

II DEMOGRAPHIC CHANGES

1. GROWTH OF POPULATION

The Population of Jainas in India according to the 1981 Census is only 32,06,038 in the total population of India of 66,52,87,849. The distribution of population of India, as per 1981 Census of India, among the major religious communities and their percentage to total population is given in Table No. 1.

TABLE NO. 11

Sl. No.	Major Religious Communities	Population	Percentage to total population
1.	Hindus	54,97,79,481	82.64
2.	Muslims	7,55,12,439	11.35
3.	Christians	1,61,65,447	2.43
4.	Sikhs	1,30,78,146	1.96
5.	Buddhists	47,19,796	0.71
6.	Jainas	32,06,038	0.48

From the above Table it is evident that from the point of view of population the Jaina Community is the smallest among the six major religious communities of India. Since the Jaina population is only about 32 lakhs, the Jainas are only 0.48 percent in the total population of India. It means that out of 10,000 persons in India only 48 are Jainas.

1Census Of India, 1981 : Series 1-India : Paper 3 of 1984 on “Household Population by Religion of Head of Household”, p. vii and viii.

In fact this figure of 32 lakhs of Jaina population in 1981 is much larger than the corresponding figures recorded in the last ten Census Reports of India. The total Jaina population figures as per Census Reports of India from 1891 to 1981 are given in Table No. 2.

TABLE NO. 2

Census Year	Total	Jaina
Population in India		
1891		14,16,177
1901		13,34,039
1911		12,48,182
1921		11,78,596
1931		12,52,105
1941		14,49,286
1951		16,18,406
1961		20,27,248
1971		26,04,646
1981		32,06,038

From the above Table it could be seen that even though the Jaina population of 1981 shows a considerable increase over the Jaina population of 1891, still the increase has not been continuous through Out these years. On the contrary we find a decline in Jaina population from 1891 to 1921 and that in general there has been a steady and continuous increase in Jaina population from 1931 to 1981. These variations in terms

of percentage increase or decrease during each decade over the last 90 years are given in Table No. 3.

These figures of total Jaina population do not, however, portray the real demographic situation about the Jainas since in the census records all Jainas are not enumerated as Jainas for different reasons. Even though Jainism is a distinct religion and not a sect of Hinduism,

TABLE NO. 3

Decade	Percentage Increase or Decrease	in Jaina Population
1891-1901	-	5.8 per cent.
1901-1911	-	6.4 per cent.
1911-1921	-	5.6 per cent.
1921-1931	+	6.2 per cent.
1931-1941	+	15.8 per cent.
1941-1951	+	11.7 per cent.
1951-1961	+	25.3 per cent.
1961-1971	+	28.5 per cent.
1971-1981	+	23.7 per cent.

still it is a fact that in the past many Jainas used to regard themselves as Hindus and were also regarded by others as Hindus. That is why specific instructions were issued to the census enumerators that “the Jainas should be entered as Jainas and not as Hindus, even though they themselves regard themselves as such”. Hence on some occasions more and on others less Jainas were incorrectly returned as Hindus. At the same time the converse case of Hindus being returned as Jainas in census records did not possibly occur. Thus this fact that the Jainas regard themselves and are regarded as Hindus necessarily vitiates the census figures and obscures the increase or decrease of the Jaina population from census to census. Again, as a part of the programme of non-cooperation movement launched by Mahatma Gandhiji, the Jainas boycotted the census operations of 1931. Naturally this affected to a very large extent the figures about Jainas in the Census Report of 1931. Due to these reasons incorrect enumeration has always remained as a dominant factor in the census figures of Jainas. But the situation is showing definite improvement as a result of change in the attitude of the Jainas towards themselves. The tendency among the Jainas to regard themselves as Hindus was very prominently noticeable among

the Jainas from the beginning of this century and that is why there was a continuous decline in the Jaina population during the decades from 1891 to 1921. This tendency has been largely overcome by various methods adopted during the last sixty years by the Jainas with a view to reorganize their community. This is clearly visible from the census figures of 1941 and 1951. After Independence there has been a great religious awakening among the Jainas and now-a-days the Jainas definitely regard themselves as Jainas and not as Hindus. This situation is clearly reflected in the census figures of 1961 and 1971. During 1951 to 1961 the Jaina population increased by 25.26 per cent and in the next decade of 1961 to 1971 it registered an increase of 28.48 per cent. In spite of this increase during the last few decades, the Jainas are still sceptical about the reliability of census figures pertaining to them as they believe that the census enumerators do not, for political and other reasons, correctly record the religion of the Jainas even though the census authorities have issued instructions to the census enumerators “to record the religion as actually returned by a respondent”.¹

