

Population of Jains in India

(A Perspective form the Census 2011)

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International School for Jain Studies

New Delhi

First Edition: Delhi, 2017

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ISBN: 978-81-933620-0-6

Price: ₹500

Published by:

International School for Jain Studies

D-28, Panchsheel Enclave

New Delhi - 110 017, INDIA

Ph: +91 - 11 - 4079 3387

Email: issjs_india@yahoo.co.in

Website: www.isjs.in

Printed in India by:

Salasar Imagine System

D-31, SMA Industrial Area

Near Jahangir Puri Metro Station

Delhi - 110 033, INDIA

Ph: +91 - 11 - 4563 7804

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PUBLISHER'S NOTE

International School for Jain Studies (ISJS) is involved in imparting experiential and academic knowledge of Jainism to international scholars. To date more than 800 such scholars from 16 countries and 30 universities have attended its residential summer programs in India. To carry its mission further, ISJS also conducts national and international seminars from time to time as well as publish papers and books, deliver lectures in universities and so on.

During its working, ISJS experienced difficulty in getting reliable and latest data about Jains in India and Abroad. Most of ethnographic studies published so far relate to personal talks and observations of the authors from overseas during their sojourn in India. There are exceptions like works by Prof. Sanghavi and Prof. Prakash C Jain who have published books containing reliable demographic data.

To fill this gap, ISJS was looking for experts and sources of such data to be compiled and made available to researchers globally. Our search led us to meet Mr. Dheeraj Jain, who is working in Census office, he agreed to help ISJS in compiling the data. ISJS discussed the requirements of such data on geographical dispersion, age, sex, education and work factors. Not only compiling data, he even put the same in a book form. ISJS is thankful to him.

We feel the book will be of immense use to academicians conducting demographic studies of Jains. It will also be of immense value to Jain community leaders to identify areas of thrust for their philanthropic, social uplift and religious activities.

16th February, 2017

Shugan C Jain PhD
Chairman
International School for Jain Studies

FOREWORD

Demographic investigations include not only the analysis of size and growth of population over definite period of time but also include the analysis of socio-cultural and economic aspects of the population under study. The geographic unit for such a study could be as small as a village or town and as large a country as India. The present effort is an investigation in the population dynamics of a religious group mainly concentrated in India, namely the Jains. Although Jainism took birth in India, it is spread now throughout the globe, mainly because the followers of this ancient religion belong to enterprising and dynamic mobile adherents and have adopted and adapted in several spheres of socio-economic enterprises much beyond trade, industry and businesses.

Population size of any social, religious or linguistic group is a matter of intense debate and discussion among both the public and the scholars. While in public discussions, the size of a particular group may be debated because of perceptions, real and imaginary, for the scholars, the basis of size and composition of any social group has to be evidence based. To have a scientific and rationale basis for such a discourse, it is essential to have a basis on which to rely and be subjected to a public scrutiny, for its wider acceptance. Among the social cultural traits which differentiate a society, religious affinity is a very strong but fluid and somewhat unstable marker, especially in the background of politico-social context. Part of the explanation is that conversion from and into various religious groups is permitted and practiced, historically, for several reasons. Thus a person may be born into a religion but can convert himself into another over his/ her life time. While the citizenship or nationality identities of an individual are based on legalities, international and national laws, the socio cultural identities are not necessarily governed by laws nor well documented by national governments. In such instances, either sample surveys or other administrative records, such as school registers etc. are used to estimate the social cultural population characteristics. Neither of these provides a reasonable profile of the society and are usually subject to errors and incompleteness. Population censuses are usually a good source of such population characteristics.

Several countries have accepted the UN recommendations on Population Census and do canvass questions on religion, mother tongue, ethnicity etc. Since population censuses are usually mandated by national governments, these population characteristics carry much credence and authenticity. However, the possibility that these characteristics suffer from the usual errors of population censuses and a little more cannot be excluded. Yet these are the best sources of such socio cultural characteristics. As compared to specific community based registers, population censuses provide a complete picture at the national and sub national levels for all religious groups at a point in time. The Church records have been extensively used for studying population trends in European countries. In India none of the religious systems established provide such a record for meaningful studies. Certain Hindu religious and pilgrimage centers keep family registers but these are neither complete

nor available in public domain. One of the pioneering work on community based registers is that of Kacchhi Bisa Jain Oswal community, who have maintained their global community based religious data register of over hundred years.

