

Chapter – IV

FERTILITY AMONG RELIGIOUS GROUPS

Introduction

The present chapter is devoted to discuss religion and fertility. Religion-wise TFR and CBR have been presented in this chapter. There has been an attempt to rank the groups on the basis of these measures of fertility i.e. TFR and CBR. ASFR has been calculated for all the religious groups. Comparative study of ASFR of the religions under consideration has been done in the present chapter.

Apart from the basic measurements of fertility i.e. TFR, CBR and ASFR, there has been an attempt to find out trend of fertility through analysis of numbering of pregnancies by religion, number of births (including still births) and number of children during enumeration.

Overall Fertility

Demographic data of the district reveals that Darjeeling district has experienced a moderate to high population growth rate of 23.79 percent in the last decade i.e. 1991-2001 which is above the national and state average of 22.66 percent and 17.77 percent respectively. This high growth rate of population is partially explained by immigration from neighbouring countries as well as different states of India. However, higher fertility level in the region is a case in point and warrants further investigation. Though Crude Birth Rate (CBR) and Total Fertility Rate (TFR) for Darjeeling are slightly lower than the

state and national average, yet the figures are quite high. The fact which attracts the attention of the researchers is that in spite of lower CBR & TFR, the growth rate of population is substantially high which means there could be greater influence of migration than higher fertility rate in the region.

During the last decade i.e. 1991-2001, the CBR and TFR for the Hindus were 19.50 percent and 2.20 percent respectively where as for the Muslims the same were 34.80 percent and 4.70 percent respectively thereby indicating a differential in CBR & TFR. As such the CBR and TFR for the district are higher than both state and national average. The multi-ethnic society with great diversity of religion, caste, culture and language etc. along with general backwardness in terms of socio-economic and educational development in the study area are the probable causes of higher fertility in the district.

Though it has been mentioned in the introductory chapter that the differentials of fertility by religion would be measured in terms of CBR, TFR, yet number of pregnancies, number of children ever born including still births may also indicate fertility apart from children ever born (live) and number of live births during last year etc. Where as number of pregnancies may be termed as primary fertility, number of births, including still births may be termed as secondary fertility, fertility calculated on the basis of number of live births during the last year may be termed as tertiary fertility or simply fertility as it is widely used. The number of children (live) ever born may also be taken as an indication of fertility and could be termed as quinary fertility. For the

purpose of this study all four measured will be applied with special emphasis on CBR and TFR.

On the whole 600 respondents i.e. married female in the age group of 15 years to 49 years have been interviewed. Among the total respondents 100 sample respondents were drawn from Buddhists community, 100 from Christian community, 200 from Hindu community and 200 from Muslim community. The number of respondents has been so decided as to comply / maintain the parity in the general religious composition of the state and of the country too.

Table 4.1: Age Specific Fertility Rates of Four Religions Together, 2007-08

Age group (years)	No. of live births during last one year (2007-08)	No. of females in the age group (2007-08)	Age Specific Fertility Rates
(1)	(2)	(3)	[(2)÷(3)]×1000=(4)
15-19	11	221	49.77
20-24	52	195	266.67
25-29	24	174	137.93
30-34	13	117	111.11
35-39	8	109	73.39
40-44	4	108	37.04
≥45	2	49	40.82
All ages /Total	114	973	716.73
TFR = (716.73×5)÷1000 = 3.58			

Source: Calculated by the researcher from the data collected from field work,

2007-2008.

The survey result of 600 respondents gives an average CBR of 40.96 per thousand per year. The TFR calculated for the district is 3.58. There is large variation in fertility among the religions. The age specific fertility rates of all the religions taken together are given in the table 4.1.

Age specific fertility rates calculated for the area is found to be highest among the females in the age group of 20-24 years followed by 25-29 years and 30-34 years. A sharp decline is also recorded after the attainment of age group of 30-34 years.

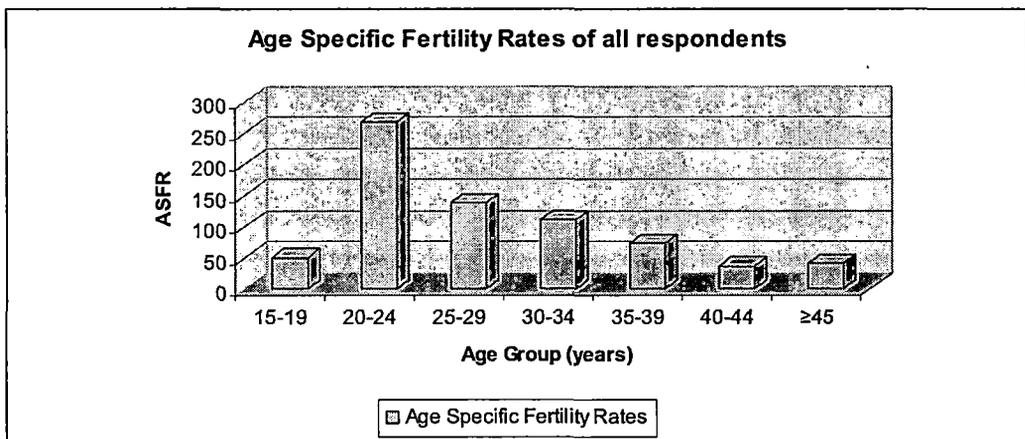


Fig. 4.1

The analysis of TFR and CBR among all the four religious groups reveals that both CBR and TFR are highest among the Muslims followed by Christian, Hindus and Buddhists (table 4.2 & 4.3). For all the communities, both CBR in Darjeeling district is found to be higher than all India average, but the gap is higher in case of Muslims (20.22 percent) and lower for Hindus (8.16 percent). So far TFR is concerned, it is found to be slightly lower in Darjeeling district compared to national average for all the communities but

the difference is marginally higher in case of the Hindus (0.12) and lower for the Muslim (0.11).

Table 4.2: Total Fertility Rates by Religious Groups, 2007-08

Religious groups	Total Fertility Rates (2007-08)
Buddhist	2.44
Christian	4.89
Hindu	2.98
Muslim	3.99
Average of all four religions	3.57 [#] (3.58) ^{\$}
Standard Deviation	0.9045
Coefficient of variation	27.34
Variance	0.8180

Source: Calculated by the researcher from the data collected from field work, 2007-2008.

