

*An illustrated presentation on*

# RELIGIOUS DEMOGRAPHY *of* INDIA

*Updated up to 2001*

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CENTRE FOR POLICY STUDIES

This illustrated presentation is based on the detailed book by the same title by the authors and published by the Centre for Policy Studies, Chennai (2003). The figures and analysis in this presentation have been updated to include the information from the latest census conducted in 2001. The authors are grateful to Dr. Ruchi Sharma for painstakingly proofreading the text and checking the data, and to Sri Sudarshan for the careful design and layout. JKB affectionately records the several contributions of his son, Anjaneya Bajaj.

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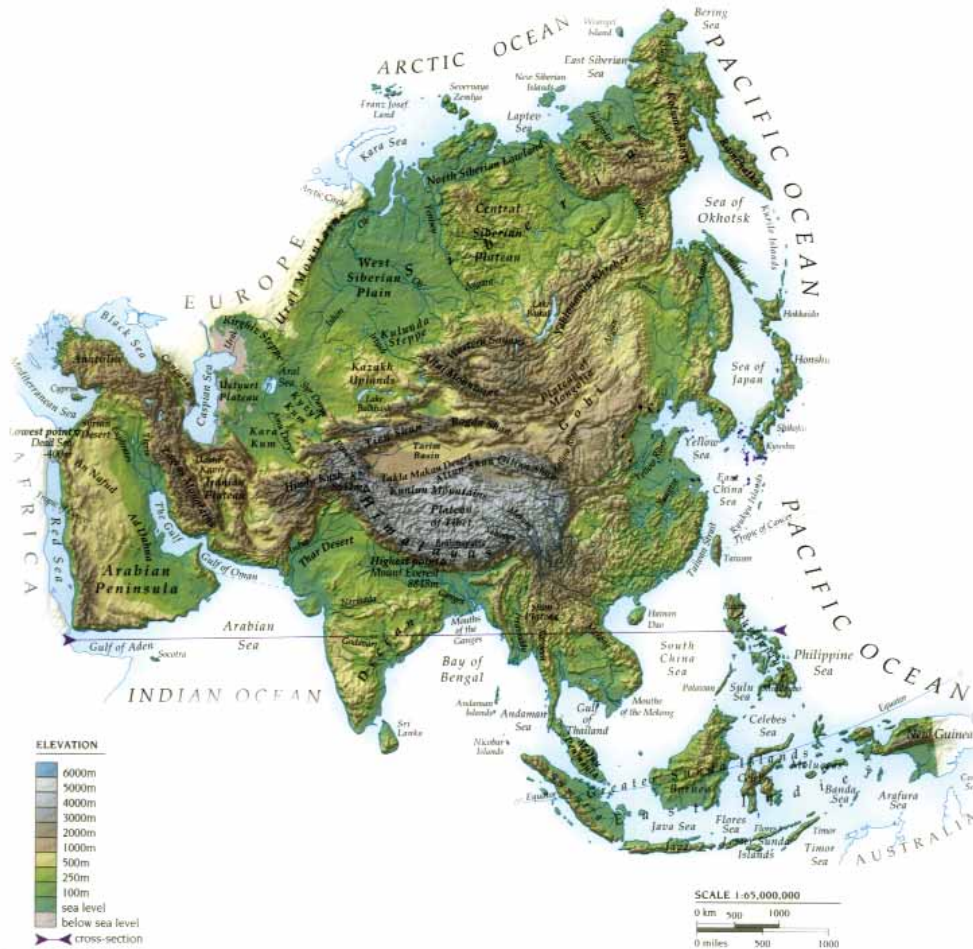
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# Geographic Compactness of India

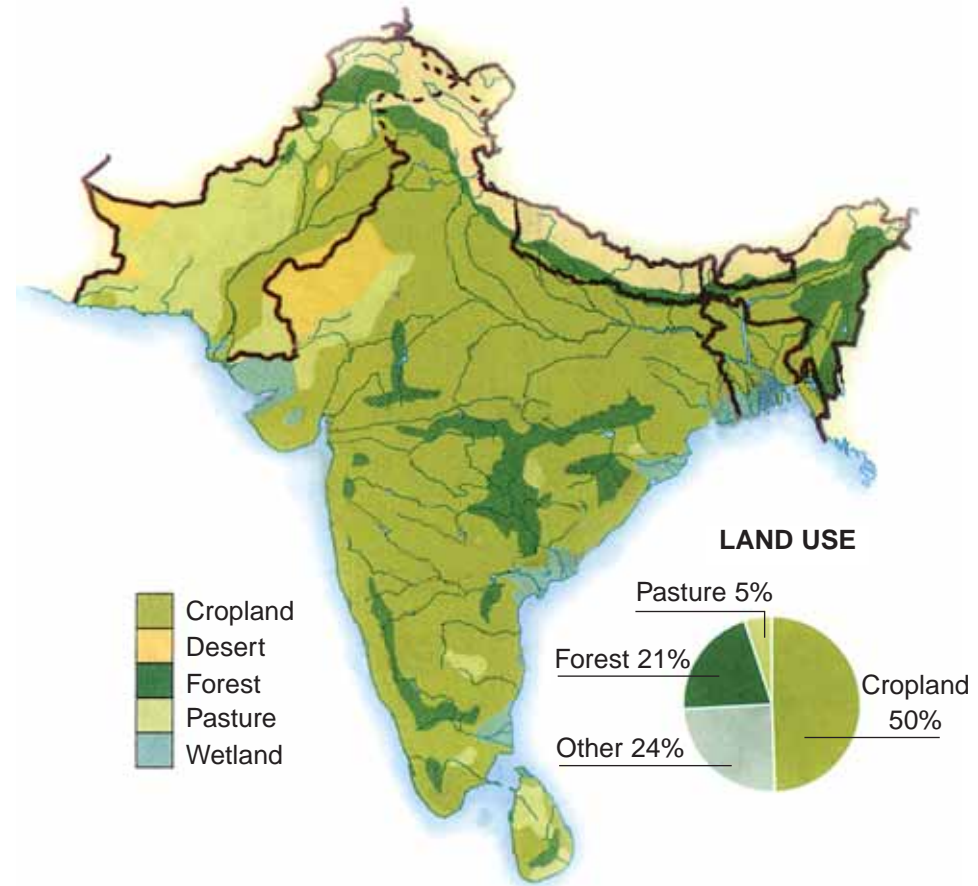


- Geographically India is a very compact land.
- Between the Himalayas and the sea the surface seldom rises 3000 ft above sea level.
- India is a natural fortress.
- Himalayas in the north are mostly impassable.
- In the south, the oceans stretch over thousands of miles before reaching the shores of other lands.

# Whole of India is the Core Land

- Other civilisations have a small core and the rest is hinterland. All of India is the core area of Indian civilisation.
- Half of India is cultivable. In other rich and comparably large regions, often no more than one-fifth of the land is cultivable.

Country/ Region	Geo. Area in mn ha	Cult. Area in mn ha
India	423	190
China	960	124
USA	936	177
Russian F.	1708	126
Brazil	851	53



## 4 Religious Demography of India

# Uniqueness of Indian Culture

India not only has a unique geography, but also a unique culture. Thus, Kingsley Davis, the pioneering demographer of India, could write as recently as in 1951:

“Indian ideas and institutions, taken as a whole, resemble those of no other people. They have a peculiar shape and flavour of their own. They have tended to transform and absorb any foreign elements that trickled into the region; for India though politically conquered by outsiders, was never culturally conquered.

This peculiar culture has to some degree penetrated and pervaded nearly every part of what is geographically India. It has everywhere been affected by local, indigenous variations. ...But neither the geographical nor the social barriers inside the subcontinent have been sufficient to prevent the widespread diffusion of a common, basic culture, which despite great variation is peculiar to India.”

# Civilisational Homogeneity of India

- ✚ The uniqueness of Indian culture is anchored in *sanatana dharma*, the dharma that is inborn with Indian land. All Indians, even those who came to India from outside, have tended to follow it.
- ✚ Not too many foreigners could enter India in the past; because the Himalayas and the seas have made India into a natural fortress. Access into India could be gained only through a few high mountain passes in the northwest that were easily defended.
- ✚ The few foreigners that crossed into India, from Alexander of Macedonia onwards, have always marvelled at the natural richness and the civilisational homogeneity of India. Several of those who came here soon merged into the homogenous Indian civilisational milieu. The most successful of them became great devotees of *sanatana dharma* and carriers of Indian civilisational principles to regions far beyond India.

# Civilisational Homogeneity Persisted Up to 1200 AD

- ✚ Islamic rule was established in the heart of India in 1192 AD, following the defeat of the valorous Prithvi Raj Chauhan.
- ✚ The Islamic rulers, even those who did not attempt to forcibly propagate Islam, were committed to retaining a distinct Islamic identity in the otherwise homogenous civilisation of India. Unlike those who came into India before them, the Islamic rulers resisted acculturation into the timeless civilisational and religious milieu of India. This became the first source of heterogeneity in India. The Indian population was thus divided into two distinct religious communities, Hindus and Muslims.
- ✚ The British, through their patronage and propagation of Christianity, introduced another source of religious heterogeneity. More than the spread of Christianity, the British contributed to the spread of heterogeneity by suppressing and negating the civilisational homogeneity of India, and by instilling scepticism about the efficacy and truth of the civilisational principles of India.

# Measuring the Heterogeneity: Sources and Definitions

- ✚ We quantify the growth of heterogeneity by documenting the changing religious demography of India.
- ✚ For this purpose, we divide the population into three large groups: Muslims, Christians and adherents of religions of Indian origin, referred to as Indian Religionists (IR). The latter are mainly Hindus; in 2001, Hindus form 95.5 percent of IR. Apart from them, there are 2.2% Sikhs, 0.9% Buddhists and 0.5% Jains.
- ✚ We have compiled data on the relative proportion of these groups for 1881 to 2001. Besides the census data, we have used the United Nations estimates at a few places.
- ✚ For other countries of the world, we use the *World Christian Encyclopaedia*, a compilation edited by the group that contributes to the *Encyclopaedia Britannica* on these issues.
- ✚ We have collated and analysed the data at several levels. First, at the level of geographic and historic India that includes Indian Union, Pakistan and Bangladesh. Second, at the level of these three separately. And, third, at the level of the states and districts of Indian Union.
- ✚ The analysis follows that in our detailed publication, *Religious Demography of India*, Centre for Policy Studies, Chennai (2003).



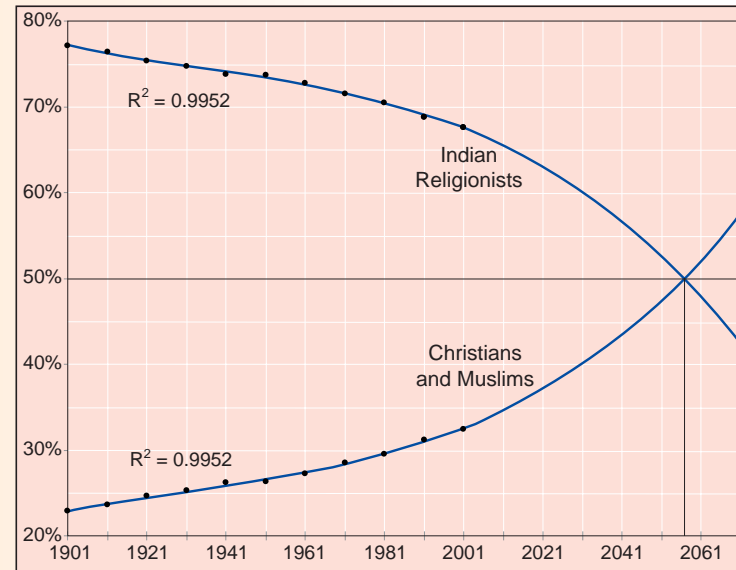
# Religious Profile of India, 1881-2001

	1881	1901	1941	1951	1991	2001
Population	250,155	283,868	388,998	441,515	1,068,068	1,305,721
Indian R.	79.32	77.14	73.81	73.68	68.72	67.56
Muslims	19.97	21.88	24.28	24.28	29.25	30.38
Christians	0.71	0.98	1.91	2.04	2.04	2.06

Total population in thousands. Other rows give the percentage that the relevant population forms of the total.

- ✚ The data for the geographic and historic India are simple and startling.
- ✚ The proportion of Indian Religionists in the population of India has declined by 12 percentage points, from 79.3 percent in 1881 to 67.6 percent in 2001. There has been a decline of 1.16 percentage points during the last decade alone.
- ✚ Such large decline in the proportion of the main population group of a compact geographic region is highly significant.
- ✚ At the time of Akbar, at the peak of Mughal rule and when four hundred years had passed since the establishment of Islamic rule at Delhi, the proportion of Muslims in the population of India was only 16 percent.

# Projected Religious Profile in 2050



- ✚ Fitting the data for the religious profile of India for the last hundred years to a third order polynomial gives the above graph. The figures upto 2001 have been taken into account while drawing this trendline. The figures for 2001 also fit well with the trendline that we had drawn earlier with data up to 1991.
- ✚ The share of Indian R. in India, in the region that comprises Indian Union, Pakistan and Bangladesh today, is expected to fall below 50% by 2061.
- ✚ United Nations estimates for the population of these countries indicate that the share of Indian R. in India by 2050 is likely to be 55-58%.

## 10 Religious Demography of India

# Religious Profile of Indian Union, Pakistan and Bangladesh

	1901	1941	1951	1991	2001
Indian Union	86.64	84.44	87.22	85.07	84.22
Pakistan	15.93	19.69	1.60	1.65	1.84
Bangladesh	33.93	29.61	22.89	11.37	10.03

Figures give the percentage of Indian Religionists in the total population.

