



Religious Demography of India

INDIA is one of the only two regions of the world where a great human civilisation took birth several millennia ago and has survived more or less uninterrupted to this day. The other is China. Probably an equally great civilisation arose in the Americas and flourished for long; but the American civilisation and almost all her people were extinguished when Europe began to extend its influence to the American shores. African civilisation was also disrupted and her people decimated, though not as thoroughly as in the Americas. Europe, America and other areas of the world peopled by the Europeans, as also the Arab and other West Asian lands, are indeed centres of great and vibrant human civilisations today. But, the Christian and the Islamic civilisations that they represent are relatively new developments in human history.

Geographically, India is not as vast as China, Europe or the Americas. But in terms of natural resources essential for the flourishing of human civilisation – cultivable land, water and sunshine – India is as well if not better endowed than these. Even today, when India, along with almost all other parts of the world, has experienced a great resurgence of population, the number of persons per unit of cultivated land in India remains below that of Europe or China. It is not surprising therefore that, notwithstanding the relative compactness of her geographical expanse, India has been always a land of great multitudes. India and China together have accounted for more than half the population of the world at least from the beginning of the Christian era to 1850. In the earlier centuries of the era, the combined share of India and China was considerably more than half that of the world; and Indians outnumbered the Chinese up to at least 1500.

The other timeless fact about India, besides the extraordinary fertility of her lands and numerousness of her people, is the homogeneity of her civilisation and culture. Perceptive observers of India from the earliest times have often acknowledged and commented upon the uniqueness of Indian ideas and institutions that pervade nearly every part of India. This cultural homogeneity has come under stress during the last two hundred years or so, basically under the influence of modern ideologies that tend to look upon the homogeneity of India as a source of oppression and backwardness. This ideological prejudice manifests in the public life of India in the name of protection of distinctive ways of life of religious minorities, especially those belonging to Islam and Christianity. Such influences have led to Partition of India into three separate political entities; religious heterogeneity of certain parts of India formed the sole basis for this.

This booklet is a summary of a detailed study¹, which presents a comprehensive compilation and analysis of the changes in these two basic determinants of Indian demography: the share of

¹ A.P.Joshi, M.D.Srinivas and J.K.Bajaj, *Religious Demography of India*, Centre for Policy Studies, Chennai, 2003. This book, which includes 38 detailed tables, 105 text tables and 29 maps along with detailed references, may be consulted for further details and references.

her people in the population of the world, and the civilisational and cultural homogeneity of her people.

SOURCES AND DEFINITIONS

The main sources of information about Indian demography are the regular decennial censuses that have been conducted with fair rigour and regularity for more than a century. Most of our analysis here and in the detailed book is based on the census data; though we have used the United Nations estimates wherever necessary, especially for the total population of Pakistan during the period after Independence.

Indian census operations began in 1871; the first synchronic census covering almost the whole of the territory of India, which now constitutes three separate states of Indian Union, Pakistan and Bangladesh, was conducted in 1881. Since then, regular decennial censuses have been carried out regularly, in at least the Indian Union. In these census operations, religious affiliations of the population have always been recorded, and populations classified accordingly. After Independence, cross-tabulation of data on religion was discontinued in the Indian Union, but basic data on religious affiliation has continued to be collected.

The census data, covering a period of 120 years, forms the basis of our compilation and analysis. During this fairly long period, the country has been partitioned; the larger administrative units formed by the states, provinces and divisions have been extensively reorganised; and the field level administrative units comprising of the districts have been repeatedly rearranged. The census data for the previous years therefore has to be carefully reworked to make it correspond to the current administrative units. Much of this reworking has been carried out by the census organisations of Indian Union, Pakistan and Bangladesh. We have compiled and analysed the available information for India; for the three constituent units into which India has been partitioned; for the states, provinces and divisions within these units; and for the districts of Indian Union.

Since this study is concerned mainly with the heterogeneity introduced by Islam and Christianity, populations for the purpose of this study are divided into three large groups: Muslims, Christians, and the rest, who may be collectively termed as *Indian Religionists*. Indian Religionists, as defined above, of course include, besides the Hindus, many fairly large religious groups, like Sikhs, Buddhists and Jains, who are important on their own, and several smaller groups, some of whom, like Parsis and Jews, may not be of Indian origin.

In 1991, there are 720.1 million Indian Religionists in the total population of 846.3 million of Indian Union. This number includes about 5 thousand Jews and 75 thousand Parsis; together they form around 0.01 percent of Indian Religionists. In addition, there are 163 lakh Sikhs, 33.5 lakh Jains and 64 lakh Buddhists counted among the Indian Religionists; together they form about 3.5 percent of number of Indian Religionists. The remaining about 96.5 percent of Indian Religionists are Hindus.

Throughout our analysis, we employ the term "India" for the geographical and historical India that encompasses the three countries into which India was partitioned in the course of the twentieth century. The individual countries separately are always referred to as Indian Union,

Pakistan and Bangladesh. The last census for which detailed religious composition of populations is available is that of 1991; therefore, we carry all collation of data and analysis up to that year.

SHARE OF INDIA IN THE WORLD

The most striking fact about the historical demography of the world is the sharp rise in the share of the people of European stock that began to take place from around the middle of the eighteenth century at the cost of first the African and later the Asian people. (See, Table 1 below.) In the previous couple of centuries, the Europeans had made probably similarly large gains in their share of the world at the cost of the original people of the Americas, whose population, which happened to be almost as large as that of Europe as a whole at that stage, was almost completely eliminated.

From about the middle of the nineteenth to the middle of the twentieth century was a period of almost total European dominance of the world, and consequently of great strain for most non-European people. During this period, the share of people of European origin in the population of the world rose by about 10 percentage points, while the share of other people correspondingly declined. This rapid rise in the proportion of European people, facilitated to some extent by the peopling of the American continent, came on top of a rise of about 7 percentage points in the previous century and perhaps nearly 3 centuries of continuous growth before that. In the 1930's, the share of European people in the population of the world reached its peak of nearly 40 percent.

Table 1: Share of Different Regions in the Population of the World, 1650-1990
(in percent of total world population)

Regions	1650	1750	1800	1850	1900	1933	1990
Europe	18.3	19.2	20.7	22.7	24.9	25.2	13.67
North America	0.2	0.1	0.7	2.3	5.1	6.7	5.34
Latin America	2.2	1.5	2.1	2.8	3.9	6.1	8.29
Oceania	0.4	0.3	0.2	0.2	0.4	0.5	0.50
European Stock	21.1	21.1	23.7	28.0	34.3	38.5	27.79
Africa	18.3	13.1	9.9	8.1	7.4	7.0	11.91
Asia	60.6	65.8	66.4	63.9	58.3	54.5	60.28
India				19.04	17.66	16.42	20.45
Indian Union				16.14	14.80	13.54	16.02
World Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Note: Figures for "European Stock" are obtained by adding the populations of the European and American continents and of Oceania. Figures for India and Indian Union are for 1850, 1901, 1951 and 1991.

Source: Refer to Tables 1.4, 1.7 and 1.16 of the detailed book.

By the middle of the twentieth century, most non-European people of the world began to come out of the long period of direct European rule. And with the coming of freedom, they began to experience a great blossoming of their populations. In the latter half of the twentieth century, the share of African and Asian populations in the world rose sharply to largely neutralise

the gains made by European people during the previous hundred years or so. India also participated in this great revival of non-European people. The share of people of Indian origin thus rose to above 20 percent of the population of the world from about 16 percent in 1950. Indian share in the world today is about the same as in 1850. Up to the middle of the last millennium, however, and perhaps up to the middle of the eighteenth century, we used to form a much larger part of the world.

The people of Indian origin thus have improved their share in the population of the world considerably in the course of the twentieth century. The share of Indian Union within India and that of Indian Religionists amongst the Indians, however, is a different story, as we shall see presently.

RELATIVE POPULATION OF THE CONSTITUENT UNITS

At the time of Independence in 1947, India was partitioned into two separate units, Pakistan and Indian Union. About 23 percent of the area and 18 percent of the population of India in 1941 was transferred to Pakistan. The latter state split again in 1971, with the eastern component forming the new state of Bangladesh. In Table 2 below, we summarise the area and the population of the three units into which India got split.

Table 2: Area and Population of the Constituent Units of India

	Area (thousand sq. kms.)	Population in 1941 (millions)
India	4,235	389
Indian Union	3,287	319
Pakistan	948	70
West Pakistan	804	28
East Pakistan (Bangladesh)	144	42

Source: Refer to Table 2.13 of the detailed book.

After Partition, the census organisations of the three units have carried out independent censuses and have also published the pre-Partition figures by disaggregating the data for the three units. Based on this information, we compile the population figures for the three constituent units of undivided India in Table 3 below.

The most remarkable aspect of the data in Table 3 is the distinct differential in the rate of growth of the population of the areas that constitute Indian Union as compared to that of the other two units, especially Pakistan. Thus in the 90 years between 1901 and 1991, population of Indian Union has multiplied by a factor of 3.55, while that of Bangladesh has multiplied by 4.23 and that of Pakistan by 6.72. Average compounded annual rate of growth of the population of Indian Union for these nine decades works out to be 1.418 as against 1.616 for Bangladesh and 2.140 for Pakistan. As a consequence, the share of Indian Union in the population of India has declined from 84 percent in 1901 to 78 percent in 1991.

This trend of the declining share of the population of the areas that constitute Indian Union

today is known to have persisted since at least the middle of the nineteenth century and seems likely to continue for the next several decades. The trend is reflected in Table 1 above, where we have noticed that the share of Indian Union in the population of the world in 1991 has not yet reached the level of 1850, while that of India as a whole has slightly surpassed the 1850 level.

This circumstance has been contributing considerably to the changing religious profile of the population of India, which we study in detail below.

Table 3: Population of Indian Union, Pakistan and Bangladesh
(in thousands)

Year	Indian Union	Bangladesh	Pakistan	India
1901	238,364	28,927	16,577	283,868
1911	252,068	31,555	19,381	303,004
1921	251,365	33,254	21,108	305,727
1931	278,530	35,604	23,541	337,675
1941	318,717	41,999	28,282	388,998
1951	361,088	44,166	40,451	445,705
1961	439,235	55,223	51,343	545,801
1971	548,160	70,750	67,443	686,353
1981	683,329	89,912	88,197	861,438
1991	846,303	111,455	122,397	1080,155
Growth	3.55	4.23	6.72	3.80
Rate of Gr.	1.418	1.616	2.140	1.496

Note: The last two rows measure the number of times the population has grown between 1901 and 1991, and the compound rate of growth in percent per annum. *Source:* Refer to Tables 1.6 and 1.11 of the detailed book.

RELIGIOUS COMPOSITION OF INDIA

The changing religious profile of Indian population has had a strong impact on the recent history of India, and it continues to be amongst the major determinants of strife on the Indian subcontinent. Fortunately, unlike the caste and community affiliations, the religious affiliations of the people of India have always been recorded in the census operations. Therefore, it is possible to obtain a fairly rigorous picture of the changes in the relative populations of different religions for the period covered by the census operations.

Religious Composition of India in 1881: Historical Background

At the time of the first detailed census in 1881, the adherents of religions of native Indian origin constituted about 79 percent of the population, of which 95 percent were Hindus. Of the remaining about 21 percent of the population, that followed religions of alien origin, as many as 96 percent were Muslims. This religious heterogeneity of the Indian population and its division into mainly the Hindus and the Muslims was a demographic reflection of relatively recent events in Indian history.

Up to about 1200 AD, India showed remarkable religious and civilisational homogeneity. Notwithstanding the great geographical expanse of India and the linguistic and cultural specificities of people living in different regions, there prevailed an almost timeless consensus on fundamental civilisational principles. These basic principles of India, which found diverse expressions in sophisticated philosophical discourse as well as in lay beliefs and practices, are collectively known by the name of *sanatana dharma*, the timeless discipline that forms the core of all religious doctrines of Indian origin.

All those who entered India from outside soon accepted these basic civilisational principles. In fact, up to the coming of Darius of Persia in the sixth century BC and Alexander of Macedonia in the fourth century BC, there were few external incursions into India. This had partly to do with the peculiar geography of India. The Indian subcontinent enjoys remarkable isolation from rest of the world. The land frontier in the north is blocked by the high and wide wall of the Himalaya, which is impassable except at a few points in the northwest; the long seacoasts in the south are far away from any other major lands and have few natural harbours. The land enclosed within these impregnable frontiers is one of the richest in the world. It is therefore not surprising that Indians, living securely within their vast and fertile lands for millennia, without fear of external aggression or internal scarcity, developed into a homogenous civilisational area. This homogeneity was anchored in *sanatana dharma*. Indians, living in their splendid and rich isolation, were at peace with themselves, with nature and the world; the *sanatana dharma* enshrines, at its heart, a sense of deep respect for all aspects of creation.

The Macedonian forces that entered India from the northwest were not able to proceed far into India. The generals whom Alexander left behind to govern the small northwestern territories that came under Macedonian control were soon defeated. The invasion led to an intense political consolidation under a vast and powerful indigenous empire. This deterred any further incursions into India up to the beginning of second century BC. It was only after the decline of this great empire that the Indo-Greeks and Indo-Bactrians began obtaining a foothold in northwestern India. They, however, merged into the Indian civilisational milieu so well that the Indo-Greek king Milinda is remembered as a great Buddhist scholar, and another Greek general Heliodorus became a devout *Bhagavata*, follower of the *vaishnava* stream of *sanatana dharma*.

Apart from the Greeks, others who made incursions into India included the Shakas and Indo-Parthians, the Kushanas of probably Central Asian origin, and the Hunas. Most of them were convincingly defeated; those who succeeded in establishing significant kingdoms often became great adherents and defenders of the Indian civilisation. Kanishka, the greatest of the Kushana kings, established an empire that extended from central and western India to central Asia. He is also known to have been a devoted follower of Buddhism and to have convened the fourth Bauddha Sangha in Kashmir.

The Indo-Greeks, Indo-Bactrians, Indo-Parthians, Kushanas and others thus, instead of disrupting the cultural homogeneity of India, became the carriers of Indian civilisational values and principles far and wide. Vast areas, stretching from northwestern India through Afghanistan to Xinjiang in China, and much of central Asia beyond, became suffused with Indian cultural influence.