Simple average of TFR of four religious groups.

\$ calculated by taking number of live births in a year to females of specific age group and number of females in a specific age group of four religious groups taken together.

It is interesting to note that all the indicators of fertility such as number of pregnancies, number of births including still births and number of children during enumeration for the district is moderately high. Of the average (for all the communities) 2.48 pregnancies, $2.48 - 2.25 = 0.23$ have lost due to induced abortion or natural termination of pregnancy. Even after average 2.25 births,

2.25-2.23 = 0.02 has disappeared during enumeration due to the fact that a number of still births have taken place and a number of infants and babies died at different stages of life may be due to health problems and also malnutrition.

Table 4.3: Crude Birth Rates (CBR) by Religious Groups, 2007- 08

Religion	No. of live births during 2007-08	Population (2007-08) during enumeration	Mid-year population (2007-08)	Crude Birth Rates (CBR)
Buddhist	11	430	419	26.25
Christian	23	505	482	47.72
Hindu	30	932	902	33.26
Muslim	50	1030	980	51.02
Total/Average	114	2897	2783	39.56
Over all for all the religions	CBR = $(114 \div 2783) \times 1000 = 40.96$			

Source: Calculated by the researcher from the data collected from field work, 2007-2008.

It is observed from the table 4.3 that there exists wide variation in the crude birth rates as prevailed in the region among the religious groups. With a modest figure of 33.26 Hindus are closest to the average of all the religious groups where as the Muslims top the list with a moderately high figure of 51.02. Buddhists (26.25) once again hold the bottom position in the list of crude birth rates and Christians (47.72) lie very close to Muslims and

therefore, have a quite high CBR. The causes of such variation will be dealt in the subsequent chapter.

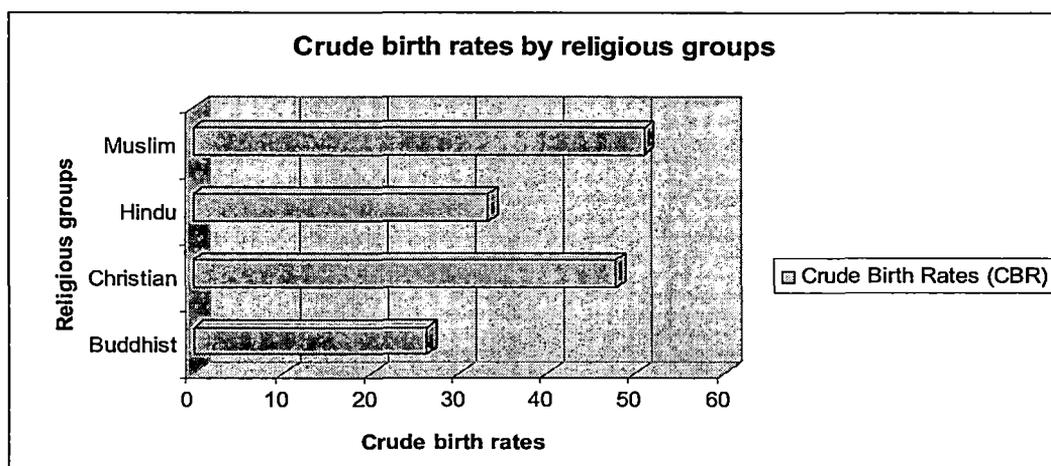


Fig. 4.2

Table 4.4: Average Measures of Fertility Indicators by Religion, 2007- 08

Religious groups	Buddhist	Christian	Hindu	Muslim	Total/ Average
No. of pregnancies	1.67	2.56	2.65	3.03	2.48
No. of births including still births	1.59	2.28	2.33	2.78	2.25
No. of children during enumeration	1.55	2.16	2.24	2.56	2.23

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

Close observation of the table-4.4 further reveals a definite pattern of fertility indicators. These indicators are found to be highest among the

Muslims and lowest among the Buddhists. As a matter of fact if one arranges the religious groups under consideration alphabetically. It will be seen that fertility indicators keep increasing as one moves from the initial alphabet to the next. An effort will be made to understand the reason for such a difference in fertility by religion in the subsequent chapters.

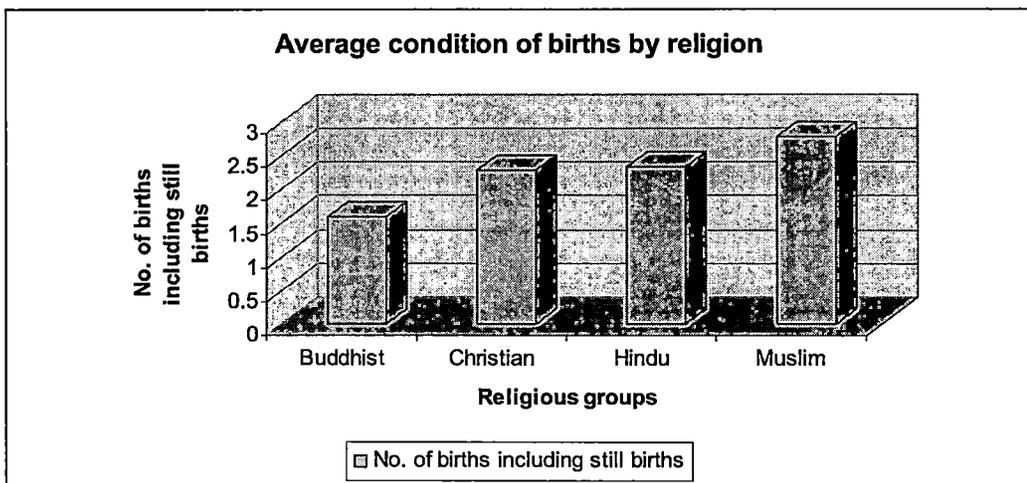


Fig. 4.3

There is a marked difference in the distribution of respondents by number of births including still births among the religious groups. It has been revealed during the survey that number of respondents having given no births (including still births) is the highest among the Buddhist which is 17 percent followed by the Christian (14 percent) and Hindu (5.50 percent). The lowest percentage of respondents having no births including still births happens to be among Muslims which is estimated to be 4.5 percent. The lowest proportion of respondents with no births is found among the Muslims (4.50 percent).