Taking the census figures as they stand, it can be safely stated that the Jaina population has been steadily increasing during the last fifty years and that this increase has been quite

noticeable in the last two decades of 1951 to 1961 and 1961 to 1971. The percentage increase of Jainas during 1971 to 1981 compares very favorably with the corresponding increase in the other religious communities as given in Table No. 42

From these figures it is evident that the percentage increase of the Jainas during 1971-81 was less than that of the Hindus, the Sikhs and tile Muslims, but it was more than that of the Buddhists and the, Christians.

Regarding the steady increase in Jaina population it may be further noted that this increase is not at all due to the conversion of persons of other faiths to Jainism as proselytising activities are practically

1. Census of India, 1971: Series 1 - India; Paper 2 of 1972 on “Religion”, p. xiii.
2. Census of India 1981: Series 1 - India, Paper 3 of 1984 on “Household Population by Religion of Head of Household” p. viii.

TABLE NO. 4

Major Religious Increase Communities	Percentage 1971-1981
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Hindus	24.15
Muslims	30.59
Christians	16.77
Sikhs	26.15
Buddhists	22.52
Jainas	23.69

conspicuous by their absence among the Jainas during the last many centuries.

It is true that the population of Jainas in 1981 (32,06,038) increased by 126.3 per cent over the Jaina population in 1891 (14,16,177), but still we find that at present the proportion of Jaina population to total population of India is less than what it was in 1891. The proportion of Jainas per 10,000 of the total population in India during the last 10 Censuses is given in Table No. 5.

From the above Table it is clear that the Jaina community now stands at 0.48 per cent of the total population of India instead of 0.49 per cent in 1891. In other words per

10,000 of the total population of India, the proportion of Jainas was 49 in 1891 and 48 in 1981. It means that during the last 10 censuses the proportion of Jainas to the total population has not improved but has actually declined to some extent. In fact this decline was more marked at tile 4 censuses from 1911 to 1941. Taking into consideration the more or less settled nature of the Jaina community, the rate at which the Jaina population declined during this period was quite alarming. That is why the social demographers and the census authorities of that period discussed the problem and tried to give some causes for it. “This (gradual decrease) is probably due in part to the practice of child marriage and the prohibition of widow remarriage, and partly also to the small size

TABLE NO. 5

Year	Number per 10,000 of the population who are Jainas
1891	49
1901	45
1911	40

1921	37
1931	36
1941	37
1951	45
1961	46
1971	47
1981	48

of the community, which attracting as it does no adherents from out. side, cannot increase at the same rate as much larger ones. Dr. Guha suggests with some force that the Jainas have a lowered fertility and an increased infant mortality rate on account of their division into small endogamous groups, some of which in Ahmedabad do not exceed 500 souls”.¹ Many of these causes still hold good for the Jaina community even to the present day, and it is obvious that unless strenuous efforts are made by the Jainas to remove these causes, their proportion to general population will not appreciably increase.

2. REGIONAL DISTRIBUTION

The Jaina community is spread all over India, right from Kashmir to Kerala and from Gujarat to Nagaland. The total

Jaina population and the distribution of Jaina population and Jaina Households

1. Census of India, 1931, Vol.I, Part I, p. 389.

according to 1981 census in the States and Union Territories are given in Appendix I. From this Appendix it is evident that even though the Jainas have dispersed over the entire country, they show signs of concentration in certain States only. The percentage distribution, in the descending order, of the Jaina population in States and Union Territories as per 1981 Census is given in Appendix II.

From this Appendix II it is clear that the Jainas are concentrated largely in the Western Region of India. The Maharashtra State has got the maximum population of the Jainas among the different States and Union Territories of India and this State accounts for more than one-fourth (i.e. 29.31 per cent) of the total population of the Jainas. Maharashtra is followed by Rajasthan (19.47 per cent), Gujarat (14.60 per cent) and Madhya: Pradesh (13.89 per cent) and these four States account for more than three-fourths (i.e. 77.27 per cent) of the total population of the Jainas. The States of Karnataka (9.29 per cent) and Uttar Pradesh (4.42 per cent)

stand next in importance from the point of view of concentration of the Jaina population. Thus in these six States 89.98 per cent of the Jainas are concentrated and the rest 10.02 per cent of the Jainas are scattered over the remaining 23 States and Union Territories of India.

