOUS PROFILE OF HARYANA

census. The religion of Christian, Sikh, Buddha and Jain are followed by 0.13, 5.54, 0.03, 0.27 per cent population respectively in 2001 whereas in 2011 the proportion of the followers of these four religions has been recorded 0.20, 4.91, 0.03 and 0.21 per cent in that order (Table 2). The spatial pattern of 2001 reveals that mainly southern and south-western districts of the state are Hindu dominated. The district Mahendergarh has highest percentage (99.20 per cent) of followers of Hindu religion chased by Rewari (99.08 per cent), Jhajjar (98.77 per cent), Bhiwani (98.76 per cent) and Rohtak (98.34 per cent) districts. The lowest proportion of Hindu population has been traced in district Gurgaon (61.83 per cent) accompanied by Sirsa district (71.80 per cent) whereas both districts have highest Muslim (37.22 per cent) and Sikh (27.13 per cent) population in its total population respectively. The least fraction of devotees of Muslim and Sikh has been observed in districts Rewari (0.42 per cent) and Jhajjar (0.15 per cent).

Table 2: Religious Composition of Haryana 2001

Sr. No.	Districts	Hindus	Muslims	Christians	Sikhs	Buddhists	Jains	Others	Religion not stated	Total
1	Ambala	84.40	1.70	0.28	13.06	0.02	0.52	0.01	0.01	100
2	Bhiwani	98.76	0.89	0.02	0.18	0.02	0.12	0.00	0.00	100
3	Faridabad	86.43	11.27	0.32	1.64	0.08	0.25	0.01	0.01	100
4	Fatehabad	81.91	0.81	0.06	16.95	0.02	0.21	0.01	0.02	100
5	Gurgaon	61.83	37.22	0.20	0.40	0.05	0.29	0.00	0.01	100
6	Hisar	97.44	1.13	0.08	0.95	0.02	0.36	0.00	0.01	100
7	Jhajjar	98.77	0.94	0.01	0.15	0.02	0.09	0.00	0.01	100
8	Jind	95.35	1.73	0.02	2.45	0.01	0.43	0.00	0.01	100
9	Kaithal	89.71	0.72	0.12	9.38	0.02	0.04	0.00	0.02	100
10	Karnal	88.31	1.77	0.08	9.67	0.02	0.13	0.01	0.01	100
11	Kurukshetra	81.82	1.46	0.18	16.42	0.04	0.08	0.00	0.01	100
12	Mahendragarh	99.20	0.42	0.00	0.25	0.01	0.10	0.01	0.01	100
13	Mewat	DNA	DNA	DNA	DNA	DNA	DNA	DNA	DNA	DNA
14	Palwal	DNA	DNA	DNA	DNA	DNA	DNA	DNA	DNA	DNA
15	Panchkula	87.56	3.91	0.42	7.73	0.03	0.33	0.01	0.01	100
16	Panipat	90.30	6.17	0.11	2.84	0.07	0.50	0.00	0.02	100
17	Rewari	99.08	0.42	0.04	0.22	0.02	0.21	0.00	0.01	100
18	Rohtak	98.34	0.60	0.02	0.54	0.06	0.42	0.00	0.01	100
19	Sirsa	71.80	0.63	0.15	27.13	0.03	0.24	0.01	0.01	100
20	Sonipat	96.49	2.50	0.04	0.39	0.06	0.53	0.00	0.01	100
21	Yamunanagar	81.53	9.99	0.24	8.02	0.01	0.17	0.03	0.01	100
	Haryana	88.23	5.78	0.13	5.54	0.03	0.27	0.01	0.01	100

Source: Religion PCA, Census of India 2001

The share of Christian, Budhists and Jains population has remained below one per cent in all districts of the state. The maximum percentage (0.28 per cent) of Christians resides in Ambala district whereas districts Faridabad and Sonipat have been identified as having highest Buddhists and Janis proportion of its total respectively. A total of 0.01 per cent population of the state follows other religions. A negligible portion (up to 0.02 per cent) of people of each districts stated no religion (Figure 2).