On the other hand, as high as 29 percent of the Muslim respondents are having four or more than four births which is only one percent among the

Buddhists, 4.50 percent among the Christians and 15.00 percent among the Hindu respondents.

Table 4.5: Distribution of Respondents by Number of Births including Still Births and by Religion

Religion	Number of children					
	No child (0)	1	2-3	4-5	≥5	Total
Buddhist ^{\$}	17	21	60	2	0	100
Christian ^{\$}	14	10	67	5	4	100
Hindu [#]	11	51	108	27	3	200
Muslim [#]	9	52	81	48	10	200
Total	51 (8.50)	134 (22.33)	316 (52.67)	82 (13.67)	17 (2.83)	600 (100.00)

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

^{\$} Figures are out of 100 sample respondents.

[#] Figures are out of 200 sample respondents.

Note: Figures in parenthesis indicate percentages to total.

It is very interesting to note that number of pregnancies, number of births as well as number of children are fairly high in case of Christian, Hindus and Muslims. All the above mentioned religious groups have recorded higher indicators of fertility as compared to the average situation prevailed in the region. It is, therefore, obvious that the Buddhists have very low fertility indicators and therefore, low fertility too.

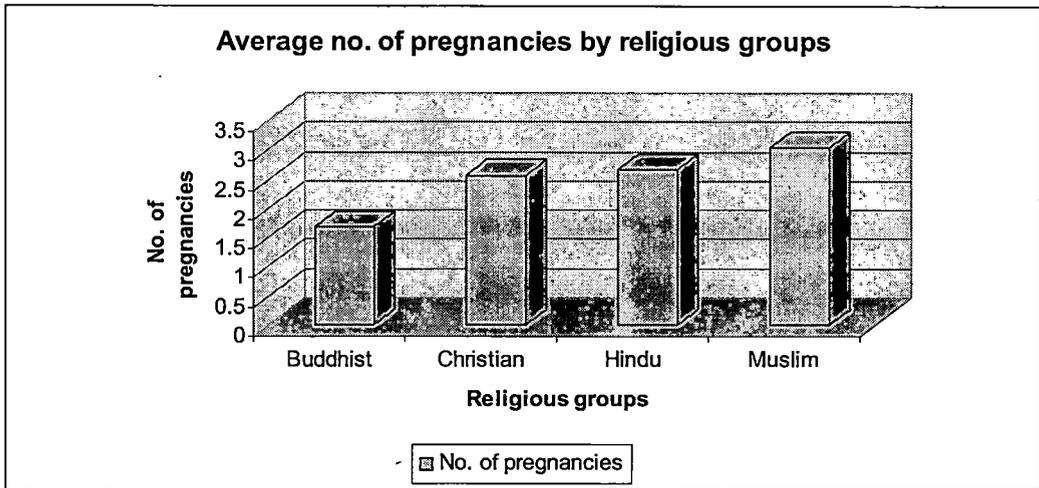


Fig. 4.4

It is clear from the diagram-4.4 that most of the respondents irrespective of their religious affiliation have on an average around 2.5 children that was found during enumeration. There are only 9 respondents out of total 200 Muslim respondents who reported having no child during enumeration. Similarly, 11 respondents from among 200 Hindu respondents did not have any child during enumeration.

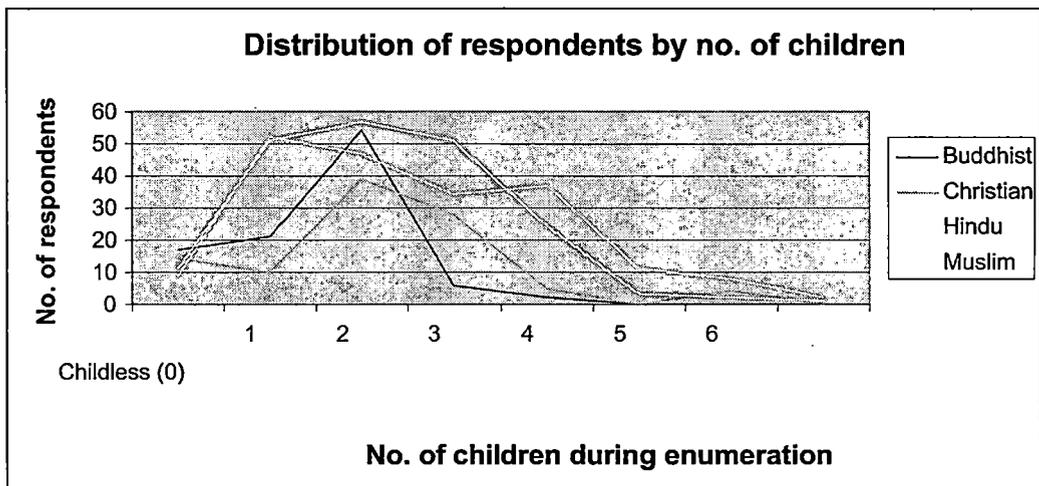


Fig. 4.5

Buddhists and Christians are better as compared to their counter parts of Muslims and Hindus from the point of view of number of children. While 14 out of total 100 Christian respondents registered themselves with any child, 17 Buddhist respondents among total 100 respondents also did not report any child during enumeration.

Table 4.6: Distribution of Respondents by Number of Children

No. of children,	Buddhist		Christian		Hindu		Muslim	
	R	C	R	C	R	C	R	C
Childless (0)	17	0	14	0	11	0	9	0
1	21	21	10	10	51	51	52	52
2	54	108	39	78	57	114	47	94
3	6	18	28	84	51	153	34	102
4	2	8	5	20	24	96	37	148
5	--	--	--	--	3	15	11	55
6	--	--	4	24	2	12	8	48
≥7	--	--	--	--	1	7	2	14
Total	100	155	100	216	200	448	200	513

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

Note: 'R' stands for number of respondents and 'C' stands for number of children.

It is a fact that number of children found during enumeration depends on several factors such as rate of termination of pregnancy, both natural and induced, infant mortality rate, child mortality rate, juvenile mortality as well as adult mortality rate. These factors in turn depend on overall health, socio-economic condition, condition of nutrition and also discrimination against girl child etc.