This distribution of the Jaina population brings out one fact clearly that the Jainas are concentrated in the Hindu dominated areas and are very sparsely populated in the areas dominated by the Muslims. Jainism is nearer to Hinduism than to any other prominent religion in India and this might have resulted in the Jainas choosing the Hindus as their neighbours.

A very remarkable feature of the distribution of the Jaina population is the practical dearth of the Jainas in the Eastern Region of India, comprising the States of Bihar, Orissa and West Bengal, where the Jaina religion had its origin, and which had come under the direct spell of Lord Mahavira. It is really surprising to note that the Jainas are most scarce in Bihar where Lord Mahavira lived, preached and flourished. Similarly, it is strange to find that there are very few Jainas in Orissa where the caves of Udayagiri and Khandagiri bear witness to its early popularity in the early centuries of the Christian era. The same is the case with West Bengal as there

are practically no Jainas among the indigenous inhabitants of West Bengal. The continued predominance of the Jaina population in the past in the Eastern Region of India could be seen from the Saraks of West Bengal, Chhota Nagpur and Orissa who are the Hinduised remnants of the early Jaina people to whom local legends ascribe the ruined temples, defaced images, and even the abandoned copper mines of that part of Bengal. Their name is a variant of Sravaka, (Sanskrit, listener), the designation of the Jaina laity'. But it seems that the Jaina religion was not in a position to wield a continuous hold on the population and later on with the advent of Muslim predominance in that part of the country even the lay Jainas had no course open but to migrate to other areas and especially to the Western areas.

The relative absence of the Jainas in Tamil Nadu and Andhra Pradesh and their comparative insignificance in Southern parts of Karnataka are other note-worthy features in the distribution of the Jaina population. The Jainas reigned supreme in the South India for a considerable period and there are ample evidences to show that in every walk of life their influence was felt by all people. In many places of South India, the Jaina religion was the State religion and numerous villages

and towns seem to have been occupied by Jainas only, as can be seen from the names of villages or places like 'Samanahalli', or the village of the S'ramanas, S'ravana-Belgola or the white pond of the S'ramanas and 'Savanur', 'Savanadurga', etc. But now only the temples and the colossal statues of Gommateshwar bear witness to its great popularity in the past.

This sudden disappearance of the Jaina population from the land where they had a continuous hold for a very long time can, it seems, be attributed to the vigorous persecutionist policy followed by the non-Jainas against the Jainas.

Even though the Jaina population is concentrated mainly in the states of the Western Region of India, it is pertinent to note that the Jainas form a very small proportion of the total population of the respective States. The States and Union Territories in which 0.25 per cent or more of the population is made up of the Jainas, as per 1981 census, are given in Table No. 6.

From the above Table it will be noticed that only in the States and Union Territories of Rajasthan, Maharashtra, Gujarat, Delhi, Madhya Pradesh and Karnataka the percentage of the Jaina population to total population is more than the corresponding percentage of 0.48 for India as a whole.

Even in these States and Union Territories we find that the percentage of the Jaina population to total population

1. Census of India, 1901, Vol. I, Part I, page 523.

TABLE NO. 6

Sl. No	State/Union Territory	Percentage of Jaina population to total population
1.	Rajasthan	1.82
2.	Maharashtra	1.50
3.	Gujarat	1.37
4.	Delhi	1.19
5.	Madhya Pradesh	0.85
6.	Karnataka	0.80
7.	Chandigarh	0.42
8.	Dadra & Nagar Haveli	0.36
9.	Haryana	0.27

of the respective State and Union Territory shows a great variation during the last two Censuses of 1971 and 1981. The increase in Maharashtra was from 1.40 per cent to 1.50 per cent., in Madhya Pradesh from 0.83 per cent to 0.85 per cent and in Karnataka from 0.75 per cent to 0.80 per cent and the decline in Rajasthan was from 1.99 per cent to 1.82 per cent, in Gujarat from 1.69 per cent to 1.37 per cent, in Delhi from 1.24

per cent to 1.19 per cent and in Chandigarh from 0.86 per cent to 0.39 per cent.

Further, the percentage increase, during the last three decades, of the population of the Jainas from the States where they are mostly concentrated is given in Table No. 7.