Starting from seventh century AD, India faced a new external incursion, this time by the adherents of Islam. Islam, as is known, arrived on the world-scene with great expansionary vigour. Prophet Mohammad was born in 570 AD. In a single decade, between 622 AD when he arrived at Madina to 632 AD when he died, he had consolidated Arabia into a powerful and unified political and religious unit. In another decade following his death, the Islamic Caliphs had expanded the boundaries of Muslim power to cover almost the whole of Byzantine and Sassanid territories, the two great powers of the time. Between 637 and 643 AD, Persia was conquered and the Islamic borders touched Afghanistan. Egypt fell in 640 AD. In 711 AD, Spain was conquered. Then southern France was annexed. Within one hundred years of the Prophet's death, Arabs became the rulers of a vast region encompassing most of southern Europe and northern Africa, and all of west and central Asia.

Islamic naval and land expeditions began exploratory incursions on Indian borders from as early as 636 AD. But Islam could obtain a foothold in India only in 713 AD, with the victory over Sind. India successfully resisted further spread of Islam into Indian territories for the next three centuries. From the beginning of eleventh century AD, India began facing rapacious Islamic invaders of Turkish origin. Mahmood Ghazni invaded India several times from 1000 to 1026 AD and annexed Punjab to his empire. The Ghur successors to the Ghazni Empire were finally able to extend Islamic conquest into the heart of India after defeating the valorous Prithvi Raj Chauhan in 1192.

Thus, in contrast to the easy conquest the Islamic forces had in many other parts of the world, it took them more than five centuries to break the defences of India. From 1192 to around the end of the seventeenth century, various Islamic dynasties, derived from the Turko-Afghans and later the Central Asian Mughals, ruled over large parts of India. These about five centuries of Islamic rule constitute the first period in the long and unbroken history of India, when India was ruled by a group that did not subscribe to the fundamental civilisational and religious principles of India.

Islamic rulers, even those who were relatively tolerant of the Indian beliefs and practices and did not attempt to forcibly propagate Islam, were committed to retaining a distinct Islamic identity and presence within the larger and otherwise homogenous civilisation of India. Unlike all those who came into India before them, the Islamic rulers, consciously and perhaps conscientiously, resisted acculturation into the timeless civilisational and religious milieu of India. This thus became the first source of heterogeneity in India, dividing the Indian population mainly into two distinct religious communities, Hindus and Muslims, as reflected in the 1881 census cited above. In time, this demographic heterogeneity led to the Partition of the country into Indian Union and two separate Islamic enclaves.

However, after more than five centuries of Islamic rule and at the pinnacle of Mughal domination during the first half of the seventeenth century, the proportion of Muslims in the population of India had reached no more than one sixth. This indeed is a measure of the resilience of Indian civilisational values, and the strength of commitment the people of India have in them. Emperor Jehangir, who ruled during 1605-1622, records in his memoirs, *Tarikh-i-Salim-Shahi*, that "for the whole population of Hindustan, it is notorious that five parts in six are composed of Hindus, the adorers of images, and the whole concern of trade and manufactures, weaving, and

other industrious and lucrative pursuits, are entirely under the management of these classes. Were it, therefore, ever so much my desire to convert them to the true faith, it would be impossible, otherwise than through the incision of millions of people. Attached as they are to their religion, such as it is, they will be snared in the web of their own inventions: they cannot escape the retribution prepared for them; but the massacre of a whole people can never be any business of mine.” Jehangir also records a conversation with his father, Emperor Akbar, who is said to have advised his son, “Besides are not five parts in six of mankind either Hindus or aliens to our faith; and were I to be governed by motives of the kind suggested in your inquiry, what alternative can I have but to put them all to death! I have thought it therefore my wisest plan to let these men alone.”

Peninsular India, consisting of the southern Malayalam, Kannada, Tamil and Telugu regions, had largely escaped Islamic domination. Islamic incursions into this part of India in the early fourteenth century led to a powerful consolidation under the mighty Vijayanagara Empire that was emphatically committed to the defence of *sanatana dharma*. From about the middle of the seventeenth century, people all over India, under several charismatic leaders, began to rise in revolt against the Mughal rule in almost all parts of India. The Marathas under Samarth Ramdas and his great disciple Shivaji, the Jats under Gokula, and the Sikhs under Guru Gobind Singh, created powerful military organisations that shook the Mughal Empire. By the end of the century, the Empire had more or less collapsed, and indigenous rulers were in the process of establishing themselves everywhere in India. However, before this Indian resurgence could be fully consolidated, the British entered the scene, and the restoration of Indian rule was thus delayed by another couple of centuries.

The British were perhaps even more contemptuous of the fundamental civilisational and religious principles of India than the Turko-Afghans and Mughals. They, through their patronage and propagation of Christianity, introduced another source of religious heterogeneity in India. But more than the spread of Christianity, the British contributed to the increase of heterogeneity by systematically negating and suppressing the civilisational homogeneity of India. Thus, even though the growth of Christianity in India during the British rule was less than spectacular, the share of adherents of indigenous religions began to decline precipitously during this period. This decline has not been arrested yet.

Islam and Christianity are the only heterogeneous faiths present in India. Besides them, there is a sprinkling of Jews and Parsis in the Indian population. They came at different times to escape persecution in their homelands, and established small communities that remained secure for centuries in the generally tolerant milieu of India. As is well known, the Parsi religion was completely annihilated in its land of origin with the rise of Islam; the adherents of the faith could survive only in India. Jews acknowledge that while they were being persecuted in every part of the world, their small community in India never had to face any disability.

In 1881, after about a century of British rule, Christians were just beginning to make their presence felt in India and constituted about 0.7 percent of the population, but the proportion of Muslims had risen to about 20 percent from about 16 percent indicated at the pinnacle of Mughal rule. Rise in the proportion of Muslims during this period was probably even sharper because of

two reasons. One, the figure of one-sixth mentioned in *Tarikh-i-Salim-Shahi* is for those parts of India that came under Mughal rule. The 1881 census covered many areas that were not under Mughal rule and thus had little Muslim presence. Two, by the middle of eighteenth century, when the British began to acquire control over large parts of India, the Mughal Empire had been in decline for several decades, and this would have put downward pressure on the share of Muslims.

In the period following 1881, rise in the proportion of Muslims and Christians becomes a continuous phenomenon that we explore in some detail below. The religious profiles of the three units into which India was partitioned at the time of Independence are quite different and have shown disparate changes over time. Therefore, we first present the data for the three units separately, before compiling the profile for the whole of India.

Religious Composition of Indian Union: 1901-1991

In Table 4 we have compiled the religion-wise population of Indian Union for the period 1901-1991. The Table is based on the census data for the Indian Union for the 1951-1991 period, and on the disaggregated population data worked out by the Census of Pakistan for the pre-Partition period of 1901-1941.

Table 4: Religious Composition of Indian Union, 1901-1991

Year	Indian R.	Muslims	Christians	Total
1901	206,518 (86.640)	29,102 (12.209)	2,744 (1.151)	238,364
1911	218,252 (86.585)	30,269 (12.008)	3,547 (1.407)	252,068
1921	216,343 (86.067)	30,739 (12.229)	4,283 (1.704)	251,365
1931	237,164 (85.148)	35,818 (12.860)	5,548 (1.992)	278,530
1941	269,119 (84.438)	42,645 (13.380)	6,953 (2.182)	318,717
1951	315,001 (87.237)	37,661 (10.430)	8,426 (2.334)	361,088
1961	381,567 (86.871)	46,940 (10.687)	10,728 (2.442)	439,235
1971	472,517 (86.201)	61,418 (11.204)	14,225 (2.595)	548,160
1981	586,681 (85.856)	80,003 (11.708)	16,645 (2.436)	683,329
1991	720,100 (85.088)	106,552 (12.590)	19,651 (2.322)	846,303

Note: Population in thousands. Figures in parentheses indicate percentage of the total. *Source:* Refer to Tables 2.6 and 2.7a of the detailed book.

The Table indicates that the part of India that came to form Indian Union after Partition has a substantial majority of Indian Religionists; but their proportion has been declining throughout the twentieth century, except for the rise associated with the abnormal and traumatic event of Partition. In the pre-Partition period, the proportion of Indian Religionists in this part of India declined from 86.6 percent in 1901 to 84.4 percent in 1941. Between 1941 and 1951, their proportion rose by about 2.8 percentage points as a result of the forced and violent transfer of populations that occurred at the time of Partition. And in the following four decades the proportion of Indian Religionists in Indian Union has declined by the same 2.2 percentage points as in the four decades prior to Partition for which we have the data.

Consequently, there has been a net decline of 1.6 percentage points in the proportion of Indian Religionists in Indian Union between 1901 and 1991. This decline is not much larger only because of the intervening effects of Partition. Those effects have been almost completely wiped out by the continuing decline of the next four decades.

As far as the proportion of Indian Religionists in the population of Indian Union is concerned, therefore, Partition has proved to be a minor event in the long-term trend of a slow decline. And, as we shall see later, the growth of Muslims and Christians has not been uniform over the whole of Indian Union. It has been concentrated in various pockets; this has led to the formation of several clusters within Indian Union, where the proportion of Indian Religionists in the population is getting sharply eroded.

Religious Composition of Pakistan: 1901-1991

In Table 5 we have compiled religious composition of the population of those areas of India that form Pakistan today, largely on the basis of the religion-wise details provided by Census of Pakistan and the United Nations estimates of the total population.

The Table shows that Indian Religionists in this part of India formed a minority of about 15-20 percent during the pre-Partition period. The relatively low presence of Indian Religionists in this part, as well as in the areas that form Bangladesh today, was of course the only reason for the Partition of India.

What is more significant about the data on the religious composition of Pakistan is the fact that the proportion of Indian Religionists in the population was rising considerably during the pre-Partition period; their share went up from 15.9 percent in 1901 to 19.7 percent in 1941. Correspondingly, the proportion of Muslims declined from 83.9 to 78.8 percent during the same period. This was in fact the only part of India, where Indian Religionists were growing at a rate higher than that of Muslims and were thus improving their share in the population.

This phenomenon, which became pronounced from 1921 onwards, had the potential of modulating the overwhelming Muslim majority of the region and making it part of the mainstream of India. However, Partition brought this possibility to a swift end. At Partition the region was purged almost clean of Indian Religionists. Their number came down from 5.57 million in 1941 to 0.65 million in 1951, and their proportion in the population declined from 19.7 percent to 1.6 percent; it has remained around that figure since then.

Table 5: Religious Composition of Pakistan, 1901-1991

Year	Indian R.	Muslims	Christians	Total
1901	2,641 (15.932)	13,904 (83.875)	0,032 (0.193)	16,577
1911	2,898 (14.953)	16,364 (84.433)	0,119 (0.614)	19,381
1921	3,274 (15.511)	17,620 (83.475)	0,214 (1.014)	21,108
1931	4,427 (18.805)	18,757 (79.678)	0,357 (1.517)	23,541
1941	5,568 (19.687)	22,293 (78.824)	0,421 (1.489)	28,282
1951	0,646 (1.596)	39,286 (97.119)	0,520 (1.285)	40,451
1961	0,754 (1.469)	49,889 (97.169)	0,699 (1.362)	51,343
1971	1,208 (1.791)	65,254 (96.755)	0,981 (1.454)	67,443
1981	1,454 (1.649)	85,371 (96.796)	1,371 (1.555)	88,197
1991	2,018 (1.649)	118,475 (96.796)	1,903 (1.555)	122,397

Note: Population in thousands. Figures in parentheses indicate percentage of the total. *Source:* Refer to Tables 2.4a and 2.8a of the detailed book.

The few Indian Religionists remaining in Pakistan have continued to register a slightly higher rate of growth than that of Muslims even in the post-Partition period of 1951-1991. But their absolute numbers have remained insignificant. The effect of Partition on their numbers was so deleterious that, in spite of their relatively higher rate of growth in the pre-Partition and the post-Partition periods, their overall growth in the whole of this period put together turns out to be negative. The number of Indian Religionists in Pakistan in 1981, the last year for which enumerated census data is available, is about 55 percent of their number in 1901. Incidentally, the few Indian Religionists that remain in Pakistan are largely concentrated in the province of Sind. Census of Pakistan figures for 1981 show that of a total of 1.39 million Indian Religionists in Pakistan, as many as 1.27 million were in Sind. Also, more than 80 percent of all Indian Religionists in Pakistan were in the rural areas.

Christians in the region constituting Pakistan today have grown at a rate considerably higher than that of the Muslims in both the pre-Partition and post-Partition periods. At the time of Partition, Christians did not experience the kind of purge that Indian Religionists suffered. Consequently, they have increased their proportion in the population of Pakistan from about 0.2 percent in 1901 to almost 1.6 percent in 1981.

Of the three major religionists in the three constituent units, the effect of Partition has been the severest on the Indian Religionists in Pakistan. It seems as if Partition was designed to counter the growing presence of Indian Religionists in this region.

Religious Composition of Bangladesh: 1901-1991

In Table 6 we have compiled religious composition of the population of the areas that form Bangladesh today, largely on the basis of the religion-wise details provided by Census of Bangladesh.

The Table indicates that in the pre-Partition period, Indian Religionists had a much higher presence here as compared to the areas that form Pakistan today. However, their proportion in this region has been undergoing a persistent decline.

In 1901, Indian Religionists formed 33.9 percent of the population of Bangladesh; their proportion declined to 29.6 percent in the forty years from 1901 to 1941. Their proportion declined further to 22.9 percent in 1951 as a consequence of Partition; and in the forty years from 1951 to 1991, the proportion of Indian Religionists has been cut down to almost half, at 11.4 percent. Thus, in this 90 year period, proportion of Muslims in this region has increased from 66.1 to 88.3 percent, and that of Indian Religionists has declined from 33.9 to 11.4 percent.