- Pakistan:** Indian R. had a share of 16% in 1901; their proportion rose to 20% in 1941. In 1951, after Partition, their proportion declined to less than 2%. It has remained at that level since then.
- Bangladesh:** Indian R. had a share of 34% in 1901; it declined to 30% in 1941. Partition did not lead to complete expulsion of Indian R.; by 1951, their share had declined only to 23%. Since then, their presence in Bangladesh is being continuously reduced. In 2001, their share is 10.03%, less than half of their share in 1951 and one third that in 1901. During 1991-2001, Muslims population there has grown by 18.3%, while the Hindu growth has been merely 1.8%.
- Indian Union:** The proportion of Indian R. declined from 87% in 1901 to 84.4% in 1941. Following Partition, their proportion rose to a little above 87%. In the five decades since then, it has declined to a level below that of 1941. This is perhaps the most significant revelation of the 2001 census.

# Rates of Growth of Different Communities in the Indian Union, 1951-2001

Population of Indian Union grew by 21.64% in the first decade following Independence; the rate rose to 24.80% during the next decade. The growth began declining from the third decade onwards, and now it has declined to 21.56%.

Indian Religionists recorded the highest decadal growth of 24.09% during 1971-1981; their rate of growth has since declined to 20.34%.

During 1951-1961, Muslim growth was only 15% higher than Indian R. In the following decades, there was a rapid rise in their decadal growth; it reached a peak of 32.89% in 1981-1991; and the gap between Muslims and Indian R. widened to 44%. During 1991-2001, Muslim growth has registered a decline for the first time since Independence, but the gap has widened further. Muslim growth during the last decade has been 45% higher than Indian R.

During the first two decades, Christians growth was higher than Muslims and Indian R. During the next two decades there was a substantial decline and their growth fell considerably below others.

During 1991-2001, Christian growth has suddenly spurted to 23.13%. During this decade, Christian presence has grown at an unusually high pace in Arunachal Pradesh, Sikkim, Tripura and Dadra & Nagar Haveli; but their growth has been high in almost every part.

	1951-1961	1961-1971	1971-1981	1981-1991	1991-2001
Total	21.64	24.80	24.66	23.85	21.56
Indian R.	21.16	23.84	24.09	22.79	20.34
Muslims	24.43	30.84	30.74	32.89	29.50
Christians	27.29	32.60	17.38	17.70	23.13

Figures are for decadal growth of relevant population in percent.

# Fertility of Different Communities in the Indian Union

Proportion of Population in 0-6 Age Group

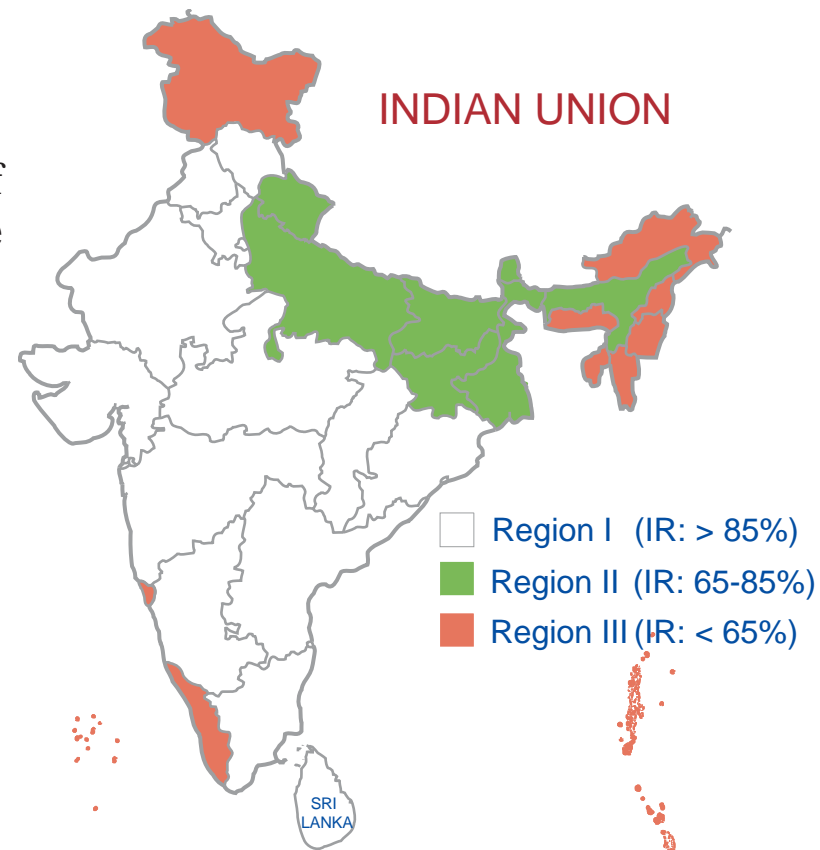
Total	Indian R.	Muslims	Christians
15.93	15.55	18.74	13.45

Figures give proportion of 0-6 age group population in the total population of the relevant group in percent.

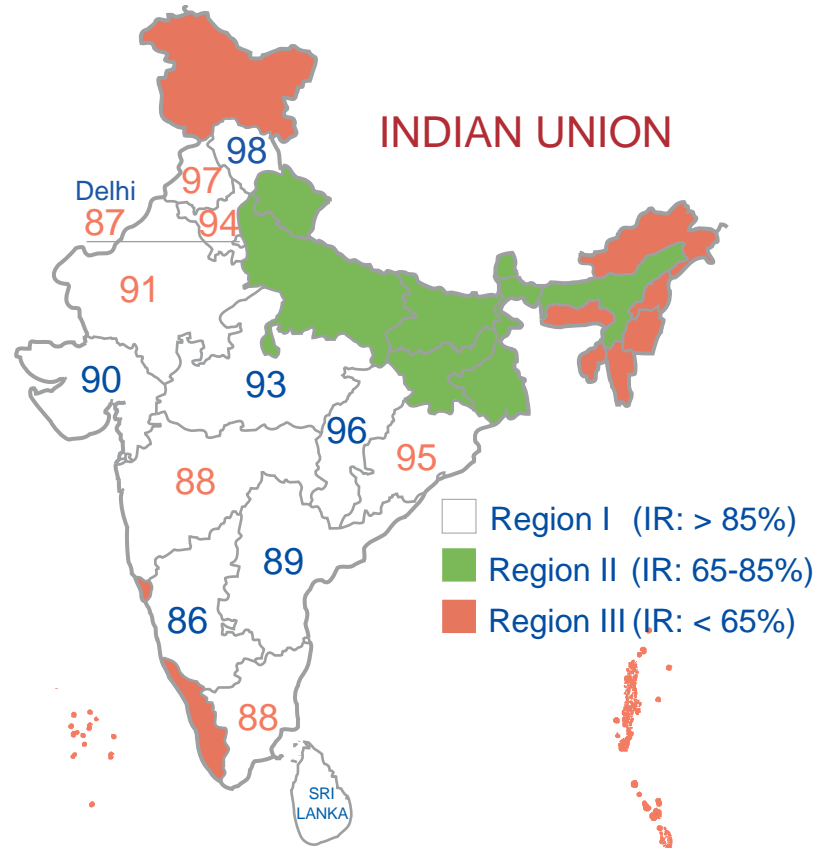
- ✚ Fertility of Muslims in India is known to have been higher than others. This fact used to be regularly noticed by the Census authorities from at least 1901 onwards.
- ✚ After Independence, religion-wise tabulation of data on various socio-economic parameters, including indicators of fertility, was discontinued. Some such data has been published for the first time for the census of 2001.
- ✚ The data indicates that the proportion of children in the 0-6 age group is significantly higher amongst Muslims. There are 3 more children per hundred in the Muslim population as compared to the total population.
- ✚ The difference is much higher in Haryana, Chandigarh, Uttaranchal, Assam and West Bengal. In these states there are 6-10 extra children per hundred among Muslims.
- ✚ Proportion of 0-6 age group is lower amongst Christians than the average. Their higher growth during 1991-2001 thus does not seem to be related to higher natural fertility, but to other factors like large-scale conversions to Christianity.

# Religious Profile of Indian Union: The Three Regions

- ✚ On the basis of Religious Demography, Indian Union may be divided into three regions.
- ✚ Region I, where IR dominate. Share of IR in every state of the region is above 85%; average for the region is 91%.
- ✚ Region II, where IR have been suffering a decline. Their share in different states is 65-85%, except in Uttaranchal; average for the region is 80 percent.
- ✚ Region III, where IR have already lost their dominance. Their share is less than 65% everywhere, except in Goa, Arunachal Pradesh and Tripura; average for the region is near 50%.



# Region I: Where Indian R. Dominate

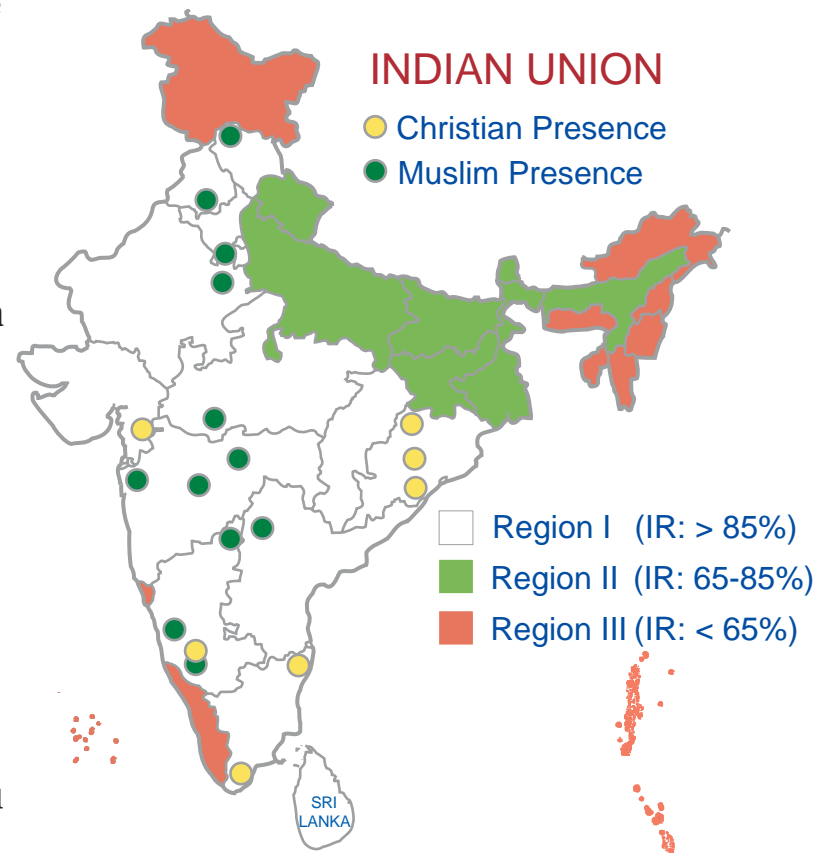


90.6 Percentage of IR

- ✚ The region comprises almost all of NW, western, central and southern India.
- ✚ It covers two-thirds of the area and 57% of the population of Indian Union.
- ✚ Average share of IR is 90.6%; it was 91.1% in 1991.
- ✚ Their share in different states falls between 98 to 86 percent.
- ✚ Since 1951, the decline in IR share has been marginal. But, the decline during 1991-2001 is amongst the largest since Independence.
- ✚ Figures shown in red in the map are for the states where the decline during 1991-2001 has been of more than 0.5 percentage points.

# Pockets of High Christian and Muslim Presence in Region I

- Muslims and Christians in this region are significant in a few limited pockets.
- A belt of high Muslim presence runs through northwestern Andhra, northern Karnataka, central Maharashtra and East Nimar of Madhya Pradesh.
- Muslim share has risen sharply in Chamba of Himachal; Sangrur of Punjab; Delhi; Gurgaon of Haryana; Alwar, Bharatpur and Ajmer of Rajasthan; Mumbai, Thane, Nashik, Aurangabad and Akola of Maharashtra; Hyderabad and Nizamabad of Andhra; Uttar Kannada, Dakshin Kannada and Kodagu of Karnataka.
- Christian share has grown sharply in the Dangs of Gujarat; Sundargarh, Phulbani, and Ganjam of Orissa; and Chengalpattu and Kanniyakumari of Tamilnadu. Their share is high also in coastal Karnataka.





# Changes in Region I, 1991-2001

- ✚ During the last decade of 1991-2001, sharp and unusual changes have taken place in the religious profile of several pockets of Region I. Some of these are listed below.
- ✚ In Orissa, Phulbani and Ganjam have been split to create Kandhamal and Gajapati districts, with Christian share of 18% and 33.5%, respectively.
- ✚ The newly created Gajapati district has a population of 5.19 lakhs; this is only 14 percent of the population of the undivided Ganjam district. This tiny district seems to have been created as a pocket of high Christian presence.
- ✚ In Karnataka, Dakshin Kannada, where Muslim presence was rising fast, has been split. The remaining Dakshin Kannada district has a Muslim presence of 22 percent.
- ✚ Indian R. are declining in almost all districts of Karnataka lying along the western coast. This coastal belt seems to be joining up with the northern Karnataka districts, thus extending the central Indian belt of high Muslim presence much deeper into the south.
- ✚ In the Dangs of Gujarat, Christian share has risen from 5.43 to 9.51% during this decade.
- ✚ Akola of Maharashtra, where Muslim presence has shown unusual rise, has been split. Muslims form 18% of the population of the remaining Akola district.
- ✚ Muslim presence in Maharashtra has grown by more than 1 percentage point during the last decade. Dhule district has seen a large increase in the proportion of Muslims.
- ✚ Greater Mumbai now has 18.5% Muslims; Mumbai Suburban has been separated from it and proportion of Muslims the remaining Mumbai district is 22 percent.