From the above Table it is clear that in Maharashtra State, which has got the maximum number of Jainas in India, the Jaina population registered the highest increase of 43.86 per cent and 44.88 per cent during the two decades of 1951 to 1961 and 1961 to 1971 respectively. The State of Madhya Pradesh comes next in order in this respect and its corresponding figures are 36.73 per cent and 39.24 per cent. These figures for the States of Maharashtra and Madhya Pradesh compare

TABLE NO. 7

Sl. No.	State	Percentage population		Increase of Jaina during the decade of
		1951 to 1961	1961 to 1971	
1.	Gujarat	+ 9.31	+10.21	+ .59
2.	Madhya Pradesh	+36.73	+39.24	+28.90
3.	Maharashtra	+43.86	+44.88	+33.50
4.	Karnataka	+24.66	+25.52	+36.15
5.	Rajasthan	+13.80	+25.43	+21.57.
6.	Uttar Pradesh	+24.93	+ 2.15	+13.49

most favourably with the figures of 25.26 per cent and 28.48 per cent increase in the Jaina population in India as a whole during the decades of 1951 to 1961 and 1961 to 1971 respectively.

Apart from the State-wise distribution of the Jaina population it is interesting to consider the district-wise distribution of the Jaina population in India. Since the small

population of the Jainas is scattered over all parts of India, we find that as per 1971 census there is not a single district in the country in which the Jainas form even 10 per cent of the population of that district. Only in two districts, viz., Kutch (6.72 per cent) in Gujarat and Jalor (5.20 per cent) in Rajasthan, the proportion of the Jaina population to the total population

of the district exceeds 5 per cent. If we go down to the level of 2 per cent, we find that there are in all 29 districts in India in which at least 2 per cent of the population is made up of the Jainas. The statement showing the names of these 29 districts arranged in order of the percentage of the Jaina population of the district to the total population of the district is given in Appendix III. The statement also gives the rural and urban distribution of the Jaina population in each of these 29 districts. It means that only in these 29 districts in India there is some concentration of Jainas because in India as a whole the proportion of the Jaina population to the total population is only 0.47 per cent. Thus these 29 districts matter most from the point of view of the study of the concentration of the Jaina population in India. The State-wise break up of these 29 districts is given in Table No. 8.

TABLE NO. 8

Sr. No.	State	Number and names of Districts
1.	Rajasthan	12. Jalor, Pali, Sirohi Udaipur, Bikaner, Barmer, Ajmer, Churu, Bhilwara, Chittaurgarh, Tonk and Jodhpur.
2.	Madhya Pradesh	7. Sagar, Ratlam, Damoh, Indore, Mandsaur, Guna and Ujjain.
3.	Gujarat	6. Kutch, Ahmedabad, Surendranagar, Bhavnagar, Jamnagar and Banas Kantha.
4.	Maharashtra	3. Kolhapur, Greater Bombay and Sangli.
5.	Karnataka	1. Belgaum.

Regarding the location of these districts it is very pertinent to note that these are situated in the Western Region of the country and that not only many of these districts in

each State are contiguous but most of these districts from the adjoining States also are contiguous. These districts, on the basis of their contiguity in each State, can be divided into specific groups as given in Table No. 9.

From the above Table it will be seen that Group No. I of Rajasthan is a formidable Group of 10 districts comprising 3,29,425 Jainas. The other Groups having more than one lakh of Jainas are (i) Group I of Maharashtra (2,44,721 Jainas). (ii) Group IV of Gujarat (1,71,414

TABLE NO. 9

Sr. No. of	State	Group No.	District	Jaina Population the District
1	2	3	4	5
1. Rajasthan		I	1. Jalor	
34,751				
			2. Barmer	25,218
			3. Jodhpur	24,669
			4. Pali	44,596
			5. Sirohi	19,197
			6. Udaipur	78,507
			7. Chittaurgarh	23,406
			8. Bhilwara	26,911
			9. Tonk	14,917
			10. Ajmer	37,253
			Total of Group I	3,29,425
		II	1. Bikaner	22,266
			2. Churu	25,786
			Total of Group II	48,052

2. Madhya Pradesh I	1. Mandasaur	23,531
	2. Ratlam	18,992
	3. Ujjain	17,380
	4. Indore	26,135
	Total of Group I	86,038
II	1. Sagar	37,017
	2. Damoh	15,105
	3. Guna	15,904
	Total of Group II	68,026
3. Gujarat	I 1. Kutch	57,107
	II 1. Banas Kantha	31,755
	III 1. Jamnagar	
	IV 1. Bhavnagar	39,143
	2. Surendranagar	28,224
	3. Ahmedabad	1,04,047
	Total of Group IV	1,71,414
4. Maharashtra	I 1. Greater Bombay	2,44,721
	II 1. Kolhapur	