Table 6: Religious Composition of Bangladesh, 1901-1991

Year	Indian R.	Muslims	Christians	Total
1901	9,814 (33.927)	19,113 (66.073)	neg.	28,297
1911	10,353 (32.809)	21,202 (67.191)	neg.	31,555
1921	10,608 (31.900)	22,646 (68.100)	neg.	33,254
1931	10,812 (30.367)	24,731 (69.461)	0,061 (0.171)	35,604
1941	12,437 (29.613)	29,509 (70.261)	0,053 (0.126)	41,999
1951	10,110 (22.891)	33,943 (76.854)	0,113 (0.255)	44,166
1961	10,646 (19.278)	44,415 (80.429)	0,162 (0.293)	55,223
1971	10,138 (14.302)	60,533 (85.396)	0,214 (0.302)	70,885
1981	11,722 (13.037)	77,906 (86.647)	0,284 (0.316)	89,912
1991	12,672 (11.370)	98,420 (88.305)	0,363 (0.325)	111,455

Note: Population in thousands. Figures in parentheses indicate percentage of the total. *Source:* Refer to Tables 2.5 and 2.9a of the detailed book.

Thus, unlike in Pakistan, proportion of Indian Religionists in the region that constitutes Bangladesh has been declining continuously during the whole of the twentieth century. The region was not entirely purged of Indian Religionists at the time of Partition, as it happened in Pakistan. But a steady expulsion of Indian Religionists from the region has continued ever since.

Religious Composition of India: 1881-1991

Having discussed the religious composition of the three components units of India, we now compile religious composition of whole of India for the census period of 1881 to 1991 in Table 7 below. For easy reference, we have also compiled the religion-wise detailed population data of Indian Union, Pakistan, Bangladesh and India for the period 1881-1991 in Appendix Table I.

Table 7: Religious Composition of India, 1881-1991

Year	Indian R.	Muslims	Christians	Total
1881	198,424 (79.320)	49,953 (19.969)	1,778 (0.711)	250,155
1891	220,343 (78.814)	57,068 (20.412)	2,164 (0.774)	279,575
1901	218,973 77.139	62,119 21.883	2,776 0.978	283,868
1911	231,503 (76.403)	67,835 (22.387)	3,666 (1.210)	303,004
1921	230,225 (75.304)	71,005 (23.225)	4,497 (1.471)	305,727
1931	252,403 (74.747)	79,306 (23.486)	5,966 (1.767)	337,675
1941	287,124 (73.812)	94,447 (24.279)	7,427 (1.909)	388,998
1951	325,756 (73.088)	110,890 (24.880)	9,059 (2.033)	445,705
1961	392,968 (71.998)	141,244 (25.878)	11,589 (2.123)	545,801
1971	483,863 (70.484)	187,205 (27.270)	15,420 (2.246)	686,488
1981	599,858 (69.634)	243,280 (28.241)	18,300 (2.124)	861,438
1991	734,791 (68.026)	323,447 (29.944)	21,917 (2.029)	1,080,155

Note: Population in thousands. Figures in parentheses indicate percentage of the total. *Source:* Refer to Tables 2.10 and 2.11 of the detailed book.

As seen in the Table, the proportion of Indian Religionists in the population of India has

declined by 11 percentage points during the period of 110 years for which census information is available. Indian Religionists formed 79.32 percent of the population in 1881 and 68.03 percent in 1991. Correspondingly, the proportion of Muslims in India has increased by almost 10 percentage points, from about 20 percent to 30 percent. The proportion of Christians during the same period has risen from 0.7 percent to 2 percent. The decline in the share of Indian Religionists and the corresponding rise in that of Muslims has been a continuous process throughout the period, and the phenomenon does not seem to have abated yet. The proportion of Christians, however, seems to have reached a plateau after having risen continuously for 90 years between 1881 and 1971.

A decline of 11 percentage points in the share of the majority community in a compact geographical and civilisational region like India is an extraordinary occurrence to happen in the course of just about a century. At the peak of Mughal rule at the time of Akbar, after nearly four hundred years of Islamic domination, the proportion of Muslims in India was said to have reached no more than one-sixth of the population. As we shall see below, if the trend of decline seen during 1881-1991 continues, then the proportion of Indian Religionists in India is likely to fall below 50 percent early in the latter half of the twenty-first century.

Projecting the Trends into the Future

Our analysis of the religious composition of the population of India provides us with 12 data points, spread over a period of 110 years from 1881-1991. The data for 1881 and 1891 are not strictly comparable with the rest, because the coverage and accuracy of these early censuses were considerably lower than of the later censuses. The remaining 10 data points, giving religious composition of Indian population from 1901-1991, provide a sufficiently long time-series to statistically project the trend into the near future.

In Figure 1, we attempt such a projection by obtaining the best possible fit for the available data points and letting the resulting trend-line extend further into future. The upper curve in the graph plots percentage of Indian Religionists as recorded in Table 7; the lower curve plots percentage of Other Religionists, obtained by subtracting the percentage of Indian Religionists from 100, or by adding the percentage of Muslims and Christians in Table 7.

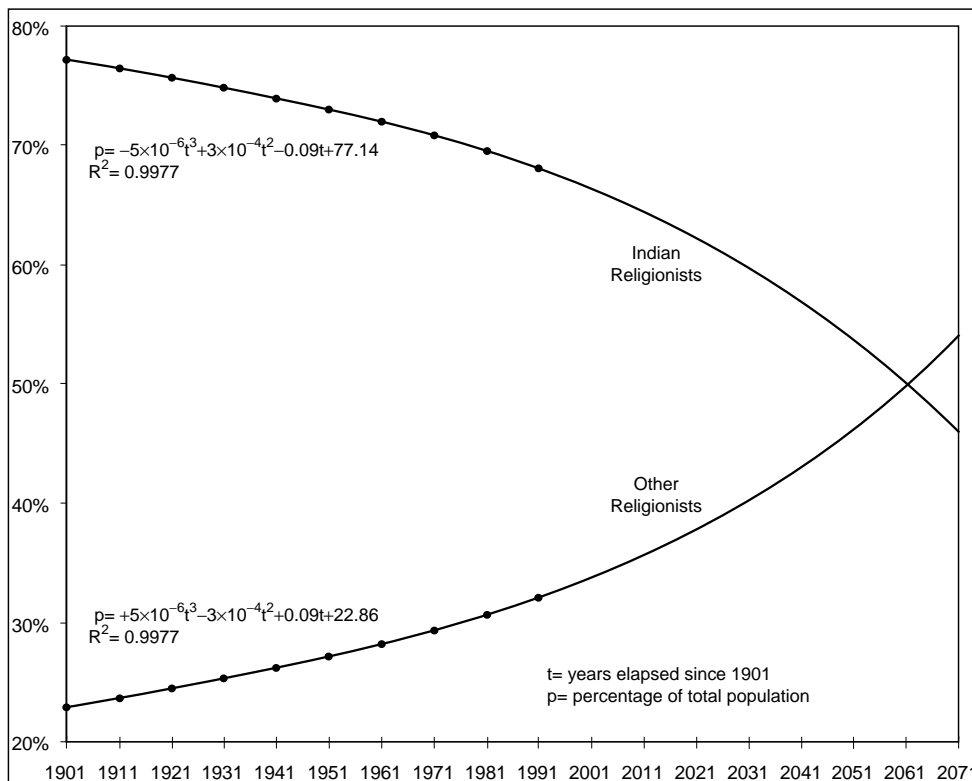
The available data fits best to a polynomial equation of third order. As is obvious from Figure 1, the fit obtained is quite good; R^2 -value for the fit at 0.9977 is almost near 1. Projections based on this fit should therefore be fairly reliable.

The best-fit curve for the percentage of Indian Religionists is smoothly moving down from about 77 percent in 1901 to about 68 percent in 1991, the curve for the percentage of Other Religionists correspondingly keeps moving up, and the two curves projected into the future intersect at the 50 percent mark just before 2061. Thus, if the trends of the last hundred years continue to persist in the future, then Indian Religionists shall become a minority in India in the near future.

This is an entirely statistical conclusion. It follows from the best possible fit of the available data of the last hundred years; it involves no assumptions. However, we can make an assessment of the plausibility of this conclusion by analysing the United Nations projections of the population

of India. The latest United Nations estimates published in *World Population Prospects, 2000 Revision*, place the medium estimates for the population of Indian Union, Pakistan and Bangladesh in 2050 at 1572, 344 and 265 millions, respectively. These estimates are based on detailed assumptions about various human development factors like the spread of literacy and acceptance of family planning. Following the current trends, we may assume that in 2050 Indian Religionists shall have a share of 80 percent in the population of Indian Union, 1.5 percent in that of Pakistan, and 5 percent in Bangladesh. Then, in 2050, the share of Indian Religionists in the population of India turns out to be 58.5 percent.

Figure 1: Growth Trends of Indian and Other Religionists in India, 1901- 2071



For Indian Religionists to have a share of 80 percent in the population of Indian Union, 1.5 percent in that of Pakistan and 5 percent in Bangladesh towards the middle of the twenty-first century is a highly optimistic expectation. Their share in the population of Pakistan is already near this figure; in Bangladesh, their share has been declining rapidly and it is certainly likely to go below 5 percent in the next fifty years. In Indian Union also, the share of Indian Religionists in the population has been declining steadily. Their share is likely to fall even below 80 percent by 2050. If we take the share of Indian Religionists in the population of Indian Union at that stage to

be 75 percent, and apply it to the United Nations estimates for the total population, then the share of Indian Religionists in the population of India comes down to about 55 percent in 2050.

RELIGIOUS COMPOSITION OF DIFFERENT REGIONS OF INDIAN UNION

Indian Religionists have lost heavily in their share of the population of India as a whole. The decline in their proportion within Indian Union has not been nearly as high, though they have indeed lost about 2 percentage points off their share since Independence and Partition. Detailed state-wise and district-wise data, however, reveals that the loss in the share of Indian Religionists has been fairly steep in certain geographically well-defined pockets of the country, while in most parts they have continued to hold sway.

In the Appendix Table II, we present detailed data on the religious composition of the States and Union Territories of the Indian Union for the period 1901-1991. Looking at the figures in this Table, it is possible to discern three broad regions of Indian Union with distinct religious profiles.

Region I: Where Indian Religionists Dominate

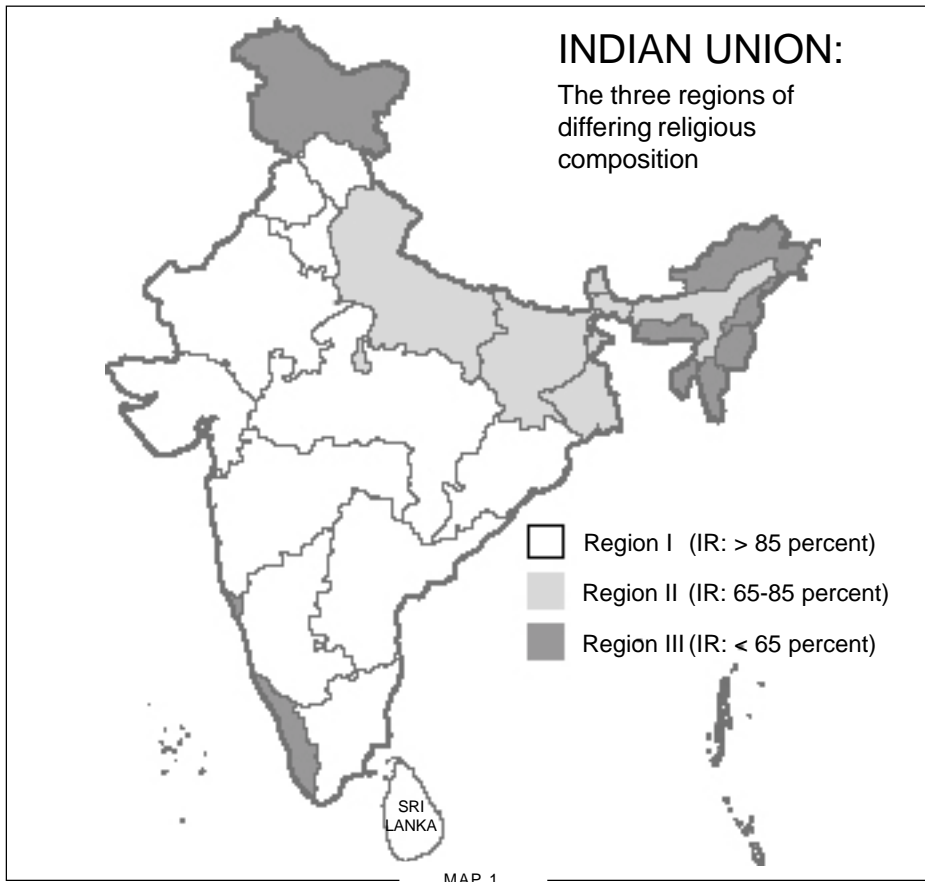
A very large part of Indian Union (see Map 1), comprising almost all of the northwestern, western, central and southern states, has seen little decline in the proportion of Indian Religionists. Indian Religionists have an overwhelming dominance in this vast region that includes almost two-thirds of the geographical area and about 57 percent of the population in 1991. They form more than 91 percent of the population of the region; their proportion has declined only marginally since 1951. Within the region there are only a few small pockets, where Christians or Muslims have any significant presence.

Indian Religionists constitute a preponderant majority in this region. They form more than 85 percent of the population in every state of this vast region, extending from Punjab in the north to Tamil Nadu in the south. Proportion of Indian Religionists in the northwestern states of Punjab, Haryana and Himachal Pradesh and in the central states of Madhya Pradesh and Orissa is around or above 95 percent. In Delhi, in the western states of Rajasthan and Gujarat and in the southern states of Maharashtra, Andhra Pradesh and Tamil Nadu, they form nearly 90 percent of the population. In Karnataka their share is above 86 percent.

Muslims and Christians constitute small minorities in most of the districts in this vast region, except in a few well-defined pockets. The most significant of these is a belt of relatively high Muslim presence centred on Aurangabad district of Maharashtra and Hyderabad city district of Andhra Pradesh. Between these two centres, and stretching somewhat north and south of these, this belt encompasses East Nimar district of Madhya Pradesh, several districts in the central part of Maharashtra, northern districts of Karnataka and northwestern districts of Andhra Pradesh. In the whole of this belt, Muslims form a significant presence; their share is more than 12 percent in every district, and in some of the districts it is considerably higher.