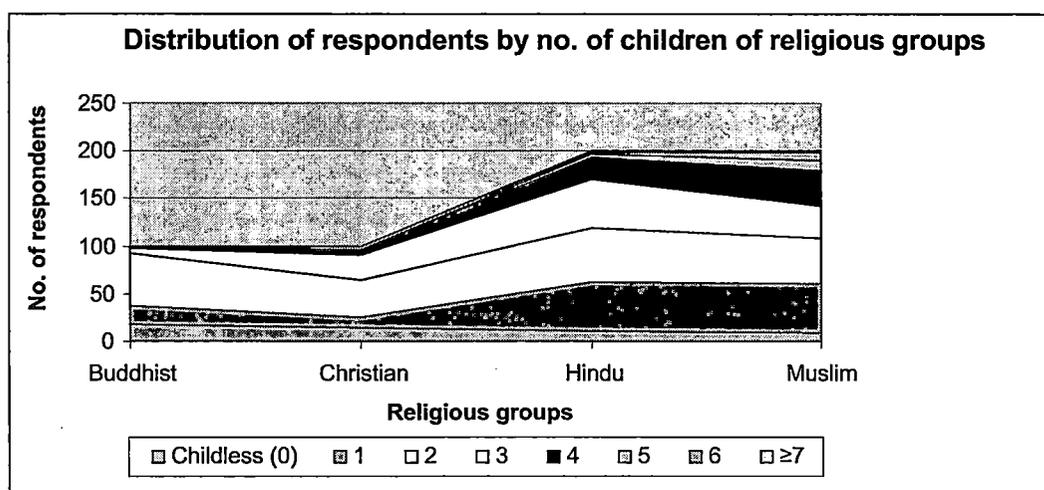


Fig. 4.6

The gap in the number of children during enumeration between religious groups is remarkable. It will be seen in the table-4.6 that as high as 92 percent of the Buddhist respondents are found to be having only two or less than two children, 63 percent of the Christian respondents have two or less than two children. All most equal proportion of Muslims and Hindus are having up to two children. The figure is only 54 percent in case of Muslims and 59.50 percent in case of Hindus.

Only 8 percent of the Buddhist respondents have reported of having three to five children which is 33 percent in case of Christian. The same figure for Hindus is 39 percent and 41 percent for Muslim respondents. In case of

respondents having children six or more than six, their number is relatively less irrespective of religious affiliation. Only five percent of all the Muslims respondents have reported of having children six or more. It is interesting to note that no respondent belonging to Buddhist religious community is found to be having six or more children.

Fertility among Buddhists

It has been mentioned earlier that Buddhist community has got lowest fertility among all four religious communities under consideration. It is evident from the study that the said community holds the lowest position, so far, with a TFR of 2.44. The field study conducted during 2007-08 also indicates that Buddhist community has the least crude birth rates among all the religious groups studied so far in the district of Darjeeling.

Table 4.7: Age Specific Fertility Rates among Buddhists, 2007- 08.

Age group (years) (1)	No. of live births during last one year (2007-08) (2)	No. of females in the specific age group (2007-08) (3)	Age Specific Fertility Rates [(2)÷(3)]×1000 =(4)
15-19	1	17	0.06
20-24	3	18	166.67
25-29	2	23	86.96
30-34	2	15	133.33
35-39	2	28	71.43
40-44	1	33	30.30
≥45	0	12	0.00
All ages /Total	11	146	488.75
TFR = (488.75×5)÷1000 = 2.44			

Source: Calculated by the researcher from the data collected from field work, 2007-2008.

The age specific fertility rates for Buddhists present some of the very interesting features. ASFR for the age group of 45-49 years is found to be nil among Buddhists (table-4.7). At the same time even the age group of 15-19 does have a very meager ASFR which is 0.06 per 1000. Most of the births have been restricted to the mothers in the age group of 20-39 producing an ASFR of 71.43 to 166.67 per 1000.

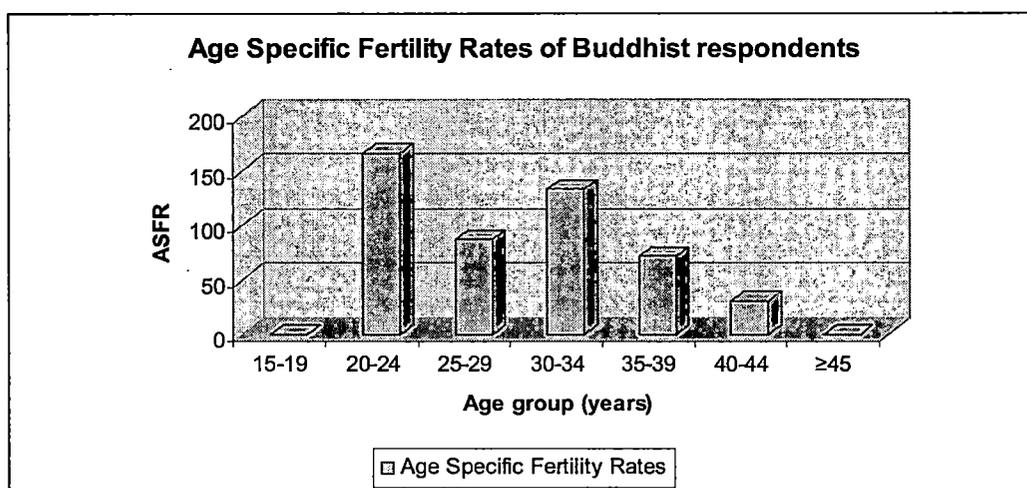


Fig. 4.7

Table 4.8: No. of Times Pregnancy Occurred to Buddhist Respondents

No. of pregnancies	No. of respondents	Percent to total
No pregnancy (0)	15	15.00
1	21	21.00
2	50	50.00
3	10	10.00
4	4	4.00
≥5	--	0.00
Total	100	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

From the earlier discussion one comes to know that Buddhists have relatively low fertility as compared to other religious groups. In order to proceed further into the understanding of fertility, it is imperative that an analysis of frequency or occurrence of pregnancy is taken into consideration. The respondents have been classified into six groups with no pregnancy, respondents who had pregnancy once, twice, thrice, four times and also five times and more than five times forming a group. When one observes the table-4.8, one can see that 50 percent of the Buddhist respondents had pregnancy twice and rest 50 of the respondents had either more than two or less than that. It is encouraging that as high as 36.00 percent of the respondents of the same community had pregnancy either once or no pregnancy at all. It is encouraging that as high as 36.00 percent of the respondents of the same community had pregnancy either once or no pregnancy at all.