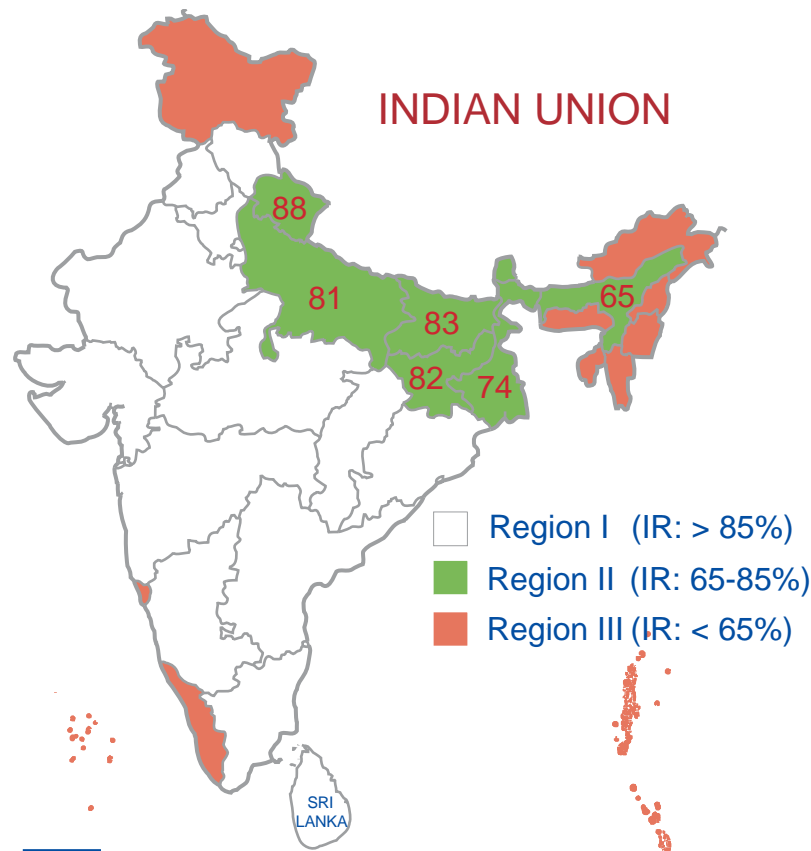
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# Changes in Region I, 1991-2001

*...continued*

- ✚ In Andhra, proportion of Muslims in Hyderabad has reached more than 41%; but almost everywhere else in the state, there seems to be a decline in both Muslim and Christian presence.
- ✚ Proportion of Christians in Andhra had reached a fairly high level in 1971; in several of the districts, Christians formed nearly 10% of the population at that stage. Since then the share of Christians in the state, as recorded in the census, has been unexpectedly declining.
- ✚ In Kanniyakumari, Christian share has risen by 2 percentage points during the last decade to reach 44.5%. In Chengalpattu, their proportion has risen from 4.54 to 6.04 percent.
- ✚ In Delhi, Muslim share has risen by more than 2 percentage points during the last decade to reach 12%. In 1951, Muslims in Delhi formed less than 6% of the population.
- ✚ Proportion of Muslims in Haryana has risen from 4.64 to 5.78% during the last decade. In Gurgaon, their proportion has gone up from 34.41 to 37.22%, in Yamunanagar from 8.45 to 9.99% and in Panipat from 3.84 to 6.17%. Alwar and Bharatpur in Rajasthan also have registered a rise of more than 1.5 percentage points during the decade.
- ✚ Muslim majority subdivisions of the Meo Muslim region centred at Gurgaon are now being constituted into a separate district; it is proposed to name it Satyamev Puram. This is the first Muslim majority district of northwestern India.
- ✚ In Punjab, Sangrur has always had a high and rising Muslim presence. But their presence has now reached near 2% in Ludhiana, Patiala and Rupnagar also. In many districts, their proportion has doubled between 1991-2001. Christian growth in the state has also been higher than the average, and their proportion has risen considerably in some districts.

# Region II: Where Indian Religionists are under Pressure



79.4 Proportion of Indian R. in percent

- This region comprises Uttaranchal, UP, Bihar, Jharkhand, W. Bengal and Assam.
- It encompasses the most fertile lands. About 37% of the population of Indian Union lives here on 19% of the area.
- IR share in the region in 2001 is 79.4%. It was 80.6% in 1991.
- Their share has declined by 5 percentage points since 1951.
- Muslims in the region have a share of 20%; Christians in the region are few.
- IR share declines as we move east. They have a share of 88% in Uttaranchal, 81% in UP, 83% in Bihar, 82% in Jharkhand, 74% in WB and 65% in Assam.
- The decline of IR during the last decade has been very high in WB and Assam; and in Uttaranchal and Jharkhand.

# The Eastern Border Belt: Where Indian R. are Losing Out



Muslim presence in this region is especially high in a border belt comprising the following undivided districts as they were constituted in 1971:

- ✚ Bahraich, Gonda, Basti, Gorakhpur and Deoria of eastern Uttar Pradesh;
- ✚ Champaran, Muzaffarpur, Darbhanga, Saharsa, Purnia of Bihar and Santhal Pargana of Jharkhand;
- ✚ W. Dinajpur, Maldah, Birbhum and Murshidabad of W. Bengal;
- ✚ Goalpara, Kamrup, Darrang and Nagaon of Assam.

# The Border Belt Continued

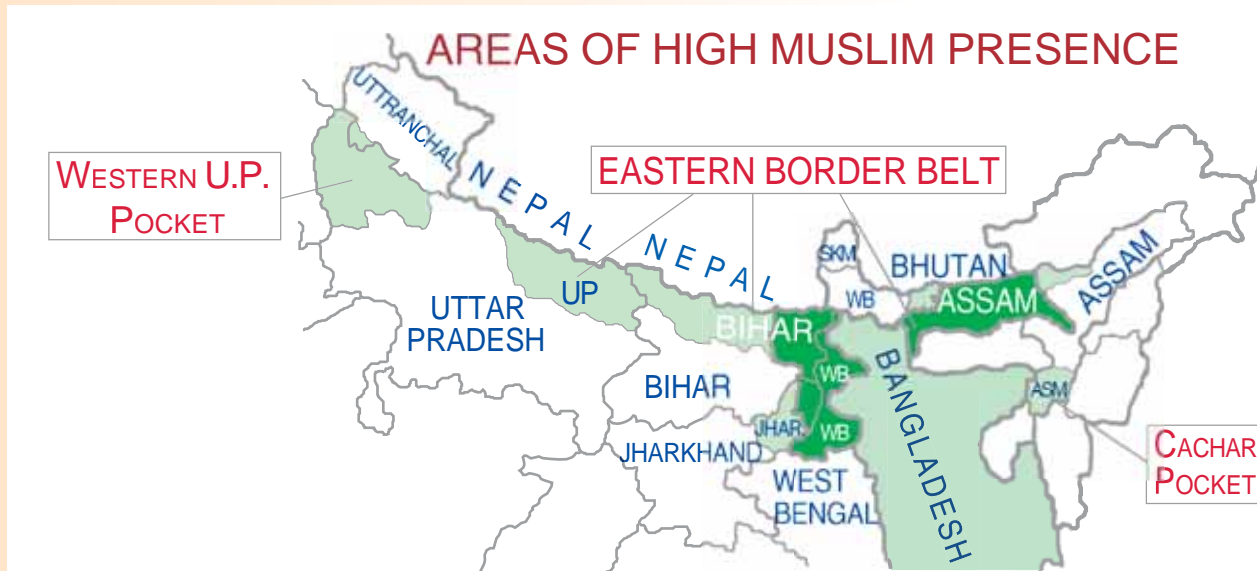
Share of Muslims in the Eastern Belt, 1951-2001

	1951	1961	1971	1981	1991	2001
Uttar Pradesh	15.40	16.49	18.45	19.18	20.47	20.03
Bihar+Jhar.	14.56	17.60	19.00	19.90	21.00	22.32
W. Bengal	39.89	44.01	43.20	44.95	47.14	49.31
Assam	32.42	33.13	31.89	34.87	37.15	40.34
Total Belt	20.49	23.44	24.71	26.07	27.67	28.78

Figures are percentage of Muslims in the total population of the districts in the belt.

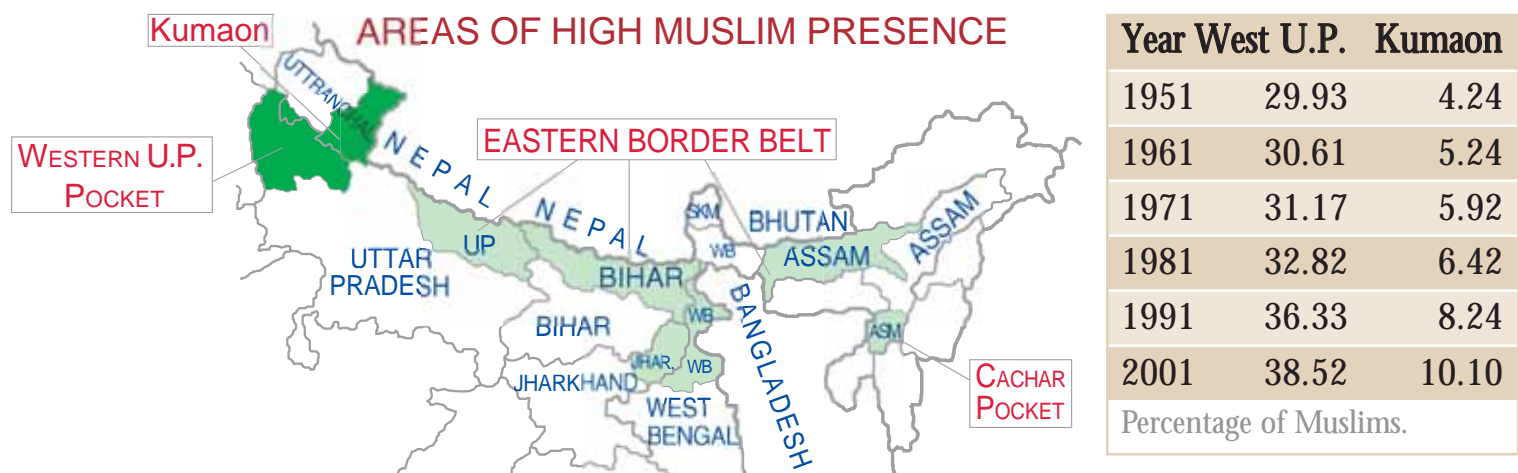
- ✚ Muslim share in the population of this belt is 29 percent.
- ✚ They have added more than 8 percentage points to their share in the last 5 decades. The increase during 1991-2001 has been less pronounced; this is mainly because of a slight decline in the the proportion of Muslims in the Uttar Pradesh part of the belt.
- ✚ West Bengal and Assam have shown great changes. Four of the current districts of Assam in this belt are now Muslim majority. These are: Dhubri, Goalpara, Barpeta and Nagaon. Muslim proportion in Dhubri is 74.5%. Marigaon is nearly Muslim majority. In Bongaigaon, their proportion has risen by 6 percentage points during the last decade alone. Another two districts of Assam in Cachar region are also now Muslim majority. In West Bengal, Murshidabad is 64% Muslim; Maldah and Uttar Dinajpur are nearly Muslim majority.

# Eastern Part of the Border Belt



- ✚ Muslim share in the eastern part of the belt, shown in deep green above, is 46 percent.
- ✚ Since Independence, their presence in this part has increased by 11 percentage points.
- ✚ Districts in this part of the belt and percentage of Muslims in them are as below:  
Araria (41), Kishanganj (68), Katihar (43), Purnia (37); Sahibganj (31), Pakaur (32);  
Uttar Dinajpur (47), Dakshin Dinajpur (24), Murshidabad (64), Maldah (50),  
Birbhum (35); Bongaigaon (39), Dhubri (74), Goalpara (54), Kamrup (25), Barpeta  
(59), Nalbari (22), Darrang (36), Nagaon (51), Marigaon (48).
- ✚ Hailakandi (58), Cachar (36) and Karimganj (52) of Cachar region also have high Muslim presence and join this belt through Muslim dominant Bangladesh.

# Western U.P. Pocket of High Muslim Growth



- ✚ The pocket comprises Saharanpur, Muzaffarnagar, Meerut, Bijnor, Moradabad, Rampur and Bareilly of Uttar Pradesh and Hardwar of Uttaranchal.
- ✚ Muslims constitute 38.52 percent of the population of this pocket. Their share has increased by 8.6 percentage points since 1951. A major part of the rise has occurred during 1981-1991 and 1991-2001.
- ✚ The rise was particularly high in Muzaffarnagar, Moradabad and Meerut districts during 1981-1991; in Muzaffarnagar, proportion of Muslims rose from 28.7 to 34.5% and in Moradabad from 38.1 to 42.7% during that decade. During 1991-2001, Muzaffarnagar, Saharanpur and Meerut have shown a large rise.
- ✚ Kumaon districts of Uttaranchal also are showing high rise in Muslim presence; their presence is especially high in Udham Singh Nagar and Nainital. Hardwar is included in the above belt.