In some of the scattered pockets of high Muslim or Christian influence in this region, there has been a considerable rise of these religionists during the last four decades. Thus, the share of

Muslims has shown abnormally high rise in Delhi; in Chamba district of Himachal Pradesh; Sangrur of Punjab, Gurgaon of Haryana; neighbouring Alwar district of Rajasthan; Thane, Nashik, Aurangabad and Akola districts of Maharashtra; Hyderabad and Nizamabad districts of Andhra Pradesh; and Uttar Kannad, Dakshin Kannad and Kodagu districts of Karnataka. Christians have registered a high growth in the Dangs district of Gujarat, Sundargarh and Phulbani districts of Orissa and Kanniyakumari of Tamil Nadu.



Notwithstanding this presence and growth of other religionists in some pockets, Indian Religionists have maintained their share in the population more or less intact in the whole of this region, consisting of about two-thirds of the geographical area and three-fifths of the population of Indian Union in 1991.

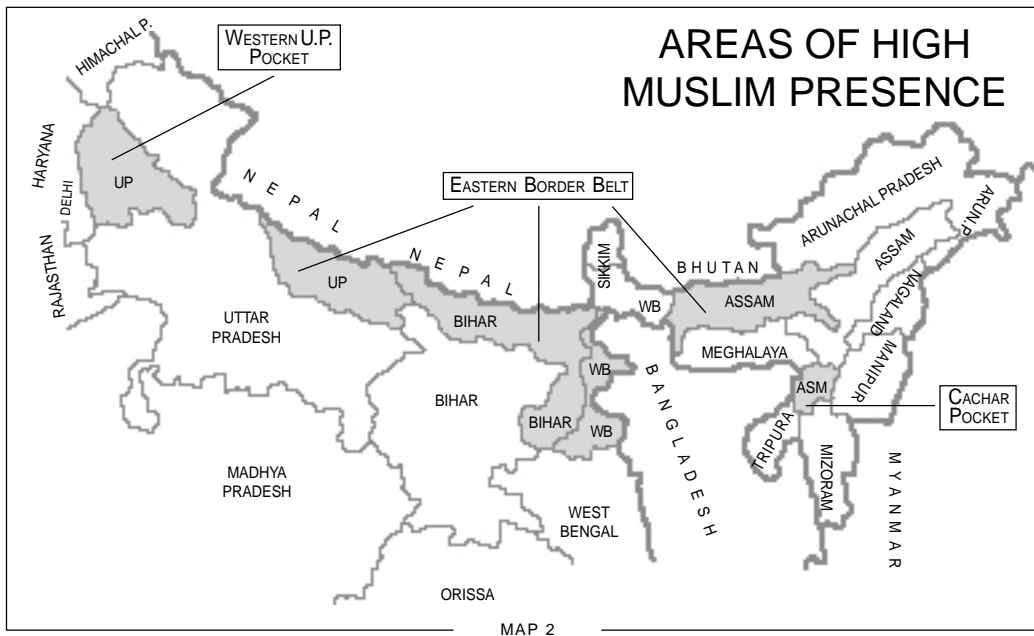
Region II: Where Indian Religionists are under Pressure

In the heartland and eastern regions of Indian Union, comprising Uttar Pradesh, Bihar, West Bengal and Assam (See Map 1) Indian Religionists are under great pressure. This region

encompasses the most fertile lands of India and accommodates about 37 percent of the population in 1991 on about 19 percent of the geographic area of Indian Union. In this region as a whole, Indian Religionists have a share of only about 80 percent in the population; and, they have suffered a decline of about 4 percentage points in their share in the four decades between 1951 and 1991. The rest of the population is formed mainly of Muslims, who have a share of nearly 19 percent in the population. Looking at the individual states in the region, we find that the share of Indian Religionists keeps progressively declining and that of Muslims rising as we move from Uttar Pradesh to Bihar, West Bengal and Assam.

Christians in this region are few; they have a share of less than 1 percent in the population. Christians have a significant presence only in two limited pockets: One, the pocket formed by the undivided Ranchi district of Bihar and neighbouring districts of Raigarh in Madhya Pradesh and Sundargarh in Orissa; and two, the North Cachar Hills district of Assam.

Muslims form a significant presence in the whole of this region and there are several districts, especially in West Bengal and Assam, where they form a preponderant majority. But their presence is especially high in a northern border belt (see Map 2) that starts from Bahraich district of eastern Uttar Pradesh and moves through Gonda, Basti, Gorakhpur and Deoria districts of the state; to Champaran, Muzaffarpur, Darbhanga, Saharsa, Purnia and Santhal Pargana districts of Bihar; West Dinajpur, Maldah, Birbhum and Murshidabad districts of West Bengal; and Goalpara, Kamrup, Darrang and Nagaon districts of Assam.



As shown in Table 8, Muslims form about 28 percent of the population of this border belt; their growth here has been high enough to add almost 7 percentage points to their share of the

population in the four decades since Partition. The districts we have counted above are undivided districts, as they existed in 1971. Since then, the districts have been divided several times. The proportion of Muslims in the new smaller border districts is even higher; available data indicates that several blocks and police-station areas along the border have recorded a very high presence and growth of Muslims.

Table 8: Religious Profile of the Eastern Border Belt, 1951-1991

		1951	1961	1971	1981	1991
Uttar Pradesh	Total	9,953	11,140	12,863	15,922	19,966
	Muslims	1,533 (15.40)	1,837 (16.49)	2,373 (18.45)	3,054 (19.18)	4,087 (20.47)
Bihar	Total	15,690	19,026	23,097	28,499	35,473
	Muslims	2,285 (14.56)	3,349 (17.60)	4,389 (19.00)	5,670 (19.90)	7,448 (21.00)
West Bengal	Total	4,697	6,282	8,189	10,231	13,061
	Muslims	1,873 (39.89)	2,765 (44.01)	3,538 (43.20)	4,599 (44.95)	6,157 (47.14)
Assam	Total	4,409	6,107	8,496	10,480	13,267
	Muslims	1,429 (32.42)	2,023 (33.13)	2,709 (31.89)	3,342 (31.89)	4,929 (37.15)
Border Belt (Total)	Total	34,750	42,554	52,645	65,132	81,767
	Muslims	7,120 (20.49)	9,974 (23.44)	13,009 (24.71)	16,665 (25.59)	22,621 (27.67)

Notes: Rows marked "Total" and "Muslims" give total population and the population of Muslims, respectively, in thousands. Numbers in parentheses indicate percentage of Muslims in the relevant portion of the belt. *Source:* Refer to Table 6.9 of the detailed book.

In addition to the northern border belt, Muslims also have a high and fast-growing presence in an interior region centred on Muzaffarnagar district of western Uttar Pradesh, in the region around Calcutta in West Bengal, and in Cachar district of Assam.

Uttar Pradesh, Bihar, West Bengal and Assam, and especially the border areas of these states and a few interior pockets within them, thus constitute a region of high Muslim presence and growth. The share of Indian Religionists in this region is under great stress and is likely to remain so in the future; Indian Religionists have already turned into a minority in several districts of the region.

Region III: Where Indian Religionists are turning a Minority

Finally, there is a third region of Indian Union (see Map 1) comprising the extreme border areas – including Jammu and Kashmir in the north, Goa and Kerala in the West, Lakshadweep and Nicobar Islands off the Indian coast, and the states of the northeast – where Indian Religionists do not have a dominating presence. Indian Religionists form only about a third of the population of Jammu and Kashmir; their presence in the valley districts of the state is insignificant. Their

share in the population of the state as a whole has indeed improved slightly after Partition. The valley, however, has become almost entirely Muslim, while the Jammu region has become more predominantly Indian Religionist in the period following 1951. In Goa, Indian Religionists constitute about two-thirds of the population; of the rest about 30 percent are Christians and 5 percent Muslims. This is one of the rare states, where Indian Religionists have considerably improved their share; the state seems likely to acquire a religious profile similar to the neighbouring states of Karnataka and Maharashtra in the near future.

Kerala

In Kerala, Indian Religionists have been losing ground throughout the twentieth century. They have a share of 57 percent in the population in 1991; this is about 12 percentage points less than their share in 1901. They have lost about 6 percentage points to Christians and about the same to Muslims; the gains of Christians occurred largely during the pre-Partition period of 1901-1941 and those of Muslims during the post-Partition period of 1951-1991. This loss of about 12 percentage points in the course of the twentieth century has occurred on top of the substantial losses that Indian Religionists in Kerala suffered due to large-scale conversions to Islam during the later part of eighteenth century and to Christianity during the nineteenth. Thus in the course of the last three centuries, Indian Religionists have comprehensively lost their dominance in this coastal state.

Lakshadweep

Lakshadweep Islands off the Kerala coast have been predominantly Muslim throughout the twentieth century. The share of Muslims in the population has marginally declined from near 100 percent in 1901 to around 94 percent in 1991.

Andaman & Nicobar Islands

In the Union Territory of Andaman & Nicobar Islands, which is a chain of Islands far away in the Bay of Bengal, the share of Indian Religionists has dropped from about 81 percent in 1901 to about 68 percent in 1991. This is in spite of the fact that the Indian Religionists registered a marginal rise in their share, from about 72.5 percent in 1901 to about 75 percent in 1991, in the Andamans Islands district of the Territory. This rise has been offset by the precipitous decline in the share of Indian Religionists in the Nicobar Islands district of the Territory in the decades following Independence and Partition. Their proportion in the district declined from about 98 percent in 1941 to about 27.5 percent in 1961, and has remained around that figure since then. The Nicobar Islands, forming the southernmost tip of India, have turned almost 70 percent Christian in the recent past.

Northeastern States (excluding Assam)

The most dramatic story of the twentieth century, however, is that of the northeastern states, not including Assam which we have already discussed above. These states – that form a mountainous wall around the Brahmaputra valley and thus offer a protective cover along the eastern borders

of India with Tibet, China, Myanmar and Bangladesh – are experiencing an intense movement of conversion towards Christianity. In several of these states, entire populations have been converted in quick spurts. One such major spurt took place during the Independence decade of 1941-1951, and involved all states of the region, except Arunachal Pradesh and Tripura.

In Nagaland, this single spurt took the share of Christians in the population of the state to nearly 54 percent from almost zero in 1941 and less than 13 percent in 1931, the year for which the census recorded the highest proportion of Christians for the pre-Independence period in all these states. In 1991, Christians in the state constitute about 88 percent of the population and Indian Religionists that are left in the state are mostly confined to Kohima district.

In Mizoram, conversion to Christianity began somewhat earlier, around 1921, but like in Nagaland, there was a major rise in Christian share during the Independence decade of 1941-1951; more than 90 percent of the population was converted to Christianity at the end of the decade. Their proportion was recorded to be nearly zero in 1941 and 48 percent in 1931. In 1991, Christians constitute 86 percent of the population of the state; of the remaining Indian Religionists in the state a little more than half are Buddhists, who are concentrated mainly in the sparsely populated southern districts.

The Christian spurt of 1941-1951 had a relatively milder impact on Meghalaya; only about a quarter of the population of the state got Christianised at the end of the decade. Conversion efforts have proceeded steadily since then. In 1991, share of Christians in the population has risen to about 65 percent; their share is much higher in East Garo Hills and West Khasi Hills forming the central part of the state.

The impact of the 1941-1951 phenomenon of large-scale Christianisation in the northeast was even less pronounced in Manipur. In 1951, only about 12 percent of the population of Manipur was Christianised. By 1991, the proportion of Christians has risen to 34 percent; but the outer districts of the state have been almost fully Christianised. Indian Religionists in the state are concentrated in the densely populated inner three components, Imphal, Bishnupur and Thoubal, of the undivided Manipur Central district.

Arunachal Pradesh, geographically the largest state of the region, has begun experiencing Christianisation only during the last two decades. In these two decades, Christian share in the population has risen to more than 10 percent starting from an almost negligible presence, and in Lower Subansiri and Tirap districts Christians already form around a fifth of the population.

Tripura alone amongst these six states has resisted the trend; presence of Indian Religionists in the state has significantly increased during the decade of 1961-71. But Tripura is not a mountainous border state like the other five. The populations of the northeastern states of India bordering on Tibet, China and Myanmar are fast converting away from their Indian Religionist moorings; much of this conversion has occurred in the last few decades, and the phenomenon is spreading to the areas that are not yet converted.

We have compiled religion-wise population of all these states together in Table 9 below. In 1901, Indian Religionists formed more than 90 percent of the population of these states, while Christians formed less than 2 percent. In 1991 the proportion of Indian Religionists is reduced

to about 55 percent, while that of Christians has risen to nearly 40 percent. Most of this change has occurred during the period following Independence; in 1941, Indian Religionists still formed nearly 90 percent of the population, and even in 1931, the proportion of Indian Religionists in the population was more than 80 percent; of the rest only about 10 percent were Christians.

Table 9: Religious Profile of Northeastern States (excluding Assam), 1901-1991

	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Total	983.2	1,211	1,370	1,612	1,923	2,231	3,663	4,957	6,710	9,133
I.R.	91.18	89.05	85.20	80.73	89.86	69.19	68.22	67.48	62.59	56.35
M.	6.61	7.42	8.15	8.69	8.73	8.46	8.29	4.18	4.45	4.69
C.	2.22	3.53	6.65	10.58	1.41	22.35	23.49	28.34	32.97	38.96

Note: Rows marked I.R., M. and C. give percentage of Indian Religionists, Christians and Muslims, respectively. Rows marked "Total" give total population in thousands. *Source:* Refer to Table 6.4 of the detailed book.

Share of Indian Religionists in the population of the region today seems somewhat respectable because of the persistence of Indian Religionists in Tripura and the central districts of Manipur; these areas were ruled by avowedly Vaishnava states for several centuries. In other parts of the region, especially in Nagaland, Mizoram, outer districts of Manipur and much of Meghalaya, Indian Religionists have been reduced to an insignificant minority.

To sum up our discussion so far, Indian Religionists have suffered a loss of more than 11 percentage points between 1881 and 1991 in India as a whole, which constitutes a drastic change in the religious profile of a compact geographical region like India. It is, however, even more significant that the losses have been highly pronounced in border regions, especially after Independence. This is leading to the formation of border pockets, where Indian Religionists are in a minority or nearly so. Existence of such distinct pockets formed the demographic basis of Partition of the country in 1947. A similar pocket of high Muslim influence seems to be now developing in the northern border belt covering the states of Uttar Pradesh, Bihar, West Bengal and Assam. And, a border pocket of even more intense Christian influence has developed in the northeastern states. Nicobar Islands district on the extreme southern tip of the country has been Christianised. And, Indian Religionists have lost sway in the western coastal state of Kerala. Most of these changes have taken place in the short span of time since Independence and Partition.