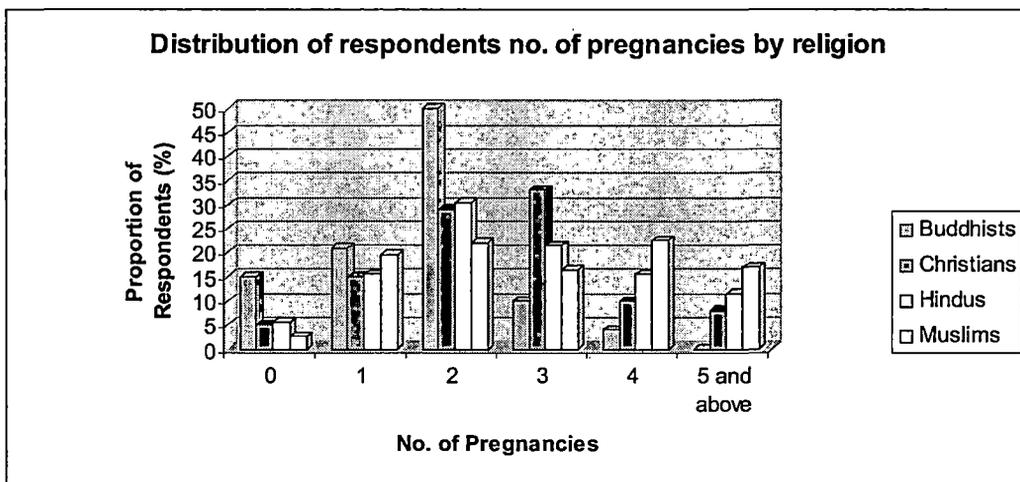


Fig. 4.8

So far as the number of pregnancies by religion is concerned it is found that vast majority of the respondents belonging to Buddhist community have had twice or less than two pregnancies till the date of filed survey. On the other hand over 55.00 percent of the Muslim respondents have recorded

pregnancies twice or more with Christians and Hindus maintaining moderate position.

Table 4.9: Break-up of Buddhist Respondents by Number of Births including Still Births, 2007- 2008

No. of births including still births	No. of respondents	Percent to total
0	17	17.00
1	21	21.00
2	50	50.00
3	10	10.00
4	2	2.00
5	--	0.00
≥6	--	0.00
Total	100	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

While dealing with number of births to a respondent, the still births were also taken into account. The distribution of Buddhists respondents by number of birth including still births is presented in the table-4.9. It is found from the table that as high as 17 percent of the respondents didn't give birth at all. So far as the number of respondents giving birth to at least once in their fertile period is concerned, it is 21 percent. Again the moderately high i.e. 50 percent of the respondents have witnessed two births till enumeration.

The number of children during enumeration is not a very effective measure depicting fertility of a community. As a matter of fact there is large scale attrition due to several reasons such as termination of pregnancy both natural and man induced or medically supervised termination of pregnancy. Even after successful live births there is attrition due to infant mortality, child mortality and finally adult mortality. All of the above reflects overall socio-economic, health and educational consciousness of the people.

Table 4.10: Break up of Buddhist respondents by number of children during enumeration

No. of children	No. of respondents	Percent to total
0	17	17.00
1	21	21.00
2	54	54.00
3	6	6.00
4	2	2.00
5	--	--
≥6	--	--
Total	100	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

The distribution of respondents by number of children (during enumeration) exhibits that as high as 17 percent of the respondents have no child at all. At the same time 21 percent of the respondents had only one child till the day of enumeration. It is quite interesting to note that as high 54

percent of the respondents have reported to have only 2 children during enumeration. There are only 8 respondents who have reported having 3-4 children.

Fertility among Christians

It has been observed earlier that fertility among Christians in the district is higher than that of Buddhist. The TFR of 4.98 calculated for the year with the help of data collected from the field work is considered to be quite high by any standard. The TFR of nearly 5 for the community is far above the over all TFR i.e. 3.58 for all the religious groups under consideration.

Table 4.11: Age Specific Fertility Rates among Christians, 2007-08.

Age group (years)	No. of live births during last one year (2007-08)	No. of female in the age group (2007-08)	Age Specific Fertility Rates
(1)	(2)	(3)	[(2)÷(3)]×1000=(4)
15-19	3	31	96.77
20-24	5	32	156.25
25-29	8	38	210.53
30-34	3	24	125.00
35-39	2	21	95.24
40-44	1	22	45.45
≥45	1	4	250.00
All ages /Total	23	172	979.25
TFR = (979.25÷5)÷1000 = 4.89			

Source: Calculated by the researcher from the data collected from field work, 2007-2008.

It is important to note that highest ASFR is found in the age group of 45 years and above at the rate of 250.00 and lowest in the age group of 40-45

years i.e. 45.45 (table 4.11). Since the number of females in the age group of 45 years and above is low (4) hence a lone child has resulted a very high ASFR. It is also found that the largest number of children is produced by the females in the age group of 20-29 years thereby tending towards a very high ASFR (table 4.11).