29,952

93,264

		2. Sangli	59,457
		Total of Group II	1,52,721
5. Karnataka	I	1. Belgaum	1,10,135

Jainas), (iii) Group II of Maharashtra (1,52,721 Jainas) and Group I of Karnataka (1,10,135 Jainas). Further it is interesting to find that in the 3 adjoining States of Rajasthan, Madhya Pradesh and Gujarat, the Group I of Southern Rajasthan, Group I of Western Madhya Pradesh and Group II of Northern Gujarat are contiguous to each other. These 3 contiguous Groups from 3 States could be considered to form a, regional pocket of the Jainas in the Western area and could be conveniently termed as the Western Pocket. Similarly in the 2 adjoining States of Maharashtra and Karnataka, the Group II of Southern Maharashtra and Group I of Northern Karnataka are contiguous to each other. These 2 contiguous Groups from 2 States of Maharashtra and Karnataka could be considered to form a regional pocket of the Jainas in the Southern area and could be conveniently termed as the Southern Pocket. Between these two Pockets, the Southern Pocket is of great significance from the point of view of

concentration of a considerable number of Jaina population in a limited area as it covers 2,62,856 Jaina persons from only 3 districts compared to the Western Pocket which covers 4,47,218 Jaina persons from 15 districts. Thus the Southern Pocket of Kolhapur, Sangli and Belgaum Districts stands out as a unique geographical area in the context of the distribution of the Jaina population in India.

The three districts in the Southern Pocket are also significant from different aspects of Jaina population like the total population of the district, the proportion of rural population, and the density of population. The districts having more than 50,000 Jaina population are given in Table No. 10.

TABLE NO. 10

Sr. of No.	District	State	Jaina Population of the District
1.	Greater Bombay	Maharashtra	2,44,721
2.	Belgaum	Karnataka	1,10,135
3.	Ahmedabad	Gujarat	1,04,047
4.	Kolhapur	Maharashtra	93,2645.
	Udaipur	Rajasthan	78,507

6.	Sangli	Maharashtra	59,457
7.	Kutch	Gujarat	57,107

From the above Table it is evident that the district of Greater Bombay has got the maximum number of Jaina population in any district in India. But since Bombay is a big metropolitan city and the financial capital of India, the large majority of Jainas in Bombay are not indigenous persons but are mainly migrants from other parts of India. The situation in the Ahmedabad district is not much different from that of Greater Bombay district. Out of 1,04,047 Jaina population of the Ahmedabad district 97,641 Jainas reside in the urban areas and mostly in the Ahmedabad City and only 6,406 Jainas reside in the rural areas of the district. Compared to these two districts, the districts of Belgaum, Kolhapur and Sangli stand out prominently from the point of view of the total Jaina population in a district.

Regarding the proportion of rural Jaina Population in a district also, the three districts of Belgaum, Kolhapur and Sangli compare most favourably with other districts. The districts having more than 25,000 rural Jaina population are given in Table No. II

TABLE NO. 11

Sr. No.	District	State	Rural Jaina population of the District
1.	Belgaum	Karnataka	90,702
2.	Kolhapur	Maharashtra	72,859
3.	Udaipur	Rajasthan	55,790
4.	Sangli	Maharashtra	44,776
5.	Kutch	Gujarat	44,476
6	Pali	Rajasthan	32,195
7.	Jalor	Rajasthan	29,877

From the above Table it is clear that the Belgaum district has got the maximum number of rural Jaina population in a district. In the total Jaina population of 1,10,135 in the Belgaum district, only 19,433 Jainas reside in the urban areas and 90,702 Jainas reside in the rural areas of the district. The same is the case of Kolhapur district which stands next to Belgaum district in this respect. The rural-urban composition of the Jainas in Kolhapur district is 72,859 to 20,405. This unusually high proportion of rural Jaina population in a district is not found elsewhere in India.