RELIGIOUS DEMOGRAPHY OF THE WORLD

As we have described above, the religious demography of India has changed significantly during the twentieth century. Between 1891 and 1991, the share of Indian Religionists in the population has declined from 79 to 68 percent. This loss of more than 11 percentage points has been largely to the gain of adherents of Islam, whose share has risen from less than 20 percent to about 30 percent, and who have consequently been able to carve out two separate countries for themselves,

taking away almost one fifth of the population and somewhat more than one-fifth of the area of pre-Partition India. Christians have enhanced their share less spectacularly, from about 0.7 percent to about 2 percent; but they have also been able to carve a significant pocket of Christian dominance on the northeastern and southern borders of Indian Union.

To understand the significance of these momentous changes, it is important to put the Indian situation in the context of the changes in the religious demography of the world during the twentieth century. The changes everywhere, as in India, involve a decline in the share of native religionists, as Islam and Christianity, the two great proselytising religions of our times, make deeper inroads into different regions of the world.

Censuses of different countries use different categories and methods for classifying populations according to religion. A uniform picture of the religious demography of all countries of the world was compiled in the *World Christian Encyclopaedia*, published in 1982; a new edition of this encyclopaedia has been published recently². We use this source to obtain religious composition of the populations of different continents of the world in 1900, 1970 and 1990.

There are, however, several problems in using the figures provided in the Encyclopaedia for the religious distribution of the populations of the world. The Encyclopaedia is compiled and published essentially as a reference manual for Christian proselytising missions all over the world. It attempts to statistically record the successes achieved by such missions and portray the challenges before them. It, therefore, tends to overestimate the number of Christians, especially in non-Christian parts of the world. The number of Christians, and even Muslims, in non-Christian parts of the world recorded in the Encyclopaedia is often larger than the number counted in the official censuses of various countries. In addition, it records a category of secret Christians, called crypto-Christians, whose existence is known only to the Church. For 1990, the Encyclopaedia counts about 103 million crypto-Christians in the world; of these 94 million are in Asia and about 7 million in Africa.

The Encyclopaedia also tends to divide the native religionists of non-Christian parts of the world into groups like "Ethnic Religionists" and "New Religionists", thus counting them out of the mainstream religion of the region. For 1990, it counts about 200 million persons as Ethnic Religionists; of these about 118 million are in Asia and about 80 million in Africa. New Religionists counted in 1990 add to 92 million, almost all of them in Asia.

Finally, the Encyclopaedia counts large numbers under the categories of Non-Religious persons and Atheists. In 1990, there are about 707 million persons counted as Non-Religious and another 146 million as Atheists. A majority of these are in countries that are or were under Marxist states. There are also about 58 million people counted as Non-Religious or Atheists in other parts of Europe, about 25 million in North America and about 16 million in Japan.

We assume that people counted under the categories of crypto-Christians, Ethnic Religionists, New Religionists, Non-Religionists and Atheists in non-Christian regions of the world are part of

² D.B.Barrett, G.T.Kurien and T.M.Johnson, *World Christian Encyclopaedia: A Comprehensive Survey of Churches and Religions in the Modern World*, Second Edition, Oxford University Press, New York 2001.

the mainstream native religion of the relevant region or country. We also assume that Non-Religionists and Atheists in Christian regions of the world, as also the few New Religionists there, are Christians, though they may not be regular participants in the Church. These assumptions are similar to the assumptions about Indian Religionists that we have made in our analysis of the religious demography of India earlier; these assumptions allow us to make a clear assessment of the decline of native religions and corresponding progress of Christianity and Islam in different regions of the world. Incidentally, outside South Asia, we do not count Buddhists among Indian Religionists, and the term includes only Hindus, Sikhs and Jains. We apply these assumptions to obtain religious profiles of different continents of the world.

Asia

Asia is the most populous continent of the world. In Table 10, we have compiled a brief religious profile of Asia.

Table 10: Religious Profile of Asia, 1900 - 1990

	1900	1970	1990
Total Population	955,415	2,145,226	3,177,725
Christians	19,285 (2.02)	82,555 (3.85)	153,733 (4.84)
Muslims	155,923 (16.32)	390,767 (18.22)	675,304 (21.25)
Native Religionists and Others	780,207 (81.66)	1,671,904 (77.94)	2,348,688 (73.91)
<i>Of whom</i>			
Indian	217,654 (22.78)	513,418 (23.93)	771,026 (24.26)
Southeast Asian	54,942 (5.75)	175,500 (8.18)	240,620 (7.57)
East Asian	506,398 (53.00)	955,483 (44.54)	1,307,325 (41.14)
Others (mainly Muslims and Jews)	1,213 (0.13)	27,503 (1.29)	29,717 (0.94)
Jews	411 (0.04)	2,419 (0.11)	3,297 (0.10)

Note: Population is in thousands; figures in parentheses refer to percentage of the total. *Source:* Refer to Table 8.6 of the detailed book.

Looked at from the perspective of Asia as a whole, Islam and Christianity seem to have made significant though not spectacular progress during the twentieth century. The share of Christians in the population has gone up from 2.02 to 4.84 percent; their share in 1990, however, is nearer 8 percent, if we count the crypto-Christians of the *Encyclopaedia* as Christians. Muslims have gained

by about 5 percentage points, with their share going up from 16.32 to 21.25 percent; the gain turns out to be higher by about 1 percentage point, if we include the West Asian and Central Asian people counted as Atheists and Non-Religious amongst them.

Christian and Muslim gains are concentrated in specific countries. Of about 154 million Christians in Asia, about 55 million are in Philippines, the only country that had a significant Christian presence in 1900. Of the rest, about 22 million are in India, almost all of them in Indian Union; about 18 million in Indonesia; and about 17 million in South Korea. South Korea, Indonesia, and to a lesser extent Indian Union, are the main success stories of Christian proselytising in Asia during the twentieth century. Myanmar, Taiwan, Malaysia, Thailand, and perhaps, Japan are the other countries in Asia where Christians have made some headway.

Of about 675 million Muslims in Asia, about 230 million are in the historically Muslim countries of West and Central Asia. Of the rest, about 325 million are in South Asia, almost all of them in India, including Indian Union, Bangladesh and Pakistan, each of which accommodates about a hundred million Muslims. Another about 100 million Muslims are in Indonesia. India and Indonesia are the only two parts of Asia where Muslims have made major gains during the twentieth century; in India their presence has increased by about 8 percentage points, from about 22 to 30 percent, and in Indonesia, their share has gone up from about 40 to 55 percent.

There are also 3.30 million Jews in Asia; of these 3.16 million are in West Asia, most of them in Israel and Palestine. Their share in the region has almost doubled during the twentieth century, with the creation of Israel.

The share of Indian and Southeast Asian Religionists in the population of Asia has slightly improved; this is largely because East Asian countries have had a relatively lower rate of population growth. Unlike India, China, the most populous country of East Asia, however, seems to have provided no ground for the growth of Islam or Christianity; absolute number of Muslims in China has declined since 1900 and the share of Christians in the population has come down from already insignificant 0.4 percent in 1900 to 0.2 percent in 1990.

Africa

Unlike Asia, Africa has seen a major transformation of its religious demography in the course of the twentieth century. The native religionists of the continent have been largely converted to either Christianity or Islam. The Arab North Africa was the only region that had a predominantly Muslim population in 1900; native religionists dominated the other regions of Africa. In 1990, North Africa remains largely Muslim, as it was at the beginning of the twentieth century; South and Central Africa have been claimed almost entirely by Christianity; East Africa has become two-thirds Christian; and West Africa has been divided between Christianity and Islam, with Muslims dominating the northern countries of the region. In Table 11, we have compiled a brief religious profile of the population of African continent.

Total population of Africa has grown faster than that of Asia and the world; the growth has been especially fast between 1970 and 1990. Population of the continent multiplied by a factor of 3.3 between 1900 and 1970, and it has multiplied again by 1.7 between 1970 and 1990.

Table 11: Religious Profile of Africa, 1900 - 1990

	1900	1970	1990
Total Population	107,080	353,886	609,662
Christians	8,548 (7.98)	137,768 (38.93)	268,145 (43.98)
Muslims	34,186 (31.93)	141,255 (39.92)	247,569 (40.61)
Others (mainly Native Religionists)	64,346 (60.09)	74,863 (21.15)	93,948 (15.41)

Note: Population is in thousands; figures in parentheses refer to percentage of the total. *Source:* Refer to Table 8.12 of the detailed book.

Of 609 million persons in the continent in 1990, about 268 million are Christians and 248 million Muslims. The proportion of Native Religionists in the continent has come down from about 60 to 15 percent in the course of the twentieth century. The remaining population of the continent has been almost equally divided between Christians and Muslims, with the former claiming about 44 percent and the latter about 41 percent.

Europe

Europe is a Christian continent. In 1900, almost 95 percent of the people of Europe were Christians. In Table 12 we have compiled a brief religious profile of Europe.

Table 12: Religious Profile of Europe, 1900 - 1990

	1900	1970	1990
Total Population	401,889	655,271	720,794
Christians	379,931 (94.54)	455,876 (69.57)	548,111 (76.04)
Crypto-Christians	-	35,683 (5.45)	965 (0.13)
Non-Religious and Atheists	1,747 (0.43)	139,779 (21.33)	135,152 (18.75)
Muslims	9,236 (2.30)	17,620 (2.69)	29,198 (4.05)
Jews	9,925 (2.47)	4,282 (0.65)	2,654 (0.37)
Others	1,050 (0.26)	2,031 (0.31)	4,714 (0.65)

Note: Population is in thousands; figures in parentheses refer to percentage of the total. *Source:* Refer to Table 8.17 of the detailed book.

Europe remains a Christian continent; no other religion of the world has made any major headway there. Apparently, the proportion of Christians in the population of Europe has declined

considerably in the course of the twentieth century. But, the change is mainly because of the large number of persons counted as crypto-Christians in 1970 and as Non-Religious, Atheists and New Religionists in both 1970 and 1990. This does not seem to suggest any serious conversion away from Christianity.

A majority of the people counted under these categories happen to be in the formerly communist countries of East Europe, where people until recently were under pressure of the state not to declare their religious inclinations. In 1970, of about 36 million persons counted as crypto-Christians, 31 million were in East Europe. By 1990 the number of crypto-Christians in Europe has already declined to less than a million, and most of them have probably been now counted as Christians.

Of about 135 million people counted as New Religionists, Non-Religious or Atheists in 1990, about 77 million are in East Europe. Many of these people also seem to be returning to Christianity; the percentage of persons counted under these categories in Eastern Europe has declined from 37 percent in 1970 to about 25 percent in 1990.

There are also significant numbers in other parts of Europe who have begun to declare themselves as non-religious or atheists under the modern liberal influences of the twentieth century. In 1990, there were about 16 million persons counted under these categories in South Europe, about 30 million in West Europe and about 13 million in North Europe. All of them, however, remain part of the mainstream Christian milieu of Europe, and are probably better defined as non-Church-going Christians.

If we count the persons enumerated under the categories of crypto-Christians, New Religionists, Non-Religious and Atheists, etc., along with Christians, then the share of Christians in the population of Europe seems to have remained steady at about 95 percent throughout the twentieth century. In 1990, of 720 million people in Europe, 684 million belong essentially to the Christian faith.

In 1990, there are about 29 million Muslims in Europe. They have improved their share in the population of Europe from about 2.3 percent in 1900 to 4 percent now. Much of the rise in Muslim presence has occurred between 1970 and 1990; in 1970 their share in the population was 2.7 percent, only slightly above their share in 1900.

About half the Muslims, amounting to about 14 million, are in East Europe, almost all of them in Russian Federation, Ukraine and Bulgaria. This region has always had a significant presence of Muslims; their share in the population of the region has remained around 4.5 percent throughout the twentieth century. There are another about 6 million Muslims in South Europe; most of them are in the Balkan countries that have been carved from former Yugoslavia and in Albania, but there are also about 0.6 million Muslims in Italy forming about 1 percent of the population there. There are almost no Muslims in Spain and Portugal, the countries that had once been conquered by Islam.

West Europe accommodates another about 8 million Muslims; of them, about 7 million are in France and Germany, the two most populous countries of the region. The proportion of Muslims has reached nearly 7 percent in France and 4 percent in Germany. Their share is nearly 4 percent in Netherlands. They also have a share of about 3 percent in Belgium and 2.5 percent in Switzerland.

The remaining about 1.3 million Muslims are in North Europe; most of them are located in United Kingdom and Sweden, though the presence of Muslims has registered an increase in Denmark and Norway also.

The rise of Muslim presence in Europe from about 2.5 percent to 4 percent between 1970 and 1990 and the spectacular increase in their numbers in France, Germany and Netherlands; and to a lesser extent in countries like England, Italy, Sweden, Denmark and Norway, marks a major change in the religious demography of Europe. The phenomenon does not seem to have worked itself out yet, and the share of Muslims in several countries of Europe continues to be on the rise.

A sharp decline in the presence of Jews is the other major change that has occurred in the religious demography of Europe during the twentieth century. There were about 10 million Jews in Europe in 1900, forming 2.5 percent of the population. Their number came down to 4.3 million in 1970 and 2.7 million in 1990. Now they form an insignificant 0.4 percent of the population.

Of the 10 million Jews in Europe in 1900, 8.7 million were in East Europe, most of them in Russian Federation, Ukraine and Poland; there were another about half a million Jews in Germany. In 1990, there are 1.3 million Jews in Russian Federation and Ukraine, and almost none in Poland and Germany. Hungary and Moldavia in East Europe accommodate 0.1 million Jews. Almost all of the remaining about one million Jews in Europe are in France and United Kingdom.

North America

North America is inhabited largely by people of European stock; and they have carried Christianity with them. The continent is predominantly Christian; though, as in Europe, Christian dominance of the continent has been getting masked in recent past with significant numbers registering themselves as Non-Religious or Atheists. A brief religious profile of the continent is presented in Table 13.