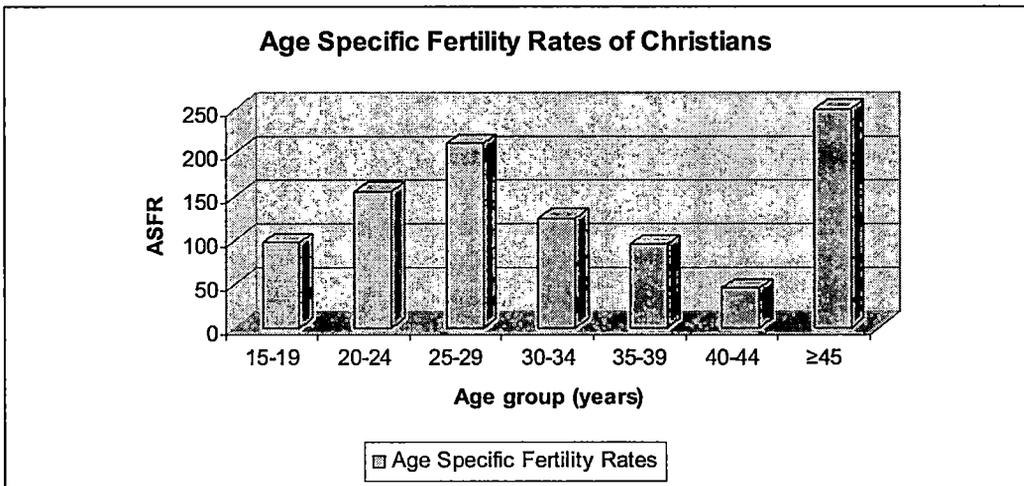


Fig. 4.9

The close observation of the table-4.12 that shows distribution of Christian respondents reveal that as high 59.00 percent of the respondents have recorded pregnancies twice or less than two times till the day of enumeration. Rest of the respondents i.e. 41.00 percent has recorded pregnancies either thrice or more. On the other hand, as much as 8.00 percent of the Christian respondents witnessed pregnancy five times or more.

Table 4.12: No. of Times Pregnancy Occurred to Christian Respondents

No. of pregnancies	No. of respondents	Percent to total
No pregnancy (0)	05	5.00
1	15	15.00
2	29	29.00
3	33	33.00
4	10	10.00
≥5	08	8.00
Total	100	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

Table-4.13 depicts the number of births including still births recorded by the Christian respondent. The table shows that most of them (54.00 percent) have given birth once to thrice. There are only nine percent respondents having recorded four and more than four births, of course, including still births. It is important to note that a considerable proportion of respondents recorded no births till the day of enumeration. However, the termination of pregnancy, both naturally and medically administered, can not be ruled out. These incidents occur often that might have affected the extent of birth considerably.

Table 4.13: Break-up of Christian Respondents by Number of Births, including Still Births

No. of births including still births	No. of respondents	Percent to total
0	10	10.00
1	12	12.00
2	39	39.00
3	30	30.00
4	3	3.00
5	2	2.00
≥6	4	4.00
Total	100	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

Number of children during the time of enumeration is further improvement to pregnancy and births. The attrition due to infant mortality, child mortality and juvenile as well as adult mortality have certainly reduced the number of children with a mother (respondent). Table 4.14 presents the distribution of respondents by number of children at the time of enumeration. It is interesting to note that 14 percent of the respondents do not have any child. Correspondingly we have 10 percent of the respondents having no birth that means 4 percent of the respondents have given birth to child but unfortunately they are not surviving till the day of survey.

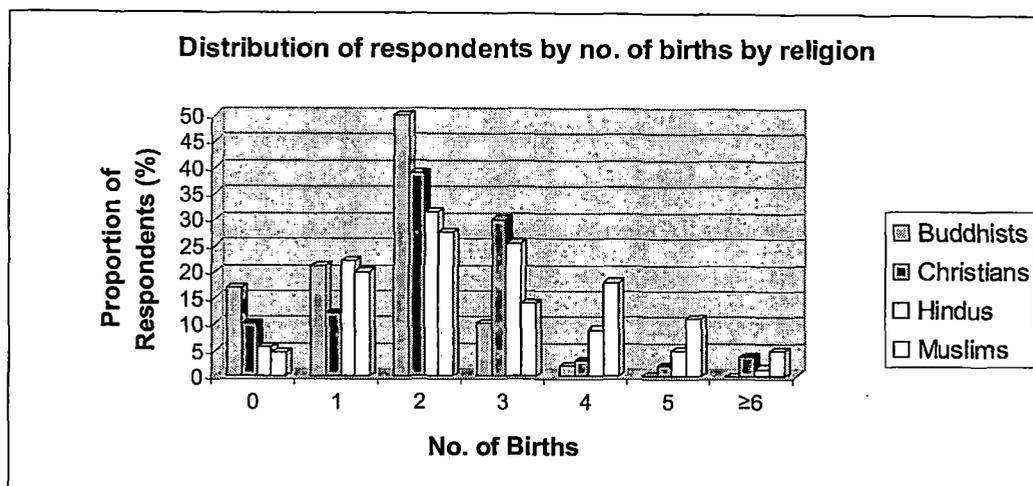


Fig. 4.10

Table 4.14: Break-up of Christian Respondents by Number of Children during Enumeration

No. of children	No. of respondents	Percent to total
0	14	14.00
1	10	10.00
2	39	39.00
3	28	28.00
4	5	5.00
5	--	0.00
≥6	4	4.00
Total	100	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

Now the respondents who are presently having children, nearly half (49 percent) of them are having either one child or two children. Of the total, 33

percent of the respondents are having 3-4 children and rest 9 percent of the them are having 5 or more children with them.

Fertility among Hindus

Extent of fertility that is found from the study among the Hindu respondents is moderately high. The TFR of 2.98 is higher than that of the Buddhists (2.44) but lower than that of the Christians (4.98), and the Muslims (3.99) (table-4.2). At the same time CBR among Hindu (33.26) is again higher than Buddhist (26.25) and lower than Christian (47.72) and Muslim (51.02).

Coming to the ASFR, the prevailing rates among the Hindus has been depicted in the table-4.15. It reveals that the ASFR among the respondents in the same category in the age group of 20-24 years and 25-29 years is quite high which is 271.19 and 125.00 respectively. Age group of 15-19 has a considerably low ASFR of 23.81. In the relatively upper age group of 30-34 years onwards, there is a trend of having low ASFR ranging from 45.45 to 76.92.