From the point of view of the density of Jain population in a district also, the three districts of Kolhapur, Belgaum and Sangli are practically topmost in India. From the Appendix IV showing the districtwise density of Jain population arranged in the descending order as per 1971 Census it will be noticed that the Greater Bombay District has got the maximum density (i.e. 405.84 per sq. Km.) of Jain population in India. But this district is a separate category by itself as Greater Bombay is an entirely urban district and it is obvious that in a metropolitan center like Bombay the density of population is bound to be unusually high. The Ahmedabad district stands next to Bombay in the density of Jain population (viz. 11.95 per Sq. Km.) but there is a great preponderance of urban Jain population in this district due to the important commercial and industrial city like Ahmedabad. The Jain population of Ahmedabad city alone is 86,318 out of 1,04,047 Jain population of Ahmedabad district. The districts of Kolhapur (11.57 per Sq. Km.), Belgaum (8.21 per Sq. Km.) and Sangli (6.94 per Sq. Km.) come next in the districtwise density of Jain population but they stand out very prominently compared to the other districts in India. The districts of Greater Bombay and Ahmedabad could not be compared with these three districts as the former districts are essentially

urban in character. The districts of Kolhapur, Belgaum and Sangli are not urban-dominated districts, but still the density of Jaina population is very high compared to the other districts which show more concentration of Jaina population and especially to the districts of Kutch, Jalor and Pali which show more percentage of the Jaina population to total population of the district concerned.¹ In fact there is the difference of only 0.38 in the density of the Jaina population between Ahmedabad district (11.95 per Sq K.m.) and Kolhapur district (11.57 per Sq. Km.). The combined density of the Jaina population in the three districts of Kolhapur, Belgaum and Sangli works out as 8.75 per Sq. Km. and this is practically double the density of the Jaina population in Udaipur district which comes next to Sangli district in this respect. Thus the

1. Vide Appendix III.

intense concentration of the Jaina population in the Southern Pocket consisting of the three districts of Kolhapur, Sangli and Belgaum is a unique feature in the distribution of the Jaina population in India.

3. RURAL-URBAN DISTRIBUTION

The Jainas are essentially urban dwellers. This is the only religious community in India whose total numbers in urban areas exceeds their number in rural areas.¹ Out of 32,06,038 total population of Jainas in India as per 1981 Census, 20,50,931 Jainas reside in urban areas and 11,55,107 Jainas reside in rural areas. It means that the percentage of urban and rural population among the Jainas is 63.9 and 36.1 respectively. These figures for all religions in India are 23.7 and 76.3 respectively.

The urban character of the Jaina population can be noticed from another point of view. The Jainas in India form only 0.48 per cent of the total population of the country. But the Jainas constitute 1.30 per cent of the urban population and, only 0.23 per cent of the rural population of the country.

The Jainas are not only more urbanised persons but their preference to live in urban areas is continuously increasing in this century. The figures showing the percentage of Jainas residing in the urban areas in the last eight Census Reports are given in Table No. 12.

From the above Table it is evident that the percentage of urban Jaina population has doubled during the last 80 years

and that there is an increasing tendency among the Jainas to prefer to reside in urban areas than in rural areas.

Further, the urban character of Jaina population is not uniform over different States and Union Territories of India. From the statements showing the distribution of Urban and Rural population of Jainas as per 1971 Census, it is clear that the Jainas are more urban in the areas where they are few in number and more rural in the areas where they are comparatively large in number. That is why the proportion of the Jainas living in the urban areas is 99.39 per cent in Jammu and Kashmir, 99.20 per cent in Nagaland, 98.32 per cent in Pondicherry, 91.97 per cent in Punjab, 86.08 per cent in Andhra

l. Census of India, 1981 : Series 1 India; Paper 3 of 1984 on Household Population by Religion, p. viii.

TABLE NO. 12

Census Year	Percentage of urban Jaina population
1901	30.0
1911	29.6
1921	33.9
1931	34.6
1941	41.4
1951	Not available
1961	53.9
1971	59.8
1981	63.9

Pradesh, 82.00 per cent in West Bengal and 81.29 per cent in Goa, Daman and Diu. It is obvious that there is a very sparse population of the Jainas in these States and Union Territories. Similarly, the proportion of the Jainas living in the rural areas is 65.91 per cent in Karnataka, 53.54 per cent in Rajasthan, 37.74 per cent in Madhya Pradesh, 36.44 per cent in Maharashtra and 33.74 per cent in Gujarat as these

are the States where the Jaina population is mostly concentrated.