Table 13: Religious Profile of North America, 1900 - 1990

	1900	1970	1990
Total Population	81,587	231,435	281,867
Christians	78,774 (96.55)	211,317 (91.31)	240,343 (85.27)
Non-Religious and Atheists	1,012 (1.24)	11,110 (4.80)	25,920 (9.20)
Muslims	10 (0.01)	842 (0.36)	3,810 (1.35)
Jews	1,516 (1.86)	6,994 (3.02)	5,885 (2.09)
Others	275 (0.34)	1,172 (0.51)	5,909 (2.10)

Note: Population is in thousands; figures in parentheses refer to percentage of the total. *Source:* Refer to Table 8.18 of the detailed book.

The share of Christians in the population of the continent seems to have declined from about 97 percent in 1900 to 85 percent in 1990. A large proportion of the change is because of an increase in the number of people counted as Non-Religious and Atheists; this increase has been especially large between 1970 and 1990. In 1990, of 282 million persons in the continent, 240 million are Christians and about 26 million Non-Religious or Atheists. If we take the latter to be part of the Christian mainstream, then the percentage of Christians in the population is nearly 95 percent.

There are about 6 million Jews in the North American continent. Their numbers rose from 1.5 million in 1900 to 7 million in 1970 and has since declined to 5.9 million. The continent, mainly the United States of America, thus hosts twice as many Jews as the state of Israel. They form about 2 percent of the population, slightly more than their share of 1.86 percent in 1900. In 1970, their share in the population was higher at 3 percent.

There are 3.8 million Muslims in North America, forming about 1.35 percent of the population. The presence of Muslims has increased substantially since 1970.

Latin America

Latin America is largely inhabited by people of European stock, though a fair number of Latin Americans today have a partially mixed ancestry. We present the data for the continent in Table 14.

Table 14: Religious Profile of Latin America

	1900	1970	1990
Total Population	63,993	282,411	437,565
Christians	60,906 (95.18)	266,559 (94.39)	405,875 (92.76)
Crypto-Christians	-	498 (0.18)	900 (0.21)
Non-Religious and Atheists	382 (0.60)	7,254 (2.57)	15,451 (3.53)
Muslims	47 (0.07)	406 (0.14)	1,305 (0.30)
Jews	23 (0.04)	790 (0.28)	1,053 (0.24)
Spiritists	253 (0.40)	4,537 (1.61)	9,861 (2.25)
Others	2,382 (3.72)	2,368 (0.84)	3,120 (0.71)

Note: Population is in thousands; figures in parentheses refer to percentage of the total. *Source:* Refer to Table 8.22 of the detailed book.

Latin America remains a Christian continent, even more so than Europe and North America, where the proportion of people formally counted as Christians has declined because of the rise

in the number of people claiming to be Non-Religious and Atheists. In Latin America, only about 15.5 million of a total population of about 438 million choose to describe themselves thus. People counted as Non-Religious, New Religionists or Atheists form a substantial proportion of the population only in Cuba, Chile and Uruguay; in all other countries of the continent their proportion is less than 5 percent, in most around 2 to 3 percent.

Christians form nearly 93 percent of the population of Latin America; they have a similar or higher presence in almost every country of the continent, except the few mentioned above. If we take the crypto-Christians and those counted as Non-Religious, Atheists and New Religionists as part of the Christian mainstream, then the share of Christians in the continent rises to 96.5 percent.

About 10 million persons in the continent are listed as "Spiritists"; 2.7 million of the Spiritists are in the Caribbean, most of them in Cuba, and 7.2 million in South America, mainly in Brazil.

There are about 1.3 million Muslims in the continent; their number has almost tripled since 1970 and they now form 0.3 percent of the population. About half of the Muslims are in Argentina. There are also about a million Jews in the region; their number has almost doubled since 1970. About 0.8 million of the Jews are in Brazil and Argentina.

Oceania

Oceania, comprising Australia, Fiji, New Zealand, Papua New Guinea and some smaller countries, is sparsely inhabited. In Table 15, we present a brief religious profile of Oceania.

Table 15: Religious Profile of Oceania

	1900	1970	1990
Total Population	5,825	18,187	24,643
Christians	4,591 (78.82)	16,778 (92.25)	20,365 (82.64)
Non-Religious and Atheists	44 (0.75)	866 (4.76)	3,160 (12.82)
Native Religionists	1,128 (19.36)	128 (0.70)	188 (0.76)
Others	62 (1.06)	415 (2.28)	930 (3.77)

Note: Population is in thousands; figures in parentheses refer to percentage of the total. *Source:* Refer to Table 8.23 of the detailed book.

In 1900, Christians formed less than 80 percent of the population and about 20 percent were Native Religionists. During the twentieth century, the proportion of Native Religionists, who were the original inhabitants of the continent, has declined to less than 1 percent; their absolute numbers have come down from 1.1 million to 0.19 million. Most of the Native Religionists in Oceania today are in Papua New Guinea, where they form 3.7 percent of the population. This almost total elimination of Native Religionists is the main change that has occurred during the twentieth century in the religious demography of this continent.

Religious Profile of the World

Having studied the religious profiles of individual continents in some detail above, we now bring together the data for the world as a whole in Table 16. We have counted the Buddhists of India, East Asia and Southeast Asia with the Native Religionists of the respective regions. Persons counted as crypto-Christians, New Religionists, Non-Religious and Atheists in Europe, North America, Latin America and Oceania have been included amongst Christians along with the professing Christians of these continents. "Others" in the Table include Indian Religionists, Chinese Religionists, Buddhists and Native Religionists of Europe, North America, Latin America and Oceania; "Spiritists" of Latin America; and other minor religionists of the world that we have not counted separately. This Table provides a vivid picture of the presence and growth of the major religions of the world in the course of the twentieth century.

Table 16: Religious Profile of the World

	1900	1970	1990
Total Population	1,615,789	3,686,416	5,252,256
Christians	527,387	1,145,720	1,396,242
(Europe, Americas and Oceania)	(32.64)	(31.08)	(26.59)
Christians (Asian and African)	27,833	220,323	421,878
	(1.72)	(5.98)	(8.03)
Christians (Total)	555,220	1,366,043	1,818,120
	(34.36)	(37.07)	(34.62)
Muslims	200,204	575,974	983,606
	(12.39)	(15.62)	(18.73)
Native Religionists (Indian)	217,654	513,418	771,026
	(13.47)	(13.93)	(14.68)
Native Religionists (East Asian)	506,398	955,483	1,307,325
	(31.34)	(25.92)	(24.89)
Native Religionists (Southeast Asian)	54,942	175,500	240,620
	(3.40)	(4.76)	(4.58)
Native Religionists (African)	64,346	74,863	93,948
	(3.98)	(2.03)	(1.79)
Jews	11,875	14,485	12,889
	(0.73)	(0.39)	(0.25)
Others	5,150	10,651	24,722
	(0.32)	(0.29)	(0.47)

Note: Population in thousands; figures in parentheses refer to percentage of the total population. Total population for 1990 here is about 14 million less than the total of the world, because countries with populations of less than 0.7 million are not included. *Source:* Refer to Table 8.24 of the detailed book.

Christians

During the twentieth century, Christians have retained their share in the population of the world almost unchanged at around 34 percent. This has been made possible largely because of

the inroads made by Christianity into previously non-Christian regions of the world, especially in Africa and to some extent in Asia. In 1990, about a quarter of 1.8 billion Christians in the world are in previously non-Christian continents of Africa and Asia. With the populations of Africa and Asia growing significantly fast during the twentieth century, the proportion of Christians in the world would have declined to about 26.6 percent if Christianity had remained confined to Europe, and the continents of North America, Latin America and Oceania that have been colonised by the people of European stock.

Of 422 million Christians outside Europe and the continents claimed by Europeans, 268 million are in Africa, where they form 44 percent of the population. They dominate almost all of South and Central Africa and much of East and West Africa. In 1990, they have a share of more than 80 percent in the populations of South Africa and Central Africa, of about 62 percent in the population of East Africa, and about 34 percent in that of West Africa.

In Asia, Christian success has been relatively limited. There are only 154 million Christians in Asia, forming less than 5 percent of the population. Of these, 55 million are in Philippines, which was Christianised already at the beginning of twentieth century. Other countries of Asia with substantial Christian populations are Indonesia with 18 million Christians, South Korea with 17 million and India with about 22 million. These three countries had few Christians in 1900; now they form about 10 percent of the population of Indonesia and 40 percent of South Korea. In India their proportion of the population at about 2 percent is not high, but as discussed earlier, they dominate in specific pockets of Indian Union and their numbers are fairly significant in the context of limited progress of Christianity in the Asian continent. Christians seem to be making significant gains also in some other countries of Southeast Asia, especially Myanmar, Malaysia and Taiwan.

Muslims

The share of Muslims in the population of the world has grown significantly from 12.4 percent in 1900 to 18.7 percent in 1990. They are the only religious group to have made such a large gain in their share of the world in the course of the twentieth century.

West Asia, Central Asia and North Africa have been the early homelands of Muslims. In Central Asia they continue to form about 95 percent of the population; in West Asia they have improved their share from 76 to 86 percent, leading to a corresponding decline in the Christian presence in the region; and in North Africa their share in the population has risen from 82 to 87 percent, with a corresponding decline in the share of Native Religionists of Africa. Of about 980 million Muslims in the world about 375 million, forming nearly 38 percent of the total, are in these three contiguous regions.

India, including Indian Union, Bangladesh and Pakistan, accommodates the next largest number of Muslims in the world. There are around 325 million Muslims here, divided almost equally between the three countries into which India has been divided during the twentieth century. Muslims in India today form about one-third of all Muslims in the world; and as we have discussed earlier, their share in the population of this region has improved by almost 8 percentage points since 1900 to reach about 30 percent in 1990.

Indonesia in Southeast Asia accommodates another about 100 million Muslims; their share in the population has risen by about 15 percent during the twentieth century. They now form about 55 percent of the population of the country. There are another 18 million Muslims in Southeast Asia, a majority of them in Malaysia and Philippines. They form about half of the population of Malaysia. In Philippines, their presence has risen to more than 6 percent from about 4 percent in 1970.

There are about 125 million Muslims in parts of Africa other than North Africa. They have made substantial gains in their share in these parts, especially in West Africa, where their share has gone up from about 25 to nearly 50 percent, and in East Africa, where their share has risen from 12 percent to 20 percent.

There are about 30 million Muslims in Europe, where their share in the population has almost doubled to 4 percent during the course of the twentieth century. About 20 million of them are in those countries of East and South Europe where they have had a substantial presence for long. But they have also significantly enhanced their presence in several countries of West and North Europe, particularly in France and Germany, which together accommodate about 7 million Muslims in 1990.

Of the remaining about 25 million Muslims, about 18 million are in China and the rest are spread across other parts of the world. During the course of the twentieth century, Muslims seem to have enhanced their presence in almost every part of the world, excepting only China, where even their absolute numbers have declined. But their gains have been the most spectacular in parts of Africa, and in Indonesia and India.

Jews

Jews are another group of people who have lost heavily in their share of the population of the world. In absolute numbers there were 11.9 million Jews in 1900; they amount to 12.9 million persons in 1990. During the course of the century their presence in Europe has declined from 2.5 percent to less than half a percent. Most of the Jews today live in North America and Israel.

Native Religionists of Asia and Africa

Native Religionists of Indian and Southeast Asian region have managed to slightly improve their share in the population of the world. The share of Native Religionists of East Asian region has, however, declined from about 31 to 25 percent. This is a reflection of the fact that the population of the countries of East Asia, mainly China, has grown slower than that of India and Southeast Asia.

The share of Native Religionists of Africa in the population of the world has declined from about 4 to less than 2 percent. This decline has occurred even though the population of Africa has grown fairly rapidly. Africa, as we have seen, has succumbed to Christianity and Islam, and the share of Native Religionists in the population of the continent has declined from about 60 to 15 percent.

Conclusion

Thus, seen in the perspective of the changing religious demography of the world during the twentieth century, Indian situation does not seem too alarming. Christianity and Islam have both made substantial gains in the world. 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 during the twentieth century. And 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, however, has not remained unaffected. Between 1900 and 1990, Muslim share in the population of India has increased by about 8 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, and 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 because of changing religious profile of the population. 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.

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.