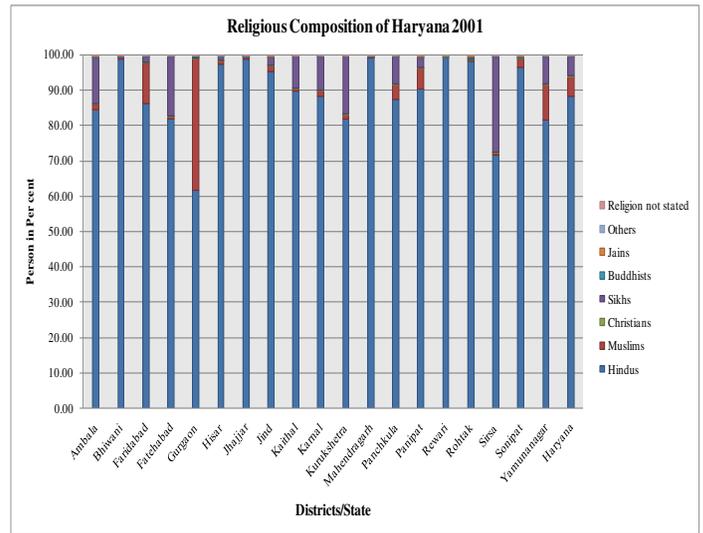


Figure: 2

Table 3: Religious Composition of Haryana 2011

Sr. No.	Districts/State	Hindus	Muslims	Christians	Sikhs	Buddhists	Jains	Others	Religion Not Stated	Total
1	Ambala	84.65	1.96	0.33	12.25	0.03	0.43	0.01	0.34	100
2	Bhiwani	98.57	0.95	0.05	0.15	0.02	0.06	0	0.2	100
3	Faridabad	87.77	8.93	0.54	1.91	0.04	0.27	0.01	0.53	100
4	Fatehabad	82.72	0.89	0.11	16.03	0.02	0.12	0.06	0.06	100
5	Gurgaon	93.03	4.68	0.64	1	0.06	0.49	0.02	0.09	100
6	Hisar	97.54	1.24	0.11	0.7	0.02	0.21	0	0.17	100
7	Jhajjar	98.67	0.86	0.08	0.11	0.01	0.07	0	0.2	100
8	Jind	95.69	1.73	0.07	2.18	0.01	0.19	0	0.12	100
9	Kaithal	90.71	0.77	0.16	8.15	0.02	0.03	0.01	0.14	100
10	Karnal	89.08	2.1	0.14	8.38	0.04	0.1	0	0.15	100
11	Kurukshetra	83.47	1.66	0.2	14.55	0.02	0.04	0.01	0.05	100
12	Mahendragarh	99.04	0.61	0.03	0.19	0.01	0.07	0	0.04	100
13	Mewat	20.37	79.2	0.11	0.05	0.05	0.13	0	0.09	100
14	Palwal	79.25	20	0.09	0.38	0.03	0.09	0	0.16	100
15	Panchkula	87.42	4.18	0.46	7.3	0.18	0.29	0.02	0.16	100
16	Panipat	89.92	7.19	0.19	2.08	0.02	0.39	0.01	0.21	100
17	Rewari	98.76	0.63	0.08	0.2	0.02	0.17	0	0.14	100
18	Rohtak	98.37	0.77	0.07	0.37	0.02	0.33	0	0.07	100
19	Sirsa	72.6	0.74	0.17	26.17	0.03	0.17	0.05	0.08	100
20	Sonipat	95.87	3.11	0.1	0.31	0.02	0.42	0	0.17	100
21	Yamunanagar	81.12	11.41	0.3	6.96	0.01	0.13	0.01	0.06	100
	Haryana	87.46	7.03	0.20	4.91	0.03	0.21	0.01	0.17	100

Source: Religion PCA, Census of India 2011

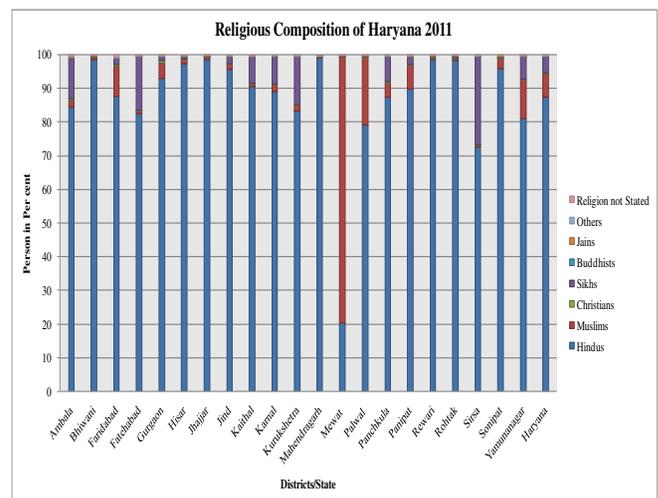


Figure: 3

The Table and Figure 3 reveal that overall the proportion of Hindus (88.23 per cent in 2001 to 87.46 per cent in 2011) and Sikhs (5.54 per cent in 2001 to 4.91 per cent in 2011) has slightly decreased in the state with increase of Muslim proportion (5.78 per cent in 2001 to 7.03 per cent in 2011). With respect to inter-district variation it has been observed that district Mahendergarh is again on top with 99.04 per cent proportion of Hindus in its total populace followed by Rewari (98.76 per cent) and Jhajjar (98.67 per cent) districts. The district Mewat (separated from Gurgaon) has documented highest share of Muslim population (79.20 per cent) after that Yamunanagar (11.41 per cent) and Faridabad (8.93 per cent) districts. The upper limit Sikh ratio has been registered in district Fatehabad (16.95 per cent) next Kurukshetra (16.42 per cent) district. There has been observed not much significant change in all districts in 2011.

CONCLUSION

The space-time scanning of religious particulars demonstrates that major religions of the study area have been experiencing changing with their proportion as well as absolute numbers. It is reality that socio-cultural phenomena never follow the geographical boundaries and clustering of various religions studied in the state support this fact. As followers of Muslim and Sikh religion are attached with their neighbouring areas which have dominance of same religion. The almost homogenous spatial diffusion of Hindus shows the widely recognition of its deep embedded principles in study area whereas the slight increase in other minority religions (Christian, Buddha and Jain) makes a unique identity of the state for providing ground to flourishing them. So there is no doubt that religious composition is facing little but significant variation in the study area yet the cohesion of all makes a better place to subsist in without fear.

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