Thus the preference of the Jainas to live in urban areas is their characteristic feature. This is due to the fact that in any region with a pronounced majority of one religion it will be found that persons not of that religion are mainly to be seen in the towns. A Parsi or a Christian, unless by an accident brought up in a village, will not find himself at home in rural conditions. This type of phenomenon is common all over the world. Everywhere the country is homogeneous and native, the town heterogeneous and cosmopolitan. All minorities thus find way to and flourish in towns and that is why the Jaina community is essentially urban in character.

4. SEX COMPOSITION

The sex composition of the Jainas reveals a clear deficiency of females. There are only 941 females per 1000 males in the Jaina community. The sex ratio among the Jainas during the last nine censuses is given in Table No. 13.

TABLE NO. 13

Census Year	Number of females per 1000 males
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1901	929
1911	940
1921	931
1931	940
1941	930
1951	927
1961	924
1971	940
1981	941

From the above Table it will be seen that the proportion of females to males in the Jaina community has been varying and that the proportion of females continuously declined from 1931 onwards upto 1961. The proportion of females to males became lowest, ie. 924 in 1961 and it registered a rise to 940 in 1971 and to 941 in 1981. In this connection it may be mentioned that no definite tendency is conclusively revealed by these figures and that the alternate variation in figures at many censuses seems to be the result of incorrect enumeration of females among the Jainas during the census operations.

The proportion of females to males in the major religious communities in India as per 1981 Census is given in Table No. 14.

TABLE NO. 14

Religious Community	Number of Females per 1000 males
Christians	992
Buddhists	953
Jainas	941
Hindus	933
ALL	934
Muslims	937
Sikhs	880

From the above Table it will be noticed that the proportion of females to males among the Jainas is less compared to the Christian and the Buddhists but it is more compared to the Sikhs, the Muslims and the Hindus.

Further even among the Jainas there is a wide variation in their sex composition from State to State. From the figures of sex distribution among the Jaina population of different States and Union Territories of India as per 1971 Census it is clear that the proportion of females to males is largely greater than the average (940) in Pondicherry (1026), Gujarat (1021), Rajasthan (1010), Andaman and Nicobar Islands (1000) and Jammu and Kashmir (993) and the proportion is much smaller than the average (940) in Tripura (349), Arunachala Pradesh (392), Nagaland (555) and Dadra and Nagar Haveli (586). This difference is mainly due to the fact that the proportion of females among the Jainas is generally more among the States (like Gujarat and Rajasthan) where they are mostly concentrated and it is generally less among the States and Union Territories (like Tripura and Arunachala Pradesh) where they are very sparsely populated and are settled there temporarily for business purposes.

There are various causes which contribute to the deficiency of females, viz. (i) concealment of females, (ii) excess of males at birth, (iii) female infanticide, (iv) neglect of female children, (v) higher female mortality and (vi) religious conversion of males. It is very difficult to say which of these factors are responsible for creating disparity among males and

females in the Jaina community. The Jaina population being literate and intelligent would not indulge in concealing the females at the time of the census. Since the exact figures of sex of children at birth are not available we cannot say whether there is any excess of males at birth in the Jaina community. The Jainas are sufficiently advanced and as such there could not be any possibility of practicing female infanticide by them. It is true that in a society where the female children are considered to be a burden, they are liable to be neglected. But this neglect perhaps arises out of the economic condition of parents and as economic condition of the Jaina community is comparatively well, there are very less chances of females being neglected. Female mortality is different at various age-periods. The death rate among females is higher than that of males in the 5-10 years age-group. This is due to the neglect of female children which varies to some extent with economic circumstances and, as said above, female mortality on this account must be low in the Jaina community. A study of specific death rate shows that after the age of 5, only in the 40 and over age-groups, the female: death rate is lower than that of male. This means that the female death rate is higher in age period 5-40. If the female ratio for any community is declining it might be due to the fact that the mortality amongst women

aged between 5 and 40 might be more than offsetting the female superiority in the age groups 1 to 5 years and over 60 years. There is every probability that female death rate between the age-period 5-40 might be higher in the Jaina community as many Jaina females are married at an early age and are called upon to bear children too early and possibly too often. But, due to the lack of figures of female death rate at various age-periods it is difficult to pronounce to what extent the high female mortality is responsible for the deficiency of females in the Jaina community. No religious conversion is resorted to by the Jaina community and we should not, on this account, assume the excess of males among the Jainas.

[This Table Page No. 27 to 34 is in “ALL TABLE”]