APPENDIX TABLE I

Religious Profile of India, Indian Union, Pakistan and Bangladesh

	1881	1891	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Indian Union												
Population		238,364	252,068	251,365	278,530	318,717	361,088	439,235	548,160	683,329	846,303	
Indian R.		206,518	218,252	216,343	237,164	269,119	315,001	381,567	472,517	586,681	720,100	
		(86.64)	(86.58)	(86.07)	(85.15)	(84.44)	(87.24)	(86.87)	(86.20)	(85.86)	(85.09)	
Muslims		29,102	30,269	30,739	35,818	42,645	37,661	46,940	61,418	80,003	106,552	
		(12.21)	(12.01)	(12.23)	(12.86)	(13.38)	(10.43)	(10.69)	(11.20)	(11.71)	(12.59)	
Christians		2,744	3,547	4,283	5,548	6,953	8,426	10,728	14,225	16,645	19,651	
		(1.15)	(1.41)	(1.70)	(1.99)	(2.18)	(2.33)	(2.44)	(2.60)	(2.44)	(2.32)	
Pakistan												
Population		16,577	19,381	21,108	23,541	28,282	40,451	51,343	67,443	88,197	122,397	
Indian R.		2,641	2,898	3,274	4,427	5,568	646	754	1,208	1,454	2,018	
		(15.93)	(14.95)	(15.51)	(18.80)	(19.69)	(1.60)	(1.47)	(1.79)	(1.65)	(1.65)	
Muslims		13,904	16,364	17,620	18,757	22,293	39,286	49,889	65,254	85,371	118,475	
		(83.88)	(84.43)	(83.48)	(79.68)	(78.82)	(97.12)	(97.17)	(96.76)	(96.80)	(96.80)	
Christians		32	119	214	357	421	520	699	981	1,371	1,903	
		(0.19)	(0.61)	(1.01)	(1.52)	(1.49)	(1.28)	(1.36)	(1.45)	(1.56)	(1.56)	
Bangladesh												
Population		28,927	31,555	33,254	35,604	41,999	44,166	55,223	70,885	89,912	111,455	
Indian R.		9,814	10,353	10,608	10,812	12,437	10,110	10,646	10,138	11,722	12,672	
		(33.93)	(32.81)	(31.90)	(30.37)	(29.61)	(22.89)	(19.28)	(14.30)	(13.04)	(11.37)	
Muslims		19,113	21,202	22,646	24,731	29,509	33,943	44,415	60,533	77,906	98,420	
		(66.07)	(67.19)	(68.10)	(69.46)	(70.26)	(76.85)	(80.43)	(85.40)	(86.65)	(88.30)	
Christians		-	-	-	61	53	113	162	214	284	363	
		-	-	-	(0.17)	(0.13)	(0.26)	(0.29)	(0.30)	(0.32)	(0.32)	
India												
P	250,155	279,575	283,868	303,004	305,727	337,675	388,998	445,705	545,801	686,488	861,438	1,080,155
I	198,424	220,343	218,973	231,503	230,225	252,403	287,124	325,756	392,968	483,863	599,858	734,791
	(79.32)	(78.81)	(77.14)	(76.40)	(75.30)	(74.75)	(73.81)	(73.09)	(72.00)	(70.48)	(69.63)	(68.03)
M	49,953	57,068	62,119	67,835	71,005	79,306	94,447	110,890	141,244	187,205	243,280	323,447
	(19.97)	(20.41)	(21.88)	(22.39)	(23.22)	(23.49)	(24.28)	(24.88)	(25.88)	(27.27)	(28.24)	(29.94)
C	1,778	2,164	2,776	3,666	4,497	5,966	7,427	9,059	11,589	15,420	18,300	21,917
	(0.71)	(0.77)	(0.98)	(1.21)	(1.47)	(1.77)	(1.91)	(2.03)	(2.12)	(2.25)	(2.12)	(2.03)

Note: P-Population, I-Indian Religionists, M-Muslims, C-Christians. Population in thousands. Numbers in parenthesis indicate percentage of the total population. Source: Refer to Table D-1 of the detailed book.

APPENDIX TABLE II

Religious Profile of the States and Union Territories of Indian Union

	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Indian Union										
Population	238,364	252,068	251,365	278,530	318,717	361,088	439,235	548,160	683,329	846,303
Indian R	206,518 (86.64)	218,252 (86.58)	216,343 (86.07)	237,164 (85.15)	269,119 (84.44)	315,001 (87.24)	381,567 (86.87)	472,517 (86.20)	586,681 (85.86)	720,100 (85.09)
Muslims	29,102 (12.21)	30,269 (12.01)	30,739 (12.23)	35,818 (12.86)	42,645 (13.38)	37,661 (10.43)	46,940 (10.69)	61,418 (11.20)	80,003 (11.71)	106,552 (12.59)
Christians	2,744 (1.15)	3,547 (1.41)	4,283 (1.70)	5,548 (1.99)	6,953 (2.18)	8,426 (2.33)	10,728 (2.44)	14,225 (2.60)	16,645 (2.44)	19,651 (2.32)
Andhra Pradesh										
Population	19,066	21,447	21,420	24,204	27,289	31,115	35,983	43,503	53,550	66,508
Indian R		19,660 (91.67)	19,522 (91.14)	21,750 (89.86)	24,148 (88.49)	27,462 (88.26)	31,839 (88.48)	38,160 (87.72)	47,583 (88.86)	59,368 (89.26)
Muslims		1,426 (6.65)	1,422 (6.64)	1,668 (6.89)	2,137 (7.83)	2,418 (7.77)	2,715 (7.55)	3,520 (8.09)	4,534 (8.47)	5,924 (8.91)
Christians		360.3 (1.68)	475.5 (2.22)	786.6 (3.25)	1,004 (3.68)	1,235 (3.97)	1,429 (3.97)	1,823 (4.19)	1,433 (2.68)	1,216 (1.83)
Assam										
Population	3,290	3,849	4,637	5,560	6,695	8,029	10,837	14,625	18,041	22,414
Indian R	2,782 (84.55)	3,202 (83.19)	3,726 (80.36)	4,214 (75.80)	4,975 (74.30)	5,887 (73.32)	7,832 (72.27)	10,652 (72.83)		15,297 (68.25)
Muslims	494.5 (15.03)	624.0 (16.21)	869.2 (18.74)	1,267 (22.78)	1,683 (25.13)	1,982 (24.68)	2,742 (25.30)	3,592 (24.56)		6,373 (28.43)
Christians	13.63 (0.41)	22.82 (0.59)	41.68 (0.90)	79.02 (1.42)	37.63 (0.56)	160.4 (2.00)	263.1 (2.43)	381.0 (2.61)		744.4 (3.32)
Bihar										
Population	27,314	28,317	28,129	31,350	35,174	38,786	46,456	56,353	69,915	86,374
Indian R	23,729 (86.87)	24,544 (86.68)	24,306 (86.41)	26,875 (85.72)	30,077 (85.51)	33,997 (87.65)	40,168 (86.46)	48,100 (85.36)	59,300 (84.82)	72,742 (84.22)
Muslims	3,422 (12.53)	3,551 (12.54)	3,574 (12.71)	4,143 (13.21)	4,719 (13.42)	4,373 (11.28)	5,786 (12.45)	7,594 (13.48)	9,875 (14.12)	12,788 (14.81)
Christians	163.8 (0.60)	221.8 (0.78)	249.1 (0.89)	332.5 (1.06)	377.8 (1.07)	415.5 (1.07)	502.2 (1.08)	658.7 (1.17)	740.2 (1.06)	843.7 (0.98)
Goa										
Population	475.5	486.8	469.5	505.3	540.9	547.4	590.0	795.1	1,008	1,170
Indian R	210.3 (44.22)	215.2 (44.21)	218.5 (46.53)	250.6 (49.60)	286.8 (53.03)	307.4 (56.16)	354.3 (60.04)	498.5 (62.70)	650.5 (64.55)	759.1 (64.89)
Muslims	4.470 (0.94)	4.965 (1.02)	5.493 (1.17)	6.973 (1.38)	8.222 (1.52)	8.813 (1.61)	11.15 (1.89)	26.48 (3.33)	41.32 (4.10)	61.46 (5.25)
Christians	260.8 (54.84)	266.6 (54.77)	245.5 (52.30)	247.7 (49.02)	245.8 (45.45)	231.2 (42.23)	224.6 (38.07)	270.1 (33.97)	315.9 (31.35)	349.2 (29.85)

	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Gujarat										
Population	9,095	9,803	10,175	11,490	13,701	16,262	20,633	26,697	34,086	41,310
Indian R						14,733	18,797	24,339	31,045	37,521
						(90.60)	(91.10)	(91.17)	(91.08)	(90.83)
Muslims						1,451	1,745	2,249	2,908	3,607
						(8.92)	(8.46)	(8.42)	(8.53)	(8.73)
Christians						78.03	91.03	109.3	132.7	181.8
						(0.48)	(0.44)	(0.41)	(0.39)	(0.44)
Haryana										
Population	4,623	4,175	4,256	4,560	5,273	5,674	7,591	10,037	12,923	16,464
Indian R							7,293	9,621	12,387	15,685
							(96.08)	(95.86)	(95.85)	(95.27)
Muslims							290.4	405.7	523.5	763.8
							(3.83)	(4.04)	(4.05)	(4.64)
Christians							7.378	9.802	12.22	15.70
							(0.10)	(0.10)	(0.09)	(0.10)
Himachal Pradesh (pre-reorganisation)										
Population	844.3	876.6	890.0	954.3	1,058	1,110	1,351			
Indian R		852.2	862.8	923.7	1,027	1,094	1,325			
		(97.22)	(96.94)	(96.79)	(97.07)	(98.60)	(98.06)			
Muslims		23.93	26.88	30.16	30.57	15.20	25.67			
		(2.73)	(3.02)	(3.16)	(2.89)	(1.37)	(1.90)			
Christians		0.438	0.356	0.477	0.423	0.333	0.540			
		(0.05)	(0.04)	(0.05)	(0.04)	(0.03)	(0.04)			
Himachal Pradesh										
Population	1,920	1,897	1,928	2,029	2,263	2,386	2,812	3,460	4,281	5,171
Indian R							2,771	3,406	4,207	5,077
							(98.53)	(98.44)	(98.28)	(98.19)
Muslims							37.98	50.33	69.61	89.13
							(1.35)	(1.45)	(1.63)	(1.72)
Christians							3.274	3.556	3.954	4.435
							(0.12)	(0.10)	(0.09)	(0.09)
Jammu & Kashmir										
Population	2,139	2,293	2,424	2,670	2,947	3,254	3,561	4,617	5,987	7,719
Indian R		669.6	675.3	718.5			1,126	1,570	2,136	
		(29.20)	(27.86)	(26.91)			(31.62)	(34.00)	(35.67)	
Muslims		1,623	1,747	1,950	2,134		2,432	3,040	3,843	
		(70.76)	(72.08)	(73.02)	(72.41)		(68.30)	(65.84)	(64.19)	
Christians		0.917	1.454	1.869			2.848	7.182	8.481	
		(0.04)	(0.06)	(0.07)			(0.08)	(0.16)	(0.14)	
Karnataka										
Population	13,055	13,525	13,377	14,632	16,255	19,402	23,587	29,299	37,136	44,977
Indian R		12,179		13,024		17,034	20,771	25,573	32,267	38,884
		(90.05)		(89.01)		(87.79)	(88.06)	(87.28)	(86.89)	(86.45)
Muslims		1,169		1,370		1,950	2,328	3,113	4,105	5,234
		(8.64)		(9.36)		(10.05)	(9.87)	(10.62)	(11.05)	(11.64)
Christians		177.2		238.5		418.5	487.6	613.0	764.4	859.5
		(1.31)		(1.63)		(2.16)	(2.07)	(2.09)	(2.06)	(1.91)

	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Kerala										
Population	6,396	7,148	7,802	9,507	11,032	13,549	16,904	21,347	25,454	29,099
Indian R	4,407	4,783	5,066	6,027	6,884	8,348	10,289	12,690	14,810	16,689
	(68.90)	(66.91)	(64.93)	(63.40)	(62.40)	(61.61)	(60.87)	(59.45)	(58.18)	(57.35)
Muslims	1,105	1,264	1,360	1,624	1,884	2,375	3,028	4,163	5,410	6,788
	(17.28)	(17.68)	(17.43)	(17.08)	(17.08)	(17.53)	(17.91)	(19.50)	(21.25)	(23.33)
Christians	883.9	1,101	1,376	1,856	2,264	2,826	3,587	4,494	5,234	5,622
	(13.82)	(15.40)	(17.64)	(19.52)	(20.52)	(20.86)	(21.22)	(21.05)	(20.56)	(19.32)
Madhya Pradesh										
Population	16,861	19,441	19,172	21,356	23,991	26,072	32,372	41,654	52,179	66,181
Indian R						24,941	30,867	39,552	49,325	62,471
						(95.66)	(95.35)	(94.95)	(94.53)	(94.39)
Muslims						1,050	1,318	1,816	2,502	3,283
						(4.03)	(4.07)	(4.36)	(4.80)	(4.96)
Christians						81.00	188.3	286.1	352.0	426.6
						(0.31)	(0.58)	(0.69)	(0.67)	(0.64)
Maharashtra										
Population	19,392	21,475	20,850	23,959	26,833	32,003	39,554	50,412	62,784	78,937
Indian R						29,134	35,959	45,462	56,183	70,423
						(91.04)	(90.91)	(90.18)	(89.49)	(89.21)
Muslims						2,436	3,034	4,233	5,806	7,629
						(7.61)	(7.67)	(8.40)	(9.25)	(9.66)
Christians						433.3	560.6	717.2	795.5	885.0
						(1.35)	(1.42)	(1.42)	(1.27)	(1.12)
Orissa										
Population	10,303	11,379	11,159	12,491	13,768	14,646	17,549	21,945	26,370	31,660
Indian R			10,951	12,228	13,529	14,328	17,133	21,240	25,467	30,416
			(98.13)	(97.89)	(98.26)	(97.83)	(97.63)	(96.79)	(96.58)	(96.07)
Muslims			138.4	148.7	165.7	176.3	215.3	326.5	422.3	577.8
			(1.24)	(1.19)	(1.20)	(1.20)	(1.23)	(1.49)	(1.60)	(1.83)
Christians			69.88	114.3	73.83	141.9	201.0	378.9	480.4	666.2
			(0.63)	(0.92)	(0.54)	(0.97)	(1.15)	(1.73)	(1.82)	(2.10)
Punjab (pre-reorganisation)										
Population	13,267	11,945	12,465	13,667	16,101	16,134	20,307			
Indian R	9,032	8,159	8,485	9,142	10,655	15,744	19,763			
	(68.08)	(68.30)	(68.07)	(66.89)	(66.18)	(97.58)	(97.32)			
Muslims	4,212	3,735	3,893	4,431	5,328	290.4	394.0			
	(31.75)	(31.27)	(31.23)	(32.42)	(33.09)	(1.80)	(1.94)			
Christians	22.55	51.37	87.25	94.30	117.53	100.0	150.3			
	(0.17)	(0.43)	(0.70)	(0.69)	(0.73)	(0.62)	(0.74)			
Punjab										
Population	7,545	6,732	7,153	8,012	9,600	9,161	11,135	13,551	16,789	20,282
Indian R							10,907	13,274	16,436	19,817
							(97.95)	(97.96)	(97.90)	(97.71)
Muslims							89.05	114.4	168.1	239.4
							(0.80)	(0.84)	(1.00)	(1.18)
Christians							138.9	162.2	184.9	225.2
							(1.25)	(1.20)	(1.10)	(1.11)