# Religious Profile of Uttaranchal and Uttar Pradesh

	1941	1951	1961	1971	1981	1991	2001
Uttar Pradesh (including Uttaranchal)							
	56,347	63,216	73,746	88,341	110,862	139,112	174,687
	15.43	14.28	14.63	15.48	15.93	17.33	18.18
Uttar Pradesh						132,062	166,198
						17.72	18.50
Uttaranchal						7,050	8,489
						10.00	11.92
First row for each state gives total population in thousands; the second row gives proportion of Muslims in percent.							

- In Uttaranchal, the proportion of Muslims has risen by nearly 2 percentage points during 1991-2001, the first decade following its formation. Changes in the rest of Uttar Pradesh have been much less.
- In the following slide, we shall see that Jharkhand also has undergone much larger changes than the remaining state of Bihar during the last decade. It seems that the religious demography tends to change relatively sharply in smaller states.



# Religious Profile of Bihar and Jharkhand

		1941	1951	1961	1971	1981	1991	2001
Bihar+Jharkhand	Total	35,174	38,786	46,456	56,353	69,915	86,374	109,944
	IR	85.51	87.65	86.46	85.36	84.82	84.22	83.08
	M	13.42	11.28	12.45	13.48	14.12	14.81	15.87
Bihar	Total	26,306	29,089	34,850	42,127	52,303	64,530	82,999
	IR	84.58	87.61	86.47	85.37	84.84	84.26	83.40
	M	15.32	12.34	13.48	14.53	15.09	15.70	16.53
Jharkhand	Total	8,868	9,697	11,606	14,226	17,612	21,844	26,946
	IR	88.25	87.79	86.45	85.30	84.75	84.10	82.09
	M	7.76	8.09	9.38	10.35	11.26	12.18	13.85

First row for each state gives total population in thousands; the second and third rows give the proportion of Indian Religionists and Muslims, respectively, in percent.

- In Jharkhand, proportion of Indian Religionists has declined by 2 percentage points in the last decade alone; decline in the rest of Bihar is of less than 1 percentage point.
- Proportion of both Christians and Muslims is rising sharply in Jharkhand. The changes are particularly rapid in Sahibganj and Pakaur districts of Santhal Pargana region.
- In Sahibganj and Pakaur together, proportion of Muslims has gone up from 28.21 to 31.74 percent and that of Christians from 2.71 to 6.13 percent during 1991-2001.

# Religious Profile of Assam

	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991	2001
Total	3,290	3,849	4,637	5,560	6,695	8,029	10,837	14,625	18,041	22,414	26,656
IR	84.55	83.19	80.36	75.80	74.30	73.32	72.27	72.83	70.53	68.25	65.38
M	15.03	16.21	18.74	22.78	25.13	24.68	25.30	24.56	26.52	28.43	30.92
C	0.41	0.59	0.90	1.42	0.56	2.00	2.43	2.61	2.95	3.32	3.70

First row gives total population in thousands; rows marked IR, M and C give proportion of Indian Religionists, Muslims and Christians, respectively, in percent.

- In Assam, the proportion of Indian R. has declined from 84.55% in 1901 to 65.38% in 2001. Proportion of Muslims has correspondingly risen from 15.03 to 30.92 percent; and that of Christians from 0.41 to 3.70 percent.
- The greatest decline in the proportion of Indian R. occurred during 1921-1931 in the period before Independence. The decline of 3 percentage points that has taken place during the last decade is the largest since then.
- Proportion of Christians in Assam has nearly doubled since 1951. In Kokrajhar, Christian presence has risen from 9.82 to 13.72 percent during the last decade alone. Christian presence is now considerable in Goalpara (7.87%), Darrang (6.47%) and Sonitpur (6.88%) districts of lower Assam. In the hill district of Karbi Anglong, proportion of Christians has risen from 7.99% in 1971 to 14.48% now. In North Cachar, Christians are 26.68%. Their presence is rapidly rising in the neighbouring Sibsagar and Golaghat districts also.

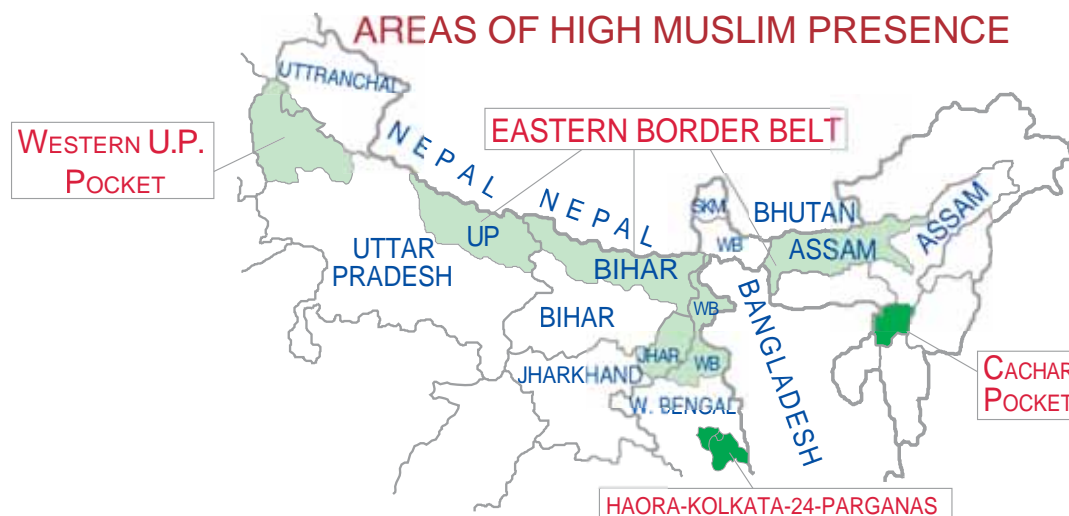
# Decline of Indian R. in Lower Assam

District	Percentage of Indian R		Decadal Growth in Percent
	1991	2001	
Bongaigaon	65.04	59.41	2.35
Dhubri	28.95	24.94	5.90
Kokrajhar	70.85	65.92	5.24
Barpeta	43.68	40.31	9.67
Nalbari	78.98	76.29	9.19

- ✚ In Bongaigaon, Dhubri, Kokrajhar, Barpeta and Nalbari districts of lower Assam, decadal growth of Indian Religionists during 1991-2001 has been less than 10 percent. In Bongaigaon, Indian R. have grown by mere 2.35 percent during the last decade.
- ✚ During the same decade Muslim growth in Bongaigaon has been 31.84%. In Dhubri, Muslims have grown by 29.58% and Christians by 65.50%. In Kokrajhar, Muslims have grown by 19.15% and Christians by 58.12%. In Barpeta, these two communities have grown by 25.86 and 48.03 percent, and in Nalbari by 25.23 and 68.29 percent, respectively.
- ✚ In these districts, the growth of Indian Religionists has been obviously much below their natural growth. This seems to suggest that they have been probably forced to migrate out of these districts.
- ✚ The situation in the districts mentioned here is the most acute; but similar situation seems to exist in several other districts of the state.

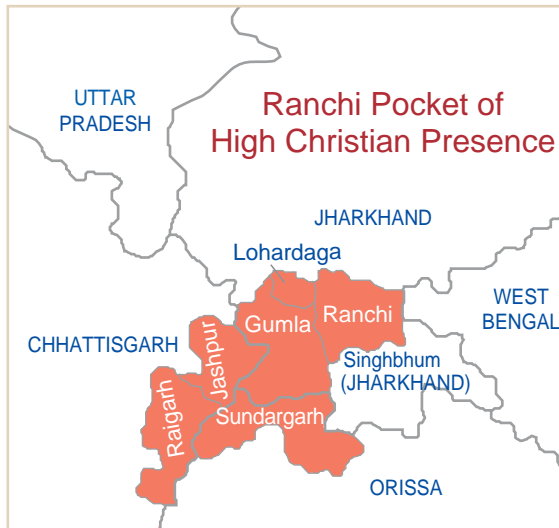
# Other Pockets: Cachar and Kolkata

	Kolkata & Haora	Cachar
1951	13.48	38.49
1961	14.25	39.14
1971	15.85	39.89
1981	17.62	-
1991	19.78	43.02
2001	22.28	45.47
Percentage of Muslims		



- + Muslims have a high and growing presence in Cachar region of Assam. In Karimganj and Hailakandi components of the undivided Cachar district, their share is 57.63 and 52.30 percent; in 1991 it was 54.79 and 49.17 respectively.
- + In Kolkata and Haora together, Muslim presence has risen from 13.5 to 22 percent between 1951 and 2001. The region has shown a rise of 2.5 percentage points during 1991-2001.
- + In 24-Parganas, Muslim presence has been increasing rapidly. In South 24-Parganas, their proportion has risen by more than 3 percentage points during the last decade to reach 33.24 percent.
- + Both Cachar and Kolkata-Haora-South 24-Parganas regions join the northern belt of high Muslim presence and growth through the Muslim dominant Bangladesh.

# The Ranchi Pocket of Region II



- ✚ In Region-II, Christian presence is low at less than 1% of the population.
- ✚ Undivided Ranchi of Jharkhand, Raigarh of Chhatisgarh and Sundargarh of Orissa form a distinct pocket of high Christian presence in this region. Their share in the pocket has remained unchanged at 14.5% during 1991-2001.
- ✚ In Lohardaga component of Ranchi, Muslim share has risen from 14 to 20%, and IR share has declined from 83 to 76% during the last decade.
- ✚ In Gumla component of Ranchi, Christians have a share of 32%. In the newly formed Jashpur component of Raigarh their share is 23%.
- ✚ North Cachar and Mikir Hills of Assam form another Christian pocket in Region-II. Their share in North Cachar is 27%; they have gained 2 percentage points in these districts during 1991-2001. Their presence is significant in Kokrajhar, Goalpara, Darrang, Sonitpur and Golaghat districts of lower Assam also.
- ✚ Christian presence is high also in the newly formed Kandhamal and Gajapati of Orissa.

# Religious Profile of Sikkim, 1901-2001

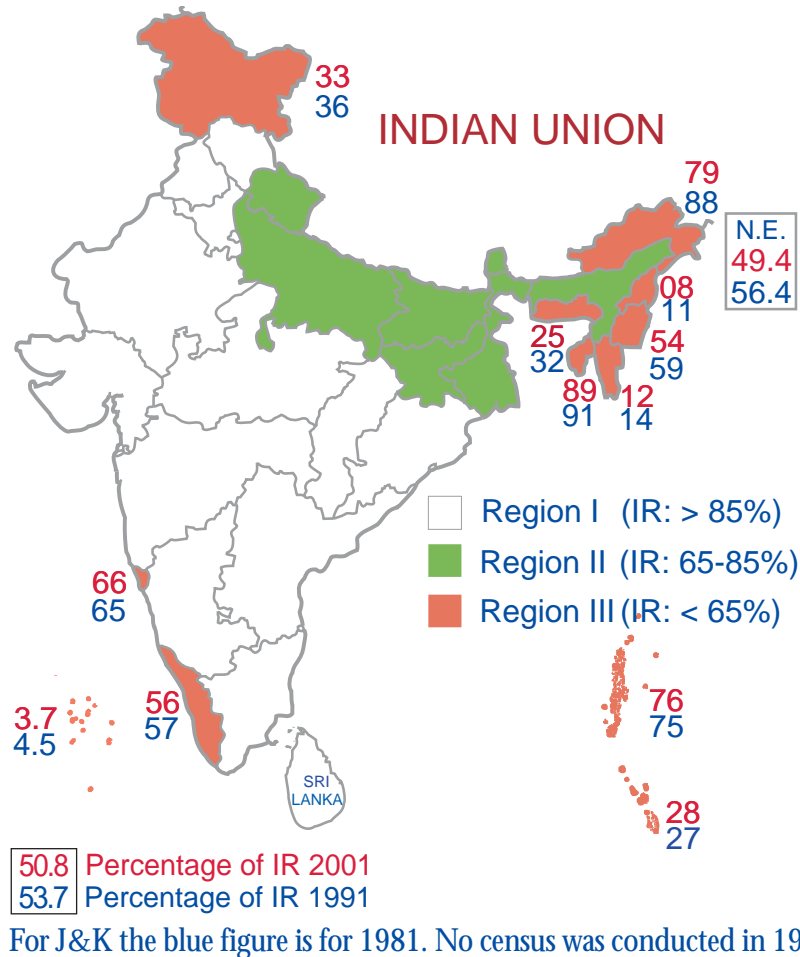
Religious Profile of Sikkim, 1901-2001

	1901	1941	1951	1961	1971	1981	1991	2001
Total	59.01	121.5	137.7	162.2	209.8	316.4	406.5	540.9
IR	99.73	99.90	99.69	97.52	99.05	96.76	95.75	91.90
M	0.04	0.07	0.09	0.74	0.16	1.02	0.95	1.42
C	0.23	0.03	0.22	1.73	0.79	2.22	3.30	6.68

Total population is in thousands; figures in the other rows are percentage of the total.

- ✚ We have counted Sikkim in Region-II because of its geographical continuity with other states of the region. Presence of Indian Religionists in this state is as high as in Region-I.
- ✚ The last two decades have seen a remarkable change in the religious profile of this border state. During 1991-2001, the proportion of Christians has doubled to reach nearly 7%. And Muslim presence has reached nearly 1.5%.
- ✚ There has been a rapid rise of Christianity in the state since 1971; the growth has been spectacular during the last decade.
- ✚ During this period, Christianity has grown equally rapidly in the neighbouring Darjiling district of West Bengal also; and Jalpaiguri has seen similar though somewhat less pronounced rise.