Since 1872, Population Censuses in India have been recording the religious affiliations of the population. They had also publishing the same at National and sub-national level. Thus the Indian Censuses provide a time trend of religious data over a very long period of time for every decade and with a fair amount of consistency. In spite of the best efforts, the smaller religious groups have a perception that either they are left out of the population enumeration or are recorded under the major religious group in that area. Although the census authorities vehemently deny this and exhort all the communities to sensitize and make aware their community organizations and individuals of the forth coming census, yet this effort needs to improve both by the census authorities and the community. Several communities make a sincere effort in this direction as they believe that recording this information in the population census is their right and it's important to exist in census record for official recognition. However, census records of individuals and families do not have an evidence value being confidential in nature under the census law, which provide for complete secrecy and can be used only at aggregate level for statistical purposes. That the Indian Population Census do a very good job on collecting the religious affiliations of the population is borne by the fact that a very small population of the Zoroastrians, Parsee's, numbering much less than a hundred thousand, is extremely well covered and enumerated.

The present volume, by Mr. Dheeraj Jain, a serving officer, in the Office of the Registrar General and Census a Commissioner of India, addresses the issues of the population size and certain characteristics of the Jain population in India, states and districts. It's a pioneering effort and uses the data from Census of India, specially the, 2011 Census. When I was the Census Commissioner of India, for the 2001 Census, the system of putting signature on the census form, from the respondent was introduced for the first time in Indian Censuses. This was to ensure that all the information collected by the enumerator can be checked and rectified if not recorded properly as per instructions. Thus strictly speaking everyone was provided an opportunity to see and verify if the religious affiliation as well as all other responses was properly recorded. The idea was to minimize grievances of the population and also involve the community at large for an interactive and participative Census process. The other initiative was to provide additional characteristics of the religious population such as age, educational and economic characteristics, marital status in addition to the fertility and mortality data by religious groups.

Mr. Dheeraj, has brilliantly, used the census data on Jains available and made comparisons on their status viz other religious groups. Jains are one of the six principal religious groups in India, for which a numeric code is provided as a response on the census form and other religious affiliation than these six, have code 7 for response. But full details are to be recorded in text for this others category group, which are further numerically coded at the time of data processing. The population size of the Jains has been a matter of concern within the community and

several believe that the Jain Community is much bigger in size, than what the Indian Census data reflects. This volume by Mr. Dheeraj is therefore a wakeup call for all the Jain community and religious leaders, and they need to raise the awareness among their community well before the next census in 2021 and be alert then. As the data clearly shows that Jains are concentrated in urban areas, are very well educated and economically pretty active. Hence it is expected that the Jain community can prepare itself well for the next census to ensure better recording, if there is such a case. I need to point out that the Indian Census not only records the principle religion of the individual but also the sects, belief and affiliations in religious groups and then through a scientific method regroups these in the main religion. The real question is that when does the individual or family or the community record its religious identity in government and other records. The fact is that several Jains do not necessarily record their religion at the time of birth, death or even school admissions. This is true for other religious groups who are numerically smaller in size.

I would like to record my deep appreciation of the efforts put in by Mr. Dheeraj Jain, to painstakingly bring out this edition. I only hope this would encourage other scholars and social scientists to bring out similar other publications. The Indian Census is an extremely rich source of socio, cultural data and needs to be used and analyzed more extensively. A word of praise for Dr. Shugan Jain, the official publishers for this treatise, to provide such an invaluable support so that this book is made widely available.

16th February, 2017
Navi Mumbai.

Jayant Kumar Banthia
Formerly, Chief Secretary, Government of Maharashtra and
Registrar General and Census Commissioner of India, 2001

PREFACE

Population of Jains in India: A Perspective from the Census 2011 focuses mainly on the population and demography of Jains in India, its 35 States/UTs (as per Census 2011) and districts in each of the State/UT.

Starting with the distribution of population at India/State, the work includes the population of Jains in last 50 years, major demographic indicators namely Sex-Ratio, Child Sex-Ratio (0-6), Literacy, Educational Level, Work Participation Rate, Occupation, Age-group wise population, Age at Marriage and Fertility. Apart from the data in tabular form, the graphical illustrations have also been provided to have a quick look of various indicators amongst the communities. While analysing the State level data, the district-wise population of Jains during 2001 and 2011 has also been given to have a ready reference about presence of Jains in various districts of India. Also, the district-wise demographic indicators have also been provided so as to make them reference for any research purpose or for future uses.

I am grateful to Dr. Shugan C. Jain, Chairman, International School of Jain Studies, New Delhi who encouraged me to work on the Census data about Jains and their demographic characteristics. I would like to also thank Shri Prakash C. Jain, Professor (Retd.), JNU for providing valuable and critical input in analysing the data.