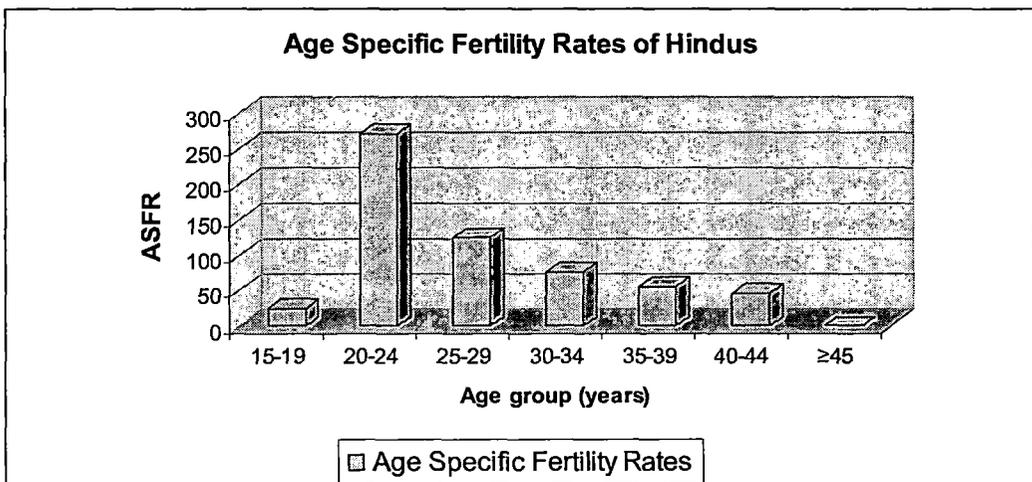


Fig. 4.11

Table 4.15: Age Specific Fertility Rates among Hindus, 2007- 08.

Age group (years)	No. of live births during last one year (2007-08)	No. of female in the age group (2007- 08)	Age Specific Fertility Rates
(1)	(2)	(3)	$[(2) \div (3)] \times 1000 = (4)$
15-19	2	84	23.81
20-24	16	59	271.19
25-29	6	48	125.00
30-34	3	39	76.92
35-39	2	36	55.56
40-44	1	22	45.45
≥45	0	13	0.00
All ages /Total	30	301	597.93
TFR = $(597.93 \times 5) \div 1000 = 2.98$			

Source: Calculated by the researcher from the data collected from field work, 2007-2008.

Distribution of respondents belonging to Hindu community by number of pregnancies occurred is depicted in the table 4.16 which reveals that a meager 5.50 percent of them did not have any conception till the day of enumeration. Nearly half (46 percent) of them had pregnancy between once to twice. The other half (48.50 percent) had pregnancy thrice or more than three times. Though mere occurrence of pregnancy may not effect population growth but certainly it reflects fertility condition in a group of population. When

we compare these figures, say proportion of respondents who did not report any pregnancy we find that Hindu respondents are in a better condition as compared to their counter parts among Muslims and worse than that of Buddhists and Christians.

Table 4.16: No. of Times Pregnancy Occurred to Hindu Respondents

No. of pregnancies	No. of respondents	Percent to total
No pregnancy (0)	11	5.50
1	31	15.50
2	61	30.50
3	43	21.50
4	31	15.50
≥5	23	11.50
Total	200	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

The following table-4.17 depicts the distribution of Hindu respondents by the number of births including still births occurred to them till the day of enumeration. The same table reveals that nearly ¼ of the respondents (27.50 percent) reported having given birth to one or no child. As high as 57 percent of the respondents have given birth to 2-3 children and the rest, which is nearly 1/6 i.e. 15.50 percent of the respondents have given birth to 4 or more than 4 children, including still births. This extent of birth certainly affects the population growth of the area as well as the community. But due to the

attrition owing to infant mortality, child mortality, juvenile and adult mortality resulted by poor health and hygiene, food and nutrition etc. result in large extent attrition in the population.

Table 4.17: Break-up of Hindu Respondents by Number of Births including Still Births

No. of births including still births	No. of respondents	Percent to total
0	11	5.50
1	44	22.00
2	63	31.50
3	51	25.50
4	18	9.00
5	10	5.00
≥6	3	1.50
Total	200	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

As it has been found in the case of birth, only 5.50 percent of the respondents (table-4.17) belonging to the Hindu community did not have record any birth, similarly equal proportion of the respondents reported that they do not have any child (table-4.18) at the time of enumeration. This does not mean that same group of females with no report of having children did not have given birth to any child. The case may be such that birth of a child has taken place but due to some illness etc. the child has expired and hence not

enumerated during the survey. The relevant table shows that ¼ of the respondents (25.5 percent) of the Hindus have one child and at the same time 91.50 percent of them reported having children two to four which is higher compared to all the religious groups under consideration including Muslims (65.00 percent). As a result, a meager three percent of the respondents had children 5 or more than 5. The reason of such large number of children will be explored in the next chapter where fertility will be related to socio-economic and educational factors.

Table 4.18: Break-up of Hindu Respondents by Number of Children during Enumeration

No. of children	No. of respondents	Percent to total
0	11	5.50
1	51	25.50
2	57	28.50
3	51	25.50
4	24	12.00
5	3	1.50
≥6	3	1.50
Total	200	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

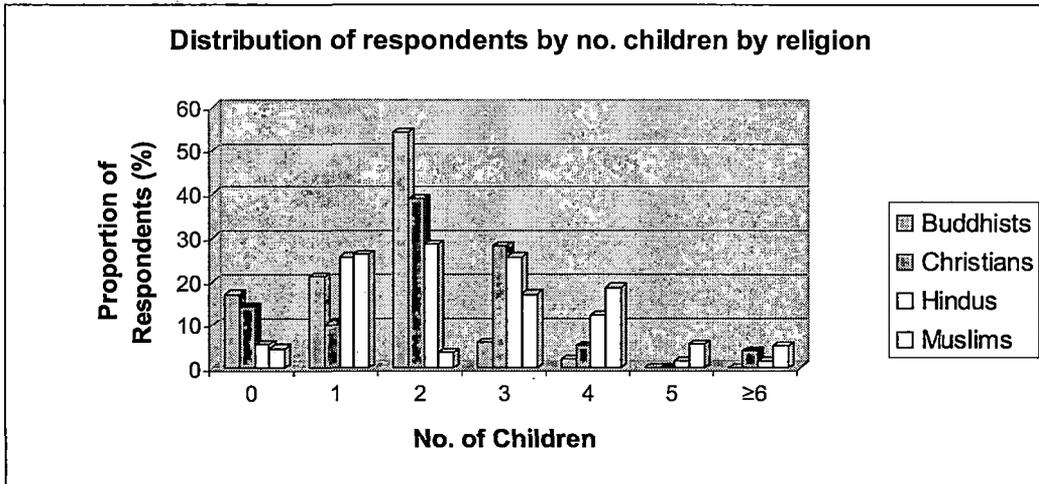


Fig. 4.12

Fertility among Muslims

It is popularly believed in the Indian society that Muslims do have higher fertility as compared to other religious groups. This belief is generally not supported by either logic nor does any body try to analyse the reason of such religious differentials. This study makes an effort in the next chapter to explain why this difference in fertility lies across the religious groups.