# Region III: Where Indian Religionists are turning a Minority

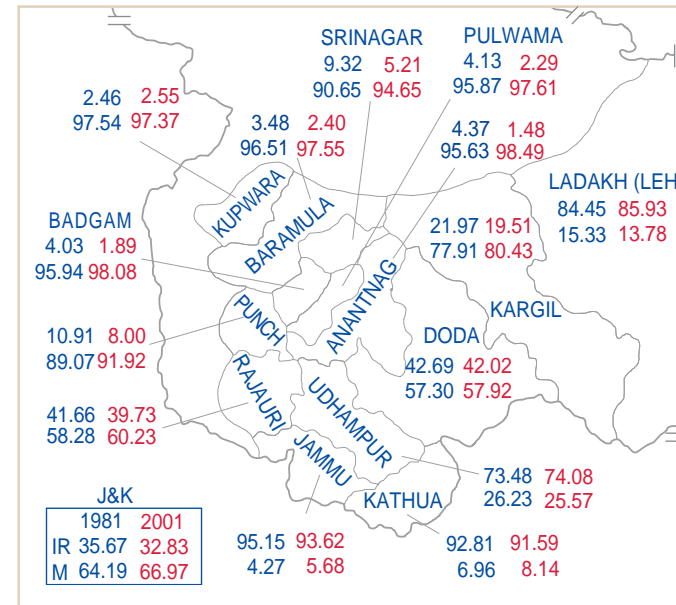


- The region includes J&K in the north, Goa and Kerala in the west, Lakshadweep off the west coast, Nicobar Is. far east in the Indian Ocean, and the Northeastern states.
- The share of IR in this region has declined from 53.74 to 50.81% during 1991-2001; this is the largest decline since Independence.
- Goa and Andamans show an increasing share of IR. Tripura also was in this category, but IR share has begun to decline there.
- All of the Northeast is getting Christianised. During 1991-2001, Christian share in the region has risen by 6.5 percentage points to reach 45.5%. Indian R. have thus been reduced to a minority.

# Jammu and Kashmir

	1961	1971	1981	2001
J&K	68.30	65.84	64.19	66.97
Kashmir	94.41	94.00	94.96	97.16
Jammu+Kathua	10.89	8.74	5.03	6.31
Punch+Rajauri	79.46	73.26	71.39	74.03
Punch 1971	-	88.85	89.07	91.92
Doda	65.01	63.59	57.30	57.92
Udhampur	33.87	32.92	26.23	25.57
Ladakh	45.44	46.66	46.06	47.40
Kargil			77.91	80.43

Figures are percentage of Muslims in the relevant population.





- Indian Religionists form about a third of the population of Jammu and Kashmir; their presence in the Kashmir valley is insignificant.
- Census could not be conducted in the state in 1991. During 1981-2001, share of Muslims has increased in almost every part of the state, including Jammu and Kathua regions.
- Share of IR in the valley during this period has declined from 5.03 to 2.77%; their numbers have come down from 1.58 to 1.52 lakhs, while the population of the valley has risen from 31 to 55 lakhs. The decline is especially high in Srinagar district.



# Kashmir Valley: Profile of IR Population

	Total	Females	0-6 Pop	Workers	Literate
Kupwara	16,585	1,351	368	14,933	15,311
Baramula	28,091	7,539	1,690	17,480	18,715
Srinagar	62,680	10,732	2,744	47,516	48,623
Badgam	11,919	2,889	688	8,136	8,122
Pulwama	14,974	4,913	838	8,451	8,970
Anantnag	17,364	3,820	946	12,075	12,286
Kashmir Valley	151,613	31,244	7,174	108,591	111,377
Indian R.		20.61	4.73	71.62	73.46
All Religionists		47.47	14.36	32.90	41.84

Figures give the relevant population in thousands, except in the last two rows, which give the percentages of the total.

-  A large proportion of 1.52 lakh Indian Religionists in Kashmir Valley comprises of adult male literate workers. Amongst them, there are only 31 thousand women and only 7 thousand children of age 0-6 year. Of these, 20 thousand women and 4 thousand children are counted amongst 48 thousands Sikhs of the valley. Amongst one lakh Hindus, there are only 10 thousand women and only 3 thousand children.
-  From these figures it is clear that there are not many families of Indian Religionists, and almost none of Hindus, left in the valley. The Indian R. who have been counted there are mainly adult males forced to stay in the valley in connection with their work.

# Religious Profile of Goa, 1901-2001

	1900	1940	1950	1960	1971	1981	1991	2001
Total	475.5	540.9	547.4	590.0	795.1	1,008	1,170	1,348
IR	44.22	53.03	56.16	60.04	62.70	64.55	64.89	66.48
M	0.94	1.52	1.61	1.89	3.33	4.10	5.25	6.84
C	54.84	45.45	42.23	38.07	33.97	31.35	29.85	26.68

Total population is in thousands; other rows give percentage of the relevant population in the total.

- In Goa, Indian R. constitute 66% of the population; of the rest about 27% are Christians and 7% Muslims.
- The proportion of Christians has declined from 55% in 1900 to 27% in 2001; the share of Indian Religionists has correspondingly risen from 44 to 66% and that of Muslims from 1 to 7%.
- Goa is one of the rare states where Indian R. have considerably improved their share in the course of the twentieth century. The state is likely to acquire a religious profile similar to the neighbouring states of Karnataka and Maharashtra in the near future.
- Like in the coastal districts of Karnataka, the proportion of Muslims in Goa has begun to rise significantly. During 1991-2001, their presence in Goa has increased by 1.6 percentage points, which is the highest for the whole period.

# Religious Profile of Kerala, 1901-2001

	1901	1941	1951	1961	1971	1981	1991	2001
Total	6,396	11,032	13,549	16,904	21,347	25,454	29,099	31,841
IR	68.90	62.40	61.61	60.87	59.45	58.18	57.35	56.28
M	17.28	17.08	17.53	17.91	19.50	21.25	23.33	24.70
C	13.82	20.52	20.86	21.22	21.05	20.56	19.32	19.02

Total population is in thousands; other rows give percentage of the relevant population in the total.

- Indian Religionists have a share of 56%; Muslims and Christians of 25% and 19%.
- The share of Indian R. in 2001 is 13 percentage points less than in 1901.
- They have been losing share by about 1.2 percentage points every decade. The same loss has occurred during 1991-2001 also.
- Indian R. lost 6 percentage points off their share to Christians in the first half of the 20th century; and another 7 percentage points to Muslims in the latter half.
- This loss of about 13 percentage points in the course of the 20th century has occurred on top of substantial losses due to large-scale conversions to Islam during the latter half of the 18th century and to Christianity during the 19th. Thus in the last three centuries, Indian R. have comprehensively lost their dominance in this coastal state.
- Lakshadweep Islands off the Kerala coast are predominantly Muslim; share of Muslims there had declined from near 100% in 1901 to around 94% in 1991; now it has risen to 95.5%.

# Kerala: Religious Profile of the Regions

	1911	1941	1951	1961	1971	1981	1991	2001
Kozhikode-Kannur	74.54	73.09	69.98	66.73	64.35	61.99	59.93	58.53
Malappuram	46.77	44.30	44.05	40.43	34.07	32.12	30.29	29.24
Palakkad-Thrissur	72.00	68.16	68.81	68.56	67.71	65.99	64.66	63.85
Kottayam-Kochi	54.67	47.62	47.05	47.49	47.30	47.51	48.91	48.20
Thiruvananthapuram-Kollam	73.02	67.57	66.54	66.90	66.56	66.16	66.43	66.03

Figures are percentage of Indian R. in total population of the region. Kozhikode-Kannur includes Kasaragod and Wayanad, Kottayam-Kochi includes Idukki, and Thiruvananthapuram-Kollam region includes Alappuzha and Pathanamthitta.

- ✚ In southern Thiruvananthapuram-Kollam and Kottayam-Kochi regions, Indian R. lost about 7 percentage points off their share in the first half of 20th century, all of this loss was to the gain of Christians. In Kottayam-Kochi region, Indian R. were reduced to a minority by 1941, but there has not been much loss in their share since then.
- ✚ In the central Palakkad-Thrissur region, Indian Religionists lost 4 percentage points between 1911-1941 and have suffered nearly the same loss since then.
- ✚ Malappuram was carved out of Kozhikode and Palakkad as a Muslim majority district in the 1960's. Between 1951-2001, IR have lost 15 percentage points off their share and now form less than 30% of the population. Muslim share has gone up by 14 percentage points to reach 68.5%.
- ✚ In northern Kozhikode-Kannur region, Indian R. have lost 11.5 percentage points since 1951; Muslims have gained by 6.5 and Christians by 5 percentage points.

# Religious Profile of Andaman and Nicobar

	1911	1941	1961	1971	1981	1991	2001
A&N Islands	26.46	33.77	63.55	115.1	188.7	280.7	356.2
	80.55	73.24	60.08	63.51	65.84	68.45	70.11
Andamans	72.46	58.88	70.53	72.95	73.54	75.10	75.75
Nicobars	96.73	97.82	24.88	22.82	25.86	27.48	28.03
Nicobars (C)	1.21	0.03	72.53	74.63	71.20	69.65	66.90

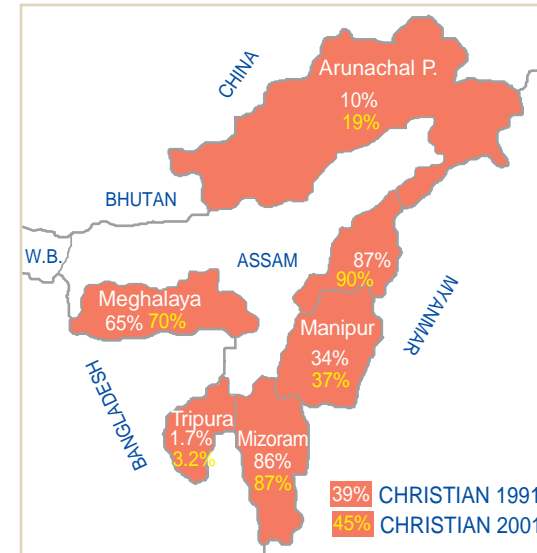
Figures in the first row give total population in thousands; those in the next two rows give percentage of Indian R.; and the last row gives percentage of Christians in Nicobars.

- In Andaman & Nicobar, far away in the Indian Ocean, the share of Indian R. dropped from about 81% in 1901 to about 60% in 1961. It has been slowly rising since then.
- In the Andamans district, Indian R. have registered a marginal rise in their share, from about 72.5% in 1901 to about 76% in 2001.
- In the Nicobars, there has been a precipitous decline. The share of Indian R. declined from about 98% in 1941 to about 25% in 1961; their share has since risen marginally to 28% in 2001. Christians now form nearly 67% of the population. The Nicobar Islands, forming the southernmost tip of India, thus have undergone a change similar to that of the Northeastern states, which we discuss below.
- During the last decade, Muslim share in Nicobars has risen significantly to 5.07% from 2.87% in 1991.

# The Northeast

	1901	1931	1941	1951	1981	1991	2001
Total	983.2	1,612	1,923	2,231	6,710	9,133	11,786
IR	91.2	80.7	89.9	69.2	62.6	56.4	49.4
M	6.6	8.7	8.7	8.5	4.4	4.7	5.2
C	2.2	10.6	1.4	22.3	33.0	39.0	45.4

Total population in thousands; figures in other rows are percentage of total.



- Northeastern states form a protective high hilly barrier around Brahmaputra valley.
- In 1901, Indian R. formed 91% of the population, while Christians were only 2 percent.
- In 2001, the share of Indian R. is 49% and that of Christians has risen to 45%. During the last decade of 1991-2001 alone, the share of Christians has risen by 6.4 percentage points.
- Change in the religious profile of these states has occurred mainly in the period following Independence; in 1941, Indian R. formed 90% of the population. In 1931, the year for which the data for Christians is said to be more acceptable, Indian R. were still 81%.
- Presence of Indian R. in the Northeast still seems somewhat respectable, because of their persistence in Tripura and parts of Manipur; these areas were ruled by avowedly Vaishnava kings for several centuries. In Nagaland, Mizoram, outer districts of Manipur and much of Meghalaya, Indian R. have been reduced to insignificant minorities.

# Religious Profile of Tripura, 1901-2001

	1901	1941	1951	1961	1971	1981	1991	2001
Total	173.3	513.0	639.0	1,142	1,556	2,053	2,757	3,199
IR	73.77	75.84	77.74	78.98	92.31	92.04	91.19	88.84
M	26.15	24.09	21.44	20.14	6.68	6.75	7.13	7.95
C	0.08	0.06	0.82	0.88	1.01	1.21	1.69	3.20

Total population in thousands; other rows give percentage of the relevant population in the total.

- ✚ Tripura and Arunachal Pradesh are different from other states in the region.
- ✚ Tripura is the only state in the Northeast that has not undergone large-scale Christianisation so far. Christians formed only 1.69% of the population in 1991. Their share during 1991-2001 has increased significantly to 3.20%.
- ✚ Tripura is also one of the few states of Indian Union where Indian R. have distinctly improved their presence. Their share in 1971 was 92%, compared to 74% in 1901. There was a slow rise throughout the period, but most of the increase occurred during 1961-1971. Since then, there has been a slow decline.
- ✚ During 1991-2001, there has been a significant decline in the share of Indian R. from 91 to 89 percent. Presence of both Muslims and Christians in the state has been rising since 1971; but the rise has been especially high during the last decade.

# Religious Profile of Arunachal Pradesh

	1961	1971	1981	1991	2001
Total	336.6	467.5	631.8	864.6	1,098
IR	99.19	99.03	94.87	88.33	79.40
M	0.30	0.18	0.80	1.38	1.88
C	0.51	0.79	4.32	10.29	18.72

Total population in thousands; other rows give percentage of the relevant population in the total.