I take the opportunity to place on record my gratitude to the help extended by my all seniors, colleagues and friends in preparing this book. I am short of words to pay my gratitude to them who encouraged me at every step and guided to more insight into the data.

This work is dedicated to my father Shri Ram Kumar Jain and mother Smt. Sarla Jain who have always supported me in all my endeavours. The book has been a gift to my wife Mrs. Seema Jain who introduced me to the depth of Jainism and graciously accompanied me in my journey of life with whole-hearted support and also my daughter Ananya Jain for encouraging me and who may be able to learn more about the Jains and Jainism in India.

Though the data has been taken from Census of India, the views and analysis provided in the current work are personal views of the author. All due care has been taken while tabulating the data, however, the discrepancy found (if any) may please be intimated to the author and the same would be duly corrected.

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EXECUTIVE SUMMARY

1. Total number of Jains in India is 44,51,753. Among the six major religious communities in India, Jains have the lowest proportion of population i.e. 0.37%.
2. Out of 44,51,753 Jains, 22,78,097 (51.17%) are males and 21,73,656 (48.83%) are females.
3. Maharashtra has maximum percentage (31.46%) of Jain population that means around 1/3rd of Jains are living in Maharashtra.
4. Seven States viz. Maharashtra, Rajasthan, Gujarat, Madhya Pradesh, Karnataka, Uttar Pradesh and Delhi together have 90% of Jain population in India.
5. Jains are most urbanised community with 79.7% of them living in urban areas.
6. Though the number of Jains has doubled in last 50 years, their growth is not consistent with varying level of decadal growth rate.
7. Jains have a Sex-ratio of 954, meaning that there are 954 females per thousand male. It is better than the all India rate of 943.
8. The situation is very poor in case of child sex-ratio (i.e. population of 0-6). At a rate of 889, it states that 111 Jain girls are lesser compared to per thousand Jain boys of age 0-6.
9. Jains are the most literate communities with highest literacy rate. More than 1/4th of Jains are Graduate & above, highest proportion amongst all communities.
10. The Work Participation Rate (WPR) i.e. the percentage of workers to total population is highest amongst Jains. However, it is lowest amongst Jain females despite high literacy rate.
11. In terms of occupation, the majority of Jains are mainly in others category (82.69%), highest amongst all religious communities. This reinforces the trader/business characteristics of Jain community.
12. The Total fertility rate (TFR) is lowest amongst Jains. This supports the data regarding age group wise data of Jain religion which shows negative growth rate in Jain for the age groups 0-24.
13. The survival ratio is highest amongst Jains at 0.93. This may be due to high literacy rate amongst Jains and urbanised community thereby having better health facilities.
14. At district level, Mumbai Suburban district in Maharashtra has maximum number of Jains with 3,43,639 Jains.
15. Eight districts namely Mumbai suburban, Ahmadabad, Belgaum, Thane, Mumbai, Kolhapur, Pune and Surat have the distinction of having more than one lakh Jains population in each of them. These 8 districts together constitute around 1/3rd of total Jain population.

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. Different communities and people perceive religion in their own unique way. The Census of India provide a wonderful kaleidoscope of the country's rich social composition, as many religions have originated and certain other religions of foreign origin have flourished to a great extent here. India has the distinction of being the land from where Hinduism, Buddhism, Sikhism and Jainism have originated. The harmonious and peaceful co-existence of several religious communities in the country makes it unique and the epithet 'Unity in Diversity'.

Ever since its inception, the Census of India has been collecting and publishing information about the data on religion followed by people of India and as reported by them. The information collected through Census questionnaire is tabulated and presented in the form of religion tables. The religion data, made available by Census, reflects the social composition and dynamics of the society at a particular point of time.

The data for religion in Census of India 2011 was collected in the entire country in February 2011. The individual response to the question on religion were recorded in Household Schedule only (question no. 7) for each member independently. The response to the question was numeric due to the requirement of form designing and processing of data.

Q. 7 Religion

(Write name of the religion in full)

Also give code in box if found in the list below

For other religions, write name of the religion in full but do not give any code number

Hindu	1
Muslim	2
Christian	3
Sikh	4
Buddhist	5
Jain	6

While starting the work on analysing Census data on Jains, the author felt that not much material is available on the socio-demographic status of Jains in India though the data has been released since 1881 Census.

The present book attempts to analyse Census 2011 data of Jains for the country and for each of the State/UT. The maps, tables and graphs have also been provided along with the write up so as to enable reader to help in more retainability. Further, probably for the first time, district wise data on decadal growth and the demographic indicators has been provided for each of State. This will not only help in ascertaining the socio-economic status of Jains in a particular area but would also be fruitful for future reference.

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