It is evident from the study that TFR among Muslims is second highest i.e. 3.99 and CBR (51.02) is the highest among all the religious groups. Among the Muslim respondents, the highest ASFR is found to be in the age group of 20-24 years which is again highest among all the religious groups. In the age group of 25-29 years and 30-34 years, the ASFR is found to be moderately high with figures crossing the mark of 100. The females in the upper age group i.e. 40-44 years and ≥ 45 years have relatively low fertility (ASFR) of 32.26 and 50.00 respectively.

Table 4.19: Age Specific Fertility Rates among Muslims, 2007- 08.

Age group (years)	No. of live births during last one year (2007-08)	No. of female in the age group (2007-08)	Age Specific Fertility Rates [(2)÷(3)]×1000=(4)
(1)	(2)	(3)	(4)
15-19	5	89	56.18
20-24	28	86	325.58
25-29	8	65	123.08
30-34	5	39	128.21
35-39	2	24	83.33
40-44	1	31	32.26
≥45	1	20	50.00
All ages/Total	50	354	798.63
TFR = (798.63×5)÷1000 = 3.99			

Source: Calculated by the researcher from the data collected from field work, 2007-2008.

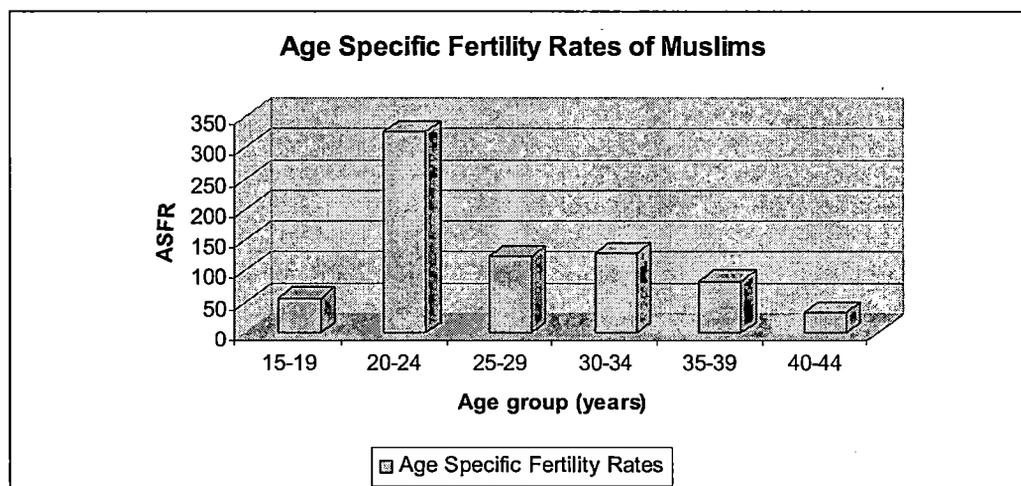


Fig. 4.13

The distribution of Muslim respondents by number of pregnancy is presented in the table-4.20. The table shows that only 2.50 percent of the respondents had no pregnancy at the time of enumeration where as 58 percent of the respondents have pregnancy ranging from one to three. Proportion of respondents in the category of 4 and ≥ 5 pregnancies are well distributed with 22.50 percent and 17.00 percent of them belonging to those categories. Apart from the category of respondents having no pregnancy, respondents in all other groups are well distributed.

Table 4.20: No. of times pregnancy occurred to Muslim respondents

No. of pregnancies	No. of respondents	Percent to total
No pregnancy (0)	5	2.50
1	39	19.50
2	44	22.00
3	33	16.50
4	45	22.50
≥ 5	34	17.00
Total	200	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

Number of births including still births to the Muslim respondents is depicted in the table-4.21. It reveals that only 4.50 percent of the respondents did not have recorded of giving birth to any baby, dead or alive. At the same time as high as 47.50 percent of the respondents have reported to have given

birth to 1-2 babies (both live and still). A considerably high percentage of respondents (32.00 percent) have given birth to three to four babies, 11.00 percent respondents to five babies and rest only 5.00 percent of the Muslim respondents have given birth to 6 or more than six babies.

Table 4.21: Break-up of Muslim Respondents by Number of Births including Still Births

No. of births including still births	No. of respondents	Percent to total
0	9	4.50
1	40	20.00
2	55	27.50
3	28	14.00
4	36	18.00
5	22	11.00
≥6	10	5.00
Total	200	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

It is interesting to note that among the Muslim respondents over 4 percent (4.50 percent) have recorded having no children at the time of enumeration. It is not necessarily true because that these ladies have not given birth to any child but what has happened in a number of cases that the child has died due some serious health problems, malnutrition and negligence.

It can be further observed that around 1/4th of the respondents among the Muslims have only one child. Of the ladies having multiple children, 10 percent of them are having 5 or more than 5 children at the time of enumeration. Rest of the respondents is having children between two to four. Though the Muslims are having quite high fertility rates still number of children is not that high because the babies after taking birth have disappeared due to death at infant, child or juvenile stage.

Table 4.22: Break-up of Muslim Respondents by Number of Children during Enumeration

No. of children	No. of respondents	Percent to total
0	9	4.50
1	52	26.00
2	47	3.50
3	34	17.00
4	37	18.50
5	11	5.50
≥6	10	5.00
Total	200	100.00

Source: Calculated by the researcher on the basis of data collected from the field during 2007-2008.

When one examines the table relevant to pregnancy, births and children during enumeration, one finds that it is the Buddhists who have got

no respondents having recorded these attributes five or more than five. Christians have recorded having these attributes more than five but it is only mere four to five percent of the total respondents belonging to this religious group. Hindus recorded a very interesting picture where as high as 23 of the respondents out of 200 recorded pregnancy five times or even more than five times, but when it comes to giving birth to babies it is only 13 of the respondents. It is a very clear indication that the rest 10 respondents either aborted their fetus or automatic termination of pregnancy has taken place. It is further to note that when it comes to number of children at the time of enumeration, it is only 6 respondents who have recorded having those many children – an indication of severe attrition due to infant mortality and also child mortality.