- ✚ For Arunachal Pradesh, the data are available from 1961 onwards. At that stage, there were no Christians there. The state was then administered through the military and was known as the Northeastern Frontier Agency (NEFA) territory.
- ✚ Arunachal Pradesh was constituted as a state under civilian administration after 1960; and in the two decades between 1971 and 1991, proportion of Christians there rose to 10%. Now the Christian presence has nearly doubled to 19%.
- ✚ Christians already form 25% of the population in Lower Subansiri, 30% in Papum Pare and 50% in Tirap. In Tirap their share was only 18% in 1991.
- ✚ It seems that the process of Christianisation, which had been somehow constrained during the early decades after Independence, has now set-in vigorously. The state seems to be headed in the direction of rapid and complete Christianisation that Nagaland, Mizoram, outer districts of Manipur and parts of Meghalaya have undergone a few decades earlier.



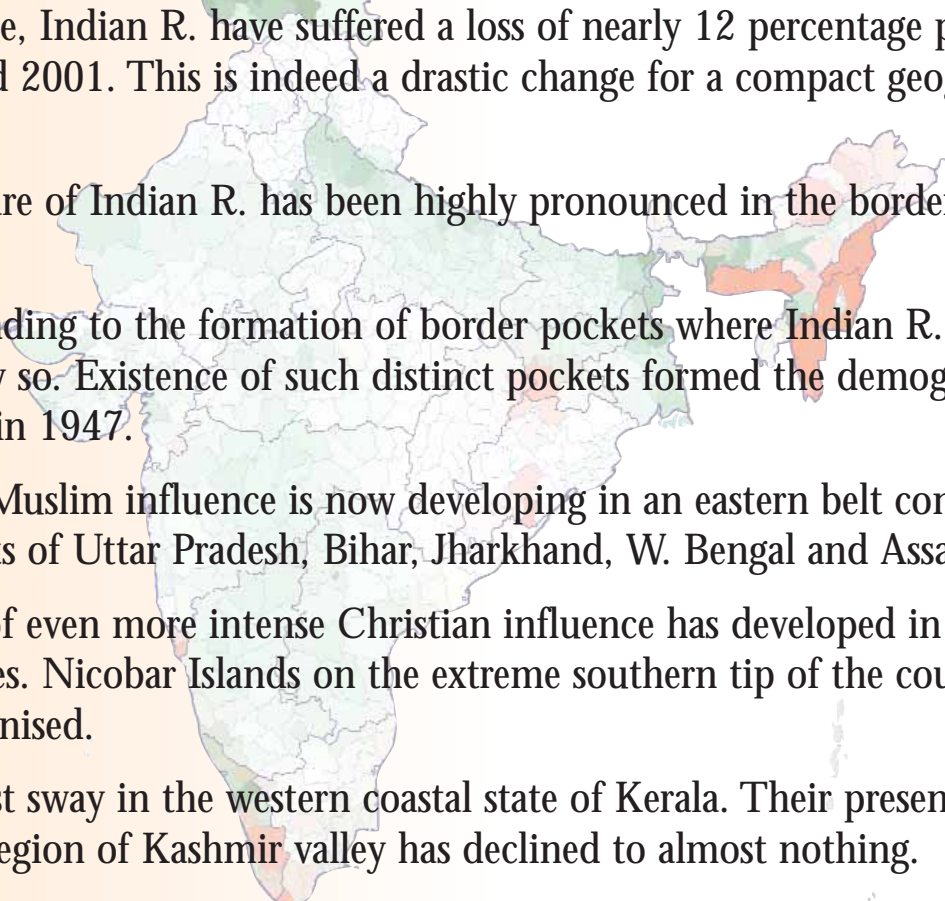
# Progress of Christianity in Other NE-States

	1901	1931	1941	1951	1971	1981	1991	2001
Nagaland	0.59	12.81	0.00	46.05	66.77	80.22	87.47	89.97
Manipur	0.02	2.33	5.02	11.84	26.03	29.68	34.12	37.31
Mizoram	0.05	47.52	0.00	90.52	86.07	83.81	85.73	86.97
Meghalaya	6.16	15.71	0.19	24.66	46.98	52.61	64.58	70.25

Figures give percentage of Christians in the population of the relevant state. Manipur figures for 2001 have been adjusted for the three subdivisions of Senapati district, where census could not be conducted.

- In 1901, only Meghalaya had a non-negligible presence of Christians. By 1931, Nagaland and Meghalaya acquired a Christian share of 10-15%, and Mizoram became nearly half Christian. But, the 1941 census found few Christians there.
- The Independence decade of 1941-51 saw a big spurt in Christianity in several states. Mizoram became almost entirely Christian and half of Nagaland was converted.
- Since 1951, Christianity has progressed steadily in Nagaland to reach 90% in 2001. In Mizoram, there was a slight decline after 1951; but the share of Christians began to rise again after 1981 and has reached 87% in 2001.
- Meghalaya was relatively slow to adopt Christianity. But every decade has shown a substantial accretion to the Christian share. In 2001, their share has reached 70%, with an accretion of nearly 6 percentage points during the last decade alone.
- In Manipur, Christian share has reached 37%, with an accretion of 3 percentage points during 1991-2001. Outer districts of the state are now almost entirely Christian. IR are limited to Bishnupur, Thoubal and Imphal components of the earlier undivided Central Manipur district.

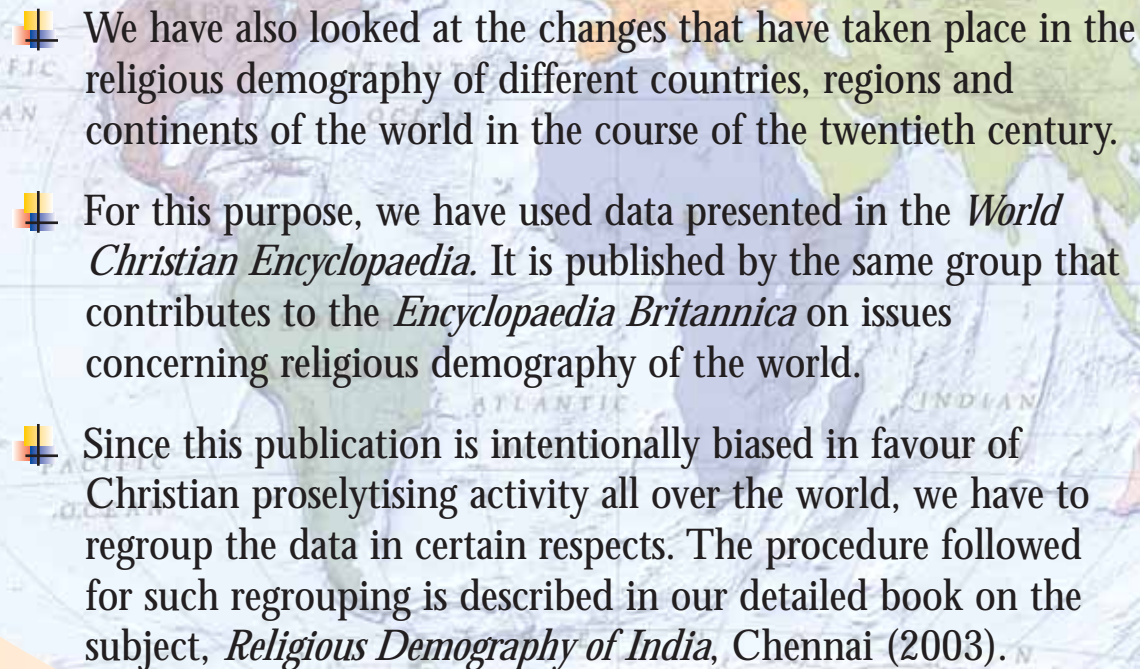
# Summary of the Indian Situation

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- ✚ In India as a whole, Indian R. have suffered a loss of nearly 12 percentage points between 1881 and 2001. This is indeed a drastic change for a compact geographical region like India.
  - ✚ Decline in the share of Indian R. has been highly pronounced in the border regions of Indian Union.
  - ✚ Such decline is leading to the formation of border pockets where Indian R. are in a minority or nearly so. Existence of such distinct pockets formed the demographic basis of Partition in 1947.
  - ✚ A region of high Muslim influence is now developing in an eastern belt comprising the border districts of Uttar Pradesh, Bihar, Jharkhand, W. Bengal and Assam.
  - ✚ A border pocket of even more intense Christian influence has developed in the Northeastern states. Nicobar Islands on the extreme southern tip of the country have also been Christianised.
  - ✚ Indian R. have lost sway in the western coastal state of Kerala. Their presence in the northern border region of Kashmir valley has declined to almost nothing.
  - ✚ A large part of these changes have taken place in the short span of time since Independence and Partition.

# Summary of the 2001 Results

- ✚ In India as a whole, Indian R. have shown a decline that follows the long term trend.
- ✚ In Indian Union, the decline of about 0.9 percent in the share of Indian R., that has taken place during the last decade, is larger than the trend seen since Partition.
- ✚ The share of IR in Indian Union now is less than their share in 1941.
- ✚ The border belt states of Jharkhand, West Bengal and Assam have shown an extraordinarily large decline in the presence of Indian Religionists.
- ✚ In the Northeastern states excluding Assam, share of Indian R. has declined by 7 percentage points. The decline has been recorded in every state of the region; but it has been particularly sharp in Arunachal Pradesh and Meghalaya.
- ✚ Kerala has shown a decline of about 1.2 percentage points in the share of Indian R., which is in continuation with the long term trend.
- ✚ Haryana showing a decline of more than 1 percentage point in the share of Indian R., during the last decade, is a new phenomenon for the north-western states. Decline in the proportion of IR has been unusually high in Maharashtra also. And in Sikkim, drastic changes in the religious profile seem to have set in during the decade.
- ✚ In J&K, absolute number of IR in the valley in 2001 is less than their number in 1981. The proportion of Muslims has increased in almost every part of the state.

# Changes in the Religious Demography of Regions and Countries of the World

- 
- ✚ We have also looked at the changes that have taken place in the religious demography of different countries, regions and continents of the world in the course of the twentieth century.
  - ✚ For this purpose, we have used data presented in the *World Christian Encyclopaedia*. It is published by the same group that contributes to the *Encyclopaedia Britannica* on issues concerning religious demography of the world.
  - ✚ Since this publication is intentionally biased in favour of Christian proselytising activity all over the world, we have to regroup the data in certain respects. The procedure followed for such regrouping is described in our detailed book on the subject, *Religious Demography of India*, Chennai (2003).

# Changing Religious Profile of the World

**Religious Profile of the World**

	1900	1970	2000
Total	1,616	3,686	6,043
Christians	34.35	37.04	33.96
Muslims	12.40	15.65	20.08
Indian R.	13.47	13.92	15.09
E. Asian R.	31.33	25.91	23.62
SE Asian R.	3.42	4.77	4.63
African R.	3.96	2.02	1.90
Jews	0.76	0.40	0.24
Others	0.32	0.28	0.48

Total population in millions; other rows give percentage of the relevant population in the total population of the world.

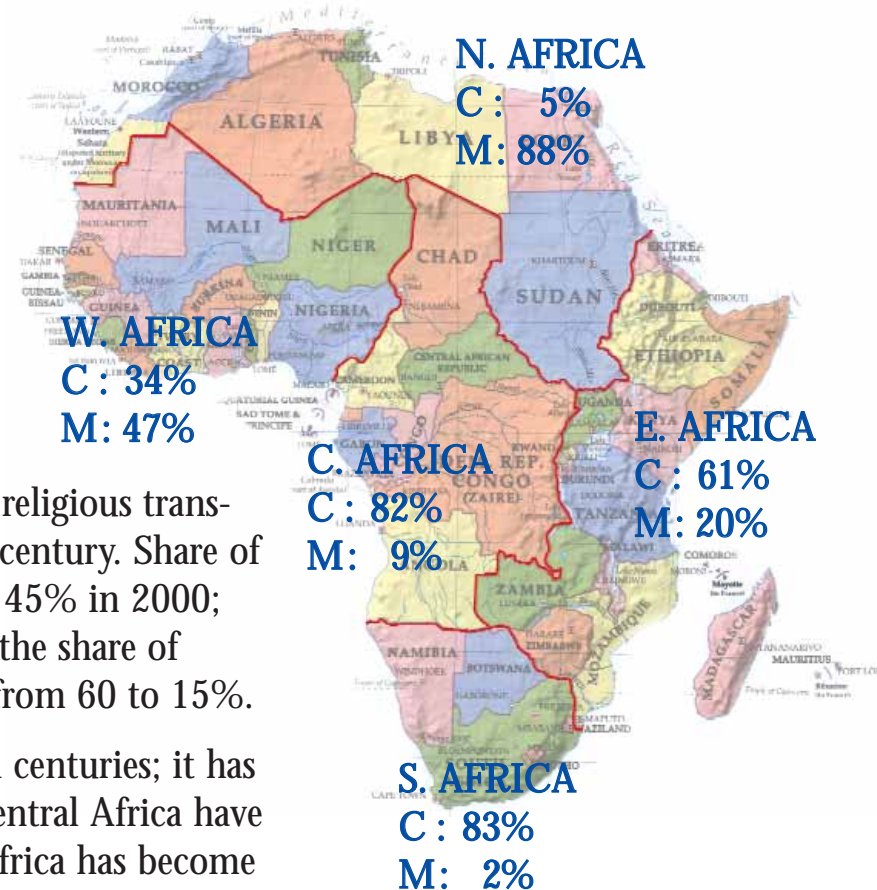
- ✚ Share of Christians seems to have remained unchanged through the twentieth century at about 35%. But, as we shall see below, a quarter of the Christians in the world today are Africans or Asians.
- ✚ Muslims have improved their share in the population of the world from 12 to 20 percent. The change has been particularly remarkable after 1970.
- ✚ Native R. of Indian and Southeast Asian origin have retained their share in the world.
- ✚ Native R. of East Asian origin have lost by about 8 percentage points. This reflects the relatively slower growth of Chinese population.
- ✚ Share of native African R. has declined by half in spite of the rapid growth of African population.
- ✚ Share of Jews has declined to one-third. Absolute number of Jews in 2000 is about the same as in 1900.

# Transformation of Africa

**Religious Profile of Africa**

	1900	1970	2000
Total	107	355	781
Christians	7.97	38.78	44.81
Muslims	32.03	40.15	40.43
African R.	59.63	21.02	14.73
Total population in millions; figures in other rows are percentages of the total.			

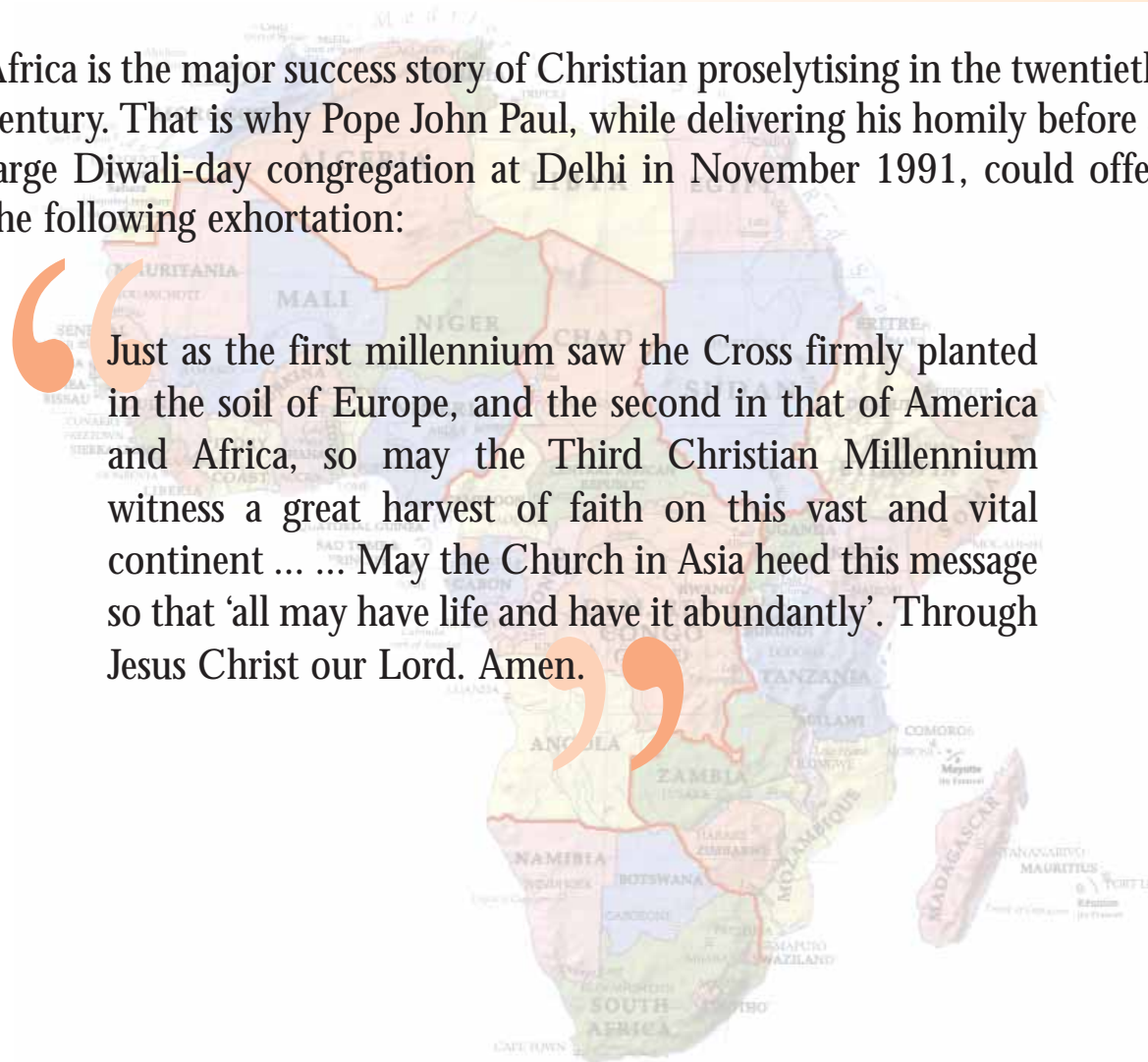
- ✚ Africa has undergone the most thorough religious transformation in the course of the twentieth century. Share of Christians has risen from 8% in 1900 to 45% in 2000; that of Muslims from 32% to 40%; and the share of Native African Religionists has declined from 60 to 15%.
- ✚ North Africa has been Muslim for several centuries; it has become even more so now. South and Central Africa have become almost entirely Christian. East Africa has become two-thirds Christian. West Africa has been divided between Muslims and Christians, with the former dominating the northern countries of the region.



# The Transformation of Africa

Africa is the major success story of Christian proselytising in the twentieth century. That is why Pope John Paul, while delivering his homily before a large Diwali-day congregation at Delhi in November 1991, could offer the following exhortation:

“Just as the first millennium saw the Cross firmly planted in the soil of Europe, and the second in that of America and Africa, so may the Third Christian Millennium witness a great harvest of faith on this vast and vital continent ... .. May the Church in Asia heed this message so that ‘all may have life and have it abundantly’. Through Jesus Christ our Lord. Amen.”



# Spread of Christianity across the World

✚ Of the Christians in the world, about 73% are in the regions inhabited by the European people, and the remaining 27% are in Asia and Africa. In 1900, 95% of the Christians were of European origin.

✚ In 1900, there were only 28 million Christians in Asia and Africa, today there are 548 million.

✚ Of 198 mn Christians in Asia, 68 mn are in Philippines, 45 mn in India (including Pakistan and Bangladesh), 21 mn in Indonesia and 21 mn in South Korea. About 40% of S. Korea has converted to Christianity. But in Asia as a whole, Christianity does not seem to have made much headway.

✚ China has few Christians.

**Distribution of Christians in the World**

	1900	1970	2000
Total	555	1,366	2,052
Europe, Americas and Oceania	527 (94.99)	1,146 (83.87)	1,504 (73.29)
Africa	8.5 (1.54)	138 (10.09)	350 (17.06)
Asia	19 (3.47)	83 (6.04)	198 (9.65)
Africa and Asia	28 (5.01)	221 (16.13)	548 (26.71)

Total populations in millions; figures in parentheses are percentages of the total Christian population of the world.



# Spread of Islam across the World

**Distribution of Muslims in the World**

	1900	1970	2000
Total	200	577	1,213
Asia	156	391	831
Africa	34	141	316
Europe	9.2	18	32
North America	0.01	0.8	4.5
Latin America	0.05	0.4	1.6

Figures show Muslim population in millions.

✚ Of 1,213 million Muslims in the world, 831 million are in Asia, 316 in Africa and 32 million in Europe.

✚ Of the Muslims in Asia, about 290 million are in West and Central Asia; 385 million in the Indian Region, with Indian Union and Pakistan having about 140 million each and Bangladesh about 120 million. There are about 120 million Muslims in Indonesia also. China has few Muslims.

✚ Of 316 million Muslims in Africa, about half are in North Africa. Another about 100 million are in West Africa.

✚ Of 32 million Muslims in Europe, about half are in East Europe, mainly in Russia; another 7 million are in South Europe. There are about 9 million Muslims in West Europe. Of these, 3.7 million are in Germany, 4.2 million in France and 1.2 million in UK.

# Decline of Native Religionists of the World

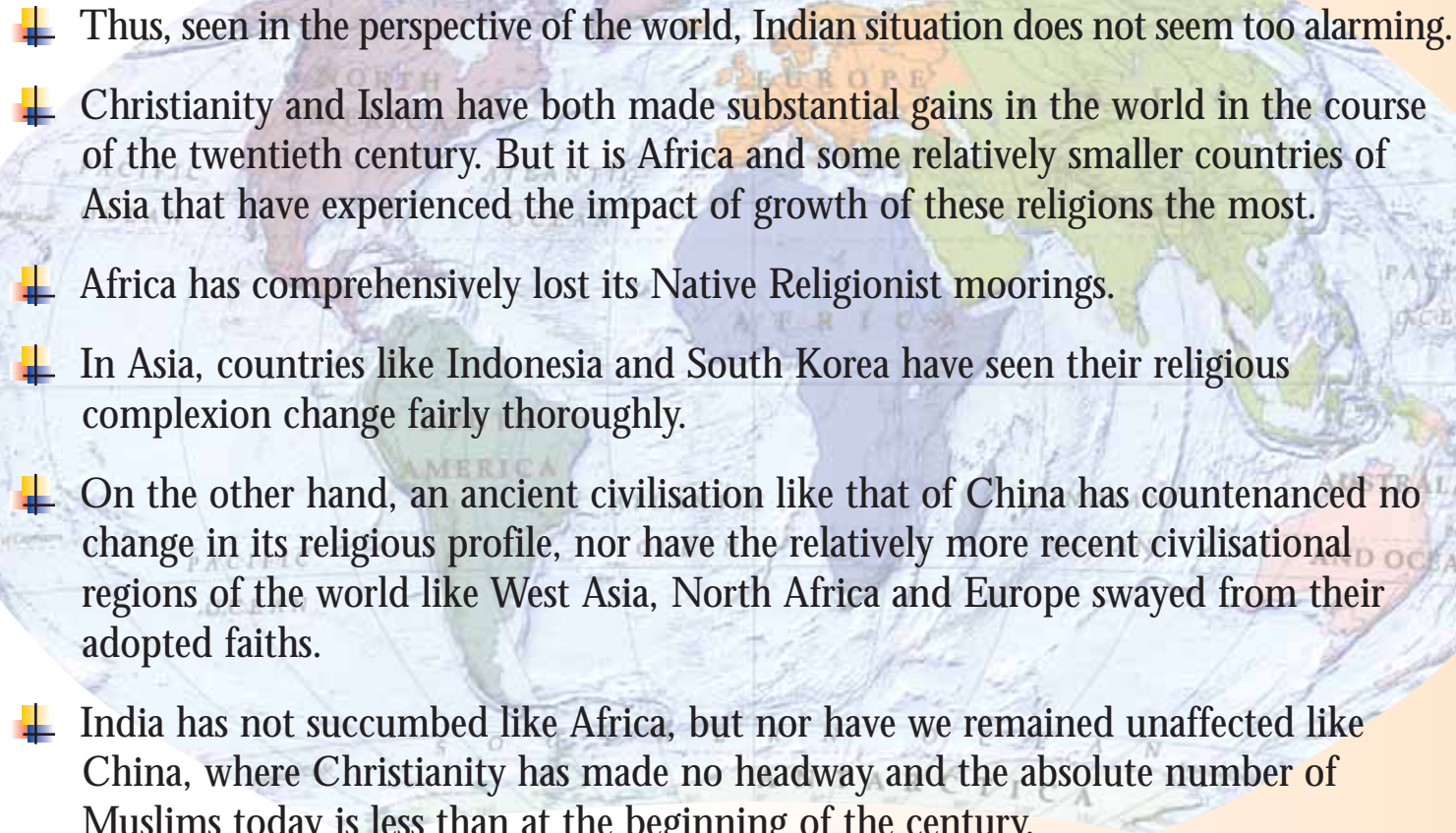
- ✚ Share of Native Religionists in the world has declined by 7 percentage points in the course of the twentieth century.
- ✚ In Oceania, Native R. formed nearly 20% of the population in 1900; they have almost become extinct there.
- ✚ In Africa, proportion of Native R. has declined from about 60 to 15 percent.
- ✚ In Asia, the proportion of Native R. has declined by 11 percentage points, from about 82% in 1901 to 71% now. Much of this decline has taken place in Southeast Asia and South Asia, where Islam and Christianity have made considerable inroads. In East Asia, the share of Native R. has slightly improved to reach about 96%.
- ✚ Asia remains the continent with the largest number of Native Religionists. India and China together accommodate 80 percent of the Native Religionists of the world.

**Distribution of Native Religionists in the World**

	1900	1970	2000
Total	844 (52.22)	1,720 (46.64)	2,734 (45.24)
Oceania	1.1 (19.36)	0.13 (0.70)	0.23 (0.83)
Africa	64 (59.63)	75 (21.02)	115 (14.73)
Asia	779 (81.53)	1,645 (76.65)	2,619 (71.14)

Population of native religionists in millions; figures in parentheses are the percentage that native religionists form of the population of the region.

# CONCLUSION

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- ✚ Thus, seen in the perspective of the world, Indian situation does not seem too alarming.
  - ✚ Christianity and Islam have both made substantial gains in the world in the course of the twentieth century. But it is Africa and some relatively smaller countries of Asia that have experienced the impact of growth of these religions the most.
  - ✚ Africa has comprehensively lost its Native Religionist moorings.
  - ✚ In Asia, countries like Indonesia and South Korea have seen their religious complexion change fairly thoroughly.
  - ✚ On the other hand, an ancient civilisation like that of China has countenanced no change in its religious profile, nor have the relatively more recent civilisational regions of the world like West Asia, North Africa and Europe swayed from their adopted faiths.
  - ✚ India has not succumbed like Africa, but nor have we remained unaffected like China, where Christianity has made no headway and the absolute number of Muslims today is less than at the beginning of the century.

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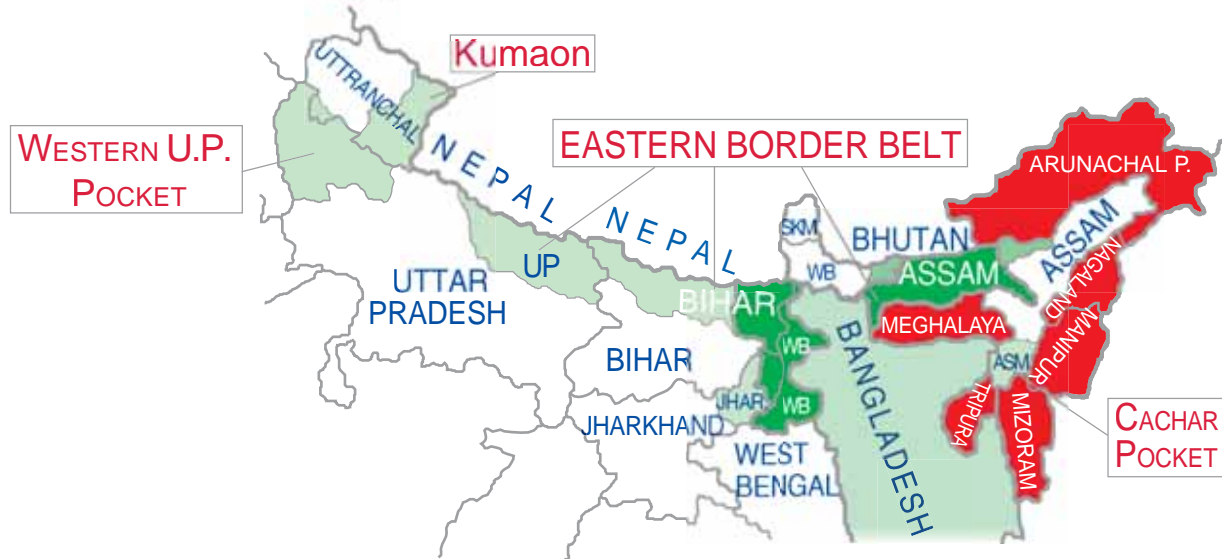
# CONCLUSION

- ✚ India has not remained unaffected in the face of the changes that have taken place in the world in the course of the twentieth century.
- ✚ Between 1880 and 2000, Muslim share in the population of India has increased by about 10 percentage points to reach nearly 30 percent; and the share of Christians has increased by more than 1 percentage point to reach 2 percent of the population.
- ✚ More importantly, the increase in Muslim population has been geographically localised. This has led to Partition of the country to carve out two separate Islamic states.
- ✚ Only a few countries of the world, notably Indonesia in recent times and some relatively unsettled countries of Africa, have had to undergo similar partitioning as a result of the changing religious profile of the population.
- ✚ New pockets of intense Muslim presence are now developing within the Indian Union.
- ✚ Growth of Christianity in India during the twentieth century has also been concentrated in specific geographical pockets, in some of which Christians now form a predominant majority.

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# CONCLUSION

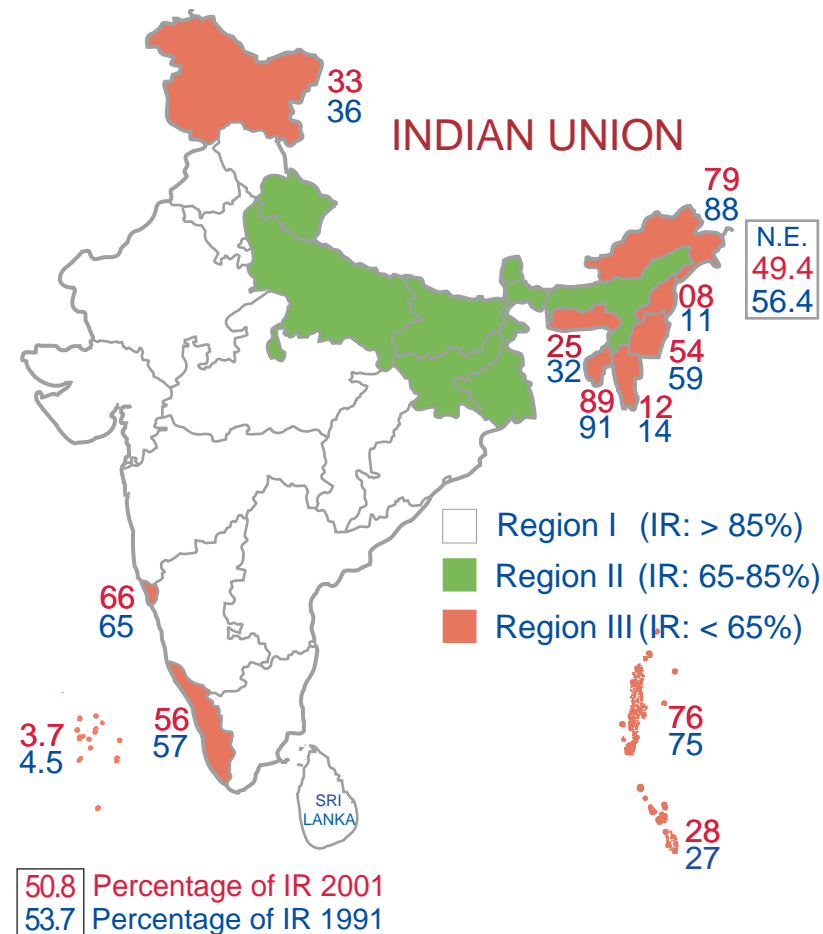
## AREAS OF HIGH MUSLIM AND CHRISTIAN PRESENCE



- ✚ In the deep green part of the border belt east of Purnia, the proportion of Muslims is now 46 percent. Indian Religionists are in a minority in several districts in this belt.
- ✚ In the areas shown in red further east, Christian proportion is above 45 percent.
- ✚ Parts of Assam and Tripura shown in white, where IR are still in a significant majority, are now surrounded from both sides; and the white parts of northern Bengal and Sikkim are entirely isolated.

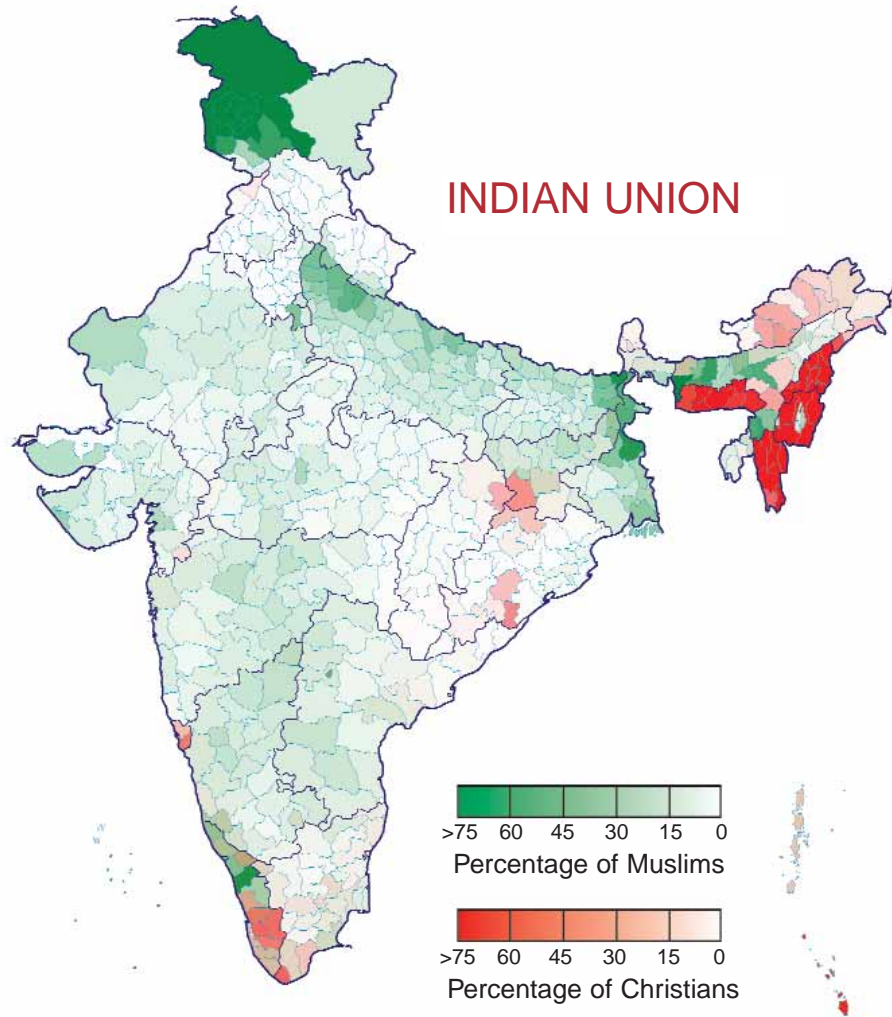
# CONCLUSION

- In several other border areas, Indian R. are now in a minority. These include Kashmir Valley, the Northeastern states (excluding Assam), Nicobars, Lakshadweep and most of Kerala.
- IR minority areas of Kerala are now extending northwards along the coast.
- In several parts of the white region, where IR continue to still dominate, their share has begun to decline.



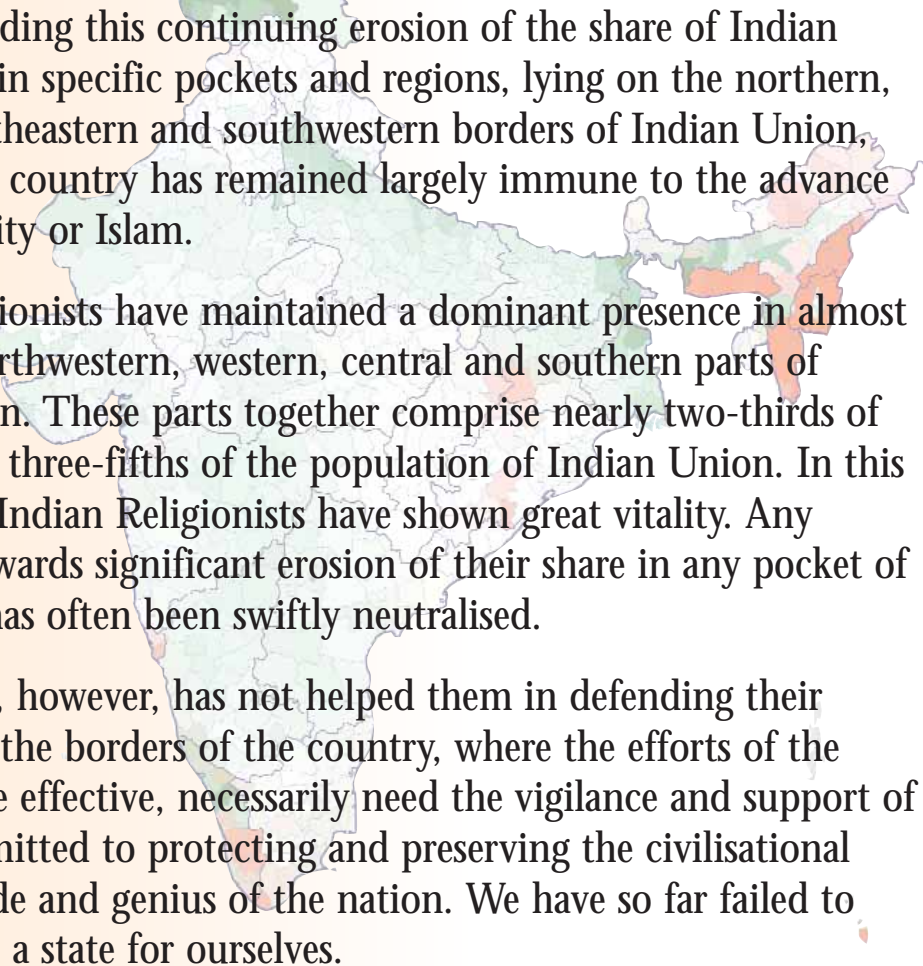
For J&K the blue figure is for 1981. No census was conducted in 1991.

# CONCLUSION



- ✚ Map of Indian Union now looks like this.
- ✚ The depth of green and red colours in the map is proportionate to the share of Muslims and Christians respectively in a district.
- ✚ The borders of Indian Union are turning deep green or red and the hues are becoming deeper at several places in the interior.

# CONCLUSION

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- ✚ Notwithstanding this continuing erosion of the share of Indian Religionists in specific pockets and regions, lying on the northern, eastern, northeastern and southwestern borders of Indian Union, much of the country has remained largely immune to the advance of Christianity or Islam.
  - ✚ Indian Religionists have maintained a dominant presence in almost all of the northwestern, western, central and southern parts of Indian Union. These parts together comprise nearly two-thirds of the area and three-fifths of the population of Indian Union. In this vast region, Indian Religionists have shown great vitality. Any tendency towards significant erosion of their share in any pocket of this region has often been swiftly neutralised.
  - ✚ Such vitality, however, has not helped them in defending their presence on the borders of the country, where the efforts of the society, to be effective, necessarily need the vigilance and support of a state committed to protecting and preserving the civilisational identity, pride and genius of the nation. We have so far failed to fashion such a state for ourselves.