	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Rajasthan										
Population	10,294	10,984	10,293	11,748	13,864	15,971	20,156	25,766	34,262	44,006
Indian Religions						14,969 (93.72)	18,818 (93.36)	23,958 (92.98)	31,730 (92.61)	40,433 (91.88)
Muslims						991.2 (6.21)	1,315 (6.52)	1,778 (6.90)	2,492 (7.27)	3,525 (8.01)
Christians						11.42 (0.07)	22.86 (0.11)	30.20 (0.12)	39.57 (0.12)	47.99 (0.11)
Sikkim										
Population	59.01	87.92	81.72	109.8	121.5	137.7	162.2	209.8	316.4	406.5
Indian R	58.85 (99.73)	87.59 (99.63)	81.33 (99.52)	109.4 (99.65)	121.4 (99.90)	137.3 (99.69)	158.2 (97.52)	207.8 (99.05)	306.1 (96.76)	389.2 (95.75)
Muslims	0.024 (0.04)	0.044 (0.05)	0.020 (0.02)	0.104 (0.09)	0.083 (0.07)	0.124 (0.09)	1.207 (0.74)	0.335 (0.16)	3.241 (1.02)	3.849 (0.95)
Christians	0.136 (0.23)	0.285 (0.32)	0.370 (0.45)	0.276 (0.25)	0.034 (0.03)	0.304 (0.22)	2.813 (1.73)	1.663 (0.79)	7.015 (2.22)	13.41 (3.30)
Tamil Nadu										
Population	19,253	20,903	21,629	23,472	26,268	30,119	33,687	41,199	48,408	55,859
Indian R						27,249 (90.47)	30,364 (90.14)	36,727 (89.15)	43,090 (89.01)	49,627 (88.84)
Muslims						1,443 (4.79)	1,560 (4.63)	2,104 (5.11)	2,520 (5.21)	3,053 (5.47)
Christians						1,427 (4.74)	1,763 (5.23)	2,368 (5.75)	2,798 (5.78)	3,179 (5.69)
Uttar Pradesh										
Population	48,494	48,014	46,511	49,615	56,347	63,216	73,746	88,341	110,862	139,112
Indian R	41,419 (85.41)	40,929 (85.24)	39,582 (85.10)	41,973 (84.60)	47,523 (84.34)	54,063 (85.52)	62,856 (85.23)	74,532 (84.37)	93,042 (83.93)	114,802 (82.53)
Muslims	6,973 (14.38)	6,905 (14.38)	6,725 (14.46)	7,434 (14.98)	8,692 (15.43)	9,029 (14.28)	10,788 (14.63)	13,677 (15.48)	17,658 (15.93)	24,110 (17.33)
Christians	101.8 (0.21)	179.7 (0.37)	203.2 (0.44)	208.3 (0.42)	131.6 (0.23)	123.9 (0.20)	101.6 (0.14)	131.8 (0.15)	162.2 (0.15)	199.6 (0.14)
West Bengal										
Population	16,940	17,999	17,474	18,897	23,230	26,300	34,926	44,312	54,581	68,078
Indian R	11,888 (70.18)	12,583 (69.91)	12,228 (69.98)	13,094 (69.29)	16,287 (70.11)	21,000 (79.85)	27,737 (79.42)	34,996 (78.98)	42,518 (77.90)	51,619 (75.82)
Muslims	4,979 (29.39)	5,328 (29.60)	5,148 (29.46)	5,684 (30.08)	6,848 (29.48)	5,118 (19.46)	6,985 (20.00)	9,064 (20.45)	11,743 (21.51)	16,076 (23.61)
Christians	72.84 (0.43)	88.20 (0.49)	97.85 (0.56)	119.1 (0.63)	95.24 (0.41)	181.8 (0.69)	204.5 (0.59)	251.8 (0.57)	319.7 (0.59)	383.5 (0.56)

	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Northeastern States										
Arunachal Pradesh										
Population							336.6	467.5	631.8	864.6
Indian R							333.8	463.0	599.4	763.7
							(99.19)	(99.03)	(94.87)	(88.33)
Muslims							1.008	0.842	5.073	11.92
							(0.30)	(0.18)	(0.80)	(1.38)
Christians							1.713	3.684	27.31	89.01
							(0.51)	(0.79)	(4.32)	(10.29)
Manipur										
Population	284.5	346.2	384.0	445.6	512.1	577.6	780.0	1,073	1,421	1,837
Indian R	274.1	331.6	362.5	412.3	456.8	472.0	579.4	722.6	900.0	1,077
	(96.33)	(95.77)	(94.39)	(92.54)	(89.20)	(81.72)	(74.28)	(67.36)	(63.33)	(58.62)
Muslims	10.38	14.51	17.49	22.86	29.56	37.20	48.59	70.97	99.33	133.5
	(3.65)	(4.19)	(4.55)	(5.13)	(5.77)	(6.44)	(6.23)	(6.62)	(6.99)	(7.27)
Christians	0.045	0.132	4.050	10.40	25.73	68.39	152.0	279.2	421.7	626.7
	(0.016)	(0.038)	(1.05)	(2.33)	(5.02)	(11.84)	(19.49)	(26.03)	(29.68)	(34.12)
Meghalaya										
Population	340.5	394.0	422.4	480.8	555.8	605.7	769.4	1,012	1,336	1,775
Indian R	310.6	347.5	362.9	392.6	540.7	442.4	475.5	510.1	591.6	567.2
	(91.23)	(88.21)	(85.91)	(81.66)	(97.28)	(73.03)	(61.80)	(50.42)	(44.29)	(31.96)
Muslims	8.913	9.748	10.79	12.67	14.06	13.95	23.02	26.35	41.43	61.46
	(2.62)	(2.47)	(2.55)	(2.64)	(2.53)	(2.30)	(2.99)	(2.60)	(3.10)	(3.46)
Christians	20.97	36.70	48.73	75.52	1.06	149.4	270.9	475.3	702.9	1,146
	(6.16)	(9.31)	(11.54)	(15.71)	(0.19)	(24.66)	(35.21)	(46.98)	(52.61)	(64.58)
Mizoram										
Population	82.43	91.20	98.41	124.4	152.8	196.2	266.1	332.4	493.8	689.8
Indian R	82.18	88.43	70.33	65.13	152.69	18.47	35.36	44.42	77.76	93.92
	(99.70)	(96.96)	(71.46)	(52.35)	(99.93)	(9.41)	(13.29)	(13.36)	(15.75)	(13.62)
Muslims	0.206	0.307	0.365	0.155	0.101	0.131	0.203	1.882	2.205	4.538
	(0.25)	(0.34)	(0.37)	(0.12)	(0.07)	(0.07)	(0.08)	(0.57)	(0.45)	(0.66)
Christians	0.045	2.461	27.72	59.12	0.00	177.6	230.5	286.1	413.8	591.3
	(0.05)	(2.70)	(28.17)	(47.52)	(0.00)	(90.52)	(86.63)	(86.07)	(83.81)	(85.73)
Nagaland										
Population	102.4	149.6	160.9	178.8	189.6	213.0	369.2	516.4	774.9	1,210
Indian R	101.7	146.0	151.5	155.2	189.1	114.4	172.7	168.6	141.5	130.9
	(99.27)	(97.58)	(94.14)	(86.80)	(99.72)	(53.71)	(46.78)	(32.66)	(18.26)	(10.82)
Muslims	0.143	0.318	0.694	0.698	0.531	0.520	0.891	2.966	11.81	20.64
	(0.14)	(0.21)	(0.43)	(0.39)	(0.28)	(0.24)	(0.24)	(0.57)	(1.52)	(1.71)
Christians	0.601	3.308	8.734	22.91	0.009	98.07	195.6	344.8	621.6	1,058
	(0.59)	(2.21)	(5.43)	(12.81)	(0.005)	(46.05)	(52.98)	(66.77)	(80.22)	(87.47)

	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Tripura										
Population	173.3	229.6	304.4	382.5	513.0	639.0	1,142	1,556	2,053	2,757
Indian R	127.8	164.5	220.3	276.2	389.1	496.7	902.0	1,436	1,890	2,514
	(73.77)	(71.65)	(72.36)	(72.21)	(75.84)	(77.74)	(78.98)	(92.31)	(92.04)	(91.19)
Muslims	45.32	64.95	82.29	103.7	123.6	137.0	230.0	104.0	138.5	196.5
	(26.15)	(28.29)	(27.03)	(27.11)	(24.09)	(21.44)	(20.14)	(6.68)	(6.75)	(7.13)
Christians	0.138	0.138	1.860	2.596	0.316	5.266	10.04	15.71	24.87	46.47
	(0.08)	(0.06)	(0.61)	(0.68)	(0.06)	(0.82)	(0.88)	(1.01)	(1.21)	(1.69)
Union Territories										
Andaman & Nicobar Islands										
Population	24.65	26.46	27.09	29.46	33.77	30.97	63.55	115.1	188.7	280.7
Indian R		21.31	21.40	21.28	24.73	16.69	38.18	73.10	124.2	192.1
		(80.55)	(78.99)	(72.24)	(73.24)	(53.90)	(60.08)	(63.51)	(65.84)	(68.45)
Muslims		4.580	4.104	6.719	8.005	4.783	7.398	11.66	16.19	21.35
		(17.31)	(15.15)	(22.80)	(23.71)	(15.44)	(11.64)	(10.13)	(8.58)	(7.61)
Christians		0.566	1.586	1.461	1.032	9.494	17.97	30.34	48.27	67.21
		(2.14)	(5.86)	(4.96)	(3.06)	(30.65)	(28.28)	(26.36)	(25.58)	(23.94)
Chandigarh										
Population	21.97	18.44	18.13	19.78	22.57	24.26	119.9	257.3	451.6	642.0
Indian R							117.6	251.1	438.0	619.5
							(98.05)	(97.58)	(96.99)	(96.49)
Muslims							1.467	3.720	9.115	17.48
							(1.22)	(1.45)	(2.02)	(2.72)
Christians							0.867	2.504	4.470	5.030
							(0.72)	(0.97)	(0.99)	(0.78)
Dadra & Nagar Haveli										
	1900	1910				1950	1962			
Population	24.28	29.02	31.05	38.26	40.44	41.53	57.96	74.17	103.7	138.5
Indian R	23.94	28.81	30.65	37.66	39.26	40.50	56.72	71.51	99.74	133.1
	(98.59)	(99.26)	(98.71)	(98.42)	(97.08)	(97.52)	(97.86)	(96.42)	(96.18)	(96.08)
Muslims	0.107	0.078	0.129	0.201	0.175	0.159	0.443	0.740	1.932	3.341
	(0.44)	(0.27)	(0.42)	(0.53)	(0.43)	(0.38)	(0.76)	(1.00)	(1.86)	(2.41)
Christians	0.235	0.135	0.271	0.400	1.009	0.870	0.799	1.918	2.025	2.092
	(0.97)	(0.47)	(0.87)	(1.05)	(2.49)	(2.09)	(1.38)	(2.59)	(1.95)	(1.51)
Daman & Diu										
	1900	1910			1940	1950	1960			
Population	32.01	32.47	31.41	36.43	42.81	48.61	36.67	62.65	78.98	101.6
Indian R	26.50	26.85	25.95	30.54	35.50	41.20	31.08	54.50	69.49	89.65
	(82.79)	(82.68)	(82.61)	(83.82)	(82.92)	(84.76)	(84.74)	(86.99)	(87.98)	(88.24)
Muslims	3.855	3.875	3.748	3.974	5.107	5.194	3.013	5.770	7.144	9.048
	(12.04)	(11.93)	(11.93)	(10.91)	(11.93)	(10.69)	(8.22)	(9.21)	(9.05)	(8.91)
Christians	1.655	1.749	1.713	1.920	2.204	2.216	2.585	2.383	2.347	2.904
	(5.17)	(5.39)	(5.45)	(5.27)	(5.15)	(4.56)	(7.05)	(3.80)	(2.97)	(2.86)

	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Delhi										
Population	405.8	413.9	488.5	636.2	917.9	1,744	2,659	4,066	6,220	9,421
Indian R			333.3 (68.23)	412.3 (64.80)	595.5 (64.88)	1,626 (93.22)	2,474 (93.05)	3,759 (92.46)	5,677 (91.26)	8,448 (89.67)
Muslims			141.9 (29.04)	207.0 (32.53)	304.9 (33.22)	99.50 (5.71)	155.5 (5.85)	263.0 (6.47)	481.8 (7.75)	889.6 (9.44)
Christians			13.34 (2.73)	16.99 (2.67)	17.44 (1.90)	18.69 (1.07)	29.27 (1.10)	43.72 (1.08)	61.61 (0.99)	83.15 (0.88)
Lakshadweep										
Population	13.88	14.56	13.64	16.04	18.36	21.04	24.11	31.81	40.25	51.71
Indian R	0.025 (0.18)	0.025 (0.17)	0.029 (0.21)	0.012 (0.07)	0.077 (0.42)	0.015 (0.07)	0.263 (1.09)	1.552 (4.88)	1.810 (4.50)	2.344 (4.53)
Muslims	13.86 (99.82)	14.53 (99.81)	13.61 (99.77)	16.03 (99.91)	18.28 (99.57)	21.02 (99.92)	23.79 (98.68)	30.02 (94.37)	38.17 (94.84)	48.77 (94.31)
Christians	0.000 (0.00)	0.003 (0.02)	0.002 (0.01)	0.003 (0.02)	0.001 (0.01)	0.002 (0.01)	0.056 (0.23)	0.239 (0.75)	0.266 (0.66)	0.598 (1.16)
Pondicherry										
Population	246.4	257.2	244.2	258.6	285.0	317.3	369.1	471.7	604.5	807.8
Indian R							311.7 (84.44)	401.3 (85.07)	517.9 (85.68)	696.6 (86.23)
Muslims							23.47 (6.36)	29.14 (6.18)	36.66 (6.06)	52.87 (6.54)
Christians							33.95 (9.20)	41.30 (8.76)	49.91 (8.26)	58.36 (7.22)

Note. Population in thousands; numbers in parentheses indicate percentage of the population of the State or the Union Territory. *Source.* Refer to Table D-5 of the detailed book.

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Centre for Policy Studies, Chennai, have now produced an exhaustive compilation of the religious demographic data of the last hundred years for different regions of the Indian subcontinent and almost all districts of Indian Union. And they have put the Indian situation in the context of the world by compiling the changes that have taken place in the religious demography of different countries and regions of the world in the course of the twentieth century. ...

I congratulate the Centre for Policy Studies for their seminal work, and commend this work to all Indians, but especially to the political leaders, strategic thinkers, administrators and those entrusted with the task of keeping peace and order in the country.

— From the Foreword of the Detailed Book
by Shri L. K